

Western Recorder

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The **COOPERATIVE PROGRAM** is a love line and a lifeline reaching FROM THE CHURCH TO THE WORLD.

►Paul J. Pryor has taken the position of administrator of Mississippi Baptist Hospital here, succeeding W. Wilson Turner.

►Eslie R. Phillips, pastor of Aulander Baptist Church, Aulander, N. C., will become pastor of Downtown Baptist Church, Alexandria, Va.

►Chester Swor has been conducting a Spiritual Emphasis Week with Dr. Manual A. Cooper at the Fourth Avenue Church, Louisville, during September 26-October 2.

►Alumni of Southern Baptist Theological Seminary, Louisville, Ky., have affirmed their confidence in and allegiance to the Baptist World Alliance. In the same resolution, they backed Alliance efforts on behalf of religious liberty around the world.

►Cecil Adams has accepted the position as superintendent of missions for the central area of Kansas, working under the Baptist convention of that state. Adams, who comes from the position as associational missionary in Liberty Association, Ky., will live at El Dorado, Kans.

►Rev. and Mrs. W. Neville Claxon, Southern Baptist missionaries to Nigeria who are in the States on furlough, may now be addressed at Southern Baptist Theological Seminary, Box 95, Louisville, Kentucky. Both are natives of Kentucky, Mr. Claxon of Switzer, and Mrs. Claxon of Frenchburg.

►Dr. Thurman D. Kitchin, 69, president emeritus of Wake Forest College, Baptist school in the North Carolina community of the same name, died at his Wake Forest home recently of a heart ailment. He was college president from 1930 to 1950. He was a physician and former dean of Wake Forest's medical school.

►Pastor William Skasick, formerly of East Baptist Church, Louisville, is now located at the First Baptist Church, Booneville, Kentucky. He recently conducted a revival there, with Doyle Searcy leading the singing. Brother Skasick says that the work there is in need of a piano, a folding organ and if any church might have any of these items to dispose of at a nominal cost they would like to know about it.

►A homecoming service was held at the Mt. Washington Baptist Church on September 18. The Rev. Roy L. Puckett, pastor of the church some twenty years ago, was the guest speaker. The Pastor, the Rev. Herman Jacobs, spoke at the morning service, and Pastor Puckett spoke at the afternoon service. A booklet containing photographs of the congregation and former pastors, along with vital church information, was distributed on that day.

►Wayne Hargrave, son of Mr. and Mrs. Don Hargrave of Harlan, was licensed to preach by his home church, Harlan Baptist Church, in September business meeting. Wayne is a student at Cumberland College. This brings to four the number of students for the ministry who are members of Harlan Baptist Church. Others are Archie Brock who is at Cumberland College, A. A. Gormley who is at Clear Creek, and David Davies who has completed two years at Cumberland and is taking a year out to teach.

►Harlan Baptist Church conducted eight mission Vacation Bible Schools during the past summer under the leadership of Rev. Cornelius Horn, mission pastor for the church. He was ably assisted by Miss Eula Jones, of Stanford, who is a junior at Georgetown College. In the nine schools conducted, there was an enrollment of 548 with an average attendance of 446. There were 31 professions of faith in the schools. All offerings taken went to the Cooperative Program. E. Keevil Judy is pastor at Harlan.

►Barbe Memorial Baptist Church in Franklin has just experienced a gracious revival. Pastor Eldridge Dodd led the singing and Dale Godfrey, pastor of Elkins Avenue Baptist Church in Nashville, was the evangelist. The meeting was twice extended by popular demand until it ran three weeks. Visible results were 16 saved, 14 received for baptism and 5 by letter and a number of reconsecrations. This is the "baby church" of Simpson Association, which had only 26 resident members when the meeting began. The church has been greatly strengthened, and already plans are on foot to build Sunday school rooms. Brother Harry L. Carter is the pastor.

►The College Association of Baptist Teachers of Religion held its twenty-eighth annual meeting at Ridgecrest, North Carolina, August 30-31, 1955. The membership of the association is composed of teachers of religion in the Baptist colleges and universities in the area of the Southern Baptist Convention. New officers of the association, elected at the meeting, are: Professor E. C. Masden, professor of religion at Cumberland College, Williamsburg, Ky., president; Dr. P. D. Browne, associate professor of mathematics and religion at Baylor University, Waco, Texas, vice president; and Dr. Joe M. King, assistant professor of religion at Furman University, Greenville, S. C., secretary-treasurer.

►Mars Hill College, a Baptist junior college at Mars Hill, N. C., founded in 1856, is devoting the School Year of 1955-56 to the celebration of its cen-

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

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ennial. For the first three years of its existence it was known as the French Broad Baptist Institute, taking its name from the nearby French Broad River. Dr. and Mrs. Robert Lee Moore took charge of the school in 1897 and guided its destiny for 54 years. They continued to remain there years afterwards as an inspiration to all youth and those who were once young. Dr. Hoyt Blackwell has been on the faculty since 1928 and its president since 1938. He is leading in a fund-raising campaign at the present time to erect the Robert Lee Moore Memorial Auditorium and Fine Arts Building.

The Baptist World Alliance—Retrospect and Prospect

Presidential Address delivered by Dr. F. Townley Lord in Albert Hall, London, England

LONDON, England. — I have arrived at this Jubilee Congress with satisfaction and relief. Those who know the history of the Baptist Alliance are aware that the office of president appears to carry with it certain risks!

The first President, Dr. John Clifford, was able to deliver his presidential address in Philadelphia and lived to the grand old age of 87. His successor, Dr. R. S. MacArthur, died on the eve of the Stockholm Congress. The third President, Dr. E. Y. Mullins, was prevented by illness from attending the Toronto Congress. The fourth President, Dr. John MacNeill, was ill when the Berlin Congress was held. Happily the fifth President, Dr. G. W. Truett, was able to deliver his address at the Atlanta Congress, but his successor, Dr. J. H. Rushbrooke, died before the Copenhagen Congress. Fortunately the seventh President, Dr. C. Oscar Johnson, was able to preside with his customary grace and power over the Congress in Cleveland. So the casualties among the Presidents have been considerable, only three out of seven having been able in person to give an account of their stewardship at the Congress following their election. You will understand, therefore, why today I feel like singing the hymn with which our Methodist friends always open their Conferences in this country:

And are we yet alive
And see each other's face?
Glory and praise to Jesus give
For His redeeming grace.

Fifty years ago today, on July 17, 1905, the Baptist World Alliance was born. Six days before, under the presidency of Dr. Alexander MacLaren, whose *Expositions of Holy Scripture* were linked with Spurgeon's *Metropolitan Tabernacle Pulpit* as the greatest feat of sermon-making in our time, the Baptists of the world had assembled for their first World Congress. The opening meeting in the Exeter Hall, which some of you remember, began with the singing by 3,000 delegates of the hymn:

From distant climes, from every land,
Behold us, Lord, before Thee stand.

The day before the Alliance was born there had been a great open-air meeting in Hyde Park, with Dr. Clifford in the chair. He had drawn attention to the fact that the sun was shining—an event in our climate sufficiently notable

to warrant comment. The sunshine, said Dr. Clifford, was a prophecy of our Baptist future. Among the speakers was Miss Nancy Burroughs whose subject was "The triumph of Truth." On Monday, July 17, the delegates crowded the Exeter Hall to hear addresses on the contribution of our Colleges and Seminaries, and then to witness the unveiling of the Spurgeon statue which stood upon the platform. True to our traditions, the meeting took a collection, and then Dr. Crandall read the report of the Committee which had been set up to consider future Congresses. This Report proposed that a Baptist World Alliance be formed. Dr. Clifford moved its adoption; it was seconded in several places and received with enthusiasm. From the chair Dr. MacLaren declared, "I feel like singing the Doxology in my heart at seeing the day when Baptists resolve on a worldwide Alliance."

The great audience that day did indeed sing the Doxology; now, fifty years after, we can voice our thanksgivings to God with a fervour and intensity greater than that of our fathers. Fifty years ago the eyes of our Baptist leaders were turned to the future, but they could not see what that future might bring. They could not know that within the lifetime of many then present in the Exeter Hall catastrophe would fall upon mankind, bringing suffering and tragedy before unknown. They could not then see that two devastating world wars would under the members of the newly-formed world organization. They could not then know that dark tragedy would stalk the world, that from the anguished hearts of millions groans and cries would arise, that millions more would rot in concentration camps or wander, homeless and stateless, across the face of Europe.

They could not know. But we have known; and yet with all this unprecedented confusion and turmoil behind us, we are able to declare that the fellowship which began fifty years ago has more than survived the storm and stress of five decades. By the grace of God it has grown, from some six millions to more than twenty millions. Its roots have become deeper, its range wider, its hands stronger in the clasp of fellowship and the gesture of compassion; until today, our Alliance stands

in its greatest strength and its more effective comradeship. If our fathers sang the Doxology, we need a Hallelujah Chorus and more to do justice to the gratitude we feel for so wonderful a blessing.

Before I vacate this office, which in your great kindness you entrusted to me five years ago, I should like to pay grateful tribute to my predecessors who have provided a tradition of consecration and loyalty rarely equalled and never excelled.

Our first president, John Clifford, shone in 19th century Baptist life in this country with a brilliance all his own. There were times in his old age when, a slight, bowed figure, he would worship in the church of which I was then the young minister. So humble was he, and so self-effacing, that it was difficult to see in his modest bearing one who was an ancient apostle in a modern man, a champion of the oppressed whose eloquence could rouse great audiences to cheering enthusiasm, and who could be described by Lord Balfour as "Oliver Cromwell's successor."

Robert Stuart MacArthur, the second of our presidents, for forty years pastor of Calvary Baptist Church, New York, was more than a gifted preacher. He enjoyed the confidence of more than one president of the United States and valiantly carried the challenge of the Gospel into public affairs.

E. Y. Mullins came to the presidency at the height of his influence in Louisville Seminary where for twenty-eight years he combined administrative gifts and high cultural standards. His books, notably his *Christianity in its Doctrinal Expression*, had almost as great an influence here as in America. W. O. Carver did not exaggerate when he described his chief as the leading Baptist theologian of his time. We gratefully agree that Dr. Mullins' *Axioms of Religion* were both a "charter of Baptist Orthodoxy and a chart of Baptist progress."

John MacNeill, for so many years pastor of Walmer Road, Toronto, brought to the presidency the heart of a pastor and the warmth of a friend. He addressed the first Congress fifty years ago, and during his presidency I had the joy of welcoming him to my own pulpit in Bloomsbury, where we learned the secret of his deep influence among the Baptists of Canada.

It was in this very Hall that some of us came to know George W. Truett. To this day his name is magic in Dallas where the First Baptist Church has the largest membership of any white Baptist church in the world. They used to talk of him in America as the "American Spurgeon," and what more fitting than that he should cross the Atlantic to take part in our Spurgeon Celebrations? Before he died in 1944 he had presided at three of our Congresses.

(Continued on Page 6)

The High Cost of Gambling

Secretary A. C. Miller informs us in the current issue of *Christian Life Bulletin* that 50,000,000 grown-ups and great host of minors gamble each year in the United States a total of \$30,000,000,000. This is double the amount we invest annually in social welfare work and three times the total we spend for all educational purposes. But listen to this: fifteen times more money is spent in gambling than is contributed to all the churches. The gambling craze had laid hold on the public mind until it is a mammoth almost too large to handle. And the largest city of Kentucky must blush to admit it is one of the gambling centers of the nation, at least during a part of the year.

