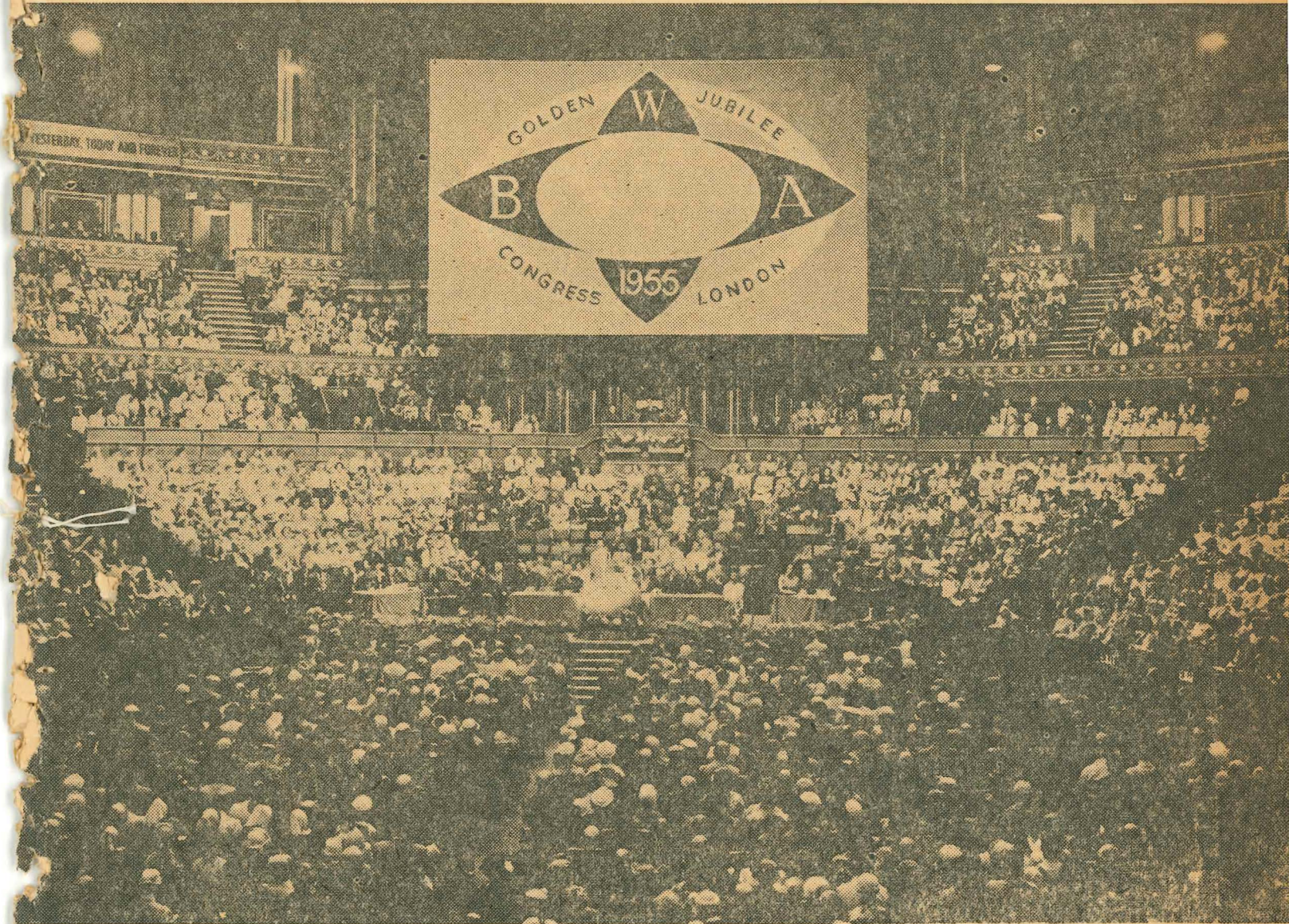


Western Recorder

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—Religious News Service Photo

GOLDEN JUBILEE CONGRESS of the **BAPTIST WORLD ALLIANCE** in London, showing some of the 8,500 messengers from 60 countries. The largest representation—some 3,600—came from the United States, while 289 came from West Germany and 2270 from Sweden. Founded in London, July 17, 1905, this was the ninth congress of that body, and was held in the same Albert Hall where the first congress was held.

►The High Street Church, Somerset, contributed \$778.89 on July 31 as a fifth-Sunday offering to retire their debt. R. A. Hill is pastor there.

►Louis Myers, the evangelist, and Charles Markham, pianist, are helping Dr. J. T. Burdine, Jr., in a youth revival at the Bardstown Church, August 21-28.

►The East Audubon Church, Louisville, sponsored a tent revival at 4211 Poplar Level Road August 8-21, with Herman McDowell, the blind evangelist, and Charles McDowell, song leader, conducting the services.

►Miss Emma Watts, Southern Baptist missionary to Nigeria, has returned to the States on furlough and may be addressed at Harrodsburg, Ky. She is a native of Harrodsburg.

►The Home Mission Board had its board meeting at Glorieta, New Mexico, August 15-16. This was also Home Missions Week at Glorieta, including conferences on chaplaincy, western missions, evangelism and graded mission studies, during August 11-17.

►Dr. A. H. Phillips, pastor of the Columbia Baptist Church, Columbia, Kentucky, was principal of the VBS held June 1-8. The school had an enrollment of 254, with 210 pupils and 44 members on the faculty. There were 18 conversions.

►Dr. L. O. Griffith announces that the Home Mission Board is issuing a new filmstrip, Western Wonders, showing the beholder many of the thrilling wonders of our West. If you are interested in showing this to your people, write to him at the Home Mission Board, SBC, 161 Spring Street, N.W., Atlanta, Ga.

►Dr. James Alexander Stewart has resigned as pastor of the Riverside Baptist Church, Jacksonville, Fla., to become dean of the chapel at Stetson University, DeLand, Fla. Before going to the Riverside Church eight years ago he was pastor for several years of the Broadway Baptist Church, Louisville, Ky.

►The All-Indian Bible Institute had 178 Indians registered at the Paradise Valley Baptist Ranch, in Arizona, June 20-27. In fact, Indians were registered from every reservation in the State. Missionary Marvin Sorrels, of Sells, Arizona, is the camp director, and he reports that there were six conversions.

►George W. Cummins, superintendent of Western missions, and G. Frank Garrison, assistant executive secretary, Home Mission Board, will be in Alaska during August 19-27 for the Alaska Baptist Convention and to visit mission points. The Convention will be held at First Baptist Church, Valdez, August 23-25. John DeFoore, pastor, Calvary Baptist church of Anchorage, is convention president.—HMB News.

►Robert A. Holland did the preaching at the Bethlehem Baptist Church, Briars Ridge, in Spencer County, July 3-10. Ernest A. Carpenter is pastor there, and Brother Holland speaks in glowing terms of the way he is carrying on in that locality. Brother Holland has moved with his family to E-9 Seminary Village, Louisville. He expects to undergo surgery in the Kentucky Baptist Hospital before resuming his studies in the Southern Seminary.

►Pastor and Mrs. Bruce Hartsell were honored Wednesday evening, August 10, by the First Baptist Church of Shepherdsville. A reception was held in the educational building from eight until half after ten celebrating the tenth anniversary of the coming of the Hartsells to the church. A great host of friends attended the reception, not only from the church but from the entire community and beyond, and numerous congratulations were sent.

►LOST AND FOUND DEPARTMENT: Lost: 2,000,000 Baptists—who are non-resident church members. Also on the missing list are at least 1,500,000 resident members who are completely inactive in church attendance and participation. During September, Southern Baptists will seek to find and enlist into service and activity many of this number. Plan now for Transfer Church Membership Week, which will be held September 11-18. Especially for the students, August 28 is designated as Off-to-College Day in home churches. Pastors and other student friends are urged to tell the students to "pack the church letter too!"—BN.

►Ralph Elliot, of Bedford, was the evangelist, and Pastor Robert Wallace the song leader, in a revival at Clover Bottom Church, Versailles, in Elkhorn Association, resulting in ten additions—nine for baptism and one rededication. One of the candidates for baptism—Mr. Sparks—is a 68-year-old blind man. Before the service he stated that he would like to become a Christian and profess Christ publicly, so at the close of the service when the invitation was given he was led to the front by one of the brethren. Mr. Sparks made the statement that as a young man he came forward for Christ, "but that was only 'to keep the meeting going,' as the evangelist at that time said, 'If no one comes the meeting will close,' so a group of us boys just went up to keep the meeting going."

►Some people are asking—as they always will—"Why do you call it *Baptist World Alliance* one time and *Baptist World Congress* at another time? The answer is that the name of the organization *per se* is The Baptist World Alliance, but when it is in session that is a congress—not district association, or

Western Recorder

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

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WESTERN RECORDER

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a general association, or a convention, terms familiar to Baptists in this country. In England they use the word union, where we use convention, as British Baptist Union. The Alliance is a fellowship of Baptists, and tries not to enter into competition with any of the Conventions or associations or unions in the various countries. It does not send out missionaries, as do conventions and associations. But it gathers up the work and labors of all our Baptist work, especially helping in those localities where some government becomes a bully to restrict the religious freedom of churches and individuals.

A Pastor's Authority In a Baptist Church

By ARTHUR M. NORTON, Pastor
Eastwood Hills Baptist Church,
Kansas City, Missouri

Recently a pastor of a Baptist church without any denominational affiliation or loyalty, stated that he and his church represented the true Baptist position.

He went on to elaborate on his program, and made it clear that his church was absolutely independent, and was not the slave of any denominational hierarchy.

He pointed out that what he said went in his church. It was apparent that his church was not independent. The church was the slave of the pastor. This situation caused me to re-think the position or authority of the pastor as a leader in the local church.

A Pastor's Dilemma

The pastor of a Baptist church truly finds himself in a dilemma. On one hand, he is only a member of a democratic body and yet he is called by the church to the position of leadership. Also, there is the call of God to the position of spiritual leadership in the visible church for which Christ died. One of the fundamentals of our Baptist belief is that the pastor is first called of God, and then received by a local church to be its spiritual leader.

A Baptist church has a democratic or congregational form of government. Therefore, the members of a Baptist church are equal in rights and privileges. As such, the church cannot be dictated to by any group or individual, either inside or outside the ranks of the church membership. There is no circumstance where the pastor of a Baptist church is or should be a dictator. He must always remember that his authority is a delegated authority.

The Baptist pastor is invested by his church with leadership authority. By the very nature of his call as pastor of the church, he has the authority to choose, under divine guidance, what portion of God's Word he will expound to the church. The call as pastor to the church also gives him the authority to baptize new converts who are approved for church membership; and to administer the Lord's Supper upon the days designated by the church. He is often given the authority to moderate at all business sessions of the group. Upon many occasions he is authorized to

appoint committees. However, as any democratic body, this authority is voted him by the governing body.

What the Scriptures Say

There are not many references in the Bible concerning the authority of a pastor. Jesus made reference to all Christian workers and leaders in Matthew 20:25-28:

"... The Gentiles exercise dominion over them, and they are great that exercise authority upon them..."

"But it shall not be among you; but whosoever will be great among you, let him be your minister."

"... The Son of man came not to be ministered unto, but to minister..."

Jesus, in my opinion, taught that we are not to exercise authority over one another, especially not dictatorial authority. The pastor should consider himself as a servant, not the final authority of his church. Christ could have exercised his authority by commanding angels from heaven to carry out his bidding. Instead, He served the cause for which he came unto death.

The apostle Paul, in his letter to Timothy, speaks about the pastor: "This is a true saying, If a man desire the office of a bishop (pastor), he desireth a good work. For if a man know not how to rule his own house, how shall he take care of the church of God."

Paul states very plainly that a man should desire the work of a pastor, not merely the office of authority. The fifth verse states that a pastor should rule his own house well, but that he should also take care of the church of God. There is no mention of authoritative overlordship.

It is utterly impossible for any pastor to escape the responsibility of making decisions. He must provide the necessary leadership required in his present situation. In order to provide this leadership, he must be as wise as possible and as harmless as a dove. The progress, program and welfare of the church are his responsibility. He must find the ideal point between authoritarian leadership and democratic leadership which

will produce the desired results in his particular field of service. The pastor cannot escape being a leader.

Leadership and Information

The pastor must study the people of his church. He will need to ascertain the type of leadership they have previously been provided. He should learn how much authority the church is accustomed to delegate to the pastor. The pastor should also study the conditions of the church. He should know the amount of progress and work which will be necessary in order to reach the projected goals of the church.

The question arises, "What attitude should the pastor assume if the church does not accept or work at the program which seems necessary if the church is to fulfill its mission?" It is at this point that pastors are tempted to dictate the action of the church.

However, our position remains the same, and the answer will be that the pastor is a leader, and, as such, must lead his people to decision and action, not dictate their decisions for them. A wise pastor will counsel his church and receive counsel from his members. He will provide the church, to the best of his ability, with thoughtful and prayerful leadership. It is quite natural that the church will give a pastor more authority as the people gain confidence in his ability. He will find that his position of leadership will be much more effective when it is gained by his wholesome influence upon the church.

There are times when a pastor feels that his personal convictions and principles impel him to indicate a course of action. It is upon such occasions that real pastors are made. He must draw upon the grace of God for patience and guidance. The pastor who will learn to present such problems graciously to his people, pointing out his convictions and principles from the Scriptures, can influence his people, who are the final authority in church action, to reach the proper conclusion and render effective action.

Let it be said in conclusion that the pastor is not merely a hired man. He has been called to the position of leadership in the Christian work by our Father in Heaven. He has, likewise, been called to the position of leadership within the local church by the church itself. The church is definitely committed to follow the pastor's leadership as the pastor follows Christ.—*Word and Way*.

►Brother and Mrs. Frank B. Fitzgerald, Shelbyville, Ky., are in Virginia on account of the serious illness of a sister of Mrs. Fitzgerald. While there Brother Fitzgerald has been supplying for another Kentuckian, Pastor Joseph J. Bowman, at the College Hill Baptist Church, Lynchburg.

The Hindered Christ

Much as the writer believes in the complete sovereignty of God, he believes His holy purposes for men have been and are being hindered.

An illustration of this is seen in Deuteronomy 5:29, where He expressed great yearning for His people. Said He: "O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children forever." God longed to do more for them than their condition of heart would allow.

And this yearning is further seen in His word through Peter: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He was yearning for all men to be saved, but not all would be. Men hinder the full realization of His desires.

Jesus expressed this same yearning to Nicodemus when He said: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is further seen in 1 John 2:2: "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Yet, are all the lost being saved? Will all be saved? The answer must be negative. And why will not all be saved? Is it because He did not desire it? Is it because He did not love them? Is it because He made no provision for them? We believe the answer must again be in the negative. The desires of God are hindered by man's unbelief and disobedience. Man has the power of choice, for, in His sovereignty, God so made him.

