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The West and Northwest offer Southern Baptists one of their richest opportunities.

Vol. 129 No. 35

Kentucky's Largest Denominational Paper

September 8, 1955

►G. C. Hodge, formerly of First Baptist Church, Biloxi, Miss., has been called to be pastor of First Baptist Church, Jacinto City, Texas. Jacinto City is in the Houston metropolitan area.

►The Middleton Baptist Church, in Simpson Association, is expecting to erect an education addition soon, according to Pastor Ray H. Dean. Dr. John D. Freeman is to be with them for a revival in October.

►With the opening of the new school year at Golden Gate Baptist Theological Seminary, Fred L. Fisher will assume faculty status as a full professor, the first to be established at the Berkeley, Calif., seminary. Fisher heads its department of New Testament.

►Rev. and Mrs. James E. Wood, Jr., Southern Baptist missionaries to Japan who are in the States on furlough, are soon to move from Louisville to Waco, Texas, where Mr. Wood will serve on the faculty of Baylor University. They may be addressed at the Department of Religion, Baylor University, Waco.

►Dr. and Mrs. Robert G. Bratcher, Southern Baptist missionaries to South Brazil who are in the States on furlough, will soon sail for England, where Dr. Bratcher will study at Manchester University. After August 30 their address will be Manchester University, Manchester, England. They make their permanent American home in Louisville.

►Brother William (Bill) Smith, formerly of Kentucky, has just returned to his home at Tulsa, Okla., from two meetings in Cordele, Georgia—one with the Friendship Church and the other with the Pleasant View Church. A. T. Faircloth is pastor of both churches. Beginning August 21 he is with Brother William Clouse at Campbellsville, Ky., and then he will be with Pastor A. L. White at Irvine, Ky.

►Harvey T. Gibson represented the Baptist Sunday School Board, Nashville, in August at the annual meeting of the Alaska Baptist Convention at Valdez. As director of administration in the Board's Training Union Department, he conducted two central Training Union leadership schools at Fairbanks and Anchorage, and held special conferences in four other cities.

►Dr. Cecil H. Franks has resigned the care of the Boulevard Baptist Church, Falls Church, Va., to become superintendent of missions for the St. Joseph Baptist Association in Missouri. He is leaving a church which he organized in June, 1950 with 110 charter members. After more than five years they now have 600 members, with 900 enrolled in the Sunday school, operating on a budget of \$52,690 for 1955.

►The Stanton Baptist Church held an ordination service August 14 at 2:00 p.m., at which time the church's first deacons were ordained. Pastor James C. D. McDaniel was in charge, assisted by Pastor Carl Benson, Frenchburg, who preached the ordination sermon. Those ordained were Brethren Clarence W. Morehead and John D. Harrison. The church has voted to use the rotating system for their deacons.

►Mrs. Louis Ward Stanger, 1514 E. Morgan Street, Evansville, Indiana, has returned to her home after spending two weeks in the Deaconess Hospital following a fall on Sunday, July 3. She is slowly recovering. Mrs. Stanger is the wife of Pastor L. W. Stanger, of the Bon Aire Chapel, mission of the Walnut Street Baptist Church of Evansville, and formerly pastor of churches in Kentucky.

►W. J. Owens has resigned as pastor of the Pellville Church after three years there. With Mrs. Owens and their son and daughter, he is moving to Louisville to enter the Southern Baptist Theological Seminary in September. His last sermon was July 31, and the members surprised him and his family with a dinner. Pastor L. T. Stinnett, Mt. Vernon Church in McLean County, supplied the pulpit August 7.

►The North Spartanburg Ministers' Conference, in Inman, S. C., has passed resolutions about the going of Pastor Dudley T. Pomeroy from the Boiling Springs Baptist Church to become pastor of the First Baptist Church, Newport, Ky. "During his ministry at the Boiling Springs Church he has distinguished himself as a most capable and energetic servant of the Lord," the resolutions read in part, "having contributed greatly to the spiritual and physical growth of the church," etc.

►J. R. Puckett was the evangelist in a ten days' revival at the Bell City Baptist Church at Bell City, Ky., resulting in 7 professions of faith, 2 transferring letters, making 9 additions to the church. The visiting evangelist is pastor of Midway Baptist Church, Princeton, and moderator of the Caldwell Association. He reports that he has never seen greater manifestation of the Holy Spirit in any revival. There were great crowds beginning with the first service, and they continued throughout the entire revival. Formerly he was for four years pastor at Bell City. A. W. Landis is the present pastor, and Brother Puckett highly commends him for the fine work he is doing.

►The Eastern Heights Baptist Chapel, on Highway 62, northeast of Jeffersonville, Indiana, a mission of the South Side Baptist Church, Louisville, Ky., observed its first anniversary on July

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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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24 with all-day services. Pastor Britt spoke in the morning, and presided at the other two services. Speakers in the afternoon included the Mission Committee of South Side Church, composed of Brethren Pennington, Riggs and Page, together with their pastor, T. L. McSwain, as well as Ben F. Mitchell, of the Long Run Association, and George Raleigh Jewell, of the Western Recorder. The speaker at the evening service was Pastor Charles Hobbs, a former member now pastor of West Liberty Church in Kentucky. The people of the community have shown a magnanimous spirit, and are building with an eye to the future in a fast-growing section of Southern Indiana.

A Pleading Preacher, Hosea

Hosea is called one of the Minor Prophets, not because his message is less important but because it is brief.

It may be a reminder to some of us modern preachers that to be immortal we do not need to be eternal in our speaking.

Hosea prophesied during a period in Israel of prosperity, luxury, debauchery, and decadence.

The root of their trouble was, they had forgotten God. The Hebrew word translated "forgotten" is to "mislaid."

Jesus in Revelation accused the church in Ephesus of leaving their first love. Hosea, a pure and faithful husband, went about his prophetic duties with a heavy heart because his wife was unfaithful. A baby was born to the union in the parsonage and was named "Not Loved." Later a boy was born and he was named "None of Mine." Finally the unfaithful wife completely leaves the prophet-husband and father and the children. Yet, he still loves her and yearns for her.

God's people often commit spiritual adultery. James thus accuses unfaithful Christians when he calls them "ye adulterers and adulteresses." He is referring to their unfaithfulness to God, putting things of the world before Him.

When Hosea hears his unfaithful wife is to be sold in the white slave market, he goes and buys her back to himself. Though she has dragged his good name in the gutter, made him an object of scorn and pity, he still loves her and seeks her, and redeems her.

God is saying to his people through Hosea "You have been unfaithful to me, yet I still love you and yearn after you and seek you and redeem you." He says in Isaiah, "Though your sins be as scarlet they shall be as white as snow." Jesus went into the slave market to purchase us, and the price He paid was his own life. He said, "For even the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

We believe that one approaches the unpardonable sin when he ultimately sins against such love as this. Jesus constantly sought those who were in

Hugh R. Bumpas is a native of Dallas, Texas, born January 7, 1905. He has been pastor of Capitol Hill Baptist Church, Oklahoma City, Oklahoma, since 1944. After receiving degrees from Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas, he was pastor of churches in several Texas localities before coming to Oklahoma. In the denomination, he has been president of North Texas Training Union Convention, president of Oklahoma County, Oklahoma, Baptist Pastors' Conference, member of the Southern Baptist Convention's Home Mission Board, and numerous other committees and organizations.

By HUGH BUMPAS

Scripture—Hosea 3:1-5; 11:1, 4, 8, 13:9, 14:8.

sin and lost. He sought and saved the woman of sin at the well of Sychar. He saved Mary Magdalene; the thief on the cross; and He was merciful and loving unto Peter, even when Peter lied and denied and failed Him.

When we see Jesus seeking those in the depths of sin, that is God. We cannot agree with an English theologian of a generation back who said in his book entitled *The Impassive God*, "God is incapable of feeling suffering." That is not my God. That is not the God revealed here in Hosea. Hosea's denunciations were fearful, but his pleadings were tearful.

A few weeks ago in Oklahoma a woman, whose brain was liquor-soaked, tortured unmercifully her little five-year-old nephew and finally he died of the wounds. Though the child's mother was fearful in her denunciation of the awful crime, she was tearful in her pleadings and love for her sister-in-law, that she might be saved from her sin of drink and be made a new person.

That was God's message through Hosea. Though we have sinned, and though our sins nailed Jesus to the cross, God loves us and seeks us to save us. We preachers, as well as our laymen, need today a deeper passion like that of Hosea and Hosea's God for a lost and sinning world. Someone has said, "The lost passion is the passion for the lost."

Two Visions

I believe that passion will be kindled if we can get two visions. One vision is the vision of hell and the awfulness of sin and the fact that souls are really lost in sin without Christ.

Do you know what made William Booth a passionate soul-winner and the founder of the Salvation Army? He heard an infidel in a lecture say, "If I really believed what you Christian people pretend to believe, I would not rest day nor night telling men and women about Jesus."

The New Testament church in the book of Acts was aflame and compassionate toward souls until of them they said "These men are drunk."

Does anybody suggest that we are drunk when they see our burning pas-

sion that drives us after the lost? Finney was willing to be blotted out that he might bring men to Jesus. Moody was moved with this passion. Of Spurgeon it was said that every seat in the London Tabernacle had witnessed a conversion. It was said that Whitefield could pronounce the word "Mesopotamia" and break the hearts of his hearers and bring tears. He had a compassionate heart.

A few years ago, in a revival meeting in a town in Oklahoma, the pastor for whom we were holding the meeting pled with some of his men to see a certain lost man in the town; but the men neglected to go, evidently not realizing the man was really lost and what it meant to be dead in sin and to die and go to hell. During the revival the man drowned and men helped for days and nights without ceasing, dragging the lake, searching for the drowned body. They realized he was dead and that his body was lost. As we walked by his casket we thought, Oh, if only the men of the church had been as conscious that this man was really lost as they later realized that he was physically dead! And Oh, if they had sought his soul with the same zeal they sought his dead body!

The other vision that will stir a passion like that of Hosea in our hearts is the vision that Jesus not only can forgive sins, but He can and will change the lives of men.

While in a revival in Miami, Oklahoma, we met a man who was called by the Assistant Attorney General of the State and by many others, the worst man in east Oklahoma. He had bootlegging operators and dope peddlers working under him, and a whole catalog of sin to his name. To make the story short, this man was converted, when visited about giving his heart to Jesus, and was baptized, and has led many other men to Christ. We have a letter from a man in the county stating that crime had become so rampant that they had demanded in a Law and Order League a grand jury investigation of crime. But he states in the letter that since the conversion of *this one man*, crime has so abated that they have withdrawn their petition.

(Continued on Page 19)

►Rev. and Mrs. Melvin J. Bradshaw, Southern Baptist missionaries to Japan who are now in the States on furlough, have moved from Franklin, Va., to Louisville, where their address will be Southern Baptist Theological Seminary. Mr. Bradshaw will be studying at the seminary.

Snake Handlers

A good deal has appeared in secular papers within recent weeks about a religious cult which seeks to demonstrate faith in God by the handling of venomous serpents.

We've no disposition to belittle any sincere effort to worship God, nor would we deny any person the right to worship and serve Him in any manner his conscience dictates, as long as that conscience is alive and responsive to the rights and welfare of others.

Recently a man died as the result of handling a dangerously poisonous snake which bit him. The handling was part of the "religious service." When the funeral was held, great throngs filled the roads and cemetery grounds. Probably some were there out of curiosity. Others came because they were obsessed with the same idea as the man who died. One of them was reported as remarking that the man had tempted God and therefore died.

God nowhere commanded His followers to handle snakes as a demonstration of faith in Him. When men go beyond His commands and His will, they have no right to expect His protective providence. James said, "I will show thee my faith by my works" (Jas. 2:19), but he wasn't talking about handling snakes. He was speaking of Christlikeness in service to God and others. Nowhere do we ever read of Christ and His disciples handling serpents or doing other dangerous acts merely as a demonstration of faith. On one occasion, in the line of duty, Paul was bitten by a poisonous serpent and God kept him from harm. But Paul did not deliberately take up the serpent to demonstrate faith or God's power. The story might have been different if Paul had been guilty of presumption. Even Jesus, when tempted by Satan to cast Himself from the pinnacle, said, "It is written, Thou shalt not tempt the Lord thy God" (Matt. 4:7). Satan had urged the Son of God to demonstrate that God would take care of Him while he performed an act not commanded and beyond the will of the Father.

More real down-to-earth teaching of the actual Word of God should be done in the out-of-the-way places—teachings concerning what God says about the manifestations of the Spirit's power in the lives of believers. Too many who are themselves uninformed and dangerously ignorant become leaders of people who, lacking basic truth, follow blindly the blind. In other words, there is still much to be done in the home land as well as beyond the seas.

Concerning Dry Dailies and Weeklies

Sometimes both editors and preachers—perhaps others—call attention to those who fail, but neglect to mention those who stand up and fight for what is right.

The committee against liquor advertising of the National Temperance and Prohibition Council states that a survey of the daily newspapers of the U. S. has been completed. The survey was to discover

those papers which accept no advertisements of alcoholic beverages—papers that are dry on liquor (distilled spirits), wine and beer. Those that were partly dry were also noted—papers that accept no liquor advertising but do accept wine and beer ads or both.

Within the U.S. there are, according to the report, 190 totally dry dailies and 342 partially dry. This makes 432 dailies that are dry on liquor only.

It was noted that ten states have no completely dry dailies—Arizona, Delaware, Idaho, Montana Nevada, New Hampshire, S. Dakota, Vermont, Wisconsin, and Wyoming.