Of the \$30,000,000,000 wagered each year, \$6,000,000,000 goes to those who operate the gambling businesses. Dr. Miller states: "This is more than the combined profits of U. S. Steel, General Motors, General Electric, and a hundred other large manufacturing concerns in our country. After deducting the amounts which go to the winners and operators there is left a colossal sum which is used by gangster promoters for many forms of illegal business, political bribery, traffic in dope, white slavery and many other channels of corruption."

Senator Estes Kefauver, member of a special committee of the United States Congress to investigate crime trends, stated concerning this gambling business in America: "Although the annual cost of gambling in this country reaches astronomical figures in dollars, the cost to our nation in what it does to our human resources is more appalling. These losses in human character cannot be calculated in material dimension."

A timely remark that was in the light of the Crusade for Christian Morality now beginning in churches of the Southern Baptist Convention. As a Christian, one blushes to admit that some "religious" groups openly sponsor bingo games in defiance of the law or else are ignored by those in authority. And, sad to state, many who affiliate with churches patronize other gambling devices of one kind or another. It is a blotch on our records.

And the way is being paved for wider spreading of the gambling tendency: jokes are freely tossed about on radio and television programs about gambling devices and games, and this, seen by young people in the homes, makes gambling seem the proper thing to do. "Everybody's doing it" has become the law and rule of behavior rather than the principles our fathers learned from the Bible. Character is being forfeited and the lust for ill-gotten gain is taking the place of a yearning to be something rather than just to have something. We are sowing the wind and we shall reap the whirlwind unless we turn back to the old principles that create character and build men and women who will stand when the storms beat and the winds blow. As said in another editorial, America had better wake up before it is destroyed by something more deadly than an atomic bomb!

Christian Life Commission Begins Bulletin

The Southern Baptist Convention's Christian Life Commission began publishing in September a monthly paper called *Christian Life Bulletin*. Dr. A. C. Miller is executive secretary of the Commission and is doing a great work.

We've looked carefully through the first issue of the *Bulletin*. It abounds in rich, fresh material which should stimulate interest in the Commission's program. The paper will have a circulation of from 750 to 900, Secretary Miller states, and will go primarily to editorial and executive leaders of the Southern Baptist Convention and the various state conventions. We shall look forward to its coming each month because of the high esteem in which Secretary Miller is held and because of the vital role the Christian Life Commission must have among Southern Baptists.

Already the *Western Recorder* has a fellow feeling for the *Bulletin* which joined, in its first issue, that great throng of publications in which typographical errors occur. It's just bound to happen to all of them—from church bulletins on out.

Under "Survey of Facts" and "The Census Speaks" the *Bulletin* states: "Between 1940 and 1952 the average population of the United States increased 19 per cent. Children from 5 to 9 increased 45 per cent while those in the adolescent age group decreased 6 per cent."

Good for you! That makes you a full-fledged member of Typographical Groans, Inc. We belong. In one of the *Western Recorder's* issues it was stated that "Paul stood on Mrs. Hill and faced the intellectuals of Athens"—a rather heavy departure from the Acts 17:22 account which had him standing on Mars' Hill.

Seriously, all of us should give closer attention to the work of our Christian Life Commission. Dr. Miller's work isn't always easy, nor was it for those who served the Commission and Southern Baptists before him. Let us understand always that the Commission and its secretary need our earnest prayers and support, and we need their fearless leadership.

Crusade for Christian Morality

Throughout October, November and December of this year, and through all of 1956, the Sunday School Board will be leading in a Crusade for Christian Morality. Other agencies of the Southern Baptist Convention have joined in the plans and will assist in promoting it.

The program begins where every such emphasis should start—stressing the importance of personal regeneration or the new birth. In his statement about the crusade Dr. Clifton J. Allen rightly affirmed that personal regeneration is "the foundation of morality." Paul said: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor.

5:17). The old Adamic nature is sinful; its direction is away from God; "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Christian morality cannot become a reality in such a nature. There must be what Dr. Allen calls a "personal regeneration." There's no other point at which to begin. There'll never be a better world until we have better people, and people do not grow better apart from God.

So, regeneration will be stressed during October, November and December of this year. Then, during the first three months of 1956 the emphasis will be on honesty—"integrity in personal and business dealings, truthfulness in speech, and justice in all social relationships."

During April, May and June of 1956 the emphasis will be on clean living—"cleanness in sex and speech behavior." In July, August and September the crusade will stress civic righteousness—our duty to government as Christian citizens. During the last three months of next year the heavy emphasis will be on temperance—"abstinence from beverage alcohol, the obligation of Christians to engage in a warfare against the curse."

Dr. Allen, who spoke for the Sunday School Board and the program approved by the Southern Baptist Convention said in part:

"We need to keep before us the transcendently important spiritual objectives of this Crusade for Christian Morality. I should like to mention the following:

"1. To help people gain a fuller understanding of the moral content of Bible teaching, a new concept of the meaning and importance of Christian morality, and a new conviction about personal moral obligation and about the urgency of world-wide moral reconstruction.

"To ground people in the concept that true morality is dependent on personal regeneration and resultant from committal to the lordship of Christ.

"3. To magnify honesty and truthfulness as the absolute standard for all personal dealings as a sacred obligation in all business and corporate relations.

"4. To inspire unreserved committal to the ideal of purity in thought and sex and speech, to absolute fidelity in the marriage relationship, and to Christian behavior in social relations.

"5. To encourage people in a courageous determination to abstain from the use of beverage alcohol in any form.

"6. To lead Christians to accept their full responsibility as citizens; to challenge them to personal and co-operative moral action in order to combat crime, obscene literature, fraud, beverage alcohol, and every vicious evil that corrupts life and undermines moral character; and to encourage them to work zealously for integrity in government, justice between classes and races, and morality in all areas of public life.

"7. To confront churches with their mission relative to the moral nature of Christians, the moral

rehabilitation of weak and wayward persons, and the moral uplift of the social and economic and political life of the community.

"8. To help undergird our Christian witness around the world by consistent allegiance to Christian moral standards here in America."

Dr. Allen directs attention to our greatest need in America and the world. The Sunday School Board begins right where the start should be made, in the house of God and the home. If Christian people do not set the example, who will? If they do not point the way, who will?

We predict that from now until the end of 1956 we shall see one of our most fruitful periods in church and home life. Other religious groups, we understand, plan a like emphasis. If they, too, will stress the need for regeneration and not just a reformation, then better days are ahead for the whole country.

For the past several years there has been a rapid decadence in morals. Everyone knows that. Daily newspapers and FBI reports have been full of it. The breakdown in the home is well known, and in some churches supposedly dedicated to Christ and His truth there is not the crying out against sin that we once heard. Juvenile and adult delinquency is rampant.

Not only do we have an opportunity in this crusade for Christian morals; we have an awful responsibility. The battle cry should be taken up in every home, in every church, in every community. Unless the tides of impurity, indecency, dishonesty can be turned back, our civilization is gone: it will disappear not in a cloud of atomic dust but in a crash of immorality even more deadly.

The *Western Recorder* and all Baptist papers join in the crusade. We shall do what we can to make it effective. Editorial and article material will appear from time to time in line with its purposes.

►The easiest way to get ahead isn't very.—Franklin P. Jones.

►DISCIPLINE: In the old days when a youth started sowing wild oats, father started the thrashing machine.—Quote.

►If you have quit saying "what's new?" and say "I remember when," you're getting old.—Banking.

►The man who always insists on his rights as he drives is liable to have his last rites said over him.

►Too many speakers are oratorically in the horse and buggy days. To be effective, your delivery has got to be as good as your intentions. And in this day of skilled radio announcing, there's no excuse for rafter-raising shouts or sanctimonious monotonies.—Presbyterian Life.

►An ash can will hold ashes as well as a well-wrought urn. But we call a beautiful urn a work of art if its value as such transcends its usefulness. If its decorations interfere with its utility, the urn is not well-wrought. On the other hand the ash can, which has no distinction beyond its immediate usefulness, serves its turn well in the back alleys of everyday life. This is not to discourage its function. In its own way it is needed just as much as the work of art.—Judson Jerome, "Developing the Whole Man—Education's Challenge," THINK, 8, '54.

The Baptist World Alliance— Retrospect and Prospect

(Continued from Page 3)

Dr. Truett was succeeded in the presidency by J. H. Rushbrooke whose record of service to the Alliance is unique. He was successively commissioner for Europe, Eastern secretary, central secretary and president. Those who were present at the Copenhagen Congress will not easily forget the remarkable tributes paid to him at the memorial service. Perhaps I may be allowed to quote now what I said then:

Politicians knew that when Dr. Rushbrooke knocked at their doors they had to face up to the rights of oppressed minorities. In his presence it was not possible to ignore or to obscure the principles of democratic freedom. Many were the battles he fought for oppressed Baptists in various parts of the world; many were the victories he won. Some day we shall know more fully the debt we owe to his vigorous championing of our rights.

It is a great satisfaction to us that the life and achievements of Dr. Rushbrooke have been so excellently surveyed by Dr. E. A. Payne in the brief biography he published last year.

Clifford, MacArthur, Mullins, MacNeill, Truett, Rushbrooke—all these are gone. They are numbered among the great cloud of witnesses. But there remains one ex-president, C. Oscar Johnson, whose magnificent ministry in Third Church, St. Louis, has given him a place unequalled in the land of his birth. But far beyond that land he is affectionately remembered. We in the Alliance owe this great master of assemblies a special debt; it was due to him more than to any other that we were able to secure our Headquarters in Washington, D. C.

I wish I had time to pay tribute, no less deserved, to many other valued servants of the Alliance, for we have been greatly blessed in our secretaries and leaders of youth and women's work. I have, indeed, tried to express our appreciation in the history of the Alliance published this year; but inasmuch as there is one group of our Alliance officers whose work necessarily lies in the background, I may be allowed to pay special tribute to them. I refer to the men who have presided over our Alliance finances. They are a noble band, and we salute them all—H. K. Porter, E. M. Sipprell, Herbert Marnham, the Hon. Albert Matthews, C. T. LeQuessne, George B. Fraser. To all these servants of our common cause I would apply the words with which Milton, in *Paradise Lost*, described the Seraph Abdiel—"His loyalty be kept, his love, his zeal."

But I must pass on to draw attention

to some of the events of the past fifty years which have given colour and thrill to our Alliance story. It would not be difficult to portray the half century of our witness in a series of dramatic scenes, each embodying something of enduring value in our contribution to evangelical religion: the occasion fifty years ago when Dr. MacLaren called on the Assembly to stand with him and repeat the Apostles' Creed, thus asserting that we stand in the authentic line of apostolic witness; the roll-call in Philadelphia in 1911 when there came to the platform veterans from Russia, one of them having been imprisoned thirty-one times and twice exiled; the London Conference of 1920 which by its pronouncements and its allocation of special areas for our Baptist work was a turning point in our modern history; the first Baptist World Exhibition in Stockholm depicting those who had trodden the Baptist road from 1633 to 1923; the great efforts made in the years following the Stockholm Conference on behalf of Russian and Rumanian Baptists; the wonderful gathering in Berlin, exactly twenty years after war had been declared between Germany and Britain, when the more than 3,000 delegates rejoiced that at last August 4 had come to possess a new and happier significance, the thousands who gathered at the railway station in Atlanta to welcome President G. W. Truett to his hotel, escorted by a bodyguard of cyclists; the day in Copenhagen in 1947 when delegates loaded the platform with gifts of money, jewels and clothing, symbols of Baptist compassion towards needy brethren; the opening and dedication of the Altersheim Bethel in Munich at which we expressed our affection for W. O. Lewis and our appreciation of his wonderful services in the administration of relief.