Another case of Christ's being hindered is found in the sixth chapter of Mark. Jesus was back in His own neighborhood. He went into the synagogue. Many heard Him speak, and were astonished. But they doubted Him, saying: "From whence hath this man these things? And what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Judah, and Simeon? And are not His sisters here with us? And they were offended at Him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief, and He went around the villages, teaching." The hindered Christ! Hindered by unbelief! (See also Matt. 13:58.)

We see a motto here and there, "Jesus never fails." There's real truth in it. His love never fails. His power is unlimited. But the question persists: "Does Jesus always have His way in human lives?" Jesus never fails, but many who bear His name fail Him; those on whom He depends to bear witness to

Him fail Him; and His will, therefore, is not accomplished through them.

The desires and yearnings of Jesus are hindered by the refusal of sinners to repent and trust Him. The rich young man came to Jesus. He, looking on the young man, loved him. But he refused to surrender to His will and Jesus' desire was not accomplished. The young man went away.

One hears again the cry of Jesus over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not" (Matt. 23:37)! And He says also to other unbelievers, "Ye will not come to me, that ye might have life" (Jno. 5:40). He yearned to save them, but was hindered by their obstinacy.

This is a warning not only to the unsaved, but also to the so-called followers of Christ. Many are hindering and limiting the victories which He could and would accomplish through them; and they are hindering the whole cause of Christ in the world. Are there not a great many who need to get out of Christ's way? And how shall they get out of His way? By going along with Him and doing His will! God is a sovereign God, and omnipotent, and omniscient; but He has made man with the power of choice; and He calls today to all men, everywhere, "Choose ye this day whom ye will serve."

Baptists Becoming Christian Education Conscious

Again and again the Western Recorder has stressed editorially and through news releases and articles the importance of our people's becoming Christian-education-conscious. Pastors and other church leaders have emphasized it, and the same word has been on the lips of all our State Board workers. It cannot be stressed too heavily or too often.

Only God knows what the total picture for Southern Baptists would have been by now if, for several generations back, our people had given their denominational schools the support they deserved.

In a very vital sense our church-related schools are interwoven with the life of the denomination. The more one reviews Baptist personalities and churches which have surged ahead in achievements the more obvious it becomes that our schools have played a large part in making us what we are. As go the schools, so goes the denomination.

South Carolina

In South Carolina, actual construction will begin soon on an administration building—the third structure on the new campus of Furman University. The building will cost South Carolina Baptists \$340,000 and will be ready for use in the spring of 1956. It will be recalled that about two years ago South Carolina Baptists went all-out in strengthening Furman, and broke ground for the new campus. When ground was broken they had in cash and pledges

\$5,009,209.10 (\$1,005,585.90 in cash). The new campus site has 1,110 acres and has been paid for at a cost of \$527,202. Concerning the new campus with all equipment the president said, "We have the challenge of a world that needs Christian men and women who are trained and dedicated to give themselves to helpful, purposeful living." The total program will cost approximately \$10,500,000, and something like half that amount was on hand at the last report. Obviously their people—individuals and churches—believe mightily in Christian education.

Texas

Baylor University, Waco, Texas, is right now making plans for the erection of a five-story million-dollar dormitory which will accommodate 500 women students. According to President White that great school this year had to turn away 300 women because there was no room for them.

The picture is just about the same throughout the Southern Baptist Convention territory. Kentucky Baptists have made great strides educationally but, like our brethren in other states, much remains to be done. All our people would do well to inform themselves concerning their schools and the needs; and then, as they make plans for their budgets of 1956, they should see that a considerable portion of the churches' budgets is set aside for the causes—all the causes—fostered through the Cooperative Program. All our work should be enlarged. This writer, with all his heart and soul, believes in the Cooperative Program. Through this plan, all the causes can be supported and enlarged. Without it, some of the causes are bound to suffer.

Spiritual Retrogression

The Wesleyan Methodist stated recently concerning the Sabbath: "Our great grandfathers called it the Sabbath; our fathers called it Sunday; but today we call it a week-end. We have substituted a holiday for the Holy Day."

Baptists and all other Christians would do exceedingly well to consider the awful implications in our Methodist brother's statements—as true as they are awful. The transitions he described are not fancied, and we needed exactly that pronouncement. We have lost some eternal values—values we shall recover only by great exertion and sustained emphasis.

Does not the average church member have the foolish and dangerous idea that he can do as he pleases with the Lord's Day? Do they not make their own plans instead of seeking His? Is the Lord's Day not dedicated by them to their own pleasures rather than to His glory? Do we not need to read again Isaiah 58:13-14? "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy day of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride

upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The man who forgets—tragedy of tragedies!—the Lord's Day has also forgotten that he is not his own master, that he does not own himself. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not our own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). In a very vital sense we are holy unto the Lord—set apart or dedicated to Him for His service, possessed completely by Him and not by ourselves. We who lay claims to ourselves and to His Holy Day do so in open defiance of His Lordship and ownership. This is the sin of rebellion—the sin which has marked the human race from the Garden of Eden until now. Paul uttered an awful truth when he said: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness . . . Because that when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools . . . Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:18, 21, 28). Sin, at its heart and by its very nature, is rebellion against God—rebellion against His wisdom, His authority, His ownership, His plan and way for life.

Gradual Process

It is noted that the Methodist brother called attention to the gradual process of spiritual retrogression. The word holy was not lost in a single generation. It was gradually laid aside. One sacrifice leads to another; one compromise makes possible another; finally it is just Sunday, or the week-end. This is so intricate and the principle applicable at so many points that each will need to study his own life for himself, examining closely to see whether holy concepts have faded.

Changes in doctrinal convictions come about in the same way and by the same slow process. There are great, everlasting truths on which many have been silent for years—presuming that all knew them and believed them anyway, and that there was no need to accent them frequently lest they become known as doctrinal contenders. Silence is largely to blame for doctrinal retrogression; a new generation arises which knows not because it was not told. Silence is Satan's most potent aid in his war against the truth and holy things. Someone said, "Truth crushed to earth will rise again." It will if there is a hand to lift it and a voice to proclaim it. Do we not need to read again and again, and practice, Jude's exhortation? "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith . . ." (Jude 3).

Sunday in London, at the Baptist World Congress

(Second Installment—Continued from Last Week)

By WENDELL H. RONE, Pastor
First Baptist Church, Middlesboro, Ky.

Saturday Evening Session

LONDON, England. — After prayer by Rev. Jiu Sugaya of Japan and the reading of the Scriptures by Rev. A. J. Langley, of Canada, Rev. G. H. Blackburn spoke at the Saturday evening session very warmly on the subject: "The Tie That Binds Our Hearts," as the devotional thought for the evening. The Congress very fittingly sang its favorite fellowship hymn: "Blest Be the Tie."

Dr. Herbert Gezork, president of Andover-Newton Theological School, Newton Centre, Massachusetts, spoke on the theme: "Our Baptist Faith in the World of Today," emphasizing the facts that God has "entrusted to the Baptists certain vital truths." Of these, one is the authority of the Bible. The speaker further emphasized the following truths held by Baptists which need to be worthily proclaimed: "The church as a fellowship of believers gathered from the world and committed to live under the guidance of the Word and Spirit of God; freedom of conscience (soul-liberty); a free church, separated from a free state; and evangelism. He concluded by saying that "The world of today needs the Baptist witness."

The Roll Call of the Nations was resumed and representatives from each nation extended greetings to the Congress and were warmly welcomed by the President and Secretary. The session closed with the singing of the hymn, "Jesus Shall Reign."

Sunday Services

The messengers to the Baptist World Alliance united with their brethren in worshipping in the London churches on Sunday morning, July 17. Visiting Baptist ministers from all over the world spoke from a large number of pulpits.

The writer, with most of the twenty-nine members of the Dr. W. C. Boone Party (Brownell Tour No. 154), attended the worship services at the world-famed and historic Spurgeon's Metropolitan Tabernacle. As the upper part of the sanctuary had been destroyed by bombs in enemy air raids in 1941, and since the building had not been restored to date, the services were held in the covered basement of the

old house of worship. A warm and thought-provoking sermon was brought by Dr. T. G. Dunning, long-time former Youth Secretary of the Alliance, from Matthew 16:18, using the words, "Shall Not Prevail," as a theme to encourage our hearts with the thought that the forces of Satan and wickedness could not and would not stop the ultimate triumph of Christ and His cause. Many "Amens" were heard as he "drove home" some very pertinent thoughts. Our hearts were made glad to hear that the church which had known the marvelous ministry of Charles Haddon Spurgeon for many years prior to his death in 1892, and that of his brother, Thomas Spurgeon, F. B. Meyer, W. Graham Scroggie, and others, was to have its house of worship rebuilt in 1956, if possible.

Sunday Afternoon

Dr. C. Oscar Johnson, St. Louis, Mo., the only living ex-President of the Alliance, with the exception now of Dr. Lord, presided in his able manner over the commemorative services of the Golden Jubilee of the Alliance. With wit and humor, together with grace, he introduced the Atlanta Choir and the President of the Alliance, Dr. Lord, as their times on the program arrived.

In blue robes, with silver and red stoles, the approximately 100 voice choir of Atlanta Baptist Association in Georgia, under the direction of Mr. George D. Crawford, led the congregation in singing. Later, after the scripture reading, prayer, and devotional by Dr. Gilbert Laws, they sang, "Almighty God, Our Father's God," and "Great and Glorious Is His Name," accompanied by trumpets and trombones, harp and drums, in addition to the organ. The brass instrumentalists were from the London Philharmonic Orchestra, but the organist was the choir's own Dr. Marjorie Robinson, while the narrator was Dr. Charles McGlon, professor of speech at Southern Seminary in Louisville. One of the greatest moments in the sessions of the Alliance occurred here. The singing of this great choir was an unforgettable experience.

Dr. Lord, one of the most widely travelled presidents the Alliance has ever had, and who has done so much to contact all Baptist groups around the world, received a thunderous ovation by

a standing audience, when he came to the microphone to speak on the subject, "The Baptist World Alliance In Retrospect and Prospect." In the address he ably rehearsed the more important historic incidents in the life of the Alliance since 1905, showing that the Baptist witness has been vindicated before the world as our brethren have made their contribution in the struggle for liberty of conscience, the furthering of the gospel in the missionary endeavor, the fostering of educational and benevolent institutions, and the propagation of the concept of the church as a gathered community of baptized believers in Jesus Christ. Dr. Johnson's remark that it was an "all-encompassing and world-girdling" message was most appropriate.

The fellowship of the meeting was unusually warm, being enhanced by the fact that the session had been opened with the Baptist international anthem, "Blest Be the Tie That Binds," sung in their native tongue by all messengers present, yet to the same tune, "Dennis."

In Dr. Johnson's introductory remarks concerning Dr. Townley Lord, he said: "We don't have a pope or an archbishop, but we do have the 'Lord.'" It was not long until all realized that the Lord was with Dr. Lord.

Sunday Evening Service

A songfest for the benefit of all opened the fourth session of the Alliance. Mr. Crawford and the Atlanta choir led the congregational singing, augmented by a large number of messengers from many nations. Forest Fordham read the Scriptures and Joel Sorensen, secretary of youth work for the Alliance, who had recently accepted the pastorate of the First Baptist Church, Stockholm, Sweden, led in prayer.

(Continued on Page 11)

►The White's Run Baptist Church closed its VBS with Commencement exercises Sunday night, July 17. Eighty students and teachers were enrolled, with an average attendance of 93 per cent, and 16 boys and girls were saved and went to the church requesting baptism at the Sunday services. The activities were directed by a capable faculty composed of Mrs. Atha Ogden, beginners' superintendent, and Mrs. Lillian Eaves, Mrs. Alice Cardwell, teachers; Mrs. James Ellis, Primary superintendent, and Mrs. Catherine Lowrance, Mrs. Gladys Cozart, teachers; Mrs. Bill J. Smith, Junior superintendent, and Mrs. Lois Robbins, Mrs. Bill Wilhoite, and Mrs. Luther Jones, teachers; Mrs. John Scott Lindsey, Intermediate superintendent, and Mrs. Emma Rowlett, Mrs. Dorothy Harmon, teachers. Pastor Bill J. Smith served as principal, and refreshments were furnished each day by Mrs. Pauline Smith, Mrs. Beatrice Hamilton and Mrs. Raymond Oaks.

Paul, a Persuasive Preacher

By VAUGHN M. JOHNSON

(Pastor's Conference, Miami, Florida)

Recently the people of London were frightened out of their wits by an appalling darkness that settled down over their city like doom in the middle of the day.

Many thought that the world was coming to an end. Then suddenly the darkness lifted. It had been caused by an immense layer of thick cloud that had held in the smoke and shut out the light.

Paul's life didn't really begin until God had blinded him at noonday and dropped him into total darkness. His whole world crashed around him . . . but out of that darkness he suddenly saw Jesus, the Light of the World. He was converted. Never for one moment did he forget that vivid experience nor ever fail to tell people how it all began. Three days later the scales fell from his eyes. He arose at once and began to proclaim and to persuade. At once he created a sensation as God's guided missile to light up a dark world with the gospel. I would bring you three pictures.

A Blinding Light

A blinding light flashed into his soul. It was not an atomic explosion that shortens life and even changes the genes of inheritance, but it was the light of the world bringing eternal life and an inheritance incorruptible.

Paul's persuasive power started with a blinding light. In the underworld a persuader may be a black jack or a policeman's billy. In the spiritual world God's persuader is his spirit speaking through the lips of a preacher with the light of heaven on his face.

A preacher in charging his son through the ordination sermon said, "Son, lay hold of God with one hand, lay hold of the world with the other and draw them together."

Paul went out to persuade the world because he had laid hold of the Rock.

In New Orleans I saw a deaf preacher using the sign language as he talked.

Vaughn M. Johnson, pastor of Fifth Avenue Baptist Church, St. Petersburg, Florida, was born in Knoxville, Tennessee, on October 18, 1907. He was educated at Carson-Newman College, Jefferson City, Tennessee, and at Southern Baptist Theological Seminary, Louisville, Ky. Experience in Southern Baptist work has included serving for six years as a member of the Sunday School Board of the Convention. He also has served on the state mission board and education commission of Baptists in Florida. Before going to Florida, he served churches in Washington (state), Ohio, and Tennessee. He also is president of the St. Petersburg Ministers Association.

I asked him the symbol for the church. One hand is curved with the index finger forming a roof as a symbol, meaning a house. The other hand is closed as a symbol of a rock. The first hand rests on the second. The church is the house on the rock.