Connecticut, Louisiana, Rhode Island, North Dakota, Utah, and West Virginia have only one completely dry newspaper each. The states with the largest number of dry dailies are; Pennsylvania, with 24; Texas, with 19; New York, with 17; Illinois, with 14; Iowa and Kansas, 13 each; North Carolina, with 12.

A great many more weekly papers are totally dry—2,121. In addition to these, 742 are dry on liquor and wine, and 703 are dry on liquor only, according to the report.

Friends of temperance will be glad to know there are many secular papers which refuse to have any part in promoting the sale of alcoholic beverages, even though the refusal means losing large income. The editors and publishers should be congratulated and encouraged.

A Look at the Home Front

A report reaching us from the office of Secretary S. F. Dowis of the Home Mission Board is highly revealing.

The report shows unmistakably the great need for intensified efforts to organize more churches and to strengthen those already existing in difficult territories.

This is not written to draw attention from needs abroad, but we do think some of the attention should be focused on needs at home.

Because of the great length of the report, we cannot offer all of it. The report is on a survey made in 1954, of unchurched areas, by the Department of Cooperative Missions, of which Dr. Dowis is secretary. Dr. Dowis does not claim *absolute* accuracy, and in a few instances the findings were not checked by the state secretaries of the American Baptist Convention and the Southern Baptist Convention—hereafter referred to as ABC and SBC.

IN ARIZONA there are 172 urban communities; 28 ABC churches; 104 SBC churches; 87 cities and 10 general areas without a Baptist church.

IN CALIFORNIA: 1,014 urban communities; 382 ABC churches; 421 SBC churches; 56 other Baptist churches; 733 cities and 175 general areas without a Baptist church.

IN OREGON there are 273 urban communities; 41 ABC churches; 43 SBC churches; 85 other Baptist churches; 216 cities without a Baptist church, and 16 general areas without one.

IN WASHINGTON: 449 urban communities; 137 ABC churches; 46 SBC churches; 36 other Baptist churches; 344 cities and 60 general areas without a Baptist church.

IN IDAHO: 184 urban communities; 36 ABC churches; nine SBC churches; eight other Baptist churches; 141 cities and 24 general areas without a Baptist church.

IN NEVADA: 56 urban communities; 13 ABC churches; six SBC churches; 43 cities and six general areas without a Baptist church.

IN UTAH: 223 urban communities; eight ABC churches; 14 SBC churches; 207 cities and 18 general areas without a Baptist church.

IN COLORADO: 274 urban communities; 76 ABC churches; 35 SBC churches; 45 other Baptist churches; 173 cities and 25 general areas without a Baptist church.

IN WYOMING: 92 urban areas; 20 ABC churches; 13 SBC churches; 65 cities and seven general areas without a Baptist church.

IN MONTANA: 78 urban communities; 30 ABC churches; six SBC churches; two other Baptist churches; 146 cities and 16 general areas without a Baptist church.

IN NORTH DAKOTA: 211 urban communities; 24 ABC churches; four SBC churches; 24 other Baptist churches; 162 cities and 13 general areas without a Baptist church.

IN SOUTH DAKOTA: 82 urban communities; 54 ABC churches; four SBC churches; 32 other Baptist churches; 156 cities and 15 general areas without a Baptist church.

IN NEBRASKA: 351 urban communities; 70 ABC churches; one SBC church; 17 other Baptist churches; 283 cities and 33 general areas without a Baptist church.

IN KANSAS: 476 urban communities; 212 ABC churches; 82 SBC churches; eight other Baptist churches; 273 cities and 40 general areas without a Baptist church.

IN NEW MEXICO: 204 urban communities; no ABC churches; 133 SBC churches; 126 cities and 18 general areas without a Baptist church.

IOWA: 647 urban communities; 115 ABC churches; no SBC churches; 31 other Baptist churches; 600 cities and 66 general areas without a Baptist church.

MINNESOTA: 594 urban communities; 61 ABC churches; no SBC churches; 97 other Baptist churches; 511 cities and 63 general areas without a Baptist church.

WISCONSIN: 635 urban communities; 144 ABC churches; three SBC churches; 25 other Baptist churches; 546 cities and 49 general areas without a Baptist church.

ILLINOIS: 1,219 urban communities; 328 ABC churches; 357 SBC churches; 92 other Baptist churches; 726 cities and 170 general areas without a Baptist church.

MICHIGAN: 796 urban communities; 182 ABC churches; 14 SBC churches; 31 other Baptist churches; 661 cities and 170 general areas without a Baptist church.

INDIANA: 712 urban communities; 241 ABC churches; 34 SBC churches; three other Baptist churches; 526 cities and 110 general areas without a Baptist church.

OHIO: 1,148 urban communities; 281 ABC churches; 63 SBC churches; 148 other Baptist churches; 905 cities and 161 general areas without a Baptist church.

W. VIRGINIA: 946 urban communities; 522 ABC churches; 36 SBC churches; 99 other Baptist churches; 613 cities and 50 general areas without a Baptist church.

DELAWARE: 74 urban communities; 12 ABC churches; three SBC churches; one other Baptist church; 61 cities and 10 general areas without a Baptist church.

PENNSYLVANIA: 2,495 urban communities; 475 ABC churches; two SBC churches; 13 other Baptist churches; 2,194 cities and 250 general areas without a Baptist church.

The above figures show clearly that one of the great needs is to bring into existence more active Baptist churches. It has long been the belief here in Kentucky that one of the first objectives should be to bring into existence more churches and to strengthen the weaker churches. A New Testament church is the center of God's operation. He gave His Great Commission to a church, and His churches have been carrying on in that Commission since then. There have been dark days, days when His people were widely scattered and persecuted, but in every generation there have been those who told the story of redeeming grace.

The church is headquarters for all His work and the church is primarily responsible. The work of our district association, of the General Association and the Southern Baptist Convention is a program of the churches as they work together. We must ever magnify the autonomy of the local church the responsibility of the local church. Christ is the Head of every church and His will, as revealed in the Word and by His Spirit, is its law. It is a day for rejoicing every time a well-placed church is brought into existence and grows to full strength to carry on for Him. We congratulate the Home Mission Board and the churches that have made its work possible. But there is still so much to be done.

►There are 41 million adults in the United States who have not gone beyond the eighth grade.

►The Survey Bulletin reports that members of a small church near the Dutch settlement at Greenleaf, Minnesota have sold \$18,000 worth of their own blood to help pay cost of erecting a new church building. The blood was taken by the Mayo Clinic, as many as fifty of the members going in a group. Some members went as many as nineteen times. No one will doubt that they love their church. What a contrast to those who will not so much as give a little of their time!

Two Cases Guide Southern Baptists On Hospitals

By THEO SOMMERKAMP
Baptist Press Staff Writer

In deciding whether to establish a new hospital in California on a denomination-wide basis, Southern Baptists have two experiences to guide their thinking.

The first is the successful operation of a large hospital in New Orleans, La., since 1926, while the other was an unsuccessful venture in El Paso, Texas, where Southern Baptists lost money on a tuberculosis sanatorium.

The question of Convention management of hospitals—as contrasted with operation only by Baptist associations or state conventions—is not a new one.

For over 30 years, the Convention has been making decisions about new hospital enterprises, and several times has adopted reports from committees saying that the Southern Baptist Convention, as such, ought to stay out of the hospital business.

First Policy Statement

Nevertheless, the Convention has gone ahead to approve new hospitals. It now appears that Southern Baptists feel that both the Convention and state conventions should operate hospitals.

At the time the Convention first stated a hospital policy in 1924, the El Paso sanatorium had operated for five years, losing money. The hospital at New Orleans, now called Southern Baptist Hospital, was about to be built.

The newly-organized Hospital Commission recommended "that the general policy of this Convention be to observe denominational state ownership and control of Baptist hospitals." The New Orleans hospital and El Paso sanatorium were to be exceptions.

Convention Urged to Quit

In 1928, a Convention efficiency committee believed "that the Southern Baptist Convention, as such, ought to get out of the hospital business at the earliest possible time." George W. Truett in his presidential address to the 1927 Convention urged that the Convention quit operating hospitals.

However, Southern Baptists stayed in the hospital business. The Home Mission Board, by Convention wishes, operated the sanatorium and the Hospital Commission the hospital.

The sanatorium folded in 1937 after 18 years of operation. Its buildings be-

came a printing plant for the Foreign Mission Board.

The New Orleans Hospital has received only very limited support from Baptist offerings. For all purposes, it has operated on a self-sustaining basis.



HIGHLAND HEIGHTS CALLS EL-DRED WHITE.—Eldred White is the new pastor of the Highland Heights Baptist Mission, organized last November and sponsored by the First Baptist Church of Fort Thomas. He is a ministerial student at Georgetown College, but preaches each Sunday morning at Highland Heights worship being held in the Dale School. Pastor George S. Monro, of the mother church, preached in a tent revival at the mission concluding August 21. T. E. Tignor led the music.

Its sound operation gave Southern Baptists prestige in a non-Baptist city.

It got no financial aid through the Community Chest nor from any government agency local or federal.

The number of state-operated Baptist hospitals has risen during the years until there are 32 of them.

San Antonio Hospital

The Hospital Commission in 1946 recommended Convention operation of

a hospital in San Antonio, Texas, which according to a Home Mission Board survey, had "almost the highest percentage of non-church people of all cities in the Convention territory."

After a few years of operating the hospital in San Antonio, the Convention transferred it to the Texas state Baptist convention for control.

When numerous petitions from other cities for hospitals followed, the Convention appointed a committee to study hospital operation. It reported in 1949 at Oklahoma City.

The policies set by the Convention were that:

1. "Southern Baptists should not acquire additional hospitals in the immediate future."

2. "Hospitals should be owned and operated by state conventions and local associations rather than . . . by the Southern Baptist Convention."

3. New hospitals must have endorsement of two succeeding Conventions before being received by the Convention.

Jacksonville About Ready

By 1949, however, the projected Convention hospital for Jacksonville, Fla., was well on its way to becoming a reality. It opened this year.

Before construction began, there was one more obstacle. In 1947, the Convention was told the Jacksonville hospital "does not involve the Convention in . . . money for capital construction."

But in 1952, the Convention approved borrowing up to \$750,000 for construction there. This provoked debates and opposition before the loan was approved.

The proposed Los Angeles area hospital came to attention of the Convention in 1947. In 1953, the Hospital Board began to study the proposal, and this year recommended construction based on pledges by California.

The California convention and Los Angeles area residents said they would buy a suitable site in Alhambra, Los Angeles suburb, and provide at least \$2 million for a 150-bed hospital.

They said Southern Baptists need the hospital to make their name known in Los Angeles and that the city is very short on hospital space.

This brought back to mind the two questions: (1) Will the proposed hospital succeed and (2) Should the Convention build it or should the California convention of Southern Baptists?

The Convention gave first approval to the venture at Miami, Fla., this year but it must give a second approval for work to begin.

►Grover W. Splawn has resigned as pastor of Piedmont Baptist Church near Rutherford, N. C., to accept pastorate of Monte Vista Baptist Church, Maryville, Tennessee.

A Plea for Spiritualmindedness

By LAWRENCE MARTIN, Pastor

First Baptist Church

Vanceburg, Ky.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17).

Earlier in the letter John reminded his hearers of the blessedness of their condition as members of the Christian family.

He now exhorts them to live in a manner worthy of this high estate, to avoid all that is inconsistent with it. Note—

The Admonition He Gave

"Love not the world . . ." he said. The original word indicates they are not to have a devoted affection, a feeling of attachment, for the world. The emphasis is on direction of will, purposeful choice.

But what did he mean by "world?"

We sometimes think of "world" as referring to the created universe—that which God made in the beginning. Surely that which He made and which met his unqualified approval could not be the world of which he was speaking when he said, "Love not the world."

"World" sometimes refers to the earth locally, the place where man resides. But this, too, is the handiwork of God, that with which he seems to have taken special care. Our hearts are touched when we learn that not one sparrow falls to the ground without his knowledge and care. This is the earth that is showered with his blessings, that shall be filled with his everlasting glory and peace. It could not have been the world of which he spoke when John said, "Love not the world."

Again, we use "world" to denote its chief inhabitants—men universally. We read, though, of how God made man of the dust of the ground, breathing into a vessel of clay to make a living soul and the crowning work of his creation; we learn of his patience with man over the centuries even after he had grievously disobeyed and offended his Maker; we are told the Good News of how God, when the fulness of time was come, sent his Son to live among men, to minister to them, and finally to die that they might have eternal redemption from sin and enter fully into fellowship with himself. And we who respond to this unspeakable love are commanded to love one another. This

could not be the world of which he was speaking when the Apostle of Love said, "Love not the world."

Then what did he mean?

All that acts as rival to God—all that is alienated from God and opposed to Him—our own spiritual surroundings which we make for our own souls—a world of wills separated from His face because we are dominated by self—this is the world we are not to love and from which, as Christians, we are to have utter detachment. Thomas Guthrie once said, "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any persons better than Christ, any indulgence better than the hope of heaven, take alarm."

This does not mean we are not to love the beauties of nature, our families, our country, our friends, and all others with whom wholesome and profitable relationships may be formed. We are to love them, but in subordination to God and for his sake.

Neither does this mean we are to withdraw from responsibilities here. We are to carry on normal pursuits, taking part as a citizen, loving the world as God loved it, but realizing our true citizenship is in heaven and our ultimate loyalty is on high.

"Love . . . neither the things that are in the world"—nor anything in that sphere. The reference is not to material objects. These have neither the capacity to do good nor evil. The reference is rather to the elements of the world which are necessarily evil—lusts, vain ambitions, jealousy, envy, strife, empty pride. These, God would have us flee.