From my own experience I could tell of contacts with our brethren in many parts of the world. I have frozen on the arctic and roasted on the Equator, and met Baptists in both places. I have had fellowship with our people amid the lovely lakes and forests of Finland, in prosperous and beautiful Sweden, in heroic Denmark, in wartorn Germany and amid the mediaeval beauties of Austria, in the snows of Switzerland and amid the classical charms of Italy, in Yugoslavia and even behind the borders of Soviet Russia. I have seen our Canadian churches from the grandeur of the Rocky Mountains to the verdant Maritime Provinces. I have experienced

American Baptist hospitality in every state of the Union, and have seen the progress of our work down in Rio and across the Andes, in the humidity and political excitement of Central America and the republics further south. Most recently I have met our people across the broad continent of Australia, in entrancing New Zealand and in the plains of Hungary.

To me more than to most have come the privilege and honour of gathering with our Baptist people under many skies, and hearing their prayers in many tongues. What precious memories these five years have brought: that Saturday afternoon gathering by the shores of Lake Titicaca, 15,000 feet above the sea amid the Andes, where our Canadian friends have held aloft the banner of the Cross for more than half a century; that wintry night in the outskirts of Munich where, by the light of candles, I worshipped with two-score Displaced Persons; that little service in an upper room in South America where young men guarded the entrance against the threatened oppositions of a Roman priest; that day in Sao Paulo when I rode in a taxi driven by an Estonian and my companions in it were an Italian, a Latvian and a Brazilian . . . all of us Baptists; those crowded services with our people in Moscow and in Budapest and in the towns of Hungary's famous and fruitful plains.

(To Be Continued)

Gibson Returns from Alaska Convention

NASHVILLE, Tenn. — (BSSB) — Harvey T. Gibson has organized a Training Union at the "North Pole!"

Gibson, director of administration in the Training Union department of the Baptist Sunday School Board, last month organized a Training Union in the First Baptist Church of North Pole, Alaska. He was there to represent the Sunday School Board at the annual meeting of the Alaska Baptist Convention at Valdez.

During his four weeks' visit he held two central leadership training schools in Fairbanks and Anchorage and visited four other churches and missions.

Gibson reports, "The schools were well attended and every church in the two cities was represented. There are now 27 Baptist churches and missions in Alaska, with every church having a full program, the Sunday school work is growing and there is a Training Union in every church that is organized."

"From 85 to 90% of the persons reached are service men or civilian workers from the United States," he said.

►LaVerne Whitman has come to the First Baptist Church, Ashland, to be associated with Pastor M. D. Morton as minister of music and education.

Christ in the Church

A Sermon Delivered by Dr. Alexander Karev, a Baptist Preacher of Moscow, Reported by Pastor E. O. Edwards of Corbin, Kentucky.

LONDON, England. — Addressing the Baptist World Congress here on the morning of July 21, 1955, Pastor Alexander Karev, of Moscow, Russia, delivered a great sermon. I sat in the third row from the front, on the main floor of King Albert's Hall, close to the speaker. Doctor Karev spoke through a woman interpreter, who served as a translator of every sentence uttered by him. Since each of the speaker's sentences had to be relayed in English, I had ample time to write out complete notes on the sermon. Said Dr. Alexander Karev:

"I bring greetings from Russian Baptists. I appreciate this time. I remember Paul spoke so long, a young man fell down from the third loft. I will speak as I speak in my own church in my own country. Many of you will visit my country. Give attention as I will preach to you as all our pastors preach.

"Christ in the Church

"Every cell possesses life in the body. The life substances circulate in our body. The stream of blood gives life to the human body. Those parts of the anatomy the blood does not touch will die. What will happen if the blood stream stops? Christ calls the church Christ's body. This body of Christ is full of life. Every cell of Christ's body is full of life.

"We often forget Him who lives in the Church and gives life to the church. I am speaking of Christ from whom every cell in the body gets life. Twenty millions belong to this church.

"The fine organizations are not the main thing in the church nor the number of people. The main thing is that Christ's life must be felt by each member of the churches. Christ said about Himself, 'I am the Alpha and the Omega and the beginning and the ending.' I want to speak of the church at the beginning. He is the Creator of the church. He said, 'I will build my Church.' In Genesis we read of creation—"God saw it was good." So of the church of Jesus Christ—it is good. We know the church is not perfect.

"I heard about a man in one of our villages who had a physical disability. He was a hunchback but his head was beautiful. As he walked about the streets of his town the people said, 'How beautiful is his head but how ugly his body.' Those who see us Christians often say, 'How ugly the body!' But our Head is beautiful! All Christ is beau-

tiful. He is beautiful but sometimes we are not beautiful as Christians. Christ is the Alpha and the Omega. He will lead His church to complete perfectness. One of the greatest verses given us in the Bible, 'We shall be like Him.' Brothers and Sisters, we shall be like Him! The church of Christ shall be as beautiful as He.

"Dear Brothers and Sisters, Christ lives in His church as the Bridegroom. The church is compared to the bride. What is the relation between the bride and Groom? LOVE! We shall know the love of the Bridegroom.

"The churches want to worship Christ



MISS IMOGENE POLLEY, formerly assistant student secretary in the Department of Student Work, General Association of Baptists in Kentucky, is the new student director for Blue Mountain College this session. "Polley," as she is affectionately known to friends and, well, she never met any strangers—is a native Kentuckian, and was graduated with the B. A. degree by Georgetown College several years ago. After a year or more in the state work, she re-entered school and was given the Master of Religious Education degree by the School of Religious Education, Southern Seminary, at its Spring commencement. She has spent the summer engaged in Baptist work in Alaska. She will have charge of the religious activities on the Blue Mountain campus.

without the symbols of Calvary! They have taken off His head the crown of thorns. They have taken away the teaching of His blood. These churches do not recognize Him as Saviour. You knew the man in our country, Tolstoi. He believed in the teachings of Christ. He converted many young people, but he did not like the crown of thorns. He preached Christ without the symbols of Calvary.

"The beauty of our Bridegroom is the crown of thorns! His Wounds! What is our first love for Christ? First of all, love for Christ Himself. Christianity must be concentrated on Christ. This first love for Christ is for the Lamb of God slain from the foundation of the world. We must love Him as He was crucified on Calvary.

"Christ in the church is the First Born Brother among many brothers and sisters. This First Born Brother means he is the Eldest Brother. The Eldest Brother must be exalted by the other brothers and sisters.

"I like to watch painters when they are working. The painter looks intently at the object he is painting, then at the canvass. We must look at Christ. Looking at Him and trying to follow His example we will try to be like him. Every member of the church must ask himself this question, 'How would Christ act if He were in my place?' Oftentimes we ask, 'What should I do?' In the Gospels we find the Spirit of Christ. It is not difficult to get an answer to 'How would Christ act if He were me?' We are like painters who try to paint something without looking at the object. If He is the Head of the church that means He is King, Lord and The Saviour. Then everything must be laid at His feet. Our peace, power, wisdom—everything must be laid at His feet. As Paul said, 'Lord, what would thou have me do?' This must be the constant question of every member of the church. But there are Christians who want to worship Christ without the crown of thorns—there are those who want to worship Christ with the crown of thorns. Let us worship Christ in the crown of thorns. We must worship Him in the King's crown also.

"There must be altars in the life of each of us where we lay everything in honor of Him. There were altars Paul saw to so many dead gods. Paul would be surprised at the small number of altars in our town and nothing on the altars. What are we laying on these altars? At this Congress we must remember the Altar where we lay everything for Christ. Today every brother and sister must devote himself to Christ. Today let us offer again ourselves to the Lord our King and our Christ. Christ in the Church is the foundation of the Church.

(Continued on Page 10)

Senate Review of Liberties

By C. EMANUEL CARLSON, Executive
Director Baptist Joint Committee on Public Affairs
Washington, D. C.

A standing subcommittee of the Senate Judiciary Committee has announced hearings on the Bill of Rights. This Subcommittee on Constitutional Rights consists of Senators Thomas C. Hennings, Jr. of Missouri, chairman, Joseph C. O'Mahoney of Wyoming, and William Langer of North Dakota. It has tentatively scheduled hearings on the first clause of the First Amendment, dealing with religious liberty, for October 3.

What are these hearings on religious liberty going to be? What is the significance? What are they getting at? Who is going to testify? Such are the questions that we have been seeking to answer. Unfortunately, there are no clear answers, only a wide assortment of interests. The time, however, has apparently come to find out from the Congressmen who voted the funds what we can expect. Numerous widely divergent possibilities are in view as to outcomes.

The first impression received was that there would be no significant outcomes on this part of the hearings. The contention was that the significance of the project lies in areas of other civil liberties—freedom of speech, press, assembly—the freedoms that are said to be endangered by the security program.

This viewpoint was supported by the remarks made by Senator Hennings when the appropriation (Senate Resolution S. 94) was under consideration, on May 11, 1955:

"I can best express the general preview of what the subcommittee intends to do by following the notes I have undertaken to make on the subject.

"We are asking for only \$50,000. We have a very small staff. We are starting very late in the year. The subcommittee is to deal with a general examination of the Bill of Rights and proposed legislation affecting it, to determine the appropriateness of its present-day application, with particular attention to matters concerned with due process, freedom of speech, freedom of the press, and freedom from unreasonable search and seizure, as well as the functions of administrative agencies whose responsibilities particularly affect such rights."

This is the view which still prevailed at a recent meeting of the Americans for Traditional Liberties organizations, as late as August 21. As reported in the *New York Times* August 22, 1955, they commended the hearings, saying that the

move "holds promise of a return to the political and social sobriety so much needed by our country today." They urged "a sober and adequate review of recent security measures" and the introduction of "appropriate legislation to correct the erosions made upon our liberties." The signers, including a number of eminent names, were obviously thinking of the security issues reviewed in our June Report from the Capital.

By August 14, however, the project had taken on a new significance. On that date the subcommittee released the questionnaire which is to be used in bringing together testimony on the first clause of the First Amendment. The body of this instrument is contained in questions as follows (to be answered Yes or No except where indicated):

1. (Identification of witness)

2. (a) Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?

(b) Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a non-discriminatory basis?

3. Do you believe the free exercise of religion protects atheists in propagating a disbelief in religion?

4. Do you consider that the U. S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the Federal Government?

5. Have you observed any significant instances in recent years of a denial of the rights expressed in the religion clause?

If your answer is Yes, kindly enumerate the instances.

6. (a) If your answer to Question 5 is Yes, do you consider such instances as you cite as routine problems in the course of life in a democracy which can be handled satisfactorily by the courts?

6. (b) Or do you consider them as evidence of a tendency to permit erosion of the rights expressed in the religion clause?

7. If you have checked 6 (b), do you think that the tendency could be

corrected or eliminated by some Congressional action?