In every sermon Paul began by telling them of his vision of Christ . . . whether he was talking to a king or a slave. He did not forget his heavenly vision. They



FORT THOMAS CHURCH SECURES NEW MUSIC DIRECTOR . . . The First Baptist Church of Fort Thomas has secured Vernon Stephens as its director of music. He is a native of Newport. He is a graduate of the College of Music in Cincinnati. He took up his position July 1, succeeding Grover Waller, who resigned to accept a similar position at the Oakhurst Baptist Church, Decatur, Georgia.

might not have understood all of his words but they never doubted that he had been on the Damascus road with Christ.

What about us? We preachers are a peculiar lot. We preach the truth as if it were fiction and we preach fiction as if it were truth. We are like Paul in that when God calls, we arise and begin to proclaim, but we are different in that the scales are still over our eyes.

With all the atomic clouds of radiation

above us, with all the babble of voices around us, with all the noise of all the battles of confusion, with all the wars of nerves, bombarded on every hand by billions of words, slugged over the head with ideas of every description, and videoed to death on every channel, we wonder how God can get through. Is God getting through us to them? What we are saying in our pulpits and what they are hearing may be miles apart. Like the little boy who heard the Lord's Prayer and repeated it as he thought he had heard it. He said, "Our Father in heaven, how didja know my name?"

Someone has pointed out recently that our religious TV programs are so weak and watery and offer such an easy solution to all the hard problems of life that religion is fast losing its force.

It is so easy to slip into Christianity without Christ and a Christ without a cross. It is an Alice-in-Wonderland fancy that leaves us in a fog of cold fears. When Billy Graham reports that 59 per cent of the converts in his meetings are already members of a church, but, by their own admission, have never been converted . . . then let's stop religion's cold war and get into the blinding flash with Paul on the Damascus road. We wonder where we are headed? Fred Allen predicts that the next generation will be born with eyes as large as cantaloupes and with brains the size of a split pea.

Before preachers can persuade men, they must be blinded with God's light and see Jesus. If we preachers need one thing today, it is to be hooked onto the generators of God's Holy Spirit and get about 200,000 volts of real, genuine, moving, stirring, powerful, irresistible Christianity.

How can we stir people if our own experience isn't an intense explosion that has shaken us up out of the "don't cares" into the "do cares?"

Many of our listeners would have to say in all honesty, "They have taken away our Lord and we don't know where they have laid Him," or, seeing the fog of uncertainty descend over our pulpit at 11 o'clock on Sunday morning would exclaim, "A cloud has received our Lord up out of our sight."

I wouldn't advise you to go as far as the moron who asked a man if he wanted to go to heaven, and when he got a negative reply stormed, "Well, go to hell then," but we need to get rid of the scales of indifference to the lost world around us.

If we have what Paul had, we don't have to be a football hero, a motion picture star or a TV comic. We don't have to stun them with our knowledge, amuse them with our humor, or nurse them to health with syrupy spiritual vitamins; but if we expect to persuade men we need to come alive in the hydrogen glare of the Damascus road.

(Continued on Page 10)

Russian Preaches Sermon "Just Like I Would in Russia"

Alexander Karev brings address July 21 to Baptist World Congress. Topcoats indicate cooler weather. Top galleries occupied.

By ALBERT McCLELLAN

LONDON, England — (BP) — German enthusiasm overflowed here as the Baptist World Congress session on July 21 began.

Hans Arndt, German young people's leader, moved about and gesticulated so much that President F. Townley Lord warned later speakers to stand still at the microphone so they could be heard everywhere in the hall.

Religious liberty was reaffirmed in a report presented by Stanley I. Stuber, New York, chairman of the Baptist World Alliance commission on religious liberty.

"Sit Down Young Man"

Baptists insist that people everywhere be allowed to choose or withdraw from religious affiliation, he declared. The Russians clapped along with the rest of the delegates when the motion on religious liberty was passed unanimously.

President Lord "commanded" C. Oscar Johnson, popular ex-president from St. Louis, Mo., to "come up higher" and preside for the rest of the morning session.

Duke K. McCall, of Louisville, Ky., was caught momentarily in the spotlight when Johnson and Lord were exchanging places. Johnson said in his unique way, "Sit down young man, out of the spotlight." The crowd burst into laughter.

Negro Singers Score Hit

Twenty-one flashbulbs shot like flashes of lightning when a quaintly-dressed Nigerian stood to address the Congress.

A group of Negro singers from America electrified the crowd with two spirituals. Johnson tried to stop the encore but the people cried, "More! More!" Finally, when they were quiet, he quipped, "I wanted to tell you they were going to sing again."

One of the colored men, a basso who had studied the last two years in Europe, sang, with unforgettable power and feeling, "Lord, I want to be a Christian."

Alexander Karev, of Moscow, general secretary of Russian Baptists, delivered the sermon. He said he would preach just like he would in Russia before his own church. His theme: "Christ in the Church."

Eight

Russians Loved Spurgeon

Despite the need for interpretation, it was a moving sermon. Christ is the life, the head, the bridegroom of the church, Karev declared. Christ wears a crown of thorns, signifying his Saviourhood.

He also wears the crown as King of kings, signifying his Lordship, he continued. Baptists must emphasize both crowns. The blood saves; the Lord rules. We must put all on the altar.

Karev complimented Evangelist Billy Graham and spoke of the great love Baptists of Russia have for the late Charles Spurgeon, famous English Baptist minister.

At one point, his interpreter missed a word in translating the address into English. Karev, who evidently knew some English, corrected her.

Evening Attendance Excellent

Later, a Louisville, Ky., Negro Baptist pastor, evidently very moved by Karev's sermon, remarked that "Karev is the only man I ever heard, whom I could not understand but whom I could feel." He also remarked, "That sermon makes me rejoice in the Lord. It tells me the gospel is being preached in Russia."

Attendance at the evening session the same day was excellent.

A few brave souls climbed to the top gallery. Topcoats were in evidence and the weather was cloudy. It threatened rain.

Music was by the Atlanta, Ga., choir. Singing, superb. Too many horns and drums, however. The dramatic reading, according to an English woman, was "too theatrical."

The courage of the Atlanta choir has been outstanding. It takes plenty to move seventy-five singers, eleven horn-blowers, one drummer, and accompanying personnel on a grand tour of Europe. An encore to Leader George Crawford and his singers!

Evangelistic But Not Missionary

Speakers: all three men. One, an American, I. N. Patterson, Southern Baptist missionary to Nigeria. "Africa,"

he said, "cries for the same basic things all of us want."

Second from Ceylon, W. M. P. Jayatunga. "India is crying: Give us the God who smiles, lest we perish. Give us the God who smiles to add light to our countenance," he reported.

The third was an Englishman, John B. Middlebrook, general home secretary, Baptist Missionary Society. He said too many people want to be evangelistic but not missionary. They want to go to the next street but not to the next continent.

COLOR NOTES: Staying long in one place dulls your sense of the different. You come to see only similarities. Here are some . . . A portly man on the front row slept all through the evening session . . . A deaconess from Germany flicked lint off the black dress of another deaconess . . . An Indian woman close to the front kept trying to stop a runner in her hose . . . When the crowd was asked to stand for a hymn they feebly got up at all different times, just as they do at home . . . Announcements take much time in any Baptist meeting, and Baptists everywhere can be greatly bored while they are being made . . . The Russian interpreter kept looking at her pocket mirror. Just why was not clear. She didn't use paint or lipstick and far as we could tell, no powder.

North Carolina Board Forms Two New Departments

CASWELL, N. C. — (BP) — The executive board of the Southern Baptist State Convention in North Carolina recently approved two new departments of the convention.

They are department of church music and department of church building and architecture.

Subject to necessary funds being available, the church music department work will begin April 1. The architecture department is to be a branch of the statistical department, already in existence.

The board approved \$191,500 to be spent at North Carolina Baptist Hospital, Winston-Salem, for heating and air-conditioning. It named a committee to study a proposal that Baptists acquire a hospital in Cherokee, N. C.

The board also set a minimum goal of \$3 million for Cooperative Program gifts in the state in 1956, up \$400,000 over 1955.

Harold W. Tribble, Wake Forest College president, reported the Reynolds Foundation increased its annual gift by \$150,000, bringing the yearly amount to \$500,000. He said Baptists continue to retain full control of the college.

►Pastor John Edmond Haggai, Ninth and O Church, Louisville, will assist Pastor Walter K. Price in a revival at the First Baptist Church, Danville, next spring.

Precedent May Be a Factor In Deciding New Seminary Issue

By THEO SOMMERKAMP
Baptist Press Staff Writer

What will Southern Baptists decide about the proposed sixth seminary?

This oft-discussed question probably will be one of the big ones before the convention when it convenes in Kansas City, Mo., next year.

Presidents of the five seminaries now operated by the Convention agree the sixth seminary is needed if present enrollment trends continue.

A committee on theological education, headed by Past Convention President J. W. Storer, is studying the matter during the year between the '55 and '56 conventions.

He Headed 1950 Committee

Storer, pastor of First Baptist Church, Tulsa, Oklahoma, headed the theological education committee which recommended new seminaries in Wake Forest, N.C., and Berkeley, Calif.

The 1950 Convention, meeting in Chicago, Ill., approved the committee's report. Shortly the convention began operating Southeastern Baptist Theological Seminary and Golden Gate Baptist Theological Seminary.

Precedent may be a factor in deciding the question of the sixth seminary.

In beginning the new seminaries in 1950, the convention made use of already existing buildings and property. It had done the same thing in the cases of seminaries at Fort Worth, Texas, and New Orleans, La., 25 years earlier.

From California Convention

The state Southern Baptist convention in California operated Golden Gate Seminary for several years before the convention took charge.

Southeastern Seminary, although a new school, began using part of Wake Forest College, which is supported by Southern Baptists in North Carolina.

When Wake Forest College completes its move to Winston-Salem, N.C., next summer, Southeastern Seminary will take over the old property completely.

Overtures from the state convention in North Carolina stimulated the Southern Baptist Convention's interest in the Wake Forest property after the idea of establishing a seminary in the eastern states became well-fixed.

Several cities bid for the Southeastern Seminary before Wake Forest was

chosen. They included at least one city interested in securing the proposed sixth seminary—Washington, D. C.

Other sites were Atlanta; Charlotte, Ridgecrest, N. C.; Columbia, Ga.; Columbia, S. C.; Greenville, S. C.; Spartanburg, S. C.; Martinsville, Va.; and Baltimore, Md.

Texas Operated Southwestern

The Texas state convention first operated Southwestern Baptist Theological Seminary. Before it was set up in Fort Worth, it was operated in connection with Baylor University in Waco, Texas.

Several states, Louisiana and Mississippi foremost among them, supported Baptist Bible Institute, New Orleans, La., before the Southern Baptist Con-

vention adopted it. The name was changed later to New Orleans Baptist Theological Seminary.

Come In Pairs

Another interesting sidelight of past seminary history is how institutions were approved in pairs. Like the two newest ones approved in 1950, BBI and Southwestern joined the ranks of the Southern Baptist Convention in the mid-1920's.

Southern Baptist Theological Seminary, Louisville, Ky., was organized in 1859. It is the oldest of all Southern Baptist-supported seminaries.

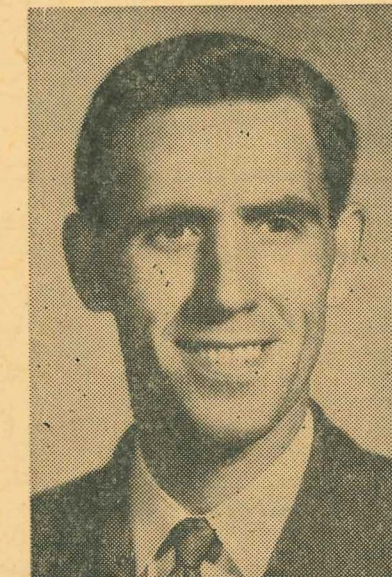
When founded at Greenville, S. C., it leased an unoccupied church. Partitions in the church building separated the space into classrooms. Students lived in a hotel purchased by the seminary.

Other Considerations

The school later moved to Louisville. A rented hotel provided quarters for students and rooms were rented for classes and the seminary library.

Other considerations in discussing the sixth seminary are payments now being made for Wake Forest College property and the plan to develop a new campus for Golden Gate Seminary in Berkeley, Calif.

K. C. Fendley to Direct Public Relations at Georgetown



Kenneth C. Fendley

GEORGETOWN, July 15. — Appointment of Kenneth C. Fendley, formerly educational director of the First Baptist Church of Owensboro, to the position of public relations director at Georgetown College has been announced by Dr. H. Leo Eddleman, Georgetown president.

Mr. Fendley, who received the A.B.

degree, *summa cum laude*, from Georgetown in 1949, has been educational director of First Baptist Church, LaGrange, Ga., for the past two years.

In his new position, Mr. Fendley will work with the Georgetown Alumni Association in keeping a complete file of alumni, publishing the alumni bulletin, and assisting in organizing and maintaining active local alumni chapters, as well as assisting with fund-raising endeavors recently launched by the college, Dr. Eddleman said.

A campus leader during his student days, Fendley served as president of the dramatic organization; a member of the debating team for two years; a news reporter for The Georgetonian, student newspaper; and sang with the college quartet. He was selected for "Who's Who in America Colleges and Universities."

Mrs. Fendley, the former Doris Jean Russell, also received her education at Georgetown. There are three children, Kenneth Carl, 6; Jeanne Elise, 4; and Leslie Caroline, 2.

►Rev. John W. Steen, a seminary student who has been serving as one of the chaplains at the Louisville General Hospital, has gone to be pastor of the Northside Baptist Church in Milledgeville, Georgia.

WESTERN RECORDER

Nine

Paul, a Persuasive Preacher

(Continued from Page 7)

A Flaming Tongue of Fire

Paul wasn't present at Pentecost but he calls himself an apostle born out of his time. At Pentecost there was a flaming tongue of fire over every person. The very core of Paul's being was his flaming passion for his Lord. Notice his expressions, "Knowing therefore the fear of the Lord, we persuade men" . . . "Woe unto me if I preach not the gospel" . . . "my heart's desire for Israel is that they might be saved" . . . "I could wish myself accursed that my brothers might be saved." His enemies said that he persuaded men to worship God. Demetrius, the silversmith, shouted to an angry mob that Paul had ruined the god-making business and had almost stopped the worship of Diana, for Paul persuaded and turned people. The intensity of Paul's vital Christian experience is felt by King Agrippa when he is startled into shouting, "Why, you have almost persuaded me to be a Christian."

Can't you just see the newspaper headlines Acts: "Paul and His band turn the world upside down," "Paul's Sermon Starts Another Riot," "Whole City Flocks To Hear Fiery Midget Preacher," "Preacher's Songs In Jail Bring Earthquake." When has one of our sermons started a riot . . . or when have we started an earthquake . . . or when has a jailer been converted?