Reasons For The Admonition

The first: because of the origin of all things worldly: ". . . not of the Father, but of the world."

The lust of the flesh is the first of these things he names—not the flesh itself, but the lusts of the flesh. This is an important observation. These

bodies, like other material things, are neither good nor evil within themselves. It is the use we make of our bodies that counts. They may be either temples of the Holy Spirit, or synagogues of Satan. The choice is entirely ours, whether we shall love after the carnal man, or whether we prefer to be "a living sacrifice, holy, acceptable unto God."

He next refers to the lust of the eyes. The reference is twofold, applying both to the desire of seeing unlawful sights for the sake of sinful pleasure—idle and prurient curiosity—and also covetousness, or the desire for things not actually seen. As someone has said, "The eye is the burning glass of the soul."

Again, he mentions the vainglory of life. This is the pretentious ostentation in what one possesses, and is to be distinguished from the first two, which are wrongful desires of that which is not actually possessed. This includes everything that ministers to human vanity.

The second reason: because of the transitory nature of the world. "For the world passeth away. . ." The word in the original shows durative action, which means that it is not an annihilation but a continual process, a passing along or by. "The world is on parade." It means, too, a gradual breaking up of the present order of things, a state of dissolution.

"But pleasures are like poppies spread;
You seize the flower, its bloom is shed;
Or like the snowflake in the river,
A moment white, then melts forever."

(Continued on Page 10)

►The GAs of Memorial Church, Murray, had a Coronation Service in recognition of the growth in missionary education Sunday evening, July 24, at 8:00 o'clock. Those receiving awards were: Geraldine Futrell, Maiden; Kaylene Robertson, Lady-in-Waiting; Leveicie Murphy, Lady-in-Waiting; Meredith Farley, Lady-in-Waiting; Betsy Blalock, Crownbearer; Judy Allbritten, Queen; Peggy Pat Farley, Maiden; Mary Ann Crawford, Maiden; Margeret Futrell, Lady-in-Waiting; Faylene Robertson, Lady-in-Waiting; Martha Garland, Princess; Georgia Speight, Lady-in-Waiting. Mrs. Ruth Chapel, Youth Leader, was in charge of the service. Mrs. S. E. Byler and Miss Mary Dowdy are GA Counsellors. Mrs. Voris Sanderson is Youth Director of Memorial WMU, and Mrs. Hugh M. McElrath is president.

Concluding Sessions of the Baptist World Congress

By WENDELL H. RONE
Middlesboro, Ky.

Tuesday Morning Session

LONDON, England. — The seventh session of the Baptist World Congress opened at 9:45 o'clock, Tuesday morning, with Scripture reading by F. W. Horner, of New Zealand. Rev. Emil Pfister, Zurich, Switzerland, led in prayer. The devotional address was brought by Rev. Elmer A. Fridell, New York City, from Matthew 4:19, "I will make you fishers of men."

After some proposed changes in the constitution of the Alliance had been presented, discussed, and adopted, the conclave had the opportunity of hearing representatives of several South American countries tell of Baptist work and life in those areas. Rev. Santiago Canclini told of work in Argentina, while Sr. Almir Goncalves gave an encouraging report on the work of Brazilian Baptists. He was followed by Rev. Honorio Espinoza, messenger to the alliance from Chile. Rev. Oscar Rodriguez spoke concerning the work in Cuba. A speaker from Mexico told of advances there.

The morning session closed with a very heart-warming and thought-provoking message by Dr. Joseph H. Jackson, Chicago, on the theme: "Christ in Everyday Life." In vivid word pictures he aptly described our present Christless culture and made plain the fact that the present world needs a common standard of moral judgment based on Divine revelation. It also needs a standard of truth in the light of which errors may be recognized and condemned, and the right and the good may be acclaimed and condoned. The world likewise needs a view of the universe which will make the struggle for spiritual and eternal values worth while. Therefore, Christ is the need of the hour, and the answer to the problems of this and every age. Christ is the hope of this fallen, depraved, deluded, and despairing world.

As has already been related, the Women's Conference convened in the Royal Albert Hall on Tuesday afternoon, and sectional conferences for Youth, Ministers and Laymen, and Theological Teachers were likewise held.

Tuesday Evening Session

With the Atlanta Baptist Association Choir leading, and again bringing special numbers, the eighth session of the Al-

South India; and Mr. Edward, Singha, Manipur, Assam.

The morning session was concluded with an address by Mrs. Maurice B. Hodge, Portland, Oregon, on the subject: "Christ In The Home."

Wednesday Afternoon Session

An unusual heat wave in England caused fans to be quite in evidence at several sessions of the Alliance. But the sessions went on just the same. After prayer by Rev. P. J. Hayes, Melbourne, Australia, Mr. Robert Denny, newly-elected Youth Secretary of the Alliance, spoke on "Baptist Youth In The World Today." No one doubts but that Baptist Young People all over the world are keenly aware of their mission in the world for the Saviour. The large and unprecedented numbers in our colleges and seminaries today preparing for a life-work of Christian services all over the world is one of the most encouraging signs of the future of the Baptists. Mr. Denny's address on Baptist Youth was followed by an equally encouraging message by the eminent Baptist lady, Mrs. George R. Martin, Norfolk, Virginia, on "Baptist Women In The World Today." She told of the tremendous and rapid growth of Women's Missionary societies all over the world and the recent and fruitful organization of these groups into an international auxiliary to the work of the Baptist World Alliance. Dr. R. Paul Caudill, Memphis, Tennessee, then came to the platform and told of "The Story of Baptist World Relief," a thrilling account of the noble and sacrificial work of Baptists coming to the rescue of their needy brethren in war-devastated lands in Europe, Asia and elsewhere. Dr. Walter O. Lewis, London, England, told of the work of Baptists on behalf of displaced persons and refugees as he spoke on "Christ and the Refugees."

The Congress heard next the report of the Committee on Nominations and attended to the business of the election of officers and members of the Executive Committee. Dr. Theodore F. Adams, Richmond, Virginia, was elected as the new Congress President to succeed Dr. F. Townley Lord. Dr. Arnold T. Ohrn was re-elected as the General Secretary. Sir Donald Finemore, Birmingham, England, and a grandson of John Fawcett, the author of our Congress theme song, "Blest Be The Tie That Binds," was elected as the Eastern Hemisphere Treasurer, and Dr. Edward B. Willingham, Washington, D. C., was elected as the Western Hemisphere Treasurer. The Congress Vice-Presidents elected were: J. T. Ayorinde, Africa; Honorio Espinoza, South America; Lam Chi Fung, Hong Kong; L. A. North, New Zealand; Jacob I. Zhidkov, Russia; Mrs. Edgar Bates, Canada; Jakob Meister, Germany; B. Pradhan, India; and P. S. Wilkinson, U. S. A.

(Continued on Page 16)

Satan's Follow-up

By ELDRED CLUTSOM

We may be sure that the devil has his own system of "following-up" souls, for he so often imitates God's methods; but his designs are for evil, the very reverse to the divine purpose.

The Holy Spirit has furnished us with clear light as to many of his devices, and we can learn much about the latter as we trace some of his efforts to be-guile in the early church.

Let us take three outstanding examples as seen in his crafty approaches to young Christians at Thessalonica, Galatia, and Rome.

At Thessalonica the converts were going on well, for which Paul gave thanks to God. But Satan was watching them too, and the apostle mentions having been hindered by him when he would have loved to make a return visit to them.

At this church the enemy sought to bring false and confusing rumors as to the time of the Lord's Return, so that in 2 Thessalonians, Paul strongly warns the Christians of the dangers of deceitful teachings. He reminds them that certain events must transpire before the day of the Lord comes, of which he had often spoken while among them.

Very often down the centuries Satan has adopted this method of perplexing and confusing the minds of believers as to the time of Christ's return, either by false prophecies of the date, or by various fanciful systems of interpretation. It pleases him mightily to see the flock of God bewildered.

Another insidious attempt to mislead the saints was found among the Churches of Galatia. In this district the enemy sought to infect a number of assemblies with his cleverly disguised error. The essential feature of the latter, when embraced, was to put believers under law for salvation. They had been "running well," having been "justified by the faith of Christ," but now they were being seduced to return to the works of law for full salvation and justification.

This error of mixing salvation by works with justification by faith has been, and probably is still, the most successful method of all Satan's deadly wiles as he follows up professing Christians. The Roman Catholic Church, is based fundamentally upon this very heresy. It was at the Reformation that the light broke in through the preaching of Luther, and of many other faithful men of God, so that the enemy's power was broken in large measure. But it still has a tremendous hold upon men,

and the new convert is sure to be assailed by it in one form or another.

Satan was soon busy, also, at Rome, where a flourishing little company of believers had been established by the Holy Spirit's powerful work, and where they were so brightly shining for the Lord that "their faith was spoken of throughout the whole world." Such a witness necessarily engaged the attention of the devil, and his "follow-up" campaign in this city mainly took the form of seeking to bring in causes of "divisions and occasions of falling, contrary to the doctrine which ye have learnt."

There were those among them who, under the cover of "good words and fair speeches," subtly deceived the hearts of the unsuspecting. So Paul, at the close of this wonderful Epistle, in which he had opened up the foundations of truth and had given many practical exhortations, refers to this satanic attack, and shows the remedy—"avoid them." His declaration that "the God of peace shall bruise Satan under your feet shortly"

Baptist Movie Theme May Be "Freedom"

By the Baptist Press

The proposed new Baptist film may be on the subject of religious freedom rather than on the life of some particular, outstanding Baptist personality.

Groups of Baptists from four national organizations held an unofficial conference in London, England, recently and agreed generally the freedom idea is the most desirable.

Those at the conference also discussed ways in which they could co-operate in producing the film, according to Louie D. Newton, Atlanta, Ga., minister who is chairman of the Southern Baptist film committee.

The proposed motion picture would be separate and distinct from Baptist films already in process.

Southern Baptists on the film committee solicited suggestions from other Baptist organizations and sponsored the London conference for this purpose.

Newton reported the Southern Baptist film committee is waiting now for the three other Baptist bodies to indicate future steps they want to take in producing the film.

Seek Capable Writers

Newton said he has been seeking people capable of writing the script for

discloses who is the true source of all such seeds of division.

These three examples of the way the foe diligently sought to follow-up God's work in the early church by sowing his own poisonous weeds, clearly show us the kind of hostility that every servant of Christ must be prepared to meet as they endeavour to care for souls.

We may be certain that Satan is as unrelenting and as subtle in his deadly assaults as ever; in fact, as we stand at the end of the age we must expect to see that awful power exerted against the work of the Holy Spirit as never before, "as a roaring lion walketh about seeking whom he may devour." May we catch something of that shepherd-spirit that marked Paul as, often with tears, he watched over the souls of men and women, and spared not himself in doing so. May our eyes be on that approaching day when "the chief Shepherd shall appear," and in the meantime let us "cast all our care upon Him."

One priceless blessing that the recent Crusades have brought to so many of us is that we are beginning to perceive the importance and urgency of "following-up" souls; God is engaged in it, the great foe, Satan, is engaged in it—shall we, the redeemed, be indifferent to it? God forbid!—*The Life of Faith.*

the motion picture, as those at the London conference requested him to do.

The conference believed that if the theme were built around religious liberty, the actions of many well-known Baptist figures could be depicted on film. Represented at the conference were the American Baptist Convention, Canadian Baptists, Baptist Union of Britain and Ireland, and Southern Baptists.

The Southern Baptist film committee was continued for one year by the Convention meeting in Miami, so its members could discuss the film project with other Baptists at the Baptist World Congress.

Before the conference in London, the foremost idea had been to build the picture around a major Baptist personality.

Newton reported the Southern Baptist committee will hold a meeting in the fall.

►Frank Marshall, for 12 years pastor of Immanuel Baptist Church, Durham, N. C., has accepted a call as pastor of Rich Creek Baptist Church, Rich Creek, Va.

Work Was His Life

(A Labor-Day Meditation)

By H. H. SMITH, SR.

Ashland, Va.

Everybody around this town knew "Eddie,"—that was his first name, nobody seemed to know his last name. But never mind the name, it was the man that counted. He was a "son of Africa," dwarfed in body and mind. He was very short, and in old age rather stout. His age was not known, but the oldest citizens of the town thought he was not less than 75, that was a few years before he died. Perhaps he would be classed as "decidedly feeble-minded."

The unusual thing about Eddie was that, while he worked every day, and long hours, he was not a "hired man," he had a self-imposed task—to keep the town clean by raking up trash and leaves and burning them, and in return he asked for no pay. At meal-time he would go to the back porch of some nearby home, take his seat, and quietly wait for some one to bring him his meal. He didn't seem to think that the world owed him anything, but that he owed the world something. One day he was heard to remark: "This would be a filthy town if it weren't for me." He felt that his work counted for something; that was an incentive to work, no doubt, but I believe he worked for the "sheer love of working." He reminds us of the old colored woman who was heard cheerfully singing at the wash-tub, and someone said, "Aunt Mary, you seem to be happy at your work this morning." "Yes, ma'am, I is happy, I'se got de spirit o' washin' dis mornin'," was her reply.

"Eddie" did indeed seem to work for the sheer love of working. Once on a moonlight night, about nine o'clock, I saw him at work on the street, with his rake and broom, and I said to him, "Eddie, you've done enough today, go home and go to bed." "Yas, sir," he said, took up his tools and went home.

Verily work was his life. When he passed on, a reporter for the local paper wrote an interesting account of the man and said that Eddie would not be happy in the world beyond unless he was given work to do, and no doubt there would be some kind of employment for him—that maybe the harps and trumpets would need to be polished and the robes of the saints laundered.