If your answer is Yes, please indicate as specifically as you can the nature of the Congressional action you have in mind:

8. Speaking generally and considering the deep emotional nature of religious beliefs, do you feel that the present state of affairs in the United States with respect to the rights expressed in the religion clause is:

Excellent, Good, Fair, Poor?

It is difficult to see how this instrument follows from the minimum anticipations mentioned above. Questions 2 and 4 are direct invitations to challenge the Supreme Court's rulings, by which the Court holds that the disestablishment clause of the First Amendment does not permit the use of public funds to aid religious bodies. This is significant. The hearings on religious liberty have now become so significant that they will call forth an evaluation of the Supreme Court's constitutional decisions. There is nothing routine here.

Between these two momentous questions is No. 3, equally interesting, for it asks the person who believes in religious liberty to face up to the realization that this could mean freedom for the atheist to advocate his position. In the current international atmosphere, freedom of conscience for the atheist is undoubtedly the severest test that can possibly be applied to American confidence in religious freedom. Why this extreme test is selected with all of its obvious possibilities for confusion, embarrassment, or intimidation, has not been explained.

It will be noted, too, that question 4 deals with the problem of federal-state constitutional relations. Is the Supreme Court correct in viewing the Federal Constitution as being the supreme law of the land, binding on state and local governments as well as on the national? If the First Amendment does not permit the use of federal funds for churches, perhaps some cities or states would use tax money for that purpose if permitted to do so by the Supreme Court. Is that then, to be a precedent in constitutional law?

Let me say at this point that I have found the special staff very fair and legitimately concerned that this shall not become a sectarian fracas. However, I fear that something has slipped somewhere in the preparations.

Another viewpoint on the significance of the hearings was stated in the national Catholic weekly review, *America*, in the issue dated August 27, 1955:

"To appreciate the propriety and implications of this novel inquiry it is enough to recall a couple of salient features of our constitutional system. The first is that Congress has not only the right but the duty to examine into the

way religious rights are protected under our Constitution as interpreted by our courts. It has probably been too shy about this in the past, sitting back and waiting for the Supreme Court to decide what is and is not legal.

"The fact of the matter is that if Congress were to pass legislation in 'aid of religion' after carefully convincing itself that such legislation was in conformity with our Constitution, this sober judgment of the Congress would weigh heavily in favor of the legislation in the eyes of the Supreme Court. Since the three branches of the Federal Government are coordinate, the court is bound to respect, though it has power to overrule, the judgment of Congress about the constitutionality of measures it passes.

"Secondly, the Supreme Court in the *Everson* and *McCullum* decisions of 1947-48 created unutterable confusion about what kind of 'aid to religion' was allowable under the Constitution. It improvised a revolutionary doctrinaire interpretation of what 'an establishment of religion' (such as Amendment I forbids) really means. (See *The State and Religious Education*, America Press booklet, pp. 6-8 for an analysis of what was unprecedented in the *Everson-McCollum* doctrine.) The high tribunal has notably receded from its highly subjective insistence on absolute separation of Church and State. Nevertheless, nobody, including Congress, today knows what kinds of 'aid to religion' by the Federal or State governments might be construed as legal or illegal.

"Congress can help to dispel this confusion. It can, if necessary, even propose a clarifying amendment to Amendment I, though this should not be necessary. The very least that it can do is to give qualified representatives of the people a chance to explain in what ways the pro-secularist interpretation of Church-State relations positively infringes on the religious rights of American citizens by denying them the 'equal protection of the laws.' We hope Congress sees this inquiry through."

Apprehension about this questionnaire and the objectives of the hearings also found expression in a *Washington Post* editorial on August 20, 1955, saying, in part:

"Lon Hocker, chief hearings counsel for the subcommittee, says that the questionnaire is designed to give people a chance to express themselves on these controversial points in writing and thus limit the duration of the public hearings. We surmise that the questionnaire is likely to have precisely the opposite effect. Once these inflammable issues are opened to discussion before a public body, every group and faction may be expected to demand hearing. The main purpose of the inquiry is likely to be obscured by a futile debate on a highly complex issue of constitutional law.

(Continued on Page 13)

The Church and the Bakery

By ROBERT J. HASTINGS, Pastor
University Baptist Church
Carbondale, Illinois

Tacked to a telephone pole on Main Street of our town is a small, hand-lettered, weather-beaten poster which reads:

Stop! Look! Listen!
Labor Day Picnic on
Church Lawn
Bar-B-Q Fish—Cold Soda Pop
Public Invited
Come one—Come all

Directly across the street is a large, two-color, outdoor advertising billboard. Pictured is a bright and shining young



NEW NURSERY WORKER. — Mrs. Ada Rutledge, formerly head of the Department of Childhood Religious Education, New Orleans Baptist Theological Seminary, became superintendent of Nursery Work in the Baptist Sunday School Board.

man who "looks like a million" sitting down for breakfast. Before him are two tempting country eggs, sunnyside up, circled with strips of crisp, golden bacon. The caption reads, "Holsum goes with it!" Thus the passer-by is tempted to buy Holsum bread to enjoy with his bacon and eggs.

Here is quite a contrast. One sign is small with tiny lettering; the other is big and easily read. One is colorful, attractive; the other drab and lifeless. One cost money, time, and talent; the

other cost a few pennies and a little "spare time donated to the church."

But there is a greater contrast. One stands for bread on the table, that bread which one can eat and still hunger again. The other, although it stately advertises only a church picnic, represents in reality that bread which "he that eateth thereof shall live for ever."

In his public ministry Jesus reminded us of what Moses said long ago, "Man shall not live by bread alone." As important as the "staff of life" is to daily living, there is a greater necessity: the Gospel of Christ. So vital is the Gospel that one simply can't live on "bread" alone. He may exist, but he can't live without Christ!

Which brings up the age-old problem of how to present the gospel in as attractive a manner as the business world uses to sell its wares. Whereas the liquor industry, e.g., accepts television, radio, newspaper, and full-color magazine advertising as commonplace, our churches are slow to use these media. Although we claim to be missionary, we overlook many of these opportunities for mass dissemination of ideas. Much of our preaching is done to one another. The walls of our churches echo and re-echo with the gospel truths, which is well and good. But they were meant to echo around the world!

And standing on street corners passing out tracts won't do it! (Occasionally one reads of a conversion from a tract sealed in a bottle and thrown in the Mississippi, later picked up on the Atlantic Coast. But honestly—have you ever known anyone reached that way?)

Strides in the right direction are being made, and we rejoice at the good that is being done. The only plea is for Zion to hasten before Beelzebub wins the race!

One day at an associational meeting someone proposed a change in the traditional proceedings that would expedite the matter at hand. A lady behind me whispered, "I don't believe in streamlining anything." As I left the church that day I didn't look closely, but if I had I'm sure I would have seen her horse and buggy hitched to a nearby tree. The mare would have been munching hay out of the back of the buggy, while children in long dresses and bonnets played in the shade.

As I said, I didn't look closely—but I'm sure they were there!

"Keeping Our Program On the Move"

By ARTHUR MAURICE NORTON, Pastor
Eastwood Hills Baptist Church, Kansas City, Mo.

Recently the *Kansas City Star* featured on its front page a large picture of a house-moving project. Immediately, I wondered what was so newsworthy about this ordinary operation. The words directly under the masthead revealed that the workers for the house-moving company were not members of the local union. The union wasted no time in sending out a picket. Within fifteen minutes officials at the union office received a call from an extremely perplexed picket.

"What's wrong?" the official asked.

Anxiously, the picket answered the question with a question: "How do you go about picketing a project that's moving?" he queried.

The *Kansas City Star* thought this situation was unusual enough to merit front-page coverage.

We are not writing this as a reflection on unionism, but the object lesson is certainly vivid enough to merit our consideration. It is indeed, difficult successfully to picket or obstruct a project that is on the move. As cooperating Baptists, we should be more concerned about "keeping our program on the move" than we are about those who are endeavoring to "pick it" to pieces. This truth applies to our convention-wide program as well as our local church program.

New Baptist Hour Choir To Be Heard in October

(The following article was written for the Fort Worth Star Telegram
by E. Clyde Whitlock, Music Critic.)

Music is an indispensable adjunct of the Baptist Hour, and the music department of the Radio and Television Commission now is being organized by R. Paul Green. It is not a reorganization, as no musical personnel was brought from Atlanta to Fort Worth.

Green has organized a 16-voice professional paid choir of trained voices from local Baptist churches, which will meet from 4 to 7 p.m. Mondays and Tuesdays to record musical programs. An electric organ and grand piano will be used. The project also participates four times a year on the "Frontiers of Faith" television program sent out by NBC.

Green, a native of Okmulgee, Oklahoma, began the study of piano at 7, and through high school and college played the baritone horn in bands. He graduated from Oklahoma Baptist University, Shawnee, with majors in both voice and instrumental music, and had intended entering the school music field. But he was impelled to take up church music, and held directorships at Frederick and Ardmore, then went to Immanuel Baptist Church at Tulsa, where he was the first full-time minister of music in Oklahoma Baptist churches.

He remained there 10 years, becoming the second oldest music minister in seniority among Southern Baptist churches. His seven choirs in the Tulsa church counted 450 members, including an adult choir of 80. In Fort Worth he is serving as music director at University Baptist Church.

Trainer of Choruses

Green was active also in civic music affairs in Tulsa. He trained the choruses of 300 for concert performances with the Tulsa Philharmonic Orchestra, under H. Arthur Brown, of Beethoven's Ninth Symphony, the Verdi "Requiem," and the operas "Boris Gudonov," "Carmen" and "Il Trovatore." He was a president of the Tulsa Federation of Music Clubs, which sponsored sessions of combined choirs of the city, engaging such nationally known directors as Peter Wilhaousky, Noble Cain, John Finley Williamson, Peter Tkach and Olaf Christiansen.

Typical Broadcast

A typical broadcast program is made up in this way: Theme song, which is a familiar hymn; two anthem-type settings, with solos, of hymns; scripture reading and prayer; two more choir numbers; the preacher's sermon, and songs to end the program. Green will do much of the arranging.

Eventually the Commission plans to have its own building. At present commodious air-conditioned quarters at 6248 Camp Bowie Boulevard are being used.

►Evangelist Bill Smith, Tulsa, Okla., has just been in a meeting with Pastor Bill Clause and the Mt. Roberts Baptist Church, near Campbellsville, Ky., August 21-September 4. All past attendance records in Sunday school and Training Union were broken with two additions to the church by baptism.

Christ in the Church

(Continued from Page 7)

"Christ said about His Church, 'The gates of hell shall not prevail against it.' Yesterday we saw the pageant of the history of the churches for past 300 years. We saw the storms our churches had to endure. What do we now see that the Churches have to endure? We are Baptist World Alliance. We are looking forward with great hopes. We know that no matter what storms we face Christ is with us. [Pause] I'm afraid my interpreter is getting tired. . . . She agrees that she will continue the message.

"Christ must be the central theme of all the sermons in the Church. The task of the Church is to show the beauty of the church.