We preachers don't have to apologize for our calling. When a power-packed Paul can persuade the whole world for Christ, we must realize that we have the same Christ, and God wants to use us in the same business.

We preachers must have no inferiority complex nor shivering spines; we are the king's messengers . . . and we have what the world needs. Not foolish preaching but the foolishness of preaching can still turn the world upside down.

We need not be ashamed of the gospel, it is the power of God unto salvation. The very genius of Christianity is to be found in the sharing of the great good news. The Catholic Digest has pointed out that 59 per cent of protestants tried last year to win converts and 43 per cent succeeded while only 28 per cent of Catholics even tried and only 17 per cent succeeded. The Catholics are beginning to wake up to the fact that Jesus wants each creature who is saved, to crawl, if need be, to every creature unsaved and win him. As Peter Marshall said, "We are not super salesman trying to sell the world something . . . we are not selling anything. We are here to give. To give the gospel. It is free."

Paul was a flaming tongue of fire to persuade men to leave sin and love God. Our high calling hasn't changed. Paul's flaming tongue set fires in many burning hearts wherever he went. I'm afraid that much of our preaching today wouldn't set fire to one dead leaf.

I recently heard a talk by the coach of the New York Giants professional football team. Someone asked him what made a professional football player. He replied, "We look for the man who, when he gets knocked down gets right back up and gets in the game. When he gets his head knocked off, he jumps up and plays right on. He never knows

Church and Denomination Night

Plan now for a Church and Denomination Night in every Southern Baptist Church . . . Write your State Mission Secretary for information.

FALL of 1955

when to quit. He loves the game so much that nothing in the world can stop him."

Paul was like that. He loved the Lord so much that when he was tramped on, beaten, bruised, broken, he got right up and hit the line for a 50-yard touchdown. Even a damp Roman prison couldn't put out the fire in his flaming tongue, nor the flame of his inspired pen.

An Open Door

The laws of our cities require that church doors swing outward. One reason Paul was such a persuasive preacher was that he knew the open door of Jesus' heart was swinging wide to receive every human being . . . and this same Jesus was weeping over every stray lamb who isn't brought into the fold.

As Paul preached in the synagogue he looked on every person in the world and he could visualize every living creature running through the open door of Christ's love. His one burning pas-

sion was that they might be saved. The genius of Paul was in persuading the butcher, the baker, the candlestick maker, rich man, poor man, beggar man, chief, free or slave, king or peasant, black or white. Hear his words, "Woe is me if I preach not . . . I could wish to be accursed . . . my heart's desire." John Knox said, "Give me Scotland or I die." The Office of War Information published a book entitled, "Persuade or Perish." That does it. That says it. That sends me. I can never be the same preacher.

I heard someone say words that jumped alive and burned themselves into my preaching, "Remember, if they don't get it, you are not preaching it."

The test of my preaching is not what I say, but what they hear . . . if anything.

The test of my sermons is to be found in changed lives. We cannot change lives if we don't preach for decisions. We cannot have decisions if we don't persuade men.

Many times I have asked in sermon preparation, "Just what do I wish to accomplish through this sermon? That has ruined many a contemplated sermon and filled many a wastebasket.

The preacher may be the famous Dr. Smellfungus and have degrees after his name like a string of freight cars, but if his trumpet is uncertain, or if it turns out to be the squeak of a mouse, no priceless human soul will walk one inch nearer to God.

All too often we preachers aim at nothing and hit nothing. We need Paul's prescription for an earthquake. If our preaching wouldn't start an earthquake in a thimble, no jailers will be converted. We cannot expect decisions if our sermons are aimed over people's heads, or if they are like the beer on TV . . . just froth and foam. When we soar in the wild blue yonder up above the sky so high . . . we can expect nothing but white clouds that bring no rain, for our people do not live in the wild blue yonder . . . they live on the dull brown earth.

The most disturbing fact of our times is that more millions of the earth's "have nots" are learning to read, and never in all history are people being persuaded as they are now. All the big propaganda guns of TV, radio and printing press are turned loose in a mighty, deafening din to persuade people to buy this or that, or to do this or that . . . and 90 per cent of these appeals are based on the lure of the husks with which the Prodigal Son could not fill his belly 2,000 years ago. Men are not so hard to win . . . it is just hard to get us to go out to win them. Our gospel is not a classified secret . . . it is not secret stuff. Let us with Paul proclaim it from the housetops. Knowing therefore . . . the fear . . . let us persuade men.

Caudill Focuses Attention on Egypt

By DR. PAUL CAUDILL, Pastor
First Baptist Church
Memphis, Tennessee

(Written from Cairo, Egypt)

Keep your eyes on Egypt. A mighty revolution is in progress there. It is evident to one who has visited Egypt three times in the past two years. I have just finished reading a little booklet entitled "The Philosophy of the Revolution" and the author is Gamal Abd El-Nasser.

It is a very frank presentation of the positive course of action which Mr. Nasser and his confederates are seeking to follow—a policy which led to the abdication of King Farouk, and to the confiscation of his estates and to the reapportionment of the vast land holdings of the well-to-do of all Egypt.

A second booklet on the revolution that the tourist also receives at the airport graphically portrays the shape of things to come.

Entire, new, village centers are being built according to a nationalized plan—villages which provide housing projects with facilities for education, recreation and medical care.

Hospitals are planned for various centers and provisions are being made for the development of a program of education for the children and youth of the land.

The large divisions of farm land, sometimes as many as three thousand or more acres have been taken over by the government and divided up into small acreage and made available to the poor who are to pay for their parcels of ground over a long period of years. I was told that the owners of the vast estates can now have only two hundred acres, or in some incidents three hundred. They are to be reimbursed, I was informed, as the new owners of the property pay the government. This makes a long drawn-out process.

There is a great emphasis on agriculture, irrigation, public water supply, public health, education, and the domestic and industrial arts.

The country is in the tight, vise-like grip of what amounts to little more than martial law. The people are afraid to talk, though some did talk to me freely (and invariably referred to what would happen to them if their words were to become known). One informer told me that political enemies are handled with dispatch, and that there is a camp where such prisoners are held.

There are many who yet hold Mr. Naguib, Mr. Nasser's predecessor, in deep affection, but it is difficult to find among the common people one who speaks kindly of King Farouk. Appar-

The program appears to be materialistic to the core. This is not to infer that the doors are closed to evangelical effort—not quite that. But there are few phrases (at least I have not seen them) such as fall from the lips of our own President in reference to, and in petition for, divine guidance.

►An ordination council, consisting of pastors and deacons from Lawrenceburg, Sand Spring, Goshen, Friendship, Fellowship and Mt. Pleasant, met June 12 with the Mt. Pleasant Church for the purpose of examining a few men with the view of recommending their ordination as deacons. Two of the candidates, Robert Stratton and Otis Riley, were from the Ballard Mission which is sponsored by the Mt. Pleasant Church. The other three, Paul McGaughey, Ralph Dennis and Alvin Drury are members of the Mt. Pleasant Church. Host Pastor James Perkley served as moderator of the council; R. E. Booker as interrogator; and Thomas Nelson, clerk. The council, after their investigation, recommended the Mt. Pleasant Church proceed with the ordination, which they did. The invocation was given by Thomas Nelson; the sermon was preached by Dr. George A. Jones, pastor, Lawrenceburg; and Pastor Melvin Torstrick, Sand Spring, gave the charge to the deacons. The prayer of dedication was given by Pastor Norbert Taylor, Ballard Mission.

ently, the ex-King failed to develop a sympathy of his own embellished surroundings.

Many think that Mr. Nasser will grow steadily in the regard of the people because of his great emphasis on their welfare. There are also many who believe that he is benevolent and that he is not lining his own pockets with wealth through graft.

It should be interesting, to say the least, to compare the Egypt of today with the Egypt of ten years hence, if Mr. Nasser stays in power, or one the like of him.

But one note is sadly lacking in Egypt's plans for her future. There is little apparent emphasis on the spiritual.

Sunday in London, the Baptist World Alliance

(Continued from Page 6)

After the enlarged choir sang, "Beautiful Saviour," seven young people from various countries related their personal experience with Christ and subsequent calls to definite Christian service. Miss Itsuko Saito, of Hawaii, dressed in her beautiful native costume, told of her conversion and the salvation of other members of her family and her present work. Mr. Walter Fullbrandt, first student to enroll at the new Baptist Theological Seminary, at Ruschteken-Zurich, Switzerland, testified of the Reality of Christ's saving grace and His call to the ministry. He was followed by Miss Dona Esther Diaz, of Brazil, who spoke in heart-touching terms of what the Saviour had come to mean to her. Mr. Philip Cline, typical young American college boy, told of his having heard of Christ while in a hospital and suffering from polio, and his conversion and having to stand faithfully for Christ on his college campus. These helpful testimonies were followed by the enthusiastic relation of her Christian experience by Mrs. Mabola Ayorinde, of Nigeria. Mr. Timothy Kim, of Korea, who has been away from his wife and children in North Korea for some time,

told how he found Christ, of difficulties encountered and conquered, and his determination to remain true as a useful servant of God. Miss Claudia Tyrtova, of the U. S. S. R., and a faithful member of the large 4,500 member Moscow Baptist Church, gave a very moving testimony of the reality of Christ's friendship in her personal encounter with Him.

Dr. Lord, the Alliance President, commented that each had spoken in English. At his suggestion each came to the microphone again and quoted John 3:16 in his or her native tongue, with Mr. Cline being urged to give his in "American." This part of the program was concluded by all singing, "Take My Life."

Dr. Josef Nordenhaug, President of the Baptist Theological Seminary at Ruschlikon, came to the lecture and preached a very able sermon on "The Fullness of Christ," using as his text, John 1:16, and speaking of the various facets of the splendor of our Lord, "Who is always more than our highest conceptions of Him." Thus this session was brought to a fitting conclusion.

(To Be Continued)

The Present Crisis for Conservatism

By J. C. MASSEE
(Watchman-Examiner)

The function of prophecy is to reveal the pattern to which God, who sees the end from the beginning, molds history.

The function of the prophet is to make vocal to human understanding the revealed will and word of God.

All revelation has a near and a far view, a present and a future message, a local and a universal application. The event of fulfillment determines the "true or false" of the prophetic utterance. Both the prophet and the prophecy must find final judgment in their ability to mold history to their pattern.

In the Bible, in both Testaments, the prophet is both a seer and a preacher, and prophecy is both a foretelling and a forth telling. In both Testaments, the authority of the prophet and the validity of his utterances are determined, not by the standards of the schoolmen or the ecclesiastics, but by the call of God to the prophet and the inspiration of the Holy Spirit in the prophecy.

In the light of these assumptions, this article would represent the men and the voice of the conservative group who in the second and third decades of this century became vocal in the Northern Baptist Convention in an effort to reaffirm, restate, and re-emphasize the historic faith of Baptists and once again "make straight the way of God" among men.

Vital Contribution

In spite of all its mistakes, the Conservative group did make vital contribution to the onward progress of the kingdom of God in the earth and left a deposit of faith as a precious heritage to the generations to follow their day in court. They raised a voice of protest against the removal of the ancient landmarks. They restored a certain militant quality to the gospel message and its messengers. They re-established faith in the competency of the individual, the authority of the local church, and the sufficiency of the New Testament in all matters of faith and practice.

To maintain these essentials, they preached sermons, wrote books, published magazines, and kept alive a spiritual unity in the group and with the Convention. They realized the need for and prepared for a higher efficiency in the preaching of their generation. They knew and affirmed the demand for a ministry better educated, better trained, and made vocal in proclaiming worthily the "faith once for all delivered."

They injected into all academic discussions a zeal for God, a passion for truth, and a living compassion for men

lost without the atonement revealed in and wrought by Christ. The dry bones of theology were clothed in the living flesh of men who, in their day, dared to be oracles of God, to clothe Christian doctrine in the fervor of the evangelist and the wisdom of the teacher.

To that end, Bible conferences were held, schools were created, and seminaries were opened for the students who flocked in to fill their classrooms with their hunger and thirst for knowledge and their eager zeal to go everywhere proclaiming the good news of the kingdom of God.

But it is a rare experience to find an organization created to promote an idea or a conviction which does not fail to maintain the full impact of the idea for which it came into being. Zeal in promoting the school, the seminary, or a convention becomes an easy substitute for the zeal for the truth, the preservation and propagation of which it was created. At this juncture, Satan's devices and stratagems, though evident, are not easily discerned.

The present crisis for conservatives is to maintain in their purity and power the truths to which they gave first expression in the Convention. The very loyalty to the school, the seminary, or the convention created as a conservative agent of expression becomes a battleground of the forces contending for spiritual life against a complacent satisfaction in the successful administration of the machinery.

Do Not Diminish the Message

So many churches having a name to live, but spiritually dead, lend reminder and added emphasis to Paul's admonition to young Pastor Timothy: "Train yourself for godliness. Pay attention to the public reading of scripture, to preaching, to teaching. Practice these duties; he absorbed in them. Preach the word, be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching." Any other course is certain to result in the loss of vision and the passion of first love which alone make preaching effective.

A passionless preacher can never arouse a cold or indifferent church. A cold church can never win an indifferent world. Mere scholasticism creates ceremonialism and soon pronounces its sufficiency and authority.

It is an evil tide that bears men beyond the undertow of the returning current. It is an evil generation in which the vision and the passion of the prophet give heed to the voice of the ex-

ecutive and the organizer. There must be always the prophet, whose one function is to "make straight the ways of the Lord."

To this end, our seminaries must become again schools of prophets. They should lift the chair of homiletics and pastoral theology from their present third-rate position to their rightful place of chief emphasis and honor. For the inspiration of the preacher, there must ever be new oil in the vessel; and for the salvation of the people, a vessel filled always with blood.

A hundred years ago, the motto of Glasgow was "Let Glasgow flourish by the preaching of the word." Today, her motto is "Let Glasgow flourish." Time was when the churches flourished by the preaching of the Word. But today the churches flourish while the preaching of the Word languishes.

Southeastern Expects 400 Ministerial Students For This Semester

WAKE FOREST, N. C., August 10. — Around 400 ministerial students are expected to register for the Fall semester at Southeastern Seminary on August 23 and 24 according to an announcement made here today from President S. L. Stealy.

Seniors and Middlers will matriculate on Tuesday, August 23. Registration and orientation for Juniors has been set for Wednesday, August 24.

The first formal convocation is scheduled for Thursday, August 25, at 10:00 a.m. at the Wake Forest Baptist Church. Dr. Charles E. Maddrey, present pastor of the Hillsboro Baptist Church and formerly Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, will bring the opening address.

The 1955-56 sessions will be the last terms which Wake Forest College and Southeastern Seminary will share the same campus. Wake Forest is running a special schedule this year in order to be able to move to the new campus early in the Spring in 1956.