Why was Eddie that way? Was it because God made him that way? Was he just an unspoiled child of nature? Shouldn't we all find enjoyment in our

work? Isn't God our Father the Great Worker? Remember Jesus said, "My Father is working still, and I am working" (John 5:17-RSV).

Dignity of Work

Henry Van Dyke's familiar lines emphasize the dignity of work:

"This is the gospel of labor,
Ring it out, ye bells of the kirk,
The Lord of love come down from above

To live with the men who work."

The Man of Galilee not only "lived with the men who work," He was a fellow worker. Working in a carpenter's shop at Nazareth, He has forever dignified work. Among the Jews, the boys were all compelled to learn trades, and, as a young man, Jesus appears to have worked in Joseph's carpenter's shop at Nazareth. He probably made ox-yokes and wooden plows used at that day. Knowing that He was serving His fellow men as He worked at the carpenter's bench, He could not think of going about His work other than in a cheerful, happy manner. In the same spirit we should approach our work, whatever it may be, and thank God for it.

A Plea For Spiritual-mindedness

(Continued from Page 7)

As a young prince in the mountains of Nepal, India, twenty-five hundred years ago, Buddha became despondent. He cried out in desperation: "Woe, woe to the youth which old age must destroy, to the health which sickness must undermine, to the life which has so few days and is so full of evil." With this type of spirit within him he began his ministry. Many have tried to draw parallels with his message and Christianity, but it is the opposite. Buddhism leads to skepticism, fanatic hatred of life, incurable sadness in a world fearfully misunderstood; it promises only everlasting death, annihilation, eternal unconsciousness won by good works! How different the gospel of Christ!

The third reason, already suggested: because of the permanence of the spiritual. "He that doeth the will of God keeps on abiding into the ages." The "will of God" sums up all the tendencies

McCullough and Jones go To Stetson University

NASHVILLE, Tenn. — (BSSB) — Dr. Thomas E. McCullough, Baptist Sunday School Board, has accepted a position with John B. Stetson University, DeLand, Fla., as assistant professor of religion.

Dr. McCullough, since May, 1954, has been editor of the *Sunday School Young People's Quarterly* and associate editor of *The Teacher*.

Dr. Warren F. Jones, Jr., director of young people's work in the Board's Training Union Department since April, 195', also will go to Stetson on September 1 as assistant professor of psychology.

Texas Educators Ask For Teacher Program

WACO, Texas — (BP) — Administrators of nine Texas Baptist schools have asked for a denomination-wide emphasis on recruiting and training teachers for Baptist colleges.

Their action came at the close of a two-day meeting of the Texas Baptist School Administrators Association on Baylor University campus here.

C. T. Gettys, dean of Decatur Baptist (Junior) College, Decatur, Texas, presented a resolution which asked the Southern Baptist Education Commission to speed up its planning for a nationwide program to recruit talented Baptist young people as teachers.

to good in the universe, involving true obedience to God. We are—

"Not made that our souls in sin should rust
And God's purpose forever miss;
Not made to be buried in the dust
But to rise to heights of bliss.

"Made to commune with God Himself,
And with Him ever be;
Not made for the trifling things of time
But to live for eternity."

Note the contrast: Loves the world—follows its ways—passes away! Loves God—does his will—keeps on abiding forever!

►John A. Barry, Jr., head of the philosophy department of Furman University, Greenville, S. C., has been chosen president of Coker College, Hartsville, S. C.

Congress Deplores Spain's Religious Restrictions

Doors closed to Baptists living there, Ohrn reports at fifth session, July 18. Worshipers face prison, sufferings.

By ALBERT McCLELLAN

LONDON, England — (BP) — Imprisoned Spain and free America joined together to lead the worship period of the fifth Congress session. A Spanish pastor, S. Rodrigo, of Manresa, read the Scripture and an American pastor gave the prayer.

"The Magnetic Cross" was the subject of the devotional address of H. Guy Moore, of Texas. His outline: The Cross is magnetic because (1) it is supreme disclosure of God, (2) there is something within us that feels the pull, and (3) it is our most convincing witness.

Imprisoned Spain came to the attention of the Congress with the report of General Secretary Arnold T. Ohrn.

He said, "It is no secret that the situation like Spain is deplorable. Churches cannot be built or halls rented for worship and the authorities find excuses for closing some of those previously used.

Must Go to Catholic Instruction

"No Baptist School must be established; the children are compelled to receive instruction in the Roman Catholic religion in the government schools. Marriage is denied in some instances. Young men in the army must suffer for their faith in various ways. There are no jobs for Baptists in government offices and other doors are often closed.

"Private meetings in homes are dangerous. Fines and imprisonment are the probable fate of those who dare to meet for prayer and Bible readings. Many thousand pesetas have been paid for fines, and several pastors and many church members know the interior of the Spanish prisons."

An internationally-respected Old Testament scholar, H. H. Rowley of the University of Manchester, England, closed the session with an address on "Christ in the Bible."

Words Sparkle With Faith

His words were permeated with the inner fire of personal faith.

One statement is typical, "The Christ of the Bible is not a Christ to whom we look through the mists of the centuries. He is the Christ Who rose and Who is alive, and Who is alive not only at the right hand of God, but in His church and in the hearts of His disciples, calling them to enter into His purpose and

His mission, calling them to feel the burden of the world's sin, calling to agonize with Him for the world's salvation." In one statement he reaffirmed the Second Coming of Christ.

COLOR NOTES: The meetings have been unduly burdened with long-winded announcements . . . One man was glad of one announcement. He had left important papers in a taxicab. The driver returned them to the chief steward of the Royal Albert Hall . . . Most of the songs are unfamiliar to Southern Baptists . . . At least one hymn has an unwritten tradition of a refrain. Once when the crowd had finished and the leader turned aside, the English folk took up the refrain and a great spontaneous swell of natural song filled the great hall.

Farewell Party Given Isaac Hucaby by Freedom Baptist Association

CARTWRIGHT, Ky., August 20. — I attended an impressive service in connection with the Farewell Supper in honor of Freedom Association's missionary, Brother Isaac Hucaby, who is leaving to become missionary in Wayne County.

The ladies of Freedom Association prepared a bountiful meal which was served at the roadside park near Albany. More than 200 were in attendance.

When the supper was finished Brother W. O. Mers presented a set of B. H. Carroll's Commentaries, which had been purchased by the Association, to Brother Hucaby. After the singing of a hymn, "Blest Be the Tie," was sung, Mrs. J. B. Owens presented a large mirror to Mrs. Hucaby; also shirts and socks to match were presented to both of their sons. These gifts were provided by the ladies of Freedom Association.

Brother Hucaby is one of the most congenial and best loved men in our Baptist fellowship. I think my feeling toward him is typical of the brethren of Freedom Association.

We regret to lose this missionary, and we pray God's richest blessings upon him as he goes to his new field of service.—Robert Lanham, pastor, Stony Point Baptist Church.

In Retrospect

By Jess Moody

I was first attracted to Southern Seminary by two influences. One was a visit to the campus while preaching in Louisville; the other was a personal conference with Dr. Dale Moody, professor of theology.

As I entered my first classroom session, one question haunted me: "What will this place do with me, an evangelist?"

I soon found out. I was accepted on the basic assumption that I was a Christian minister seeking better equipment for service.

Now upon graduating I look back over the past three years. I came here believing certain things; I leave here believing the same things—but knowing why I believe them.

My theology is now personally dynamic. Southern Seminary is not an institution that can be categorically classified as liberal, neo-orthodox, or fundamentalist. None of these oversimplified titles encircles Southern. Yet I found here the zeal of the fundamentalists, the amiability of the liberals, and the dynamic of the neo-orthodox, and all this in a warm conservative context! I have been helped because our Seminary will not yield to the subtle temptation to give up objective Christian scholarship.

But can this objectivity fellowship with evangelism?

I am an evangelist and I leave Southern Seminary more willing to be spent for Christ than ever before in my life. My professors have given me this Greater Flame which I did not have when I came.

This fire is not the hand-clapping, chalky-faced, tabernacle-ism shouting hoarse-voiced cliches; it is His ministers made a flaming fire by the proclamation of the Living Word.

I cannot adequately express my gratitude for the *koinonia* which caused me to find myself while a student at Southern Baptist Theological Seminary.

To paraphrase William Crook, a Texas pastor-friend of mine: "The streets of the New Jerusalem are paved with transparent gold and the streets of America are paved with hot asphalt." Southern Seminary teaches men to walk on both.

[Editor's note: Jess Moody is from Waco, Texas. He entered Southern Seminary, Louisville, Kentucky, after several years of evangelistic work and received his Bachelor of Divinity degree at the May commencement.]

►Perry Thorpe will leave Central Baptist Church, Miami, Fla., where he has been assistant pastor two years, to become pastor of Old Fort Baptist Church, Old Fort, N. C.

The Four Bears

By LAURA ARLON

Once there were four little brown bears. The first bear's name was Tumble Bear, because the thing he liked to do best was to tumble around in the soft grass and do all sorts of tricks.

The second little bear's name was Sleepy Bear, because he liked best of all to sleep.

The third little bear's name was Honey Bear, because he liked to look for the wild bees' honey.

The fourth little bear's name was Climber Bear, because he would rather climb trees than do anything else, at all.

One day Tumble Bear said to his brothers, "Come tumble with me in the nice soft grass."

"No thank you," said Honey Bear. "I am going out into the woods to look for honey."

"No thank you," said Sleepy Bear. "I am going to find a hollow log and take a nap."

"No thank you," said Climber Bear. "I am going to climb some trees."

At that, each little brown bear went off by himself.

All day long little Tumble Bear tumbled around in the soft green grass. He did all the tricks he knew, and some new ones he thought of—but there was no one there to see them.

All day long little Honey Bear hunted for wild bees' honey. He found plenty and ate all he could hold—but there was no one there to share it with.

All day long little Climber Bear climbed trees. He saw many wonderful sights—but there was no one there to show them to.

All day long little Sleepy Bear slept. He had some happy dreams—but there was no one there for him to tell them to.

When it grew dark, the four little brown bears went home and ate their supper. As they were going to bed in their hollowtree home, Tumble Bear said, "Did you have fun playing alone today?"

"I found lots of honey, but I didn't have fun," said little Honey Bear. "I climbed lots of trees, but I didn't have fun," said little Climber Bear.

"I had lots of sleep, but I didn't have fun," said little Sleepy Bear.

"I tumbled and did tricks all day,

but I didn't have fun, either," said little Tumble Bear.

Next morning Tumble Bear said, "Come tumble with me in the soft grass. It's fun!"

Away went the four little brown bears to tumble together in the soft, green grass.

After a while, little Honey Bear said, "I'm hungry. Come with me to look for honey in the hollow tree."

Away went the four little brown bears to look for honey. They found all the honey they could eat.

"Come sleep with me," cried little Sleepy Bear, when they had eaten the honey.

Away went all four little Brown bears to take a long nap.

When they woke up later, little Climber Bear said, "Get up and climb some trees with me."

All four little brown bears climbed up and down trees to see what they could see.

When it grew dark the little brown bears hurried home and ate their supper.

Little Tumble Bear said, "Did you have fun today?"

"Lots and lots of fun!" cried little Honey Bear. "Wasn't that good honey?"

"Lots of fun," said Little Climber Bear. "Couldn't we see a lot from the tall trees?"

"Lots of fun," said little Sleepy Bear. "Didn't we have a good, long nap?"

"I had fun, too, tumbling on the grass," said little Tumble Bear. "Let's do things together every day."

And they did.
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Last Day of Friendship

By Gladys Cleone Carpenter

Peter had been told that tomorrow George was moving far away. This meant there was only one day left in which they could be together.

"I wish now I'd always been nicer to George," Peter thought. "I'll have to make up for it all in one day."

He'd need to take back that book of Sunday school stories he'd kept too long. George would want to take that with him.

He'd take his wheel over for George to ride. George could get quite a few rides on it today. Peter wished now he'd let George have more fun with it.

Then there had been a silly little argument, but now it didn't seem like anything with George going away.

So Peter hurried to George's home. And they had a very happy day. Only Peter felt sad that he was going to lose his friend. Finally it was time to say goodbye.

"Why!" exclaimed the surprised George, "I'm not going any place. It's the other George in our Sunday school class who is moving away."

Peter laughed. "I guess if we'd think every day was the last day we could be friends with people, we'd be lots nicer to them."

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My Prayer

By Elsie Simon

I thank you God, for Dad and Mother, For bringing them to love each other, For the nice home and family That you, Dear God, have given me. I thank you for my blessings and For good things I can't understand, I pray that through each day and night You will help me do what is right.

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Eggs For Sale

By Helen Howland Prommel

Eggs for sale! Eggs for sale! Who will buy from me? I have piled them in a pile— Fresh as they can be.

I'm the egg man, hurry now, Buy them for a cake— You will need a lot of eggs When you start to bake.

Eggs for sale! Eggs for sale! Use them many ways— Scramble eggs, and hard-boiled eggs, Good for picnic days.

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New Neighbor

By Lois Snelling

A brand new boy has moved To the house across the street; I'm sure we'd be good friends, If we could only meet. And so I think I'll say, As friendly as can be, "I'd like to have you go To Sunday school with me."