"Our delegation [from Moscow, Russia] was accommodated in Spurgeon's College. I'm grateful! I reveal one secret; In our country our brothers and sisters are very fond of Spurgeon. I'll tell you the reason why they are fond of Spurgeon—no other preacher resembles the Apostle Paul in his sermons so much as did Spurgeon. It is difficult to find another preacher whose sermons are so full of Christ. One said after a certain sermon, 'I saw Christ in front of me. I looked to right and Christ was there. I looked to left and Christ was there.' Our sermons in our churches must be full of Christ. Many sermons full of Christ [should be] sounded in all Baptist Churches of the world, and bring a spiritual revival that is so necessary to mankind. Souls must not be converted to Churches but to Christ Himself. I am glad to say in our time, the twentieth century, there is a preacher whose sermons are full of Christ. I'm speaking of our dear brother, Billy Graham. I believe through him God will receive many new disciples. Many churches need a spiritual revival. May God's blessings rest upon this young preacher!

"There was a preacher in the church who preached according to the rules but when he came to the prayer meeting he found this note on his pulpit: 'Sir, we would see Jesus!' The preacher realized his mistake. He prepared for the next meeting a sermon full of Christ and preached. He got another note from his audience, 'Then were the disciples glad when they saw the Lord.' All the people who attend our services want to see Christ in our services. They are glad when they see Him.

"May the Christ dwell in our churches that dwell in the apostolic churches! And Amen!"

►Thomas E. McCollough, formerly editor of the Sunday School Young People's Quarterly and associate editor of *The Teacher*, has accepted a position with Stetson University, DeLand, Florida, as assistant professor of religion.

ICH-A-BOD

By S. B. MOORE
Bowling Green, Kentucky

There is a very beautiful picture preserved for us in Malachi 3:16.

It is the picture of devout men and women of God in a time of moral and spiritual declension getting together to exchange hopes, desires and experiences. "They that feared the Lord spake often one to the other."

So precious and pleasing was this in the sight of the Lord that He caused a book of remembrance to be made of it as a memorial to be ever before His face.

Doubtless this memorial was inscribed with the names of this devout few of Israel. Perhaps their words of praise and thanksgiving graced its sacred pages. It was a constant reminder to God of those who found joy in His name in the dark days of this apostacy in Israel.

This memorial was to remind the Lord that when he gathered his jewels from the earth these were to have special recognition. "And these shall be mine, saith the Lord of hosts, in that day, when I make up my jewels."

No more inspiring picture of Christians in fellowship is to be found in all the Scriptures. It brings perennial fragrance, inspiration and assurance of rich reward to those on whose lips his name often dwells.

Back in the days of Samuel, when the ark of God was taken by the Philistines and Hophni and Phineas the sons of Aaron were killed, when the sad news was brought to the wife of Phineas, she gave premature birth to a son, dying as the son came into life." And she named the child Ich-a-bod, saying, the glory has departed from Israel."

Many of God's people in this terrible hour of spiritual decline in the land are in travail of spirit and feel like crying out, Ich-a-bod, because of the spiritual destitution among the people of God. Nothing more clearly marks this falling away as the lack of spiritual intercourse among those who profess to bear His name.

One sees in public parks and places of outdoor meetings the sign in bold letters, "Keep Off The Grass." It seems that in the many, many places where Christians meet in the daily round, there is posted in invisible letters, "No Christian converse allowed."

Pray tell me, in what place, when and where, is Christian conversation inappropriate? Must it be shut out of the marts of trade, halls of justice, legislative assemblies, school rooms? For what purpose can honest men meet, that the

name of God may not be uttered with reverence?

When Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." There were no, "Off Limits" in this promise of Jesus. Nor was it confined to what we term public worship. The devil has written Taboo over every place that Christians chance to meet.

No greater inspiration may come to the pilgrim along the toilsome way than to meet a fellow traveler and exchange greetings and experiences in Christian converse. Who is it that has relegated Christian conversation and fellowship to the region of limbo, except within the four walls of church buildings at stated intervals? Is there a more convincing sign of spiritual de-



PASTOR GEORGE L. BURNHAM, for two years pastor of the South Elkhorn Church, Lexington, Ky., has accepted the call to the pastorate of the Blue Ridge Baptist Church, Kansas City, Mo. A native of Missouri, Mr. Burnham returned to his home state August 28. He came to Fayette County church from the Southern Seminary in Louisville. During his ministry at South Elkhorn approximately 80 were added by letter and by baptism. Sunday school attendance has increased 90 per Sunday. South Elkhorn Church began construction of a \$50,000 educational building in June. J. D. Harrod, a member of the church and a second year student at Georgetown, has been elected to serve as interim pastor.

cay of this hour, than the "Lost Art" of fellowship in converse in the name of the Lord?

Jesus said, "Out of the abundance of the heart the mouth speaketh." When one sees group after group of Christians meet time after time and hears no word of joy nor fellowship, he must conclude the abundance of the heart is sadly lacking.

In a city of some thirty thousand people and many churches, a devout Christian said to me, "I have lived in this city thirty years but you are the only man who has broached a Christian conversation with me."

Recently I met two strangers on the street on different occasions. One, a weather-beaten farmer from North Dakota. Almost instantly he was telling me of his joy in the Lord and of his fine brethren in the home church and community. After a couple of minutes conversation, he took my hand and said, "Brother, it is not likely that we'll meet again, but we will meet Over There and talk it over." The other man was a farmer from the next county, clad in overalls soiled from toil, shirt stained with honest sweat, a crumpled straw hat crowned his tousled hair. With the greeting he was talking of his Christian experience and of his church and brethren. Like travelers along the way, we hailed each other in passing, but the moment was made memorable because of the bit of fellowship and brotherliness. Out of the abundance of their hearts came the old, old story of Jesus and his love.

"For where your treasure is, there will your heart be also." Oh for a revival of Christian fellowship and conversation among those who fear the Lord. Many devout souls hunger for such moments. How delightful and comforting for those who live, looking and loving His appearance, to speak of the resurrection glory, if the Lord tarry! What exceeding joy to long for the transformation, the glory-moment of all life, in which the living are changed into His likeness. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. . . ." Another great picture of fellowship preserved to us! The temple is no more, but the Lord of the temple is ever present when two or three meet together in his name.

►The bulletin of the First Baptist Church of Frankfort says that their church letter to the Franklin Association shows that they have added 67 by baptism and 68 by letter, or a total of 135—to their church roll. The total receipts reached \$102,382.28, which is an all-time high. Dr. Fred T. Moffatt is pastor there.

Guessing Party

By ELLEN BROWN

Let's have a new kind of party this time!" Angela said.

"What kind would be different?" asked Mark. He turned the pages of his book. There were stories in it about Jacob's dream, David and the giant, Ruth and Naomi.

"I know!" cried Mark, in great excitement.

Everyone listened for Mark was always thinking up ideas that were great fun.

"Let's have a guessing party! Everyone bring something that reminds you of them, like a slingshot for David because he used one to fight the giant."

"That's a good idea!" Mrs. Haywood agreed. The afternoon for the party, one boy brought a tiny toy ladder. Everyone guessed that he was thinking of Jacob and his ladder that reached up into the sky.

One girl brought a song of praise. Everyone guessed that she was thinking of David and his happy songs.

Another girl brought a tiny bundle of grass about two inches long. That meant that she was thinking of Ruth and Naomi, but no one guessed it right away.

A boy had made several tiny lions of clay. The boys and girls knew that one, too—they reminded him of Daniel in the lions' den.

A girl brought a very bright coat, and of course she was thinking of Joseph and his coat of many colors.

Someone had a tiny pillow, and it was a long time before anyone guessed that it reminded him of Moses following a pillar of cloud by day and of fire by night.

Another child brought a tiny rooster. Mrs. Haywood held the rooster up for all to see. No one could guess.

"What Bible story is about a cock crowing?" she asked.

"It's the one about Peter!" the boys and girls answered at once.

"You people know your Bible so well, you've guessed every one of them!" Mrs. Haywood said proudly, as she looked at the objects on the table beside her.

"Let's leave them all here!" she suggested. She took the tiny animals and placed them neatly. By each one the boys and girls printed the name of the story it reminded them of. They looked very nice and neat.

"This is the best party we've ever

had!" said the children happily. "Let's have another one like it."

"That's what we'll do," said the others. Then they had cookies and ice cream.

"I'll tell you," said Mrs. Haywood, while they were eating, "each Sunday let's bring something to remind us of the Bible story for that day. We can add to our collection until we have a whole picture book of them."

"Good!" the boys and girls said happily. And that is what they did.

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What Farmers Do

By Ellen Brown

Fill in the rhyme.

The farmer's working down the row;
He cleans the weeds out with a _____.

The cows need hay and chickens seed;
Each animal must have his _____.

If with his crop he's had good luck,
He goes to market in a _____.

He plows and plants; he's never through
Because he's making food for _____.

Answers: hoe, feed, truck, you.
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Alligators

By Gladys Gleone Carpenter

The average Florida tourist cannot go into the swamp lands to see alligators. But he may see hundreds of them on the "alligator farms" established for his benefit.

Or he may take sight-seeing cruises along streams and see the gators sunning themselves on the banks.

Alligators appear very sluggish, but can travel rapidly when they desire. On land they run on their toes.

Alligators have nests and caves. The nest is dug on land near water in a spot where the sun can reach it. Here about three dozen or more eggs are laid. They are as large around as a hen's egg but much longer. The eggs are covered with a mound of trash and dead leaves.

The baby gators are about eight inches long when hatched and are brown and black.

The large caves are made below the

surface of the water. Prey caught in the water is sometimes pulled into the cave. If the gator is not hungry he stores the food for cold or rainy days.

Florida alligators are not so huge as they were at the time of explorers. The Seminole Indians understand well how to hunt them. Hunters are paid by the foot for alligators.

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A Rule to Follow

By Elsie Simon

I come straight home from school each day

The way a child should do,
Now that's a little rule that you
Should always follow too.

I tell my mother if I go
Away from home to play,
For Mother always wants to know
My whereabouts all day!

►Brother George Bridges, who has been pastor of the Williamstown Baptist Church for almost three years, is resigning his work there in order to enter the Southern Baptist Theological Seminary at Louisville. Mr. O. O. Frakes has been appointed as chairman of the Pulpit Committee.

Paducah Hotel and Motel Rates to be Available Soon, Says Dr. Norfleet

Dr. Frank F. Norfleet, pastor of the Immanuel Baptist Church of Paducah, writes that he is working hard on securing the hotel and motel rates for the coming of the General Association of Baptists in Kentucky to their city next November. Anyone desiring to make reservations right away may either write him or direct to the hotel or motel. The Hotels are: The Irvine Cobb, The Ritz, The Parker House, The Oxford, and The Griffin. If home reservations are desired persons may write to Pastor Grant Jones, Oaklawn Baptist Church, on Oaks Road, Paducah, who is chairman of the Homes Reservations Committee.

Dr. Norfleet expects to have the hotel and motel rates and their distances from the Tabernacle Baptist Church, Murrell Boulevard and Clark Street, where the sessions will be held, by the time the next Western Recorder comes out.

Senate Review of Liberties

(Continued from Page 9)

"We cannot help wondering if the subcommittee has really deliberated on this aspect of its survey. The questions it is asking are not wholly beyond the range of congressional interest; the subcommittee, we are reminded, could be sounding out public sentiment for some change in the religious-liberty clause. But the subcommittee has not indicated that it has any such purpose, and if it should have any such objective in mind it would meet with the most emphatic kind of resistance. If the subcommittee has no intention of tampering with the traditional separation of church and state in this country—a tradition that has served well for 165 years—then it better take another hard look where its inquiry is leading.