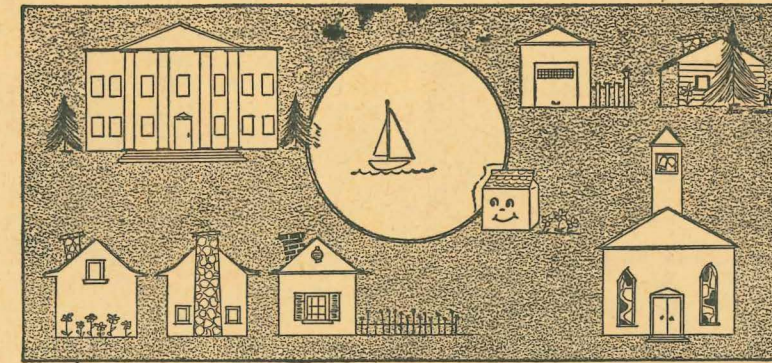
A special meeting of the Board of Trustees of Southeastern Seminary has been set for September. The main item on the agenda will be further planning for the increased number of students expected at Southeastern Seminary as a result of the Wake Forest College move to Winston-Salem.

The committee on Long Range Planning is headed by Dr. Harold W. Seever, pastor of the Dauphin Way Baptist Church, Mobile, Ala. North Carolina trustees included on this committee are William L. Wyatt, Raleigh; Dr. J. Glenn Blackburn, pastor of the Wake Forest Baptist Church; and Dr. W. Perry Crouch, pastor of the First Baptist Church of Asheville.

CHILDREN'S PAGE

Toytime

By MARION FLOOD FRENCH



Once there was a toy village.

It sat in a straggly line beside a mirror sea. It had three houses, a log cabin, a school house and a garage. It also had a church with a slender, white steeple. Inside the steeple were silver bells that sang.

Up, away up on the kitchen shelf beneath the night light sat a cardboard cream carton. It was square and small with a peaked roof. It looked at the toy village all day and all night. It looked so long that it almost seemed to look like the toy houses in the village.

"But I really don't," sighed the cream carton. "For look at those houses. They are scarlet and yellow and blue. They have slick, slate roofs. I'm hardly any color at all. I have wax and letters all over me."

But still he couldn't help but think how nice it would be if he were gay enough to be in the toy village beside the mirror sea.

He thought so much about it that he grew sadder and sadder. He grew sorer and sorer for himself. He grew so sad and so sorry that he made the whole village uncomfortable. "It's catching you know," said the log cabin to the three gay houses.

"We certainly ought to do something, rumbled the garage to the school house.

"Maybe we can. Maybe we can," sang the silver bells. "What color would you like to be?"

"I'd like to be a pretty pink," called the cream carton. "I'd like to have a green roof." "But it's hopeless, I guess. They've forgotten me."

"I wouldn't give up," sang the silver bells. "Maybe they are only waiting for toytime."

"When is that?" asked the cream carton.

"They don't know for sure," sang the

silver bells. "Some say it is Halloween. Some say it is Christmas Eve. Some think it is Valentine's Day or maybe even Easter.

"But when do you think it is?" asked the cream carton.

"We think it is a rainy day. The nicest things happen on rainy days you know."

So the cream carton settled back on the shelf to wait for a rainy day. He waited through sunny days and cloudy ones. He waited through cold days and warm ones. And then it rained.

Sure enough. Into the kitchen they came. They lifted the cream carton down from the shelf. They painted him all over with pretty pink nail polish. They poked tiny holes all over his roof with a darning needle. They filled his inside with soft sand. They sprinkled the soft sand with grass seed.

Then just as the cream carton began to glow with happiness, the sun came out. They put the cream carton back on the shelf.

"Oh now, look, wailed the cream carton unhappily. "It didn't do me a bit of good. I'm still alone."

"Yes, it did too," sang the bells. "You are now a pretty pink. Sit up prim and proper. Wait and see."

So the cream carton waited some more. He waited through soft warm weather. He waited through sunshiney days. And then it rained.

They came. They lifted him off the shelf and put him down in the middle of the village. They put him right at the edge of the mirror sea.

The cream carton looked down and there he was. He was a pretty pink and he had grown a beautiful green roof.

The log cabin polished its logs. The

three gay houses winked their slick slate roofs. The garage and the school house glowed importantly. The silver bells sang, "You see, you see."

It was the most complete toy village for miles around.

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Wings

There is an old Persian legend that says birds had no wings when they were first created. They could sing sweetly and their soft, colored feathers were beautiful but having no wings. They could only hop about on the ground.

Then one day, so the legend says, God called the animals together and told them that there was work to be done in the world, and burdens to be carried.

The lion stalked away, growling, "I'm too great to carry burdens."

The rabbit jumped out of sight quickly. "I'm too small to carry burdens."

The chipmunk scampered away. "I run too fast to carry burdens." All the animals made some excuse— all, except the birds.

"We are small," the birds said. "We cannot carry much, but we'll do what we can to help."

So God gave each bird two small burdens to carry on his back. Oh, what heavy weights they seemed! Yet the birds sang sweetly as they staggered under their loads.

Soon they learned to fold the burdens over their hearts, and grew accustomed to carrying them. Somehow the burdens seemed to grow lighter. Then, wonderful to relate, the burdens seemed to be lifting the birds instead of the birds lifting the burdens. And, lo! the burdens grew into wings on which the birds flew heavenward.

Sometimes you think that you just can't bear things, but God wants you to keep trying. Trying makes your wings grow. He will help you to do every hard task or unpleasant duty, and keep you sweet-tempered about it. He will help you to carry your burdens lightly as if they weren't there at all.

And soon your burdens or your troubles will have grown into strong wings that will lift you high above them. You will fly heavenward.—("Wings," is from the book, *Shining Armour* by Edna Ewing Kelley.)

STARS

By Gladys Cleone Carpenter

God put stars in the sky;

And stars in the grass.

Little blossoms of yellow

That nod as we pass. (star grass.)

God put stars in the sea

That we never would know

'Till they're left on the shore

When the tide's running low.

(Star fish)

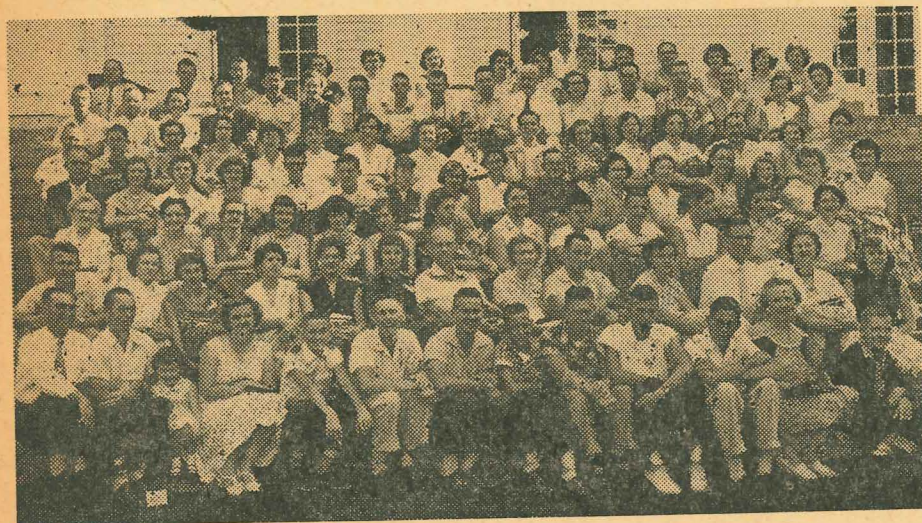
BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

First Training Union Week At Ridgecrest



Kentucky was well represented during the first Training Union week at Ridgecrest; 151 signed registration cards at the state meetings. These represented 26 churches and 14 associations. The above picture is part of this group.

Nine young people from Kentucky made dedications for full time service while attending Ridgecrest.

A softball team was organized but due to the rain only one game was played. The score: Kentucky, 22; Illinois, 2.

Mr. James Whaley, Mr. Charles Ham, and Miss Nora Meador represented the State department at the Assembly.

Some Associational Reports for Past Quarter

BETHEL

At the end of June, Bethel Associational Training Union reported that 19 of the 21 churches have a Training Union. During the quarter, the Executive Committee Meeting was held, 123 attended the Officers and Leaders' Council meeting, and the group meetings were attended by 99 and 104 respectively. The Association is not standard and lacks something on organization and achievement. The Director taught a study course. New Training Unions were organized at Forest Grove and Sharon Grove. Baptist Youth Night was held on April 9 with 53 present. Mr. Kenneth Bond, of Russellville, is Director.

LITTLE BETHEL

Little Bethel Associational Training Union, of which Mr. H. W. Denton, of Madisonville, is Director, has 21 churches out of the total of 43 with Training Union. The Executive Committee was held with 12 present and there were 86 at the mass meeting. During the quarter a new Training Union was organized, plans were made for a church

study course, and Baptist Youth Night was held. The Organization is not standard.

SIMPSON

The Director, Mr. James O. Hatter, of near Franklin, reports that out of 13 churches in Simpson Association, 6 have a Training Union. There were 114 at the mass meeting. The Association is not yet Standard.

WEST UNION

The West Union Associational Training Union, of which Mr. Glenn Merrill is Director, reports 33 out of 43 churches with Training Union. The organization does not yet have all the officers required by the Standard of Excellence and needs improvement on organization and achievement. During the quarter the Executive Committee Meeting was held with nine present, the Officers and Leaders' Council with 32 present, and the Mass Meeting with 157 present. Baptist Youth Night was held on April 9. The Associational Training Union sponsored an Associational Church Music Festival with nine churches participating. There were 205 voices participating and 160 visitors, making a total attendance of 365.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Baptist Baptism

Question: Why must a Christian who has been immersed in another denomination be baptized if he joins a Baptist church? I am ashamed of my ignorance.

Answer: The thinking of the majority of Southern Baptists on this subject is as follows. Baptism in order to meet the New Testament standards, as we interpret them, should include four things: (1) a true believer; (2) the proper mode, immersion; (3) the right motive, obedience out of love; and (4) the correct agent, someone authorized by a New Testament church.



R. Lofton Hudson

The immersion of the Church of Christ and the Christian Church is rejected because they believe that baptism is essential to salvation. The immersion of Methodists and Presbyterians, and some others, is rejected because they fail to follow the New Testament in their teaching that one can be lost after he is saved (not the Presbyterians), the baptism of infants, and other than a local form of church government. Also they violate the New Testament teachings in practicing other forms of baptism, such as sprinkling and pouring.

The fact is, however, many Southern Baptists do accept the immersion of other denominations. A basic Baptist belief is that each church interprets the Bible for itself. This is one of the items that Southern Baptists themselves do not agree on. And some make quite an issue of it.

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



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\$1.00 will go to W.M.U. Office for Registration Fee. \$1.00 will be deducted from your room and board bill.

If you come for one day only there will be a 50c registration fee and meals may be had at the following prices:

Breakfast	65c
Lunch	85c
Dinner	\$1.00

(Meal tickets should be purchased at Registration Office upon arrival)

CANCELLATION MUST BE MADE TEN DAYS PRIOR TO RESERVATION DATES

B.W.C.—The same rates will apply for B.W.C. Camp. Divide above rates in half for the two-day period. (From banquet Saturday evening through noon meal on Monday)

COME!—COME PRAYING—COME FOR SPIRITUAL ENRICHMENT—COME!

(ATTENTION B.W.C.'ers: Please don't forget the DOLL and TOY project for the Children's Homes—Bring or send all you can to Cedarmore.)

FALLEN ASLEEP

MRS. HERBERT L. TAYLOR

WHEREAS Mrs. Herbert L. Taylor (nee Ora Louise Diess) was a member of the Baptist Tabernacle for fifty-two years, and,

WHEREAS during these years she manifested a spirit of loyalty to her church and to the cause of Christ which made her Christian testimony of great power in our community, and,

WHEREAS her service as teacher in the Sunday school, as President of the Woman's Missionary Society, as Program Chairman, as leader in the Training Union so impressed all who knew her that many were brought to a new loyalty to their church by her faithful example, and,

WHEREAS on June seventeenth 1955 she was called to her rich reward after a brief illness, thus leaving behind a record of Christian living that is worthy of emulation by all who knew her:

THEREFORE be it resolved by the Woman's Missionary Society of the Baptist Tabernacle:

First: That we do feel the great loss sustained in her Homegoing.

SECOND: That we express to Brother Taylor and members of her family our sincere sympathy, ever cherishing in our memory her noble spirit as wife, mother, and friend; commending you to God who is able to give grace for every trial.

THIRD: That a copy of these resolutions be furnished Brother Taylor, and to the Western Recorder for publication, and a copy spread upon the permanent records of this Society.—Mrs. Lewis C. Ray, Mrs. Ollie Bainter, Mrs. W. G. Birch, Committee.

MRS. GRACE FRAYSURE

AUGUSTA, Ky. — ARTICLES OF RESOLUTION. — WHEREAS, God in His infinite wisdom called home our dear friend and fellow-member, Mrs. Grace Fraysure, on May 1, 1955, and

WHEREAS, in her passing, her family, her church and community have suffered a great loss: therefore

BE IT RESOLVED, that the Woman's Missionary Union of Augusta Baptist Church, Augusta, Kentucky, express its appreciation of her life of unselfish service, not only to this organization, but in the various other organizations of the church; that we express to her husband and family our deepest sympathy, and remember with profound appreciation the devotion of Mrs. Fraysure to her Lord, the inspiration she has been to us, and her faithful service.

BE IT FURTHER RESOLVED, that a copy of these resolutions be presented to her husband, a copy be sent to the Western Recorder, and that a copy be made a part of the minutes of the Woman's Missionary Union. Respectfully submitted, Mrs. William D. Pile, Mrs. Harry L. Cablish.

M. D. Browning

BOWLING GREEN, Ky. — Since God in His providence has called our brother, M. D. Browning, to his heavenly home, the First Baptist Church, Bowling Green, Ky., presents the following resolutions:

WHEREAS, his going has brought sorrow and grief to the membership of this church, and,

WHEREAS, his record as a deacon for more than twenty-five years has been outstanding, and,

WHEREAS, he has served faithfully as a member of the Board of Trustees of this church, and,

WHEREAS his daily living as a Christian was an inspiration to all who knew him;

THEREFORE BE IT RESOLVED, that we express to his wife and family our deepest 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 remember with profound appreciation the devotion of Brother Browning.

BE IT FURTHER RESOLVED, that a copy of these resolutions be given to his wife and family, a copy to the WESTERN RECORDER, and a copy be made a part of the minutes of our church record.

Respectfully submitted,
Robert E. Lively, Sr.
D. A. Worrell
Francis M. Stieff
Committee

SARAH ELIZABETH GIVENS BELL DAYE

TEXARKANA, Texas, August 14. — Sarah E. Bell Daye, 90, of 507 Robbins Street, here, died in her sleep at her residence, Sunday night, July 17, 1955.