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THE FRANKLIN BUILDING FUND PASSES THE \$100,000-MARK. — The building fund of the First Baptist Church, Franklin, Ky., has reached \$100,350. The fund was started by a gift of \$1,000 made by David Hammond, a former resident, back in May, 1943, when Dr. T. Emerson Wortham was pastor. The Fund had increased to \$9,500 by the time Dr. Bailey F. Davis became pastor in 1948. Each year since more has been added until it has reached its present figure. In addition, \$11,000 were spent two years ago to purchase a new building lot at the corner of Cedar and High Streets. The church passed two motions at a special meeting August 16: (1) A Building Committee is to be



appointed by the moderator to promote the raising of additional funds. (2) A survey committee is to be appointed by the chairman and assistant chairman of the deacons. This committee will make a survey relative to future needs concerning a new auditorium and edu-

cational plant. Shown in the picture, used in the Franklin Favorite, are Pastor Bailey F. Davis, rear, on the left of the signboard, and on the right of the signboard, Miss Martha Chapman, church secretary. Others shown in the picture are Mr. J. E. Dunn, custodian; and RA

members—Lewis James, Jimmy Massey, Lynn Barnes, Thurman Davis, Johnnie Butts, Ronnie Mosely, Danny Chisholm, Jimmy Yokley, David Earl Redmon, Richard Jent, John Palmer, Don Martin and Stevie Kimble.—Photo by Courtesy of The Franklin Favorite.

Japan Convention Appoints First Foreign Missionaries

RICHMOND, Va. — The Japan Baptist Convention commissioned its first foreign missionaries at its annual meeting at Amagi Sanso, the "little Ridgecrest" of Japan, in July. Pastor and Mrs. Masaji Shirabe, of the Kumamoto Baptist Church, will go to Okinawa some time next year.

The 140 messengers from 56 Baptist churches of Japan divided into several groups to study the following aspects of evangelism: rural, home, hospital, personal, mass, and educational.

Pastor Shuichi Matsumura, of the Tokiwadai Baptist Church, Tokyo, chairman of the convention's evangelism department, presented the report on Okinawa missions. Following his report, the two candidates for missionary appointment gave their testimonies.

Pastor Shirabe offered himself for missionary service in Okinawa last April at a conference for Japanese pastors and Southern Baptist missionaries to Japan.

His call had come during Mr. Matsumura's report on a survey trip to Okinawa in which he told of the many requests of the Okinawans that the Japan Baptist Convention send missionaries to their island. But there were no volunteers.

When Mr. Shirabe returned home he told his wife, a graduate of the Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Ky., of his burden; and she agreed to follow him in answering his call to Okinawa. Then they told the evangelism department of the convention of their decision.

When the convention's budget came up for discussion, there arose the financial problems related to sending missionaries to Okinawa. Mrs. Higasa, executive secretary of the W.M.U. of the Japan Baptist Convention, rose and said the women in their annual meeting the week before anticipated the possibility of sending missionaries and had

decided to dedicate this year's Christmas offering to that purpose.

This announcement was welcomed with a burst of applause. Some of the messengers were already looking forward to the time when Japan Baptists would be sending missionaries not only to Okinawa but unto all the world.

Three new churches were welcomed into the convention.

"The messengers, exercising their rights as democratic Baptists, rose often, and sometimes loudly, to express opinions or offer objections to the reports or the business at hand," writes Missionary Ralph V. Calcote.

[The Kumamoto Baptist Church, where the newly appointed Japanese missionaries are serving, is located near the spot where in 1876 the group of students known as the Kumamoto Band pledged to faithfully serve the Lord Jesus even though it meant persecution.]

►R. L. Swanner has resigned as pastor, First Baptist Church, Olamogordo, N. M., to become pastor of First Baptist Church, Edmonson, Texas.

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Tuesday, September 13.....	First, Bowling Green
Wednesday, September 14.....	Highland, Louisville
Thursday, September 15	Porter Memorial, Lexington
Friday, September 16.....	Latonia, Covington

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COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

Preacher's Wife

Question: I have been married to a preacher for thirteen years and have three children by him. But I do not love him. He knows that as well as I do. I am a Christian. I would like to be a nurse and have worked in three hospitals. I definitely do not like to keep house, but what am I to do? Should I continue living with my husband or should I leave him and become a nurse?



Answer: We need Christian nurses and a wonderful profession.

Also I hate to see people live together in a loveless marriage. Perhaps with some help your marriage could be improved. If you are mature enough, you might learn to love him. I'm sure that he needs your love.

But it seems to me that you have too much involved to give up the ship. Your children deserve the security of at least not being saddled with the stigma of a broken home. Besides, what of your marriage vows? "For better or for worse" means something.

Quit debating leaving your husband. You can never build a sound marriage on uncertainty and indecision. If you love nursing more than your husband and children there is something wrong with you. Try to get that something straightened out. Surely you can find someone who can help you.

Give yourself to your home, to your husband and children. Then what you give to nursing will be worth more. In any case, Christ will help you to take a creative approach to your very difficult problem.

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

►Dr. Ivyloy Bishop, long the southwide secretary of RA work, Birmingham, Alabama, is to be professor of religious education at Wayland College, Plainview, Texas, beginning this fall semester. Southwestern Seminary recently conferred the degree of Doctor of Religious Education upon him. He has been a fellow in the RE Department for the past two years at Southwestern. Previous degrees have included the BA from Howard College and the Th.M. from Southern Seminary.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MRS. JOHN REDDEN, Interim Youth Secretary

MR. J. C. BALLEW, Royal Ambassador Secretary

FOREIGN MISSION GRADED SERIES FOR 1955

The books for the new foreign series of mission study for this fall are off the press and on sale in the Baptist Book Stores. We are giving here a brief preview of them. Teaching helps are available free and may be ordered from the State Office, as long as our supply lasts, or from the Foreign Mission Board. Covers of the adult book, *World Within a World*, have been made available through the Book Stores (2 cents each, 50 for \$1.00) for use as program covers for mission study classes, Mission Study Institutes, programs for observing the Foreign Mission Week of Prayer, for poster-making, etc.

For Adults:

World Within a World, by Elwyn Lee Means, (60c) tells of Mohammed, the originator of the Moslem religion; of the Koran and the Five Pillars of Islam it sets forth; of the extent of the Moslem world geographically and politically, socially and economically; of the why and how of Christian missions to Islam.

The full explanation of the beginning of the Moslem religion and the beliefs, makes this an excellent source book for teachers of other books in the Series.

For Young People:

Among the Minarets, by John Marion (60c), is a book that adults, as well as young people, will enjoy. Teachers of the books for Intermediates, Juniors and Primaries will find here helpful supplementary material. Although the author is not a missionary he is one who has lived in Moslem lands and he has a keen understanding of the people and their problems and a deep appreciation of Christian missions and missionaries.

Tall stone towers, or minarets, from which the Moslems' calls to prayer ring out, dominate the villages and countryside of Jordan and other Moslem countries. These minarets have become the symbol and physical identification of the Moslem world. In the shadow of the minaret in Ajloun, Jordan, is the little rented building of mud and stone that houses the Southern Baptist mission school of some 200 students. As the Moslem call to prayer is given five times each day, it mingles in the Baptist school, with the sound of the reading of the Bible, seeming to say that God has not left himself without witness; that among the minarets in the heart

of the Moslem world, Baptists are witnessing of God whose son is Jesus Christ. The author of this book uses this scene as a parable to teach the necessity, the difficulty, and glory of the Christian witness in Moslem lands.

Teachers of the other books in the series will find here helpful supplementary material for their teaching.

For Intermediates:

Mission Doctor, by J. T. McRae (35c). Teen-agers will find it readable, interesting and challenging. From the very first words of the first chapter you feel the mystery and tension of this land. You enter into the problems and adventures of the new missionaries landing in a strange country, trying to learn a new language, living among a people with different customs and religion. There is nothing dry about the reporting of these experiences. There is much to stir one to pray more, to send more missionaries, or to go himself.

Teachers of the Junior and Primary books in this series will want it for enrichment material. Many incidents and customs casually mentioned in the Primary and Junior books are fully explained in *Mission Doctor*.

For Juniors:

The Big Difference, by Alta Lee Lovegren (35c). Mrs. Lovegren and her doctor husband are Southern Baptist missionaries working in our hospital in Ajloun, Jordan. She has, therefore, firsthand information and background for writing a book about Moslem people.

The theme of the book "the big difference" Christ makes in a life, is developed in a way Juniors will understand and appreciate. The story is built around the activities of two Arab families who live next door to each other in a village in Jordan. One family is Christian, the other Moslem. Customs of Arab families, dress, Moslem beliefs, ways of living in the village are brought out naturally as the story develops.

For Primaries:

Under the Olive Tree, by Jane Carroll McRae (35c). The author and her doctor husband have served as missionaries in the Near East since completing language school in Lebanon in 1952. They have worked in all three centers in the Arab Near East. At present they are in Gaza Egypt where Dr. McRae

serves as the head of the Southern Baptist Hospital. Mrs. McRae has written other books for children, one being *The Little Boat Family*. She is a frequent contributor to *The Commission* and the *WMU* magazines for youth.

Sunbeam children will enjoy reading and hearing this story about Rifka and her Moslem Arab family, whose summer home was under an olive tree. They will share Rifka's love for the donkey with big ears, the baby white camel with long legs, and the little goat that got lost. They will delight in visiting the market with Rifka and Uncle Hamdi. They will thrill over the real live prince Rifka met and over news about Jesus she and Uncle Hamdi learned at the hospital and gradually told the family.

A NEWS ITEM

Daviess-McLean Association tried something new recently when the WMU and the BWC Federation met together for their July Quarterly meeting at Schafer Memorial Camp, located about twenty miles east of Owensboro, for their over-night camp. There were 148 present during the entire session with 68 spending the night in camp.

The topic, "Radiant Living—by Loving Youth," was used throughout the entire program. The Vesper Service and Candle-light Service around the lake was promoted by the BWC's. Mr. J. C. Ballew, State RA Secretary was the speaker for the evening showing slides of RA's at work and explaining the plan for the transfer of Royal Ambassador work to the Brotherhood. Plans were made to entertain the R.A. Congress which is to be held in Owensboro November 4-5.

Rev. I. M. Hallford, Livermore, chairman of the camp committee, was Camp Pastor and led in Morning Watch by the Lake. Conferences were held at 8:30. At ten o'clock Mrs. Joe Morgan, Associational Youth Director presented leaders of Sunbeams, G.A., R.A. and Y.W.A. who in turn presented interesting ways of Fostering. Mrs. J. D. Bailey and her GA's from Parrish Avenue Church presented a playlet, "Loving Mothers," showing how mothers can help to make our Youth work more attractive. The meeting was closed with a message on "God's Love" by Mrs. George Leonard, Western Regional Youth Leader.

Officers were elected for next year as follows: Supt., Miss Nina J. Jett; Youth Leader, Mrs. J. D. Bailey; Secretary Mrs. M. H. Taylor; Associate Supt., Mrs. Paul Camp; Treasurer, Mrs. H. M. Watters.

It was unanimously voted to have the July meeting an over-night camp for next year.—Nina J. Jett, Superintendent, Daviess-McLean Association.

Concluding Session of the Baptist World Congress

(Continued from Page 8)

Wednesday Evening Session

Due to the limited capacity of the Royal Albert Hall, tickets of admission were precious possessions for attendance upon the pageant, "And There's Another Country," scenes from reformation times of Baptist history, which was written and produced by Rev. A. C. Davies, London, England, for presentation by a cast of 330 performers from Baptist Churches in and around London, assisted by a choir of 200 voices. The pageant was in five sequences and took two and one-quarter hours to present, ending with a torchlight procession in which all performers took part. This was the fifth pageant written and presented by Rev. A. C. Davies.

While the pageant was being presented at the Royal Albert Hall, the remainder of the messengers to the Alliance attended a service at Central Hall, Westminster. After Scripture reading and prayer by Rev. R. Sedeyn, of Belgium, three brief addresses were brought on the general theme: "We Preach Christ," as follows: "The Crucified Saviour," by Rev. Yesu Das Tiwari, of Bareilly, India; "The Risen Lord," by Rev. Nikolai Levindanto, Russia; and "The Hope of the World," by Dr. William Holmes Borders, Atlanta, Georgia. Any disappointment felt by messengers who failed to secure tickets to the pageant

►The Japan Baptist Convention commissioned its first foreign missionaries at its annual meeting at Amagi Sanso, the "little Ridgecrest" of Japan. Pastor and Mrs. Masaji Shirabe, of the Kumamoto Baptist Church, will go to Okinawa sometime next year.

was completely dispelled as they heard with spiritual pleasure and profit these messages.



O. C. COOPER AT WHITES RUN. — Pastor O. C. Cooper, of the First Baptist Church, Eldorado, Illinois, assisted Pastor William J. Smith in a revival at the Whites Run Baptist Church, in Kentucky, ending August 7. Pastor Smith had charge of the music. A feature was the crown choir for juniors and primaries with 50 voices. Also the ensemble of the Claudia Walne Circle of the Carrollton Church and local members helped with the music. Five men and women moved their membership from other Baptist churches, in addition to those who came by baptism. "Your Life and Your Church" is being taught the new members.

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 28, 1955

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.