"In its present form the questionnaire invites criticism of the Supreme Court's decisions on the vital subject of church-state relationships. Decisions of the Court are not, of course, above criticism, but no other branch of the Government should put itself in the position of challenging the Court unless it is prepared to support a change in the Constitution or the laws. No good could possibly come from merely airing sectarian controversies over the separating of church and state. Certainly this is not a proper function of a congressional committee in a country where the Government is forbidden to intervene in religious affairs."

Many are wondering where we are going.

At present it is also difficult to say who will be heard by the subcommittee. As yet there is no indication that religious groups or organizations as such will be heard. The plan seems to be to get completed questionnaires from "interested" parties and then the subcommittee will digest and screen material for the record, and select the witnesses who are to be called in personally. What will be the basis of selection?

The emphasis has been on getting people who are known authorities in constitutional law—people who have written widely in the field. The questionnaire asks the participant to state what he has written on the subject of church-state relations. Here again the scientific quality of the investigation breaks down for a selective factor is knowingly or unknowingly introduced. People who agree with the current positions of the Supreme Court and with the long American tradition have not exerted themselves to gain printed space to express such approval, while a vocal minority who have persistently challenged the Court have been much in

print. Are these now to be given primary consideration?

In this connection it should also be noted that the problem might narrow in terms of competence to a judicial consideration. While the appropriation was being discussed, Senator Allen J. Ellender of Louisiana asked, "Do we not have laws on the statute books, as well as the Constitution itself, to protect the rights of our people?" and when Senator Hennings replied "Yes," Senator Ellender remarked, "The Bill of Rights has endured for more than 100 years. It exists for the protection of the rights of our people. If anyone's rights have been violated, it strikes me that the individual can be protected by recourse to the courts. Merely holding hearings will not cure any evils that may exist."

We have learned to look to Congress as our policy making body, not as our Judiciary. Does it not follow, then, that the subcommittee would be more germane to its task if it called on people who know the minds of the American public on the subject of religious liberty? Such an investigation of the lay people would undoubtedly reveal a deep faith in, and appreciation for, the First Amendment and our American traditions.

A problem of procedure can also be seen on the horizon. As planned the hearings will proceed through the Bill of Rights, amendment by amendment, and clause by clause. This will normally divorce discussions of freedom of

speech, of press, of assembly, etc., from the considerations of freedom of religion. Perhaps such divorce is necessary, but it will sadly reduce the clarity of the picture, for freedom of religion is relatively meaningless unless it stands in the midst of the other civil liberties, such as assembly, speech, and press. If witnesses are desirous of expressing themselves on several points of interest, they may find themselves making periodic trips to Washington for some months.

Baptists have always been interested in religious liberty, both as personal "soul liberty," and as institutional freedom and independence for the church. In the past as in the present we have sought these freedoms for all peoples of the world, at high cost to ourselves. There is no doubt but that the American people are overwhelmingly in favor of our American system by which the church advances on the basis of commitment and stewardship of the participants rather than by use of tax money. Baptists of all fellowships will be happy to cooperate in any moves that facilitate this freedom.

We stand firmly with Senator Hennings who stated it well on the floor of the Senate, "The Committee does not intend to row with muffled oars toward concealed objectives." I am sure that Senator Hennings is also aware of the danger of attempting to mount the proverbial horse and then to ride off in all directions.—Report from the Capital.

►D. C. DuBose resigned pastorate of Yuba Baptist Church in Oklahoma's Bryan Association to accept a call to Johnson City, Texas.

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Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Two Years of Daily Bible Reading

We offer our congratulations to Mrs. Marie Johnson, of Bethel Baptist Church, in West Kentuckiana Association. She has read the Training Union Bible Readings every day for over two years. We are sending her a certificate for having read the Bible Readings every day for two years.

If you have an Adult in your church who has read the Training Union Bible Readings for two years, please notify your state department. The certificate will also be granted to Young People who have read the readings for two years and to Intermediates and Juniors who have read their readings every day for one year. Seals are added to the certificate for each additional period of reading.

Attention Associational Training Union Directors

The new *Associational Officer's Handbook* will be ready by October 1. The price of the book will be \$35 per copy and each associational officer should have his own copy to use in promoting his work. Included in the new handbook will be the revised *Associational Training Union Standard of Excellence*. There have been a number of changes made in the associational standard and we advise each director to secure from our office a copy of this standard that he may become familiar with it.

One-Day Junior Retreat

On August 23, 1955, Severns Valley Association held a One-day Junior Retreat, sponsored by the Associational Training Union. Twelve churches were represented with an enrolment of 182. The program began at 1:30 p. m. and lasted till 8:00 p. m.

Mrs. James Whaley, state junior worker, led two panel discussions. Mrs. W. C. Dudley led the recreation period. The evening meal was a fried chicken banquet. Rev. John M. Wall led the Singpiration hours; Dr. Wm. W. Stevens gave a chalk talk and Rev. C. N. Rue, of Munfordville, closed a high day for Juniors with an inspiring message.

Mrs. Walter Middleton, associational junior leader arranged the program.

Introducing Wm. J. Simpson

We are happy to introduce to you—Young People and Young People's Leaders of Kentucky—our new director of Young People's work in the Training Union Department of the Sunday School Board, Nashville, Mr. William J. Simpson, who is succeeding Warren F. Jones, Jr.

He is a graduate of the Southwestern Baptist Theological Seminary in Ft. Worth, Texas, having a Masters of Religious Education degree, and one year's work toward a Doctor of Religious Education degree.

After graduation from the seminary,



William J. Simpson

Mr. Simpson became associate Sunday School Secretary of Texas, working with Dr. Andrew Allen.

He has served as Educational Director of First Baptist Church of Seymour, for two years and also served in this same field at the First Baptist Church of Decatur, Georgia from 1953 until October, 1955.

We know you will be glad to meet Bill, his wife, Betty Ann, and their little girl, Gail Cecile, and work with him.

New Associational Training Union Officers

In many associations this is the time of year for election of new associational Training Union officers. The State Training Union Department would appreciate very much receiving a list of the new officers in order that we may correspond with them and offer them help in getting their Training Union program established for next year. If the current officers are relected, we would also like to have this information as it will help us in promoting the State Training Union program.



COUNSELOR'S CORNER

BY
DR. R. LOFTON HUDSON

Treasurer's Book

Question: Does any member of a Baptist church have a right to look at the treasurer's book and check the report? And should the deposit slips and cancelled checks be checked to see if they balance?

Answer: Every Baptist church ought to have an auditing committee to go over the expenditure of money very carefully. No treasurer ought to sign checks by himself. There should be at least two signatures on every church check. And all church money should be counted in the presence of two people.

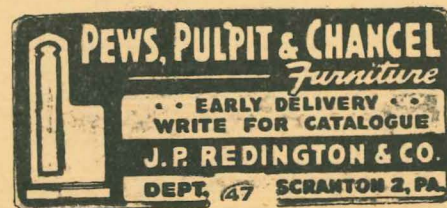
This is only fair to the treasurer. Human nature being what it is, no man should be subjected to the suspicion and danger connected with counting money alone and keeping books unchecked.

I have known of many good people injured by sloppy business practices. If I were asked to be a church treasurer, I would not think of counting church money alone. Nor would I keep books without having them checked by a committee.

No, it would not be advisable to open books to everyone. This would simply breed ill-will and suspicion. But every member of a Baptist church has a right to know how every dime of money is spent, and only the church has the right to decide how it is to be spent. And full reports should be made to the church regularly.

This is the Lord's money. Good business principles are not too good for the church. Wise leaders will close the gate before the horse gets out.

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



September 29, 1955

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MR. J. C. BALLEW, Royal Ambassador Secretary

WMU Week At Cedarmore

Reported by

Mrs. Virgil Moorefield, Superintendent
Christian County Associational WMU

BAGDAD, Shelby Co., Ky. — The State WMU Conference met at Cedarmore the week of August 22 through 26, with Mrs. H. C. Randall, president, presiding. There were 243 women registered with an estimated 150 or more who drove in for one or more services.

If anyone were unhappy during the conference, the others didn't realize it. Everyone seemed to have a marvelous time, regardless of the crowded conditions. We trust that the women of Kentucky will put Cedarmore on their prayer list. Mr. and Mrs. Marvin Byrdwell are doing a splendid work despite the limited resources, but the possibilities for a great Assembly ground are excellent when the necessary finances are available.

From the time the bugle sounded at 6:15 a.m. until bedtime, the program was well ordered and our lives were enriched through Christian fellowship and through the privilege of feasting upon the spiritual food that was planned for us, not to mention the excellent food which was prepared for our bodies.

Frankly, the idea of going to a meditation period at 7 a.m. (Daylight Saving Time) didn't appeal to the writer at all, because of her like for early morning sleep, but she resolved to go the first morning and if it wasn't really good, she wouldn't go back the next day. These wonderful meditations "Meet God in the Morning" were conducted by Mrs. Henry H. Turlington, Louisville, Kentucky. We did meet God each morning through her inspirational thoughts and carried Him with us the entire day. Needless to say, the desire for early morning sleep faded after hearing Mrs. Turlington's first message.

Our theme for the week was *Work: Grow-Know-Love-Give*. Grow through prayer, Know through Mission Study, Love through Community Missions and Give through Stewardship. The scripture verse for the week was taken from John 6:28, "That we might work the works of God." We were made aware of the importance of Community Missions by daily skits on the various methods of active community missions in a WMU. These skits were under the supervision of Mrs. John T. Steverson, state community missions chairman, assisted by regional youth leaders and regional presidents.

Our hearts were stirred as we en-

joyed the singing, so ably led by Mrs. Ronald K. Wells, minister of music at Walnut Street Baptist Church, Louisville, with Albin Whitworth, organist at Ninth and O Church, Louisville, at the piano. Albin is only sixteen years old but is an accomplished musician. Great things can be expected of him in the future.

Dr. George W. Redding, professor of Bible, Georgetown College, conducted the Bible Hour each day and made very plain to us again the first missionary movement as recorded in the Book of Acts. We gained a new insight into this study through Dr. Redding's informative, as well as soul-lifting messages.

What a privilege was ours also to have the Missions Hour each day led by Missionary Melvin Bradshaw from Japan. He thrilled our hearts as he told us of the rapid growths in our work in this "land of darkness and despair." He challenged us to continue to spread the Gospel of Jesus Christ through brotherly love to all mankind. Appearing with him on the program one day were Mr. Nobru Arase, executive secretary of the Japan Baptist Convention and Mr. K. Sugimoto, former governor of Fukuoka prefecture, a layman. Both of these fine Christian men gave their testimony for Jesus Christ and revealed to all the desire of their hearts that the love of Christ might be made known to the whole world.

Special emphasis was given daily on the Missionary Fundamentals; namely, Prayer, presented by Mrs. Charles P. Gunther, chairman of Missionary Fundamentals; Mission Study, presented by Mrs. Paul Stewart, state Mission Study chairman; Community Missions, presented by Mrs. O. B. Mylum, State Stewardship chairman.

Mrs. George R. Ferguson, executive secretary of Kentucky WMU, brought a travelogue of her recent trip to the Baptist World Alliance, the Holy Land and the Baptist mission fields of Europe. This was uniquely presented in four messages; first, *Going to Jerusalem*; second, *Walking Where Jesus Walked*; third, *Mission Mosaics*; fourth *The Baptist World Alliance*. Space will not permit the writer to do justice to these excellent lectures, but from time to time through the state, regional and associational meetings Mrs. Ferguson will speak again on this trip. Make an effort to hear her; it will be well worth your while.