Mrs. Daye, who was born in Glennville, near Owensboro, Kentucky, November 14, 1864, had been a resident of Texarkana for about 30 years. A retired nurse, she graduated from the Chicago School of Nursing in 1923, and was a member of the Avondale Baptist Church.

She was the wife of the late Rev. W. H. Bell, a Baptist minister of Nash, Texas, who died in 1918, and of the late Rev. LeRoy Daye, a retired minister who died in 1947.

Mrs. Daye's survivors include one brother, Rev. John W. T. Givens, of Bremen, Ky., and three nephews and seven nieces, one of whom is Mrs. S. A. Wilson, Tulsa, Oklahoma, formerly of Texarkana.

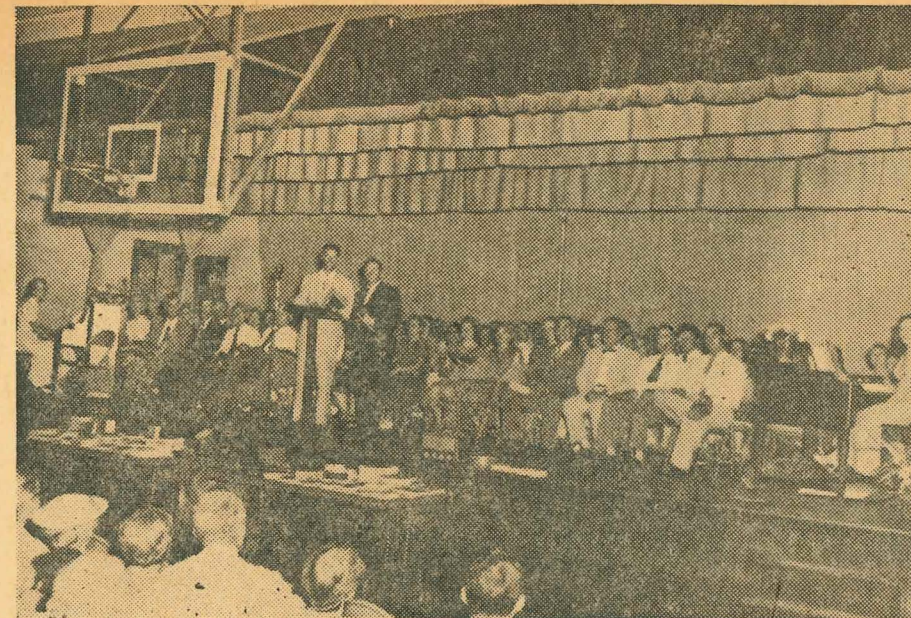
Funeral services were held at 4:00 p.m. Tuesday, July 19, at the Avondale Baptist Church, with Pastor Paul Bates and Rev. G. C. Ivins officiating. Burial was in Nash Cemetery.

Due to a stepped-up printing schedule the Sunday school and Training Union reports must be in the office by 10 o'clock on Tuesday.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 7, 1955

(Numeral after church indicates number of missions.)	T.U.	S.S.
Church	131	543
Barbourville	159	437
Beaver Dam (1)	55	350
Bellevue	90	215
Benton, First, Additions 2	31	174
Blackford	245	964
Bowling Green (2)	70	230
Burlington	64	300
Cadiz	160	336
Campbellsville, Pleasant Hill	69	253
South Campbellsville	265	462
Carrollton	69	343
Central City	78	468
Cincinnati, O., Florence	130	324
Corbin, First	185	830
Central (1)	74	390
Covington, Calvary	141	625
First (1)	47	433
Latonia (2)	65	235
South Side	151	831
Danville, First (2)	81	360
Lexington Avenue (1)	122	502
Dawson Springs	205	700
Elizabethtown, Severns Valley (3)	127	227
Erlanger, Additions 3	200	200
Evansville, Ind., Calvary	92	286
Grace	70	255
Keck Avenue	126	615
Falmouth	111	537
Fort Thomas, First (1)	156	537
Frankfort, Crestwood, Additions 3	63	226
First (1)	135	351
Thorn Hill	89	563
Fulton	215	750
Greensburg	86	207
Greenville, First	66	228
Harlan	71	361
Harrodsburg (2)	85	284
Hartford	120	470
Hawesville	140	585
Hazard (2)	36	246
Hazel	120	432
Henderson, First (1)	152	651
Immanuel Temple (2)	94	453
Hopkinsville, Second	85	317
LaGrange, DeHaven Memorial	120	508
Lebanon, First (1)	145	548
Lexington, Grace (2)	240	240
Porter Memorial, Additions 4	100	518
Rosemont	191	802
London, First (1)	282	282
Louisville, Baptist Tabernacle	83	255
Baptist Temple	247	1,160
Beechland	106	325
Beechmont (2)	464	464
Bethany	71	293
Buechel Park	112	355
Carlisle Avenue (2)	79	239
Clifton (1)	52	435
Eastern Parkway	76	353
Eighteenth Street	56	454
Farmdale (1)	206	840
Harmony	91	342
Hazelwood	83	457
Immanuel	115	490
Okolona	162	587
Parkland (1)	204	204
Shawnee	106	350
Shively (1)	194	952
Southside (1)	256	256
Twenty-third and Broadway (1)	871	871
Virginia Avenue	557	557
Ludlow, First	269	269
Madisonville, First	59	240
Marion	50	125
Mayfield, First	739	739
Middlesboro, First (4)	89	653
East Cumberland Avenue	78	351
Monticello, First	205	402
Mt. Carmel	243	1,021
Murray, First (1)	179	445
Newport, First (2)	76	261
Owensboro, Buena Vista	267	936
Eaton Memorial	162	463
East	128	515
Hall Street (1)	131	291
Seven Hills (1)	123	287
Third (1)	128	368
Paducah, East	56	189
First (1)	32	213
Oaklawn	53	410
Trinity	109	296
Twelfth Street (1)		
Paintsville, First (1)		
Paris, First		
Pikeville, First (4)		
Princeton, Second (1)		

(Continued on Page 20)



THE WAYNE COUNTY BAPTIST CRUSADE FOR CHRIST was held July 10-24, 1955, in Monticello. Evangelist W. K. Wood, Ashland, Ky., evangelist for the Executive Board of the General Association of Baptists in Kentucky, did the preaching, and the music was under the direction of John W. Lynch. Great crowds thronged the auditorium nightly, and there were 42 additions to the sponsoring churches, most of them by baptism, and many re-dedications. The churches of the association were greatly strengthened. In the picture, Song Leader Lynch is shown on the left; Evangelist Wood on the right; before the choir of the Wayne County Crusade for Christ. Doris Keeton is at piano and Ruth Graves at organ.

Philippine Mission Requests Evangelistic Missionaries

The central theme of the recent annual meeting of the Philippine Baptist Mission was growth, reports Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"One tribute to the growth of our work in the Philippines is increasing opposition both on Luzon and Mindanao from the Roman Catholic Church," Dr. Crawley said. "In most cases this opposition takes the form of economic and social pressures on those who have shown interest in the gospel."

Southern Baptist work among the Chinese minority in the Philippines continues to show steady growth (one baptism for every four church members last year). But the most striking growth and the most eager response to the gospel continue to be among the Filipino people.

Southern Baptist work among the Filipino people is still less than four years old. Already there are 13 churches and 20 other regular mission points. The churches have more than 1,000 members and more than 3,000 attending Sunday schools. Recent vacation Bible schools enrolled more than 3,500, and 240 attended the Filipino young people's conferences on Luzon and Mindanao. The Philippine Baptist Theological

Seminary, located at Baguio, has an enrollment of 22 Filipino students. (Six Chinese students bring the total enrollment of the seminary to 28.)

One very striking indication of the growth of Southern Baptist work in the Philippines is the increase in the number of vacation Bible schools held. In 1953 there were 15, in 1954, 31, and this year there were 60.

Literature production has followed the growth of the vacation Bible schools and the Sunday schools. Materials are being produced by Rev. and Mrs. Ted O. Badger, Miss Virginia Mathis, and Miss Mary Lucile Saunders. These materials average a weekly circulation of about 5,000 pieces. They are being used by English language Sunday school classes in Malaya and Indonesia also.

To help in the rapid development of the new churches and in plans for additional churches the Mission wishes to set up a loan fund to help these new churches with their buildings. The Mission is also requesting more evangelistic workers to meet urgent needs on Luzon and Mindanao and to make possible the opening of new work on Leyte and Samar.

Mr. Badger was elected chairman of the Mission, succeeding Rev. W. A. Solesbee.

CLASSIFIED ADS

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Dr. W. C. Boone Returns From Holy Land, Europe And Baptist World Congress

General Secretary W. C. Boone has returned to Louisville from his recent tour of Europe and the Holy Land, during which time he was one of the representatives of Kentucky Baptists at the Congress of the Baptist World Alliance Jubilee Session in London.

During the coming weeks Dr. Boone expects to be attending a number of the district associations of Kentucky in their annual meetings. Included in the list of those he will personally attend are the following associations: Liberty; Gasper River; Ten Mile; Crittenden; East Union; Greenup; Three Forks; Bell County; Christian County; Ohio Valley; Caldwell; Laurel River; and South Concord.

The general secretary has a few open Sundays during the coming fall and winter months and would be glad to visit the churches to tell of our Baptist work and in particular to speak about the Baptist World Congress and some of our foreign mission work which he has had the opportunity of personally observing on the fields.

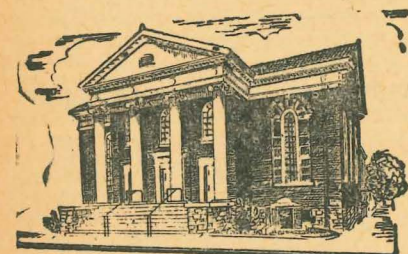
Pastor C. H. Hockensmith, Tri-Village Baptist Church, Columbus, Ohio, has been holding a meeting with Franklin Delano Conley at Elk Lick Baptist Church, in Owen County, Kentucky.

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YOUNG PEOPLE,

Plans are well underway for a great year of work with those of you who will be attending the university and colleges in Lexington this coming year.

IMMANUEL BAPTIST CHURCH

WAYNE E. TODD, Pastor

KEITH MEE	High Street at	BILL LOWE
Minister of Education	Woodlawn	Minister of Music
	Lexington, Kentucky	

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

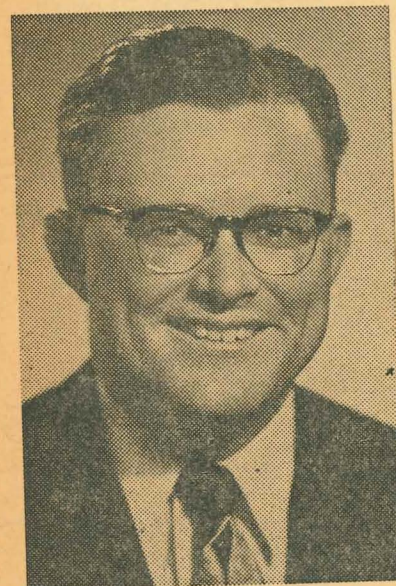
STANDARD SUNDAY SCHOOLS

Hurricane—Pastor Keidell Thomas; Superintendent, Earl Wynn.

Lexington, Immanuel—Pastor Wayne E. Todd; Superintendent Robert L. Mills.

STANDARD CLASS

Louisville, Immanuel, Esther (Adult) Class, Willanna Scriber, teacher.



Dr. E. Stanley Williamson

Dr. E. Stanley Williamson, Superintendent of Associational work of the Sunday School Board, will be the guest speaker at the State Planning Meetings, September 1, First Baptist Church, Central City, and September 2, First Baptist Church, Richmond.

The Sunday School Department is in the position to pay three cents per mile to the drivers of two cars loaded with associational officers.

Plans are being made for great advancement in Sunday school work in 1955-56. All associational officers should attend either of these planning meetings.

CHANGE IN DIPLOMA BOOK

The book, *What Baptists Believe*, is now out of print. The Sunday School Board is planning to replace it later with a new book. *Baptist Distinctives* has been selected as a diploma book to replace *What Baptists Believe* as an alternate along with Dr. J. Clyde Turner's book, *Soul-Winning Doctrines*.



Mr. Gorman Mitchell

We are happy to announce that Caldwell Association has again reached the Standard in Sunday school work. Mr. Gorman Mitchell, the Associational Superintendent, announces that the association has reached all points necessary to attain Standard work. The Standard Sunday Schools are: Princeton, First, Northside, Second, Princeton, Donaldson, White Sulphur, Walnut Grove, Kuttawa, and Pleasant Grove.

VACATION BIBLE SCHOOLS REPORTED

Pleasant Ridge, Franklin	92
Richland, Gasper River	93
Carol Hill, Liberty	70
Pleasant Ridge, Crittenden	155
East Bend, North Bend	58
Ottney, Bracken	22
Hays Crossing Mission, Morehead,	
Bracken	46
Harrods Creek, Sulphur Fork	108
Mt. Tabor, Lynn	109
Bruner's Chapel, South District	136
Cropper, Shelby	76
Whitaker Grove, Bethel	45
Gilpin Mission, Middleburg, Casey	21
Salem, Liberty	147
Bardwell, West Kentucky	66
Mareburg, Rockcastle	90
Blue Ridge, Bell County	19
Kelly, Christian County	68
Arjay, Bell County	87
Mt. Mary, Bell County	19
Garmeda, Bell County	20
Williams Branch School Mission,	
Bell County	31
Jensen, Bell County	34
Newtown Mission, Pineville, First,	
Bell County	59
Fork Ridge (colored), Bell County	10
Clear Fork, Bell County	19
Antioch-Ferndale, Bell County	35
Old Straight Creek, Bell County	37
Hutch, Bell County	45
Harmony, Bell County	23
Richardson Chapel, Bell County	50
Old Meldrum, Bell County	31
Old Cannon's Creek, Bell County	36
Ferndale (colored) Mission, Bell County	12
Ovesen Heights Mission,	
Severns Valley	46
Lower Horse Creek, Booneville	174
Licking River, Enterprise	46
Kiddville, Boone's Creek	84
South Union, Christian	41
Huff Settlement, Upper Cumberland	30
Plano, Warren	50
Martinsville, Warren	37
Little Union, Nelson	136
Mercer, Muhlenberg	80
Oak Grove, West Union	66
First Missionary, Mt. Vernon,	
West Kentuckiana	120
Pleasant Hill, Ohio County	29

THUS SAITH THE PREACHER —

Are You A Blunt Axe?

Dear Friend:

I like the pithy comments of the writer of the Book of Ecclesiastes. That fellow really knew what life was all about. It was not my fortune to know the fabulous J. B. Gambrell, but he sounds like a kindred soul with this writer.