Church	T.U.	S.S.
Ashland, Unity, Additions 1	108	430
Barbourville	131	414
Beaver Dam (1)	186	386
Bellevue	70	402
Blackford	53	199
Bowling Green (2)	288	1,100
Eastwood	83	232
Burlington	---	284
Cadiz	64	306
Campbellsville	73	263
Pleasant Hill	168	333
Carrollton	---	208
Central City (1)	243	483
Cloverport	56	351
Corbin, Central (1)	115	549
Covington, Calvary	---	655
First (1)	159	366
Latonia	278	1,052
South Side	84	410
Danville, First (2)	148	585
Lexington Avenue (1)	---	461
Dayton, First	---	223
Elizabethtown, Severns Valley (3)	221	905
Erlanger	97	434
Evansville, Ind., Calvary	153	541
Grace	218	770
Keck Avenue	101	265
Falmouth, Pleasure Ridge, Add. 1	178	191
Fort Thomas, First (1)	74	314
Frankfort, Crestwood, Additions 2	72	262
Fulton	143	595
Glasgow (1)	108	653
Greenville, First	129	366
Harrodsburg (2)	192	803
Hartford	118	245
Hawesville	71	234
Hazard (1)	85	433
Hazel	83	265
Henderson, First (1)	134	468
Immanuel Temple (2)	---	658
Hima, Horse Creek	---	253
Hodgenville, First (1)	142	405
Hopkinsville, First	139	768
Second	172	838
Jellico, Tenn., Crouches Creek	42	244
LaGrange, DeHaven Memorial	40	250
Lawrenceburg, First	80	464
Lebanon, First (1)	120	430
Leitchfield	101	268
Lexington, Calvary	156	692
Grace (1)	132	672
Immanuel, Additions 27	250	828
Porter Memorial	109	490
Rosemont	82	302
London, First (1)	139	498
Louisville, Baptist Tabernacle	166	584
Baptist Temple	---	267
Beechland	131	566
Beechmont (2)	187	885
Beechwood, Additions 5	64	211
Bethany	68	265
Bethlehem	73	278
Clifton (1)	99	364
Eastern Parkway	69	---
Eighteenth Street	88	377
Farmdale (1)	135	435
Harmony	75	281
Hazelwood	71	517
Highland Park First	---	395
Immanuel	81	354
Lynn Acres	66	202
Ninth and O (12)	406	1,338
Parkland, Additions 4	241	911
Shawnee	101	327
Shively (1)	89	523
Southside (1), Additions 1	103	540
Twenty-third and Broadway (1)	174	593
West Broadway (1)	126	585
Ludlow, First, Additions 2	115	400
Madisonville, First	337	951
Marion	100	256
Middlesboro, First (4)	---	617
East Cumberland Avenue	---	330
Morgantown	146	236
Mt. Washington	94	269
Murray, First (1)	---	768
Newport, First (2)	82	663
Owensboro, Eaton Memorial (1)	182	433
First (1)	267	1,043
Hall Street (1)	190	462
Macedonia	80	199
Seven Hills (1)	76	273
Third (1)	451	1,166

(Continued on Page 20)

Missionary Quotes

[The following are quotes taken from letters written to the Foreign Mission Board headquarters, Richmond, Virginia, by some of our missionaries on the foreign fields. Study them carefully; see the faith and love and hope of those who go, and then catch some of their yearning.—R.T.S.]

God has blessed the United States with wealth for a purpose—and it's not for luxury!—R. Keith Parks, missionary to Indonesia

If you should feel the urge to do something personally for me, spend more time in prayer daily.—Anne Dwyer, missionary to Gaza

Looking back we say, "Surely God has been good." Looking ahead we can say also with assurance, "God will be good."—Donald E. and May McDowell, new missionaries in Paraguay

It is comforting to remember that God's grace is no less than his power.—Lawanda Couch, missionary to Nigeria

Someone has asked if there is more to do here than at home. No, there is not more to do here than there; for God surely wants us to lead all people unto him. The difference in the task here and there lies in the fact that there are so many of you to meet the needs where we suffer an acute shortage of workers for the vast amount of territory which we must cover here. Ask yourself what you can do about it. We need your prayers and your gifts through the Cooperative Program and the Lottie Moon Christmas Offering. Perhaps God would use you to meet the shortage of workers in other lands. Why not prayerfully ask him if he wants you to give yourself?—Hilda Bean (Mrs. George B.) Cowsert, missionary to South Brazil

A Christian boy confided his concern for his family and told how his grandmother offered prayers at the Chinese

temple one day a week, had incense burned for her on Fridays at the Moslem mosque, and when in pain during an illness would cry out to the Sundanese god.—R. Keith Parks, missionary to Indonesia

Pray for us that in our eagerness to preach the love of God we may not fail to live his love.—John R. Cheyne, missionary to Southern Rhodesia

Oftentimes we are conscious of an undergirding that could be accounted for in no other way than that there has been effectual prayer on our behalf made to God by someone else.—Theodore H. Dowell, missionary to Korea

One boy heard the church bell ring and left the coffeehouse where he had been gambling to attend the service. That night he met the Friend he had been searching for.—Herman L. Petty, missionary to Israel

It is not easy to be a foreigner.—Daniel R. Cobb, missionary to Thailand

In one village of Nigeria a little boy called out to us, "I feel sorry for you." He felt sorry because we had been "peeled." The reason that we are white is that the outside has been peeled off. He felt sorry for us, but we were sorry for him. He probably did not know Jesus as his Saviour, and there is no telling when he will have the opportunity. There are so many villages without a Christian witness.—C. Ray Crowder, missionary to Nigeria

Just as completely as I rest a tired body on the bed at night, so I feel in the hands of the God who has prepared and

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led me to this place.—Anne Dwyer, missionary to Gaza

I am happy, indeed, to be numbered among those who are witnesses of Christ in Nigeria and feel that it is the most precious privilege that could come to anyone! It is an honor of which I am certainly not worthy, but which I treasure deeply.—Doris O. Garrett, missionary to Nigeria

Missions is a divine organization; and when God left it to mankind, he said, "Go!" But start where you are. Crossing the big waters does not make a missionary out of a man. And until Southern Baptists have a missionary vision of the whole world, beginning where they are, and push the whole program from the standpoint of making disciples of "all nations," and "teaching them to observe all things," I don't believe it will ever prosper.—James P. Kirk, missionary to South Brazil

It is a joy to know that so many have taken part in our missionary appointment. Many perhaps did not realize that our formative years, by steadfastness, they were a part, but by training us in by prayer, by love, and by gifts, a part of them was going to Paraguay to serve in our lives. We feel humbled and deeply grateful by this thought.—Donald E. and May McDowell, new missionaries in Paraguay

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Princeton, First, King's Soldiers, Mrs. Katie Jenkins, teacher; Cheerful Workers, Mrs. Elmer Newby, teacher; His Followers, Mrs. Roy Gresham, teacher; Light Bearers, Mrs. S. J. Lowery, teacher.

PLAN NOW FOR OCTOBER GROUP TRAINING SCHOOLS

Group training schools at any convenient time in the year are good. They do not and cannot take the place of individual church schools for the training of Sunday school workers, but they do supplement training done by the churches and often are the means of getting a training program going in the churches.

Steps to take for successful Group Schools:

The following suggestions might serve as a check-off list as you plan your group schools for October:

1. Start planning early—Sell the pastors and superintendents on the importance of group schools; have testimonies from some pastors as to the value of training in their churches; give reports of successful group schools in other associations.
2. Group the churches according to location—There is a real advantage in keeping the groups small so as to make the host church easily accessible to the co-operating churches. By having only two to five churches in each group, more workers from each church are likely to attend the school.
3. Select a host church for each group school. The host church should have adequate facilities for the general assembly and for the necessary study groups. It may be that the host church should be one that has not been participating in the training work.
4. Appoint a dean for each group school. Likely it would be wise to select a pastor or one of the co-operating churches for dean. A wise selection of a dean will mean much to the success of the school.

5. Help select and enlist the faculties. The associational superintendent of training should give major direction to the enlistment of the faculties for the group schools. Certainly, they will work with and through the deans. You will want to enlist the help of your state Sunday school secretary although the majority of the faculty members should be secured from your own association. Use the pastors, educational directors, and the most capable superintendents and Sunday school workers in the churches.

6. Give adequate advance publicity. Beginning in July every associational meeting should give special stress to the group schools. Attractive color posters will be mailed to each Sunday school superintendent in July. These posters should be filled in with the name of the particular host church and the exact date for the group schools posted in the churches.

7. Set attendance and award goals. Work with the deans in setting goals for attendance and awards for their groups and for each church in the group.

8. Use associational planning meetings in September to promote October group schools. You will doubtless think of a better way to promote training in every church in your association than through group schools.

VACATION BIBLE SCHOOLS

Church and Association	Enrolment
Eastside Mission, Middlesboro, Bell County	60
Southside Mission, Middlesboro, Bell County	90
Caney Fork, Bell County	50
Wilderness	56
Stoney Fork	51
Edgewood	34
Capito Mission	45
Upper Garmeada Mission	22
Pleasant Grove	18
Old Salem No. 2	18
Blackmont	58
Bryson Mountain	16
Tugglesville	44
Midway No. 2	33
Mt. Hebron	8
White School Mission	16
Ivy Grove	14
Central Grove	3
Guthrie School (Mission)	33
Burchfield School (Mission)	18
Tray Branch	19
Valley Creek	13
Fuson Chapel	44
Davisburg, Bell County	29
Old Yellow Creek No. 2, Bell County	17
Centennial School (Mission), Bell County	14
Moss Chapel, Bell County	42
Tabernacle, (Negro), Bell County	65
Mt. Moriah (Negro), Bell County	82
Manito Hill, Bell County	28
Old Yellow Creek	185
Foresthill, Union	85
Lonoke, Liberty	57
Hardyville, Liberty	112
Browder, Muhlenberg	90
Cedar Hill, Owen	58
New Cypress, Muhlenberg	86
Woodland, Muhlenberg	82
Clospint, Upper Cumberland	59
Providence, Simpson	85
Willow Grove, South District	85
Westside Chapel, Owensboro,	
Davies-McLean	65
Unity, Greenup	303
DeMossville, Crittenden	45
Williams Memorial, Boone's Creek	57
Irvine (colored), Boone's Creek	14
Locust Grove, Severns Valley	45
Chicken Bristle, Lincoln County	53
Middle Creek, Severns Valley	72
Mt. Tabor, Liberty	57

THUS SAITH THE PREACHER—

Dear Friend:

Are You Underpraying Your Preacher?

The other morning two men and I were having a cup of coffee. There's nothing unusual in that. But one of those slips of the tongue occurred during the conversation which started a chain-reaction in the thought processes.

These men were talking about that article in the *Reader's Digest* which all preachers wish all finance committees would read. One of them was trying to tell the other what it was about. He said, "It's about underpraying your preacher."

Well, there are a good many underprayed preachers. But I'd say there's more underpraying going on than there is financial penury. Most pastors are pretty well taken care of. Of course, we're still starving our missionaries. But, it seems to me that we're putting a whole lot more emphasis on finances than we are the matter of prayer. Yes, I know stewardship is a part of spiritual growth.

I get sorta disturbed, though, with our constant emphasis on rating churches by whether they give to the Cooperative Program each month, and determining the standing of district missionaries by the percentage of their churches who give. Seems as if we're not saying very much about how many souls they are winning to the Lord.

Our own church stands pretty high on this giving matter. But we sure came a cropper on our baptisms last year. Our church got behind the pastor on an excellent giving program for budget and new building that put us a good thrill above the year before. It must be that both the pastor and the people are doing some underpraying on some matter.

Back in the Old Testament things got to going in a bad way for the "Chosen People" in one of their many battles, so they sent Moses up to pray. So long as his arms were held heavenward in supplication the battle went their way. But when the tired old arms began to droop they began to suffer. There was nothing else to do except send some reinforcements to hold Moses' hands up in prayer.

There's a powerful lot of practical truth in that incident. Sometimes when it seems that the spiritual power of the church is sagging a bit, how about praying for the pastor and the church. The pastor may be on the underpraying side himself, at times. And that layman's slip of the tongue is certainly indicative of some church member deficiency.

Underprayingly yours,

G. Avery Lee
Ruston, La.



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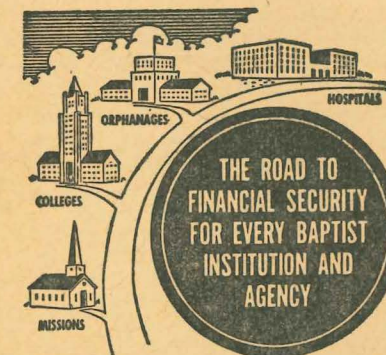
One of the best opportunities for Brotherhoods to really do something worthwhile is to promote Royal Ambassador work in their churches. The order of Royal Ambassadors is an organization for boys designed to emphasize missions. It also seeks to make Christ challenging in every phase of a boy's life.

With the Southern Baptist Convention having already cleared the way for transfer of Royal Ambassador promotion from the Woman's Missionary Union to the Brotherhood Commission on the south-wide level, and with our General Association voting favorably, we trust, for such transfer here in our own state at the Paducah meeting this fall, this opportunity will face us squarely and we must not fail to take advantage of it. Following are some suggestions of things we would urge our men to do:

- (1) Sponsor a Royal Ambassador Chapter.
- (2) Provide a suitable meeting place.
- (3) Enlist and train proper

Leadership. (4) Plan recreational programs. (5) Subscribe to AMBASSADOR LIFE, a monthly magazine for Royal Ambassadors. (6) Send boys to Royal Ambassador camps. (7) Furnish Transportation to meetings. (8) Promote attendance at Conferences.

The men of the Brotherhood in your church have a glorious responsibility in reaching and working with boys through the order of Royal Ambassadors. Every boy in your church and community is knocking at the door of your future. Mission-minded men of tomorrow are looking to you for leadership. The Boy's Work committee of your Brotherhood can start now to make plans to reach boys for Christ. It is your Brotherhood which can help open doors to lead more boys to make larger contributions to the cause of the Master. Write your Brotherhood Secretary or J. C. Ballew, state Royal Ambassador Secretary for information and Royal Ambassador materials. Either of us will receive your letter addressed to 127 East Broadway, Louisville 2, Kentucky.