There were very interesting features at each evening's program presenting special phases of our work. On Mon-

day evening, the work of enlistment was featured through a playlet arranged by Mrs. Glenn Moore, superintendent of Long Run Associational WMU; on Tuesday, a "Sixty-four Thousand Dollar" type of program was given under the direction of Mrs. Encil Deen; Wednesday night Mrs. Walter Wash presided over a program presenting the Family Altar, the playlet having been written and directed by Mrs. James Woodward, superintendent of Elkhorn Associational WMU; Thursday night's program was a pageant presenting the Week of Prayer for State Missions, planned by the chairman of the Week of Prayer committee, Mrs. A. C. Overall.

The conference closed on Friday at noon.

Mention should be given to the following who led conferences during the week. Mrs. H. C. Randall, state president, led the Superintendents' Conference; Mrs. Encil Deen, former state president, the Presidents' Conference; Mrs. John T. Steverson, Community Missions; Mrs. Paul Stewart, Mission Study; Mrs. O. B. Mylum, Stewardship and Mrs. Charles P. Gunther, Prayer Conference. Conferences for Youth Leaders were led by Mrs. Lewis Buckley, regional youth leader of Southern Region; Mrs. W. H. Beaman, regional youth leader of Southwestern Region; Mrs. Ralph Keaton, regional youth leader of South Central Region; and Mrs. John Redden, serving during the summer as interim youth secretary for Kentucky WMU.

There were many others who contributed to the success of the program for the week, and we realize if we are to work the works of God we must "Labor together" in God's vineyard, striving daily to please Him in all that we do.

It is the general opinion of all of us who went to Cedarmore from Christian County Association that our lives were richly blessed, and we are resolving that when the time comes around again for another such conference, we shall say "CEDARMORE, HERE WE COME."

Announcing Annual Y. W. A. House Party

For—All girls of YWA age (16-25) and all counselors of YWA organizations. A girl does not have to be a member of YWA to be eligible to attend.

Date—October 21-23.

Place—Georgetown College.

Cost—\$1.00 registration fee to be sent to State WMU Office. There will not be any cost at the college except the meals bought at the college cafeteria. Banquet ticket will be approximately \$1.50, to be paid when you register at the college.

Make your reservation NOW. See notice mailed to each YWA Counselor for further details. Watch this page for other announcements.

Judge Hooper, New President, Executive Committee



New officers of the Southern Baptist Executive Committee are, from left, G. Allen West, recording secretary; Judge Frank Hooper, president; and W. Douglas Hudgins, right, vice-president. Second from right is Porter Routh, re-elected as the Committee's executive secretary and treasurer.

NASHVILLE, Tenn. (BP) — Federal Judge Frank Hooper, of Atlanta, Ga., is the new president of the Southern Baptist Executive Committee.

Judge Hooper was selected by the Committee during its meeting at the Baptist Sunday School Board Building here. He succeeds C. C. Warren, pastor, First Baptist Church, Charlotte, N. C.

Warren, since he became president of the Southern Baptist Convention, was ineligible for re-election.

W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Miss., was elected vice-president of the Committee. G. Allen West, pastor, Woodmont Baptist Church here, is recording secretary.

The Committee re-elected its staff members of the Committee's local offices. Porter Routh will continue as executive secretary and treasurer. As-

sociate secretaries are Albert McClellan, director of publication, and Merrill D. Moore, director of promotion.

By amending its bylaws, the Committee imposed a restriction on the length of term a Committee president may serve. Previously, there was no restriction. In the future, no Executive Committee president may serve more than two consecutive one-year terms.

The Committee also voted to make a study of its bylaws with special attention given to whether standing committees of the agency should be allowed to elect their own chairman. Customarily, the president designates a chairman when he names a committee.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 18, 1955

Numeral after church indicates number of missions.

| Church | T.U. | S.S. |
|-------------------------------|------|-------|
| Ashland, Unity, Additions 3 | 107 | 455 |
| Bardstown | 157 | 464 |
| Beaver Dam (1) | 70 | 440 |
| Bellevue | 38 | 167 |
| Blackford | 38 | 167 |
| Bowling Green, First (2) | 386 | 1,405 |
| Forest Park, Additions 2 | 62 | 220 |
| Cadiz | 69 | 308 |
| Campbellsville, Pleasant Hill | 174 | 295 |
| South Campbellsville | 79 | 293 |
| Carlisle (1) | 67 | 210 |
| Carrollton | 27 | 262 |
| Central City (1) | 254 | 506 |
| Cloverport | 61 | 253 |
| Corbin, First | 117 | 377 |
| Central (1) | 115 | 523 |
| Covington, Calvary | 142 | 739 |
| First (1) | 142 | 430 |
| Latonia | 360 | 1,251 |
| Danville, First (2) | 170 | 668 |
| Lexington Avenue (1) | --- | 530 |
| Dawson Springs | --- | 276 |
| Erlanger, Additions 3 | --- | 470 |
| Evansville, Ind., Calvary (1) | --- | 610 |
| Grace | --- | 207 |
| Keck Avenue | --- | 118 |
| Keck Avenue | --- | 270 |

| | | |
|----------------------------------|-----|-------|
| Walnut Street (1) | --- | 432 |
| Falmouth | --- | 217 |
| Florence | --- | 82 |
| Flatwoods, Additions 4 | --- | 395 |
| Fort Thomas, First (1) | --- | 56 |
| Frankfort, First (1) | --- | 187 |
| Memorial | --- | 103 |
| Thorn Hill | --- | 371 |
| Crestwood, Additions 1 | --- | 151 |
| Franklin, First | --- | 863 |
| Lake Spring | --- | 59 |
| Fulton | --- | 178 |
| Glasgow (1) | --- | 327 |
| Greensburg | --- | 112 |
| Harlan | --- | 260 |
| Harrodsburg (2) | --- | 429 |
| Shawnee Run | --- | 103 |
| Hartford | --- | 159 |
| Hawesville | --- | 548 |
| Hazard (2) | --- | 742 |
| Hazel | --- | 239 |
| Henderson, First (1) | --- | 601 |
| Immanuel Temple (1) | --- | 855 |
| Hima, Horse Creek | --- | 217 |
| Hopkinsville, First (1) | --- | 273 |
| Second | --- | 77 |
| Hudgins, Aetna Grove | --- | 410 |
| Jellico, Tenn., Crouches Creek | --- | 105 |
| Junction City, Additions 6 | --- | 281 |
| LaGrange, DeHaven Memorial | --- | 164 |
| Lebanon, First | --- | 645 |
| Leitchfield | --- | 916 |
| Lexington, Grace (2) | --- | 237 |
| Immanuel, Additions 14 | --- | 885 |
| Porter Memorial, Additions 4 | --- | 920 |
| London, First (1) | --- | 209 |
| Louisville, Baptist Tabernacle | --- | 264 |
| Baptist Temple | --- | 80 |
| Beechland, Additions 4 | --- | 58 |
| Beechmont (2) | --- | 310 |
| Beechwood, Additions 13 | --- | 455 |
| Bethany | --- | 87 |
| Bethlehem | --- | 205 |
| Broadway (2) | --- | 97 |
| Buechel | --- | 788 |
| Carlisle Avenue (2) | --- | 903 |
| Clifton (1) | --- | 271 |
| Eastern Parkway | --- | 153 |
| Eighteenth Street | --- | 133 |
| Farmdale (1) | --- | 571 |
| Gethsemane, Additions 2 | --- | 625 |
| Harmony | --- | 170 |
| Hazelwood | --- | 274 |
| Highland Park First | --- | 123 |
| Jeffersonton | --- | 637 |
| Ninth and O (12) | --- | 1,056 |
| Okolona | --- | 89 |
| Parkland (1), Additions 4 | --- | 295 |
| Rockford Lane | --- | 100 |
| St. Matthews, Additions 11 | --- | 313 |
| Shawnee | --- | 108 |
| South Jefferson (2), Additions 5 | --- | 487 |
| Southside (1), Additions 1 | --- | 343 |
| Third Avenue | --- | 299 |
| Valley View, Additions 1 | --- | 115 |
| Walnut Street | --- | 69 |
| Ludlow, First, Additions 1 | --- | 572 |
| Madisonville, First | --- | 96 |
| Marion | --- | 337 |
| Middlesboro, First (4) | --- | 452 |
| East Cumberland Avenue | --- | 95 |
| Monticello, First | --- | 304 |
| Mt. Sterling | --- | 71 |
| Mt. Washington | --- | 429 |
| Murray, First (1) | --- | 296 |
| Newport, First (2), Additions 7 | --- | 407 |
| Trinity | --- | 58 |
| Owensboro, Buena Vista | --- | 500 |
| Eaton Memorial (1) | --- | 1,023 |
| Hall Street (1) | --- | 82 |
| Macedonia | --- | 283 |
| Seven Hills (1) | --- | 250 |
| Third (1) | --- | 902 |
| Paducah, Oaklawn | --- | 87 |
| Twelfth Street | --- | 164 |
| Paintsville, First (1) | --- | 710 |
| Paris, Central | --- | 137 |
| First | --- | 601 |
| Pikeville, First (4) | --- | 700 |
| Prestonburg, Irene Cole | --- | 172 |
| Memorial (10) | --- | 424 |
| Princeton, First (1) | --- | 1,639 |
| Richmond (1) | --- | 126 |
| Russellville, First (1) | --- | 471 |
| Somersett, First | --- | 950 |
| Calvary | --- | 252 |
| Sonora | --- | 626 |
| Springfield, First | --- | 290 |
| Versailles | --- | 247 |
| Walton | --- | 252 |
| Williamsburg, Main Street | --- | 358 |
| Williamson, W. Va., East | --- | 901 |
| Winchester, Central | --- | 778 |
| First (1) | --- | 100 |
| First (1) | --- | 210 |
| First (1) | --- | 427 |
| First (1) | --- | 206 |
| First (1) | --- | 449 |
| First (1) | --- | 472 |
| First (1) | --- | 231 |
| First (1) | --- | 295 |
| First (1) | --- | 1,153 |
| First (1) | --- | 116 |
| First (1) | --- | 293 |
| First (1) | --- | 270 |
| First (1) | --- | 62 |
| First (1) | --- | 250 |
| First (1) | --- | 94 |
| First (1) | --- | 315 |
| First (1) | --- | 28 |
| First (1) | --- | 277 |
| First (1) | --- | 535 |
| First (1) | --- | 522 |
| First (1) | --- | 552 |
| First (1) | --- | 99 |
| First (1) | --- | 451 |
| First (1) | --- | 98 |
| First (1) | --- | 412 |
| First (1) | --- | 225 |
| First (1) | --- | 729 |
| First (1) | --- | 152 |
| First (1) | --- | 201 |
| First (1) | --- | 150 |
| First (1) | --- | 253 |
| First (1) | --- | 167 |
| First (1) | --- | 438 |
| First (1) | --- | 59 |
| First (1) | --- | 374 |
| First (1) | --- | 111 |
| First (1) | --- | 345 |
| First (1) | --- | 54 |
| First (1) | --- | 221 |
| First (1) | --- | 64 |
| First (1) | --- | 297 |
| First (1) | --- | 115 |
| First (1) | --- | 442 |
| First (1) | --- | 81 |
| First (1) | --- | 446 |

B. G. Hickem has assumed duties as pastor of First Baptist Church, Bentonville, Ark. His former pastorate was of Gilead Baptist Church, Glendale, Ky.