There's a little sentence which strikes me as having the worth of a sermon in it. Listen:

"If the iron be blunt, and he did not whet the edge, then must he be put to more strength."—Ecc. 10:10.

The writer is trying to impress us that we can save ourselves a load of hard work if we will prepare before we start. Wisdom should prompt any workman to sharpen up his tools before he starts a job.

The woodsman who has to fell a tree with a blunt axe must throw more muscular energy into his strokes than he would if he had a sharp axe.

It is not always the person who works the hardest who gets the most done. A workman who has a blunt tool must work harder to get the same amount of work as the one with a sharp tool.

Another fellow and I have been working rather hard on a chap who has an unusual musical talent. We've been trying to get him to come to college. But he can't see that. College means work. After all, he's getting along pretty well. He has as much natural ability as I've seen in a long time. But that's all! He's doing nothing to sharpen it up. Right now he's young, his tools are new and fresh. But that doesn't last long, does it? One of these days he is going to find himself working with a dull axe.

We just can't prevent some of our edges from getting dull, but we don't have to let them stay that way. We can sharpen them. If we do find that we are blunt axes, what are we to do? Some react by saying: "I'm not a clever person. No genius, me. I don't know how."

Very well, if you just can't, and won't, be sharpened up, you'd might as well settle down to harder work, and more effort, for there is no ease in Zion for you.

The editor of a publishing company once returned a manuscript to me with this comment: "Around our offices we go on the theory that good writing is done by 10 per cent genius and 90 per cent hard work." 'Nough said!

Grindingly yours,
G. Avery Lee
Ruston, La.

►Pastor Rudy Bouland has resigned at the Trinity Baptist Church, Paducah, Kentucky, effective August 1. He is going to California.



BROTHERHOOD DEPARTMENT

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How And When To Elect Brotherhood Officers

By JAMES M. SAPP, Associate Secretary

Brotherhood Commission, S.B.C., Memphis, Tenn.

Brotherhood officers are church officers. They are never to be named without provision for election and/or approval by the church. The Brotherhood, like the Sunday school and the Training Union, must be completely subservient to the will and authority of the church. Church control of the Brotherhood through the election of its officers is the only way in which the Brotherhood should be allowed to exist in the church. To have it otherwise would place the church in a position where it could not control the work of the organization, a thing that is inconceivable in Baptist policy. How best accomplish this relationship? The answer is simple enough. It begins with the normal election procedure of your church.

HOW? The Brotherhood should subordinate its election procedure to that of the church. Brotherhood officers should be chosen as carefully and prayerfully as Sunday school and Training Union officers and leaders. Pastor and/or Educational Director should have opportunity to counsel as closely with current Brotherhood leaders as they do with other organizational leadership concerning future leaders. Two plans are at the present time most widely used by Southern Baptist churches.

Church Nominating Committee. A nominating committee is named by the church each year to bring to the church in business session a list of nominees for all church officers and for all officers and leaders of the organizations within the church. This plan usually finds the nominating committee consulting with leaders of the each organization for suggestions as to which persons within the church are best qualified, understand the work of that organization, and are willing and able to give the time necessary to properly fill the offices in the organization. Before presenting any names, the committee should contact each man personally and make certain that he is willing to serve. This plan of electing the officers places the responsibility of both nominating and electing the Brotherhood officers directly in the hands of the church.

Election and Approval. Another plan widely used is that of the Brotherhood selecting its own officers through a popular vote after a report of its own nominating committee; then submitting the names of these chosen leaders to the church for approval or rejection. This plan is followed in many churches which do not have a church nominating committee and especially in setting up a new Brotherhood organization for the first time. When this plan is used, *the men of the Brotherhood are to be informed of the fact that their selections are subject to the approval of the church.*

WHEN? Timing of the election is vitally important. Again, this must be a matter in accord with the procedure of the church. Many churches, however, are finding that early election of officers insures a more adequately trained leadership. In some instances the head of an organization, such as Brotherhood president, Sunday school superintendent or Training Union director, is nominated and elected several months ahead of the other officers in his organization. When this is done, he is invited to sit in with the Church Nominating Committee (in some churches he is automatically a member) to advise that committee in the selection of those who will work with him.

This procedure likewise enables the new Brotherhood president to make plans to take advantage of training opportunities which he needs. Brotherhood weeks at Glorieta and Ridgecrest come during the summer months. So do the encampments or assemblies in his own state. More and more associational organizations are conducting Brotherhood Officer Clinics in the early fall. If the new officers are to participate in those opportunities, early nomination and election are a great advantage.

Brotherhood officers, like other church officers, are elected to serve for a term of one year, or until their successors are named. After the year of service they are eligible for re-election. This term is usually from October 1 to September 30 in order to coincide with terms of office observed by other church organizations. Again, let it be said that the pleasure of each individual church must apply here also as to time of election and term of office.

Eaton Memorial Church Of Owensboro Repays, Sends "Thanks" For Loan

By L. O. GRIFFITH, Director of Promotion, Home Mission Board, SBC.

ATLANTA, Ga. — An Owensboro, Kentucky, church which received a \$2,500 building loan over 30 years ago has recently returned this sum to the Home Mission Board along with a "thank you note" for the loan's benefits.

Church Loan Department officials noted the fine spirit of the Eaton Memorial Church in returning the loan sum. Churches are not obligated to return these loan payments.

A letter from the church clerk, F. B. Waite, said in part, "We are indeed grateful to your Board for this kindness. It has been an instrument in the building of a great church for the Lord."

All funds received in repayment of gift lien contracts are allocated to the Board's Church Extension Loan Fund. Thus, Eaton Memorial opened the way for other churches to have the same privilege of a loan.

H. W. Schafer is pastor of the church.

►Mrs. Lloyd W. Benedict is to teach the book, "Sacrifice and Song," a book on stewardship, to the ladies of the Virginia Avenue W. M. U., at the Virginia Avenue Baptist Church, 26th and Virginia Avenue, Louisville, Tuesday, August 30 beginning at 10:00 o'clock. Mrs. Mary E. Hoagland wishes to invite anyone who wishes to come, bring their lunch, and join in the study. Drinks and salad will be served by the church.

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Press Freedom No Right to Obscenity, Baptists Say

(By the Baptist Press)

Freedom of the press doesn't guarantee a publisher the right to print obscene literature.

So say a number of Southern Baptist laymen and ministers, responding to questions from the *Baptist Press*.

Several declared that Christian people, especially parents, should express themselves openly against such literature. Those who publish such literature should clean their own house, some said.

Two believed that the framers of the United States Constitution never extended freedom of the press to the publishers of indecent printed matter.

The survey included about a dozen Southern Baptists. Some are ministers; others edit daily newspapers; some are judges and attorneys.

The question of obscene literature has been a public issue for several years. Most recently, cities and states have considered laws making it illegal to sell literature that is obscene or that shows vicious crimes.

Generally, questions that have arisen about these laws are—Do they violate freedom of the press? and, Is this the right way to solve the problem?

Southern Baptists took their official stand against obscene literature in their convention at Houston, Tex., in 1953. The issue had been in Baptists' minds before and has been discussed often since then.

The Baptist attitude toward the problem is also reflected in the 1956 "Crusade for Christian Morality."

Federal Judge W. R. Wallace, of Oklahoma City, Okla., said legislatures can enact legislation against obscene literature without infringing on freedom of the press.

Another federal judge, Frank A. Hooper, of Atlanta, Ga., thinks "we should first make every effort to enforce the ones we have" before passing new laws against obscenity.

Newspaper editors, wary of anything smacking of censorship, also spoke out against obscene literature.

Cullum Greene, Sunday editor of the Fort Worth, Texas, *Star-Telegram*, said "in placing 'freedom of the press' guaranties in the Constitution, (its) framers . . . had in mind, I am certain, that publishers . . . would not infringe on the laws of decency."

He also called for public opinion to condemn the literature.

"Something should be done to remove the stink of undesirable literature," replied Franklin Yates, publisher of the Shelbyville, Tenn., *Times-Gazette*. "To

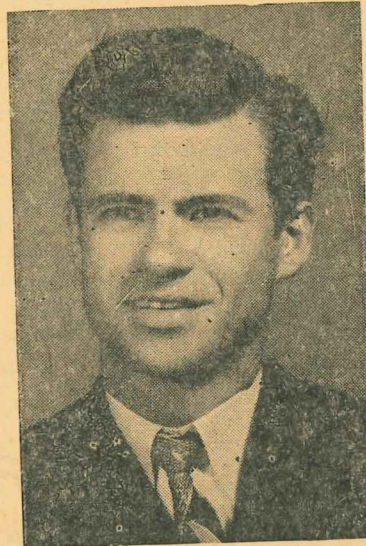
do so would not threaten freedom of the press."

Purser Hewitt, managing editor of the Jackson, Miss., *Clarion-Ledger*, said his paper editorially supported the idea behind a city ordinance "restraining sale of crime and obscene comic books."

In Atlanta, James P. Wesberry, pastor of Morningside Baptist Church, served

Edward Straney Begins Jeffersontown Pastorate

Pastor Edward G. Straney began his new duties as pastor of the First Baptist Church of Jeffersontown, Ky., July



Edward G. Straney

31. He comes here from the pastorate of the Edgewood Baptist Church, Columbus, Ga.

He is a native of Kentucky, and was graduated from the Vine Grove High School. Later he was given his A. B. degree by Mercer University, Macon, Ga., and still later the Southern Baptist Theological Seminary gave him the B. D. degree. Since then he has done a year of post-graduate studies here, majoring in the New Testament. His wife also is a Kentuckian, and they have one child, a little daughter, whose name is Cathy.

The Jeffersonian says that the congregation has purchased a home on Dell Road in Charllane Heights to be used as a parsonage. The former parsonage has been converted into an annex for class rooms, etc.

The new Jeffersontown pastor succeeds Chester C. Irvin, who resigned some months ago to return to school for post-graduate studies.

as chairman of the Georgia Literature Commission. The Commission studied the literature problem.

Wesberry said he wished publishers of objectionable material would clean their own houses. He said there is a difference between freedom of the press and license to print as you please.

Wesberry quoted from an editorial in the *Baptist Courier*, South Carolina Baptist weekly, which said: "The only effective censorship of reading material . . . is that which is self-imposed."

"I would urge parents to wake up and get busy (doing) . . . everything within their power to effect better control of poisonous literature," Wesberry added.

He urged both secular and righteous press to attack, editorially, objectionable literature.

"Freedom of speech does not mean you have the right to use strong, abusive, vulgar and profane language anywhere . . . By the same token, freedom of the press is not to be subjected to such abuses as are in evidence on newsstands . . . You have no more right to print obscene words than to speak them."—Floyd Looney, editor.

"We have strongly urged publishers to . . . censor their own publications and we hope some substantial gains may be made through this channel . . ." Purser Hewitt, managing editor, Jackson, Miss., *Clarion-Ledger*.

"He asks," says Wesberry, "Shall we have censorship to protect the public against obscene literature, or shall we have unregulated license . . . to pour poison into the minds of our population? We choose censorship."

"The publishers of such material in the long run are not apt to go against aroused public opinion . . . and intelligent Christians can become a powerful opinion bloc . . ." Cullum Greene, Sunday editor, Fort Worth, Texas, *Star-Telegram*.

"Certainly no intelligent publisher or press would contend that it has the right to publish obscene matter simply because it may have the freedom to publish or print anything."—Andrew D. Tanner, Nashville, Tenn., attorney.

"The press at present does not have freedom to libel, or damage . . . Therefore, the press should not have freedom (and does not by right) to libel minds of youngsters and others reading obscene literature, or of TV and movies to show such."—Franklin Yates, publisher, *Times-Gazette*, Shelbyville, Tenn.

ATTENDANCE, AUGUST 7, 1955 (Continued from Page 16)

Russellville, First (1)	92	387
Shepherdsville	34	270
Somerset, Calvary	115	206
First	179	637
Sonora	89	239
Springfield, First	164	412
Sturgis, First	56	283
Versailles	56	324
Williamsburg, First (1)	52	370
Williamson, W. Va., East (1)	52	320
Winchester, First	135	396

August 18, 1955

Kentucky Baptist School Directory

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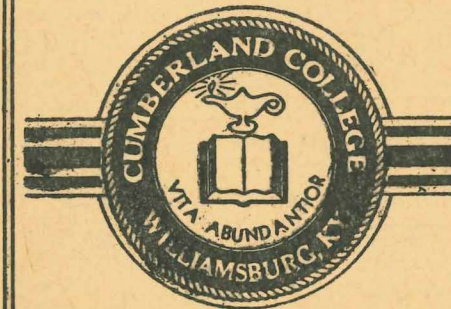
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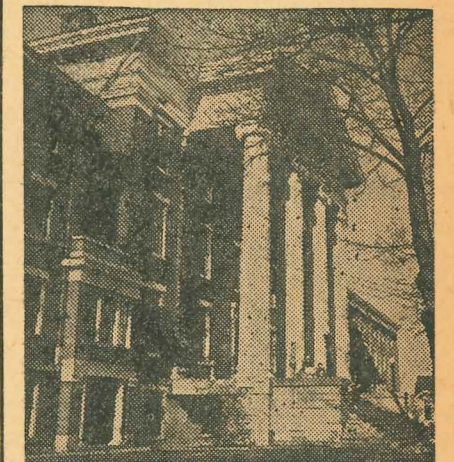
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Baptist Doctor and Dentist Are Wanted

ELOY, Ariz. — (BP) — A local Baptist minister has issued an appeal through his denomination for a doctor and dentist to serve this community of 4,000 in a large farming area on the Arizona desert.

According to J. N. Swafford, pastor of

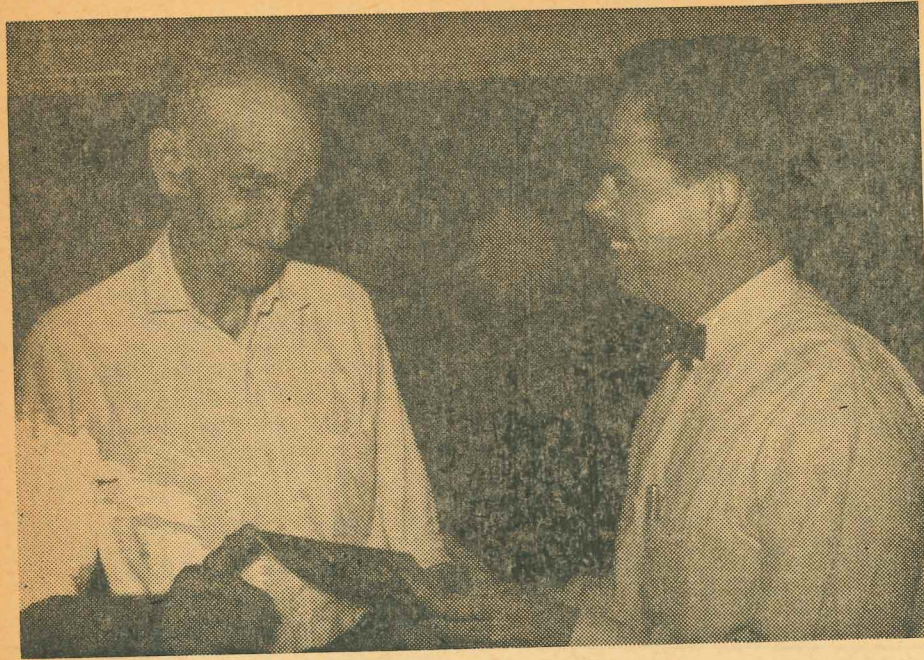
First Baptist Church, there is only one doctor and he is heavily-overworked. Consequently, many people have to go somewhere else for medical care, while others are neglected.