COOPERATIVE PROGRAM

Bobby Martin Licensed To Preach by Calvary Church, Bowling Green

BOWLING GREEN, Ky. — Bobby Martin, who recently surrendered to a call to preach, has been licensed by the Calvary Baptist Church here, of which S. T. Skaggs is pastor.

Pastor Skaggs states: "Now a volunteer in the United States Air Force, Brother Martin was superintendent of the Calvary Sunday school and one of the most beloved young men in our

church. He will resume his college training upon completing his term of service with the Armed Forces." Martin recently preached his first sermon at his home church.

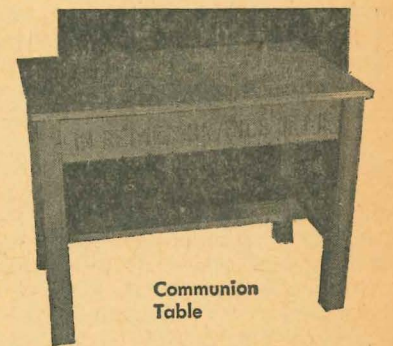
►Mr. and Mrs. Edward L. Oliver, Southern Baptist missionaries to Japan, have sailed for their field of service after a furlough in the States and may be addressed at 98 Kami Arata Machi, Kagoshima City, Japan. Mrs. Oliver, formerly Susan Pyles, is a native of Louisville, where she and Mr. Oliver make their permanent American home.

A Pleading Preacher, Hosea

(Continued from Page 3)

Our hope of a new world is new men and women in the world. If we can only realize that our Christ can make them new men and women and that we are his only witnesses!

In the last generation, it was said that there were two preachers; one of whom, when he preached, the people went out saying, "Isn't he a wonderful preacher, a great orator, such gesticulations, such articulations, and homiletics!" But when the other preacher preached, the people didn't say much of anything about the preacher; but as they left the meetings they said, with tear-filled eyes, "Isn't Jesus a wonderful Saviour!" I want to be that second, compassionate, soul-seeking, soul-winning, Christ-honoring preacher. Don't You? God help us to be!



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For September 11, 1955

By H. C. Chiles

Struggle For Survival

Nehemiah 4:6-9, 15, 21-23; 12:27, 43

In his youth Nehemiah was appointed by Artaxerxes, king of Persia, to the responsible position of cupbearer. Later, some Jewish brethren, including his brother, Hanani, went to visit Nehemiah. He inquired of them concerning his people and their beloved city, Jerusalem. With saddened voices they reported that the Jews in Jerusalem were in a miserable and deplorable condition. They told him that Jerusalem was wasted, its walls broken down and its gates burned. Upon hearing this report, Nehemiah sat down, wept, fasted and prayed. In his prayer he confessed the sins of the people and invoked the divine favor.

When Nehemiah appeared before the king, the latter asked him to reveal the cause of his sadness, which was reflected in his countenance. Nehemiah replied that he was grieved because Jerusalem was in ruins and his people were suffering. Then, he requested permission to return to his beloved city in order that he might rebuild its walls, restore its gates and lead in the work of reconstruction. The king granted his request, gave him a letter to Asaph, the keeper of the king's forest, ordering him to supply the necessary timber for the wall, the fortress and the temple and provided a military escort for his protection on his long and perilous journey. Armed with these credentials and powers, and stirred with a spirit of patriotism and devotion, Nehemiah immediately went to Jerusalem with a determination to help his brethren and do all that he could for their beloved city.

Man of God that he was, Nehemiah sought the counsel of the Most High in prayer. After he had spent three days in meditation in Jerusalem, he arose in the night and, with a few friends, went forth to make a personal, secret and thorough investigation of the whole situation.

Having discovered the real conditions, Nehemiah called a meeting of the Jewish leaders and disclosed to them how God had led him to Jerusalem, what He had laid upon his heart, what he had discovered and how he intended to go about changing the prevailing undesirable conditions. He pictured to them the desolation of the city, which condition brought upon it the reproach of all beholders. So ardent was his eloquence and so cogent was his argument that the assembly shouted, "Let

us rise up and build." Thus his program challenged and enlisted the services of all. So strong was his determination and so great was his zeal that he inspired all those who were associated with him to do all that they could to rebuild the walls of their beloved city. Nehemiah organized the laborers and the work was started with remarkable enthusiasm. It is truly wonderful when God's children are united in heart and soul as one man.

How fortunate that Nehemiah knew how to plan, how to handle people, how to instill in them the desire to cooperate and the willingness to sacrifice! Unafraid of the threats, unmoved by the mockery and unshamed by the ridicule heaped upon them, the people continued the work of building. The enemy sneered at their charter—"What do these feeble Jews?"; their motives—"Will they fortify themselves? Will they sacrifice?"; their enthusiasm—"Will they make an end in a day?"; their attempted task—"Will they revive the stones out of the heaps of the rubbish which are burned?" and their completed work—"Even that which they build, if a fox go up, he shall even break down their stone wall."

After their enemies had mocked them and ridiculed the very idea of their building the wall, they entered into a conspiracy to oppose the work actively and openly. In spite of bitter opposition, Nehemiah and his people kept right on building. When they sought to have a private conference with him, he displayed shrewdness by making the famous reply, "I am doing a great work, so that I cannot come down."

Another problem with which he had to deal was that of despairing friends. Some of his men got discouraged. The fainthearted said, "The strength of the bearers of burdens is decayed, so that we are not able to build the wall." The pessimistic "insider" is often more dangerous than the spiteful "outsider." The cry, "It can't be done" has killed many very worthwhile projects.

It was to the credit of Nehemiah and his collaborators and to the glory of God that the wall was rebuilt, notwithstanding numerous sneers, active opposition and despairing friends. They had their hearts in their work and were so earnest about it that they could not be daunted by any opposition.

It must have been with justifiably

proud satisfaction that Nehemiah wrote, "So built we the wall." They built the wall in the atmosphere of prayer and through the hearty cooperation of all the people. Despite discouraging remarks and seemingly insurmountable difficulties, they finished the job in the brief period of fifty-two days because each was willing and anxious to do whatever and all he could. The secret of their success in that project is also the secret of all true success in Christian service. That is why it is important for all Christians to learn it.

That remarkable achievement in that brief time was made possible by an unshakable faith in God, an inspiring leadership, a corps of willing workers, an enthusiasm for the task and a wonderful spirit of cooperation. They put first things first and refused to allow anything to distract their attention and energies from that which God had committed to their hands. Their cooperative and enthusiastic spirit was due to the fact that they were working for their personal safety, religious liberty and national honor.

It is important that we note what Nehemiah did with his enemies who ridiculed and opposed him and his collaborators. He did not curse them nor fight them, but he did talk to God about them. The result of that course was amazing. The wall was built in the remarkable, and almost incredible, short period of fifty-two days. That was what determined, united effort and efficient organization, coupled with implicit trust in God, accomplished. The opponents of the project were cast down for they perceived that the work was of God. Moreover, they were enraged. Nothing so angers the enemies of God as the progress of His work at the hands of His obedient children.

With joyful thanksgiving and singing the people assembled for a great service of dedication, which was richly blessed of God.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 28, 1955 (Continued from Page 16)

Paducah, East	191	531
Oaklawn	141	285
Twelfth Street (1)	142	337
Paintsville, First (1)	53	198
Paris, First	26	206
Prestonburg, Irene Cole Memorial (10)		561
Princeton, First (1)	87	523
Russellville, First (1)	87	438
Somerset, First	169	601
Sonora	108	225
Springfield, First	163	405
Sturgis, First		245
Versailles	83	355
Walton	82	301
Williamson, W. Va., East (1)	74	320
Winchester, Central	94	356
First	131	369

▶Another rural church moves forward. The Mt. Gilboa Missionary Baptist Church in the East Lynn Association moved up from a one-half time preaching program to full preaching services. Rev. Earl T. Wright is the pastor. He is also assistant moderator of the East Lynn association.

Rockford Lane Church Organized By Shively Church; New Parsonage is Purchased For Pastor Barker

The Shively Baptist Church, on the southeastern edge of Louisville, organized the Rockford Lane Baptist Church into an independent church June 5 at 2 o'clock.

Dr. Bradford Curry, pastor of Shively, presided. Among the speakers were Dr. Edwin F. Perry, pastor of the Broadway Baptist Church; Dr. W. C. Boone,

general secretary of the Executive Board, General Association of Baptists in Kentucky; Dr. G. S. Dobbins, dean of the School of Religious Education, Southern Baptist Theological Seminary; Ben F. Mitchell, superintendent of Long Run; Henry Beach, pastor Third Avenue; A. W. Walker, pastor, Carlisle Avenue; R. F. Doll, honorary pastor of

Shively; Richard Van Hoose, superintendent of Jefferson County schools; and Harvey Fluhr, chairman of the original Shively Missions Committee.

They have completed the first two of a five unit building at a cost of \$50,000.

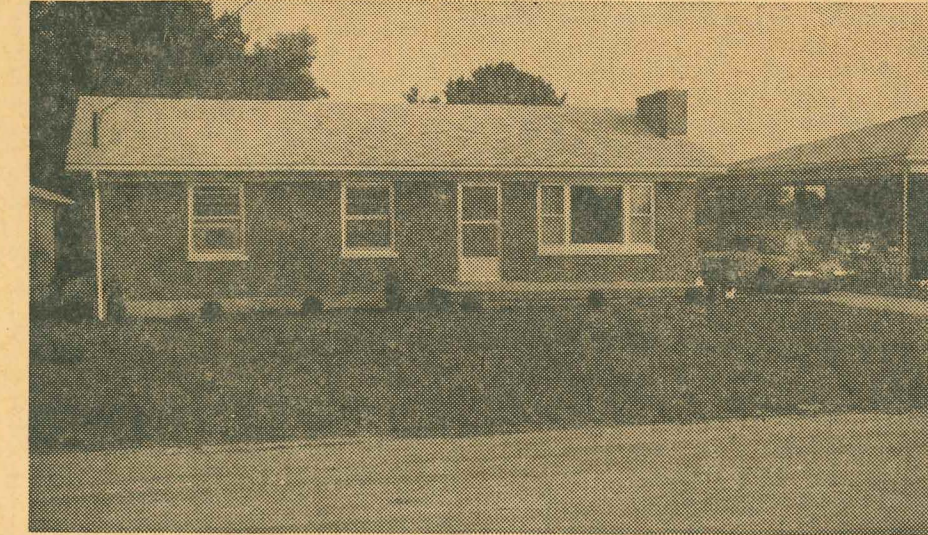
The Rockford Lane Church went over-the-top in their parsonage day drive on July 31, raising \$3,000 down payment for the new residence for Pastor and Mrs. Ercil L. Barker. This money was raised over-and-above the regular budget offerings.

When it was announced that the Parsonage Day goal had been reached, the people responded enthusiastically to the challenge to begin immediately a new building to take care of the total constituency of 750.

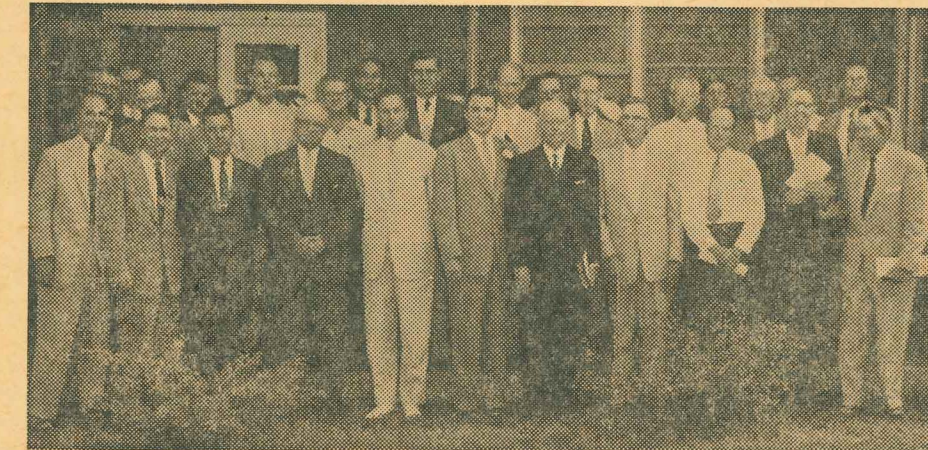
In early July, it was decided to purchase this lovely new three bedroom brick home in the Lynn Lea subdivision.

The day was celebrated by having preaching and picnic style dinner on the grounds. Watermelon was carved and home-made ice cream was enjoyed by all after the dinner. In the afternoon, Pastor Barker and family held open house for the church family and friends. More than 300 enjoyed the services and more than 100 attended open house.

This church, which was started a little over a year and a half ago as a mission of the Shively Church, is now a full fledged Southern Baptist Church, serving the community. It has a property evaluation of over \$90,000, and now has 333 members who are giving more than \$2,000 to missions alone. In the first year of its existence the Sunday school grew over 500 per cent. It is commonly known to be one of the fastest growing churches in the south-land.



The New Parsonage of the Rockford Lane Baptist Church.



Front Row (Left to Right): Dr. Victor Bradford Curry, pastor of Shively Baptist Church—the mother church; Ercil L. Barker, pastor, Rockford Lane; Henry Beach, pastor, Third Avenue; Dr. W. C. Boone, general secretary of the Executive Board, General Association; Dr. Edwin F. Perry, pastor, Broadway; James B. Lewis, pastor, Ormsby Avenue; Dr. G. S. Dobbins, dean of Southern Seminary's School of Religious Education; R. C. Garrett, Deacon, Shively; Lenzie Pennington, deacon, Lee's Lane; A. W. Walker, pastor, Carlisle Avenue; and Ben F. Mitchell, superintendent, Long Run Association.

Second Row: George W. Stowers, Deacon, Shively; Orrin W. Stites, pastor, Beechland; T. E. Conyers, deacon, Rockford Lane; W. Lee Duvall, deacon, Shively; Harold Smith, Deacon, Rockford Lane; Jack Cardin, deacon, Beechland; J. O. Franke, pastor, River Side Tabernacle; R. F. Doll, retired pastor; Leslie R. Smith, deacon, Shively.

Back Row: Bill Baker, deacon, Rockford Lane; unknown; unknown; Louis Looney, deacon, Rockford Lane; Carl Bright, deacon; Raymond Pitt, deacon.

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Names of New Teachers at Georgetown College Announced

GEORGETOWN, Ky. — Several additions to the faculty of Georgetown College were announced today by Dr. H. Leo Eddleman, president.

Dr. Curtis Phipps, a native of Salyersville, Magoffin County, has been named co-ordinator of the teacher training program. A graduate of Campbellsville College, Dr. Phipps received the A.B., M.D., D.Ed. degrees from the University of Kentucky. He formerly taught in the elementary schools of Magoffin County and in the Bardstown Senior High School. He served as vocational adviser and in training specialists for the Veteran's Administration from 1946 to 1951. He was employed in the University of Kentucky personnel office from 1952 to the present.

Thomas L. Tedford, a native of Arkansas, will teach in the Speech Department. Mr. Tedford received the A.B. degree from Ouachita College and the M.A. degree from Louisiana State University and has completed all work except the dissertation for the Ph.D. in speech from LSU. He is a member of Phi Kappa Phi honor society, highest scholastic award at LSU. An ordained Baptist minister, Tedford served as pastor of a church while in college and was director of public relations at Ouachita for one year following his graduation.

W. Wayne Johnson, a native of Clay, Ky., will teach in the Music Department. Mr. Johnson received the A.B. degree from Murray State College and the M.M. degree from Indiana University. Mr. Johnson taught vocal music at Augusta Tighman High School, Paducah, one year and served for three years as band director and supervisor of music in the Mayfield city school system. He was director of music for the Mt. Morris public schools from 1953 to 1955.

George W. Harrison, a native of Fordsville, Ky., will teach in the Bible Department. He has the A.B. degree magna cum laude from Georgetown College and the B.D. degree from Southern Baptist Theological Seminary, and has completed requirements for the Th.D. degree except thesis. Since 1951 he has been pastor of the Garfield Baptist Church.

Bob Canzoneri, who has the M.A. degree from Alabama State Teachers College and who is now working toward the Ph.D. degree at the University of Kentucky, will teach in the English Department.

Serving as instructor in the Speech Department this year will be William Parsons, who received his A.B. degree

from Georgetown College, and James Emmons, also a graduate of Georgetown. Mr. Emmons, who is now working on his M.A. degree in speech at the University of Kentucky, will direct the Georgetown College radio workshop and radio station WGCT, "The Voice of Georgetown College."

Miss Beverly Jean Davis, who has her M.A. degree from the University of Kentucky, will teach this year in the Art Department.

Kenneth C. Fendley, a native of Louisville and a graduate of Georgetown College, recently began his duties as director of public relations.

Georgetown College will begin its 158th annual session on Monday, September 12. Freshmen will report for orientation September 12-13. According to Dr. Romie D. Judd, dean of the College, the orientation program will include placement examinations, counseling, study guidance, and campus familiarization and faculty introductions.

Upper classmen are expected on the campus Tuesday, September 13, and will register for classes September 14, according to J. Foley Snyder, director of admissions. Mr. Snyder reports that Georgetown expects a new all-time high enrolment ranging between 800 and 900 full-time students and with more than 200 part-time students.

Baptist Participation At Hearings Uncertain

WASHINGTON, D. C. — (BP) — It hasn't been learned yet just how Baptists will participate in Congressional hearings on separation of church and state. The hearings will start Oct. 3.

The hearings will be conducted by a Senate subcommittee on constitutional rights, headed by Thomas C. Hennings, Jr., senator from Missouri.

C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs here, said Baptists have been invited to submit testimony.

However, it's too early to say just what kind of testimony will be called for and what the scope of the hearings will be.

Other members of the subcommittee are Sens. Joseph C. O'Mahoney, of Wyoming, and William Langer, of North Dakota.

The Baptist Joint Committee represents Southern Baptists and five other Baptist groups in the United States at the Nation's capital.

Southern Baptists Attend Swiss Missions Meeting

ZURICH, Switzerland — (BP) — "It was one of the most significant mission meetings Baptists have ever held," commented George W. Sadler after the summer conference of mission leaders at Ruschlikon Baptist Seminary here.

Sadler was one of the Southern Baptist Convention's representatives at the meeting. He is secretary for Europe and Africa for the Foreign Mission Board.

The conference included representatives from 16 mission boards and 26 nationalities. Among topics discussed were "Christianity and Communism," "Christianity and Government," and the techniques and methods of mission work.

Other Southern Baptists attending were Baker James Cauthen, executive secretary, Foreign Mission Board; Mrs. George R. Martin, president, Woman's Missionary Union; Miss Alma Hunt, WMU executive-secretary, and Josef Nordenhaug, Southern Baptist who serves as president of the local seminary.

►The McRoberts Baptist Church, in Pine Mountain Association, is to have its annual Homecoming September 25. The church has recently been redecorated inside and out. All former members and friends are invited to attend. Pastor James E. Casey says that the church is providing lunch for all visitors. The pastor is a native of Shelby County, and was pastor of the Royal Spring Baptist Chapel in Georgetown while he was a student in Georgetown College.

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George Pickering Receives Indian Lore Honor

RIDGECREST, N. C. — (BSSB) — George Pickering, Director, Camp Ridgecrest for Boys, N. C., was honored recently by the American Indian Lore Association of Sioux Falls, S. D.

The ceremony was led by Red Dawn, director of the Association, and chief of the Santee Sioux Indian tribe, who pointed out the significance of the honor both to Pickering and the Boys' Camp, as he made Pickering an honorary member of his tribe.

In the ceremony performed in Council Ring before the entire Ridgecrest Indian Nation, Red Dawn gave Pickering the Indian name, E-Tonchon Wambe Wachte, Chief Good Eagle, and presented him a headdress, trimmed with genuine Sioux headwork, which he had made himself.

The bestowal carried with it a lifetime registration by the select Continental Confederation of Adopted Indians. In the past twelve years Red Dawn has made only one other such bestowal.

Pickering, a graduate of Sanford Preparatory School of Hockessin, Del., and Mississippi College, Clinton, has been director of Camp Ridgecrest for Boys since 1950, during which time it has doubled in its facilities and enrolment.

The camp is recognized as outstanding in camping circles in the field of Indian lore, as well as other phases of camping. Indian lore classes are taught daily to campers. Camp life centers around the Council Ring, which is held by one of the three tribes—the Apaches, for boys 9 to 12, the Choctaws, 13-14, and the Navajos, 15-16. Council Ring campers are recognized by promotions for their outstanding camp work.

The camp operates two five-week sessions and a one-week session each summer, with an enrolment of 195 campers for each session. A staff of 70 workers supervise the camp activities.

Pickering said hundreds of applications are received each session which the Camp is unable to accept.

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Three New Teachers Added to Clear Creek

PINEVILLE, Ky. — The Clear Creek Mountain Preachers Bible School here began a new school year on August 31. Indications are that enrolment will be 10 to 15 per cent greater than that of last fall, according to Dean Martin V. McKinster.

Three new faculty members will be beginning their work with the school this fall: Rev. A. N. Abercrombie, of Mississippi, who will teach English and Music; Rev. John R. Isaacs, formerly associational missionary in the Pine Mountain Baptist Association, who will teach Homiletics and Doctrines; and Rev. Kenneth L. Clendaniel, former pastor of the First Baptist Church, Jackson, who will teach basic courses. Mr. Abercrombie has the A.B. and M.A. degrees and has completed most of the work toward the Ed.D. Mr. Isaacs and Mr. Clendaniel each have the A.B. and the B.D. degrees.

President D. M. Aldridge, who is in his second year as head of the school, will be formally inaugurated on Oct. 25.

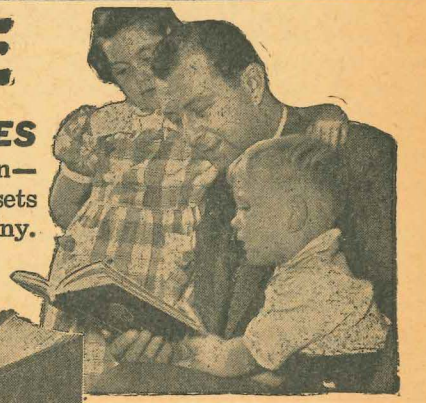
Campus improvements completed recently include the grading of roads, repairing of bridges, and painting of buildings.

►Broadman Press announced that Volume I, *A History of the Baptists*, by John T. Christian, is now out-of-print. No more stock of this volume will be available. There remain, however, a limited stock of the complete two-volume set and a limited supply of Volume II.

►The Clear Creek Mountain Preachers Bible School, Pintville, offers a free correspondence course in Bible. The course consists of twelve lessons. Persons interested should write to Correspondence Department, Clear Creek Mountain Preachers Bible School, Pineville, Kentucky.—Department of Christian Education.

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Training Union Weeks

RIDGECREST — The 1955 Training Union conferences ended on the note, "The high cost of sin is too great to pay" as Howard E. Butt, vice-president of H. E. Butt grocery chain, Corpus Christi, Texas, brought the closing message.

Over 10,000 people attended the three weeks of conferences, presided over by Dr. Jerry E. Lambdin, Secretary, Training Union Department, Sunday School Board, Southern Baptist Convention, Nashville.

Versil S. Crenshaw directed the three Intermediate Sword Drill contests. Winners for the first week were Dan Compton, South Carolina, first-place winner; and Rebecca Weeks, Alabama, second-place.

Second week's winners were Annette Caudle, representing the state of Virginia; and Williaminta Payne, Mississippi's entrant.

Third week: Judy Wray, Tennessee, first place and Maryland's Terry Manning took second place.

Speakers' Tournament winners were: First week: George Perry, native of North Carolina who represented Tennessee, in first-place; and Alabama's Jon Appleton, second.

Second week: In first place Betty Jo McLellan, Mississippi; and Beatriz Melano, Argentine student now attending school in and representing Georgia, runner-up.

Third week: Arkansas's Bernice McCurry took first-place and Brad Mot-singer, Missouri, captured second-place.

During the second and third weeks the Young People and Intermediates raised over \$1,000 toward the purchase of assembly ground property in Austria for European Baptists.

An August 8 Dr. Harvey T. Gibson, Director of Administration of the Training Union department, left for a month's tour of Alaska in the interest of the Training Union.

Dr. Donald F. Ackland, Editor of Devotional Materials and General Tracts for the Sunday School Board announced and discussed how to obtain *The Braille Baptist* for blind people in local churches. (Note news release of August 6.)

Elementary workers stressed the need of trained men workers as well as women in the Nursery, Beginner, and Primary departments. Dr. Robert S. Cook suggested that we also "major on adults, and we'll reach the third million in Training Union membership before 1957."

The Ridgecrest Assembly staff music department under the direction of Miss Rebecca Sifferd assisted the music directors each week and provided music for the Lakeside service each evening as well as special numbers.

The staff drama department, under

the direction of Miss Edwina Hunter presented the plays, "We Call It Freedom" and "This Night Shall Pass" each Saturday evening. Miss Edwina Hunter also directed the Church Drama conference each week.

The Assembly staff observed "Christmas in July" during the first week. Miss Dorothy Sears directed the staff council in the Christmas program and banquet which celebrated this day without the commercialism with which it is associated in December.

During this period the staff also observed the birthday of Mrs. W. K. Weeks—"Mom" Weeks—and gave her a telephone table.

Between the third Training Union week and the first Sunday school week the Southeastern Religious Education Association conducted its annual meeting on the grounds, James A. Ivey, Jr., minister of education, First Church, Winston-Salem, N.C. presiding.

The group elected its new president in Idus Owensby, Minister of education, First Church, Knoxville, Tennessee.

An interesting note of this conference was the appearance on the faculty of

Dr. J. M. Price, Director of the School of Religious Education, Southwestern and his son, Dr. John M. Price, Director of the School of Religious Education, New Orleans Seminary.

Dr. James W. Parrish, Dr. J. Winston Pearce, and Mr. Butt delivered the principle addresses in the evening, Sunday and Wednesday mornings.

1955 Annuals Mailed Out September 1

NASHVILLE, Tenn. — (BP) — The 1955 Southern Baptist Convention Annual will be sent to all pastors and denominational agencies September 1, Porter Routh, executive secretary of the Executive Committee, has announced.

If Annuals have not been delivered by October 1, pastors and agencies should write to the Executive Committee here and report that their Annuals haven't arrived.

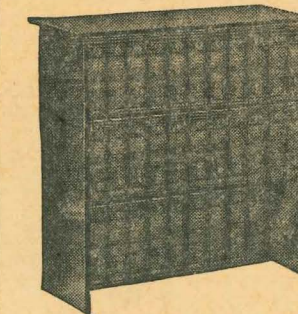
The Executive Committee address is 127 Ninth Avenue North.

►According to Christian Life, there are now about 3,000 religious book stores in U. S., compared with a mere sprinkling ten years ago. About one-third of all book stores are religious.

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