There is no dentist in the area, Swafford said. "The influence of a good

Baptist doctor and dentist in this area would work wonders for the cause of Christ," the minister declared.

►Central Baptist Church, Bakersfield, California, called Charles H. Hufft as its new pastor. Hufft formerly was pastor of Pleasant Hope Baptist Church in Missouri.

Irene Cole Conducts 11 Vacation Schools in Enterprise



Pastor McMillen (Right) Presents Certificate to Thomas Jervis for VBS Award

PRESTONSBURG, Ky. — The Irene Cole Memorial Baptist Church reached a new high in mission Vacation Bible Schools in Enterprise Association, having conducted eleven which, with the school in the mother church, enrolled more than 700 pupils. All of the schools but four were for a period of two weeks, and these for five days each.

Pastor Vernon Perkins of the David Baptist Chapel, mission of the Prestonsburg Church, served as principal and teacher in four of the schools, with the pastor, Ira McMillen, assisting personally in six of the schools. Eddie Brown, a young layman from the Burlington Baptist Church, Boone County, served as principal of two of the schools. Misses Norma Jo Mitchell and Ronnie Summers, members of Felix Memorial Church of Lexington, served as helpers in three of the schools. Other teachers and workers came from the sponsoring church and missions of the church.

One of the highlights of the closing of the schools was the presentation of a star certificate for perfect attendance to 71-year-old Thomas Jervis, of Home Branch, Floyd County, by Pastor McMillen. Mr. Jervis was enrolled in the Intermediate Class of the schools along

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with a daughter, daughter-in-law and two granddaughters. Altogether he had four children and five grandchildren in the school, all but one of whom received certificates for attendance as many as seven days.

One direct result of the schools was the organization of a mission Sunday school in the Buckeye community on July 17. A successful Bible School had been conducted here earlier in the summer by Brother Perkins.

Korea Baptist Hospital Named For Bill Wallace

"Korea stands at the forefront of Southern Baptists' urgent missionary personnel needs," reports Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"This was brought out clearly at the recent annual session of the Korea Mission," he said. "We have only 15 missionaries on active duty in that country, and three of those are due to retire by the end of this year. The remaining 12 are engaged mainly in hospital, seminary, and relief work, leaving the need for missionary evangelistic workers in that land of 25,000,000 people virtually untouched. There are also most urgent needs for missionaries to do student work and Sunday school literature and promotion work.

Following are some highlights from the reports given at the recent Mission meeting:

The Baptist Seminary and Bible

School has five missionaries and five Koreans on the faculty and staff. At present there are 103 students, of whom 35 are in charge of churches.

The Inchon Academy, operated by the Korean Baptist Convention, has a total of 640 students, ranging from primary grades through junior high school. Most of these are refugees from Northern Korea.

The clinic at Pusan is still treating about 400 patients a day, and the new hospital building is nearing completion and should be ready for use by the end of the year.

A beginning has been made in literature production for the churches, first of all for the training and missionary programs. This has been produced by the missionary nurses, Misses Irene Branum and Ruby Wheat. Production of additional literature, including Sunday school materials, has to wait the coming of someone who can give full time to that work.

Rev. and Mrs. Earl Parker have arrived on the field and are beginning work with the Chinese people at Pusan.

Administration of relief goods and funds continues. The need is still urgent, and especially so for relief money.

An important action taken by the Mission was the official naming of the new hospital at Pusan. It is to be called the Wallace Memorial Baptist Hospital in honor of Dr. William L. Wallace who gave his life as a martyr four years ago in a Chinese prison.

The Mission expressed great appreciation for the ministry of Rev. and Mrs. Rex Ray and Dr. A. W. Yocum who are retiring soon. It also expressed appreciation to Australian Baptists for sending Mr. and Mrs. Chataway who are helping in the administration of relief.

Rev. Theodore H. Dowell was elected chairman of the Mission to succeed Rex Ray.

▶ Alfred P. Skinner has become minister of music, associated with Pastor B. Frank Collins at the First Baptist Church, Goodlettsville, Tenn.

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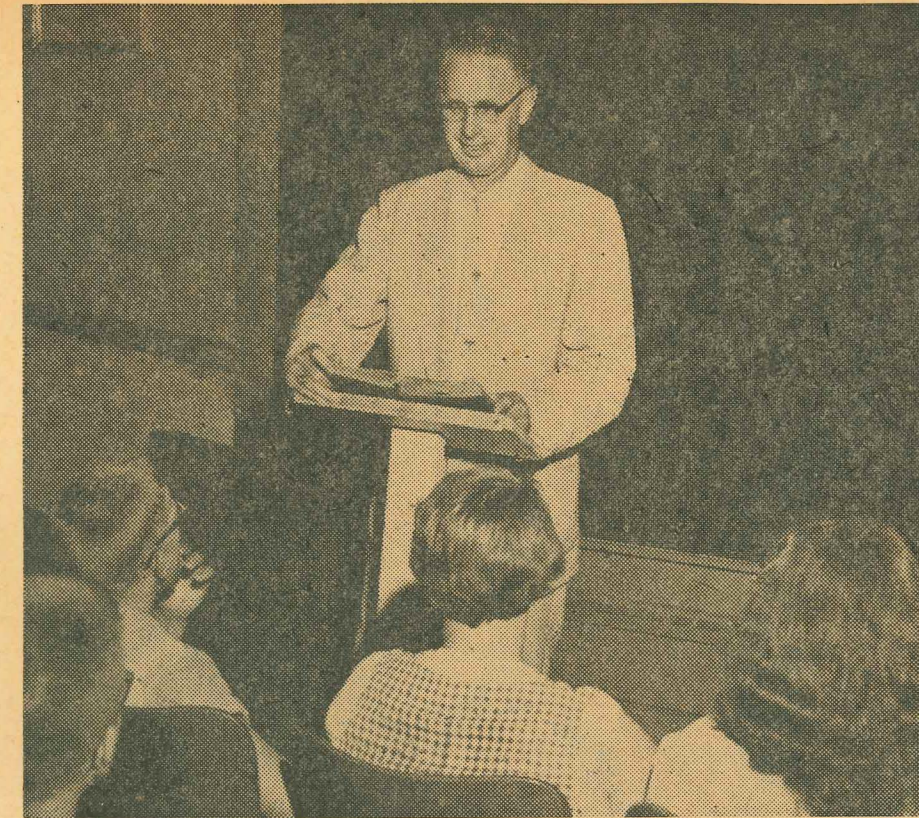
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August 18, 1955

"Commandments" for Husbands, Wives Given at Oneida



Pastor I. Ferd. Graves addressing Family Groups at Oneida Baptist Institute

A highlight of the Kentucky Baptist Family Camp held July 18-22 at Oneida Institute was a series of discussions on "Problems of a Christian Home," conducted by Pastor I. Ferd. Graves, of the Middletown Baptist Church. Members of the 22 families represented in the camp this year found Brother Graves both inspiring and entertaining. The following "Commandments" from one of his sessions attracted more than passing interest:

TEN "COMMANDMENTS" FOR HUSBANDS

1. Thou shalt not be lazy, but thou shalt be a good provider.
2. Thou shalt each day kiss thy wife and tell her that she is beautiful.
3. Thou shalt not look with wandering eyes at other women.

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4. Thou shalt love thine home as a sacred place.

5. While eating food prepared by thy wife, thou shalt brag on at least one dish and never, never raise thine own mother's cooking above that of thy wife's.

6. Thou shalt shave, bathe, and keep thyself looking at thy best.

7. Thou shalt never have a Sunday grouch.

8. Thou shalt try to provide labor-saving devices for thy wife.

9. Thou shalt bring unto thy wife flowers or candy once in a while.

10. Thou shalt spend some time listening to thy wife talk and not keeping thy nose in the newspaper the few hours thou art at home.

TEN "COMMANDMENTS" FOR WIVES

1. Thou shalt carefully guard thine health, so thou canst always greet thine husband with a smile.

2. Thou shalt never nag or complain.

3. Thou shalt not worry about things which thou canst not change.

4. Thou shalt not spend all thy time scrubbing, dusting, and cleaning house.

5. Thou shalt love thine husband and thy children more than thine house.

6. Thou shalt know how to prepare good food and keep it on the table.

7. Thou shalt know the limitation of thy husband's income and not try to keep up with the Joneses.

8. Thou shalt not buy a hat or "hair-do" that makes thine husband unhappy.

9. Thou shalt remember that at times silence is golden.

10. Thou shalt not drive the automobile from the back seat.

▶ The wife of Pastor Hughlan P. Richey, of the Earlington Baptist Church, has been spending some time in the Kentucky Baptist Hospital.

Formosa Baptists Total 3,835, Gain of 70 Per Cent in Year

Southern Baptist missionaries in Formosa, meeting recently in annual session, expressed concern over the fact that so many Southern Baptists fail to realize the great opening we still have for evangelism among Chinese people. "Even though mainland China is closed, there are still more than 20,000,000 Chinese people in areas open to us," writes Dr. J. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

"About 9,000,000 of these are in free China (Formosa), and nowhere in the world do we find a more eager response to the gospel message," continues Dr. Crawley. "Our missionaries are concerned that there are few young people offering themselves to our Foreign Mission Board to meet this pressing opportunity and to prepare themselves for a possible future service in mainland China."

The Mission has been encouraged by the coming of Rev. and Mrs. Harry L. Raley who were appointed for Formosa in 1954. The graduation of the first class from the Baptist Seminary in Taipei has helped to provide some workers for the churches, but the need for preachers remains urgent.

Membership in the Baptist churches in Formosa has increased about 70 per cent within the past year to the present total of 3,835. Sunday school attendance at the 14 churches and 24 chapels totals about 7,000 per week. And there were approximately 1,500 baptisms during the past year. Local contributions to the work doubled, growing at an even faster rate than the membership.

The Mission gave high honor to Miss Addie Cox who is approaching retirement after outstanding pioneer work on the mainland of China and on Formosa.

The newly elected chairman of the Mission is Rev. I. V. Larson, succeeding Dr. Charles L. Culpepper, Jr.

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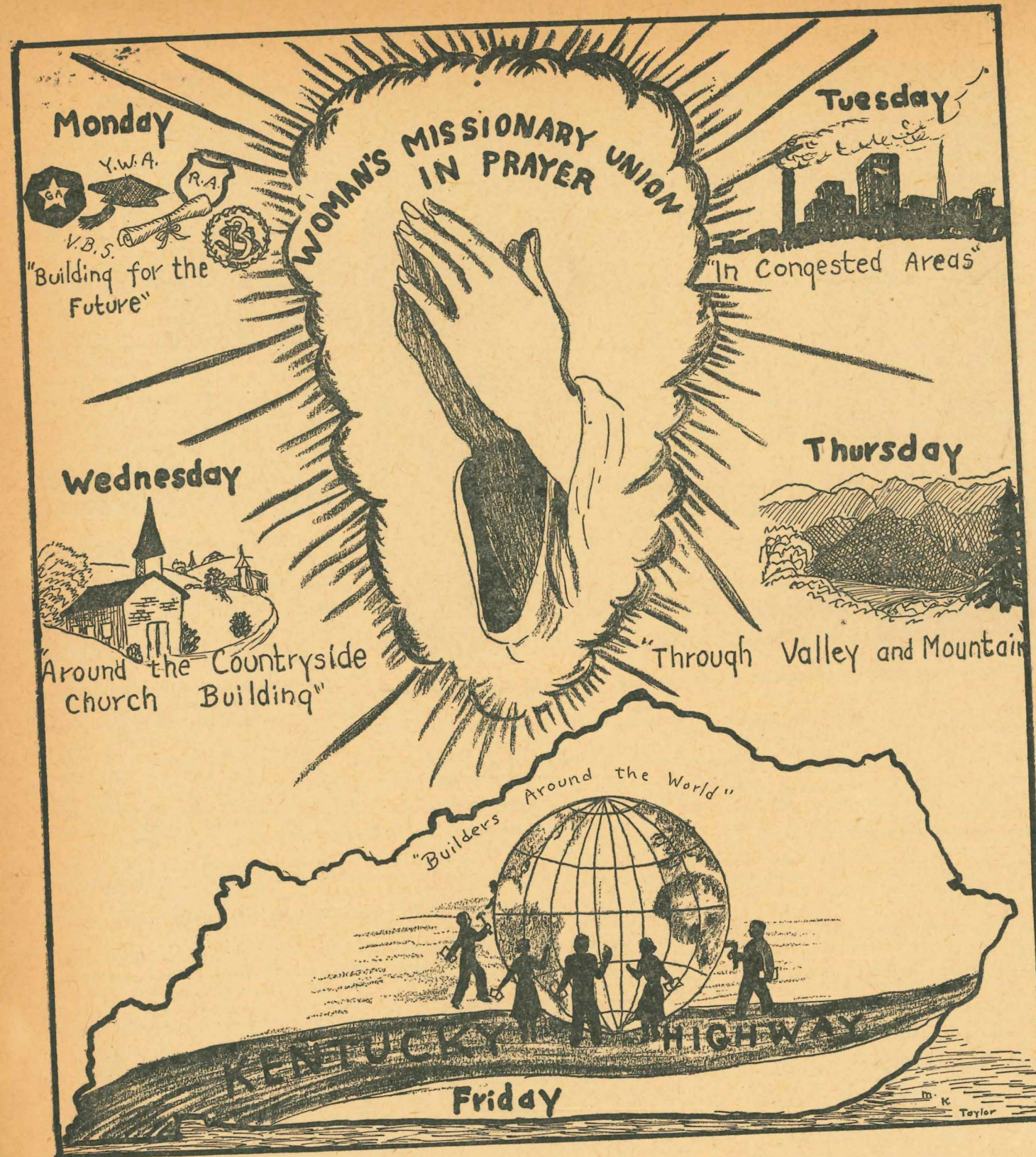
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