CHRISTIAN EDUCATION

Georgetown Sets Enrollment Record of 967

By ERWIN L. McDONALD
Secretary, Department of Christian Education

All previous enrollment records at Georgetown College have been broken, J. Foley Snyder, registrar, reports. As of September 19, enrollment for the fall semester totaled 840 full-time students, which is approximately 140 above the total for the corresponding period last year. Fifty students enrolled for Saturday classes only and 77 enrolled in the Louisville extension classes bring the total enrollment to 967.

Dr. H. Leo Eddleman, beginning his second school year as president, gave the opening address at convocation in John L. Hill Chapel on Friday, September 16.

The student body comes from 23 states and from the foreign countries of Sweden, Israel, England, Japan, Korea, China and Formosa.

Thirty-three pre-fabricated cottages secured by the college late in the summer from war surplus are providing housing for that many families of married students. The units, including two and three-bedroom arrangements, have been set up as a housing project near the campus proper at a cost of about \$1,000 per unit.

All dormitory space has been taken and approximately 40 men students are residing in homes of Georgetown residents.

Four Negro students, the first in the history of the college, are enrolled. All of these are Georgetown residents.

According to a questionnaire circulated among the Georgetown students by Kenneth Fendley, director of public relations, Georgetown students and ministers and other Christian workers constituted the greatest single factor in re-

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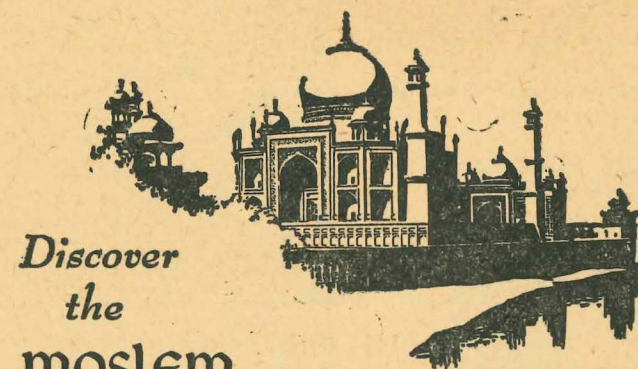
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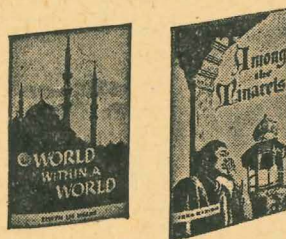
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cruitment. The reputation of the college as a Christian institution and high regard for the Georgetown administration also ranked high on the list of reasons students gave for choosing Georgetown.



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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

STANDARD SUNDAY SCHOOL

Flatwoods.—First Baptist Church, Pastor Earl G. Neal; Superintendent Luther Tackett.

STANDARD CLASSES

Louisville, Victory Memorial — Adult Class No. 4, Mrs. E. B. Sterling, teacher.

Junction City Baptist—Adult Class, Sam Farrell, Jr., teacher.

REV. LAWRENCE HOLZSCHUH RETURNS TO THE PASTORATE



Lawrence Holzschuh

The Sunday School Department regrets to announce that Rev. Lawrence Holzschuh has resigned as Associate in charge of Vacation Bible School Work to become pastor of the First Baptist Church, Vandalia, Missouri.

Mr. Holzschuh served very efficiently during his association with the Sunday School Department. Mrs. Holzschuh has also served efficiently as the State approved Intermediate worker. We will greatly miss these fine workers. However, we wish them God's blessings as they assume duties at Vandalia.

NOTICE

We have advertised the use of the book, *A CHURCH USING ITS SUNDAY SCHOOL*, for Preparation Week in the churches, and have cautioned the people to be sure and get the revised 1955 edition.

When the book came off the press, we discovered that through some error it carries the revision date of 1951. However, the reprinted book in the new format, Convention Press edition, is the revised 1955 edition. We are sorry for this error.

VACATION BIBLE SCHOOL REPORTS

| Church and Association | Enrolment |
|--|-----------|
| Ft. Thomas, First, Campbell County | 128 |
| Cave City, Liberty | 120 |
| Felix Memorial, Elkhorn | 189 |
| Panther Creek, Daviess-McLean | 91 |
| Franklin's Crossroads, Severns Valley | 64 |
| Liberty, Goshen | 60 |
| Louisville, Immanuel, Long Run | 200 |
| Jackson Memorial, Laurel River | 60 |
| Parkland Chapel, Long Run | 91 |
| Blue Lick, Lincoln County | 26 |
| Sinking Fork, Christian County | 122 |
| Pleasant Ridge, Russell Creek | 37 |
| Pleasant Grove, Caldwell | 116 |
| Elliottville Mission, Bracken | 36 |
| Durbin Memorial, Elkhorn | 46 |
| Beverly Heights Chapel, West Kentuckiana | 147 |
| Cypress, West Kentuckiana | 132 |
| Walnut Grove, South Union | 48 |
| Mash Fork, Enterprise | 29 |
| Lakeville, Enterprise | 25 |
| White Stone Quarry, Warren | 82 |
| Columbia, Russell Creek | 254 |
| Covington, Calvary, North Bend | 474 |
| Kettle Island, Bell County | 41 |
| Chestnut Grove, Blackford | 58 |
| Mt. Pisgah, Bracken | 47 |
| New Haven, Nelson | 73 |
| Vine Grove, Ten Mile | 55 |
| Saxton, East Union | 35 |
| Gracey, Christian County | 91 |
| Riverview, Nelson | 111 |
| Harwood, West Kentuckiana | 131 |
| Keysburg, Bethel | 39 |
| Stanton, Greenville | 92 |
| Morton's Gap, Second, Bethel | 88 |
| Immanuel, Little Bethel | 31 |
| Frenchman's Knob, Lynn | 43 |
| Rockbridge, Central | 76 |
| Meeting Creek, Severns Valley | 48 |
| Bethlehem, Logan County | 16 |
| Green Ridge, Logan County | 70 |
| Bethel, Christian County | 79 |
| Fairview, Caldwell | 28 |
| Ewing, Bracken | 80 |
| Lebanon Junction, First, Nelson | 210 |
| Baptist Good Will Center, Newport, Campbell County | 123 |
| Lexington, Calvary, Elkhorn | 153 |
| West London, Laurel River | 50 |
| Pansy, Upper Cumberland | 103 |
| River Ridge, Upper Cumberland | 41 |
| Muldrough, Salem | 160 |
| Pleasant Grove, East Lynn | 115 |
| Third Avenue, Long Run | 340 |
| Mt. Olivet, Bracken | 56 |
| Pine Flat, Upper Cumberland | 100 |
| Roundstone (Mission) Rockcastle | 56 |
| Pine Grove (Mission) Bracken | 22 |
| Binghamtown, Bell County | 145 |
| Beech Grove, Bell County | 28 |
| Midway No. 1, Bell County | 38 |
| Red Oak, Bell County | 28 |
| Hignite (Mission) Bell County | 51 |
| New Prospect, Muhlenburg | 24 |
| Lushy, Mill, Owen County | 74 |
| Clifty Grove, Pulaski County | 63 |
| Mt. Victory, Pulaski | 73 |
| Macedonia, Booneville | 124 |
| Macedonia (Mission) Booneville | 66 |
| Silver Mint Macedonia, Booneville | 90 |
| Green Grove, Little Bethel | 80 |
| Burnaugh, Greenup | 57 |
| Worthington, Greenup | 105 |
| South Fork, Lynn | 48 |
| Bethlehem, Long Run | 38 |
| New Hebron, Muhlenburg | 25 |
| Cane Valley, Russell Creek | 61 |
| Carter Creek, Greenup | 32 |
| Newfoundland, Greenup | 36 |
| Sandy Hook, Greenup | 83 |
| Holly Spring, Edmonson | 15 |
| Seven Hills, Davis-McLean | 144 |
| Antioch (Regular Baptist), Casey | 48 |
| Providence, Laurel River | 27 |
| Pilgrim's Rest, Laurel River | 60 |
| Poplar Springs, Casey | 36 |
| Britmart, Logan County | 75 |
| Centertown, Ohio County | 96 |
| Harrodsburg First, South District | 126 |
| Oak Grove No. 2, Pulaski | 47 |
| Stringtown, Enterprise | 19 |
| Flat (Mission) Greenville | 36 |
| Smith Branch, Greenup | 18 |
| Calvin Terry, Greenup | 32 |
| Mascow, West Ky. | 54 |
| Riceville, West Ky. | 82 |
| New Sulphur, Freedom | 75 |
| Central Grove, Freedom | 58 |
| Grace Union, Freedom | 17 |
| Green Grove, Freedom | 36 |
| Fairland, Freedom | 32 |
| Branham, Freedom | 33 |
| Bruksville, Freedom | 44 |
| Turkey Creek (Mission), Bell County | 37 |
| Cold Springs, Salem | 91 |
| Grider Memorial, Liberty | 93 |
| Clear Fork (United Baptist) | 61 |
| Guston, Salem | 68 |

Three-Year-Old Indonesia Mission Reports Increases

RICHMOND, Va. — Southern Baptist missionaries in Indonesia, at their recent annual Mission meeting, reported a year of significant progress, according to Dr. J. Winston Crawley, secretary for the Orient.

New churches were organized at Semarang and Djakarta during the year, making a total of four Baptist churches in that land of 82,000,000 people where Southern Baptists have been at work for only three years. Each of the four churches will soon have a completed building which the Lottie Moon Christmas Offering has helped to provide.

Church membership increased by more than 160 per cent during the year to a reported total of 226. About one-tenth of these are former Moslems—a responsiveness not found among people of Moslem background elsewhere.

During the year the Indonesia Mission opened a seminary and a clinic and began formal literature production with the assignment of a missionary specifically to that task.

The seminary, located at Semarang, had 14 students for its first year. It is the seventh new seminary related to Southern Baptist work in the Orient to be established in the past five years.

The clinic, located at Kediri, is forerunner for a hospital to be built there during the coming year. In its first five months the new clinic ministered to more than 4,500 different patients—for most of whom it was the first direct contact with the gospel.

The evangelistic outreach and opportunities in Indonesia are well illustrated by the fact that Sunday school average attendance is more than three times the church membership.

The appointment of nine new missionaries for Indonesia, bringing the total staff under appointment to 31, has brought great encouragement to the Indonesia Mission; but there is still less than one missionary for every two and a half million people.

Dr. Buford L. Nichols was elected chairman of the Mission, succeeding Rev. W. B. Johnson, who is now in the States on furlough.

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GOOD NEWS

Good news was received by your Brotherhood Secretary last week from the Brotherhood Commission which tells us that Kentucky Brotherhoods were right at the top of the heap again in the distribution of *Brotherhood Journals* for the third quarter of this year. We quote the following from the Commission's Bulletin:

"Four states exceeded their 1955 quarterly goal for all three quarters . . . They are Kentucky, Maryland, North Carolina and South Carolina.

"While almost every state surpassed 1954 distribution of *Journals* quarter by quarter this year, it is significant to note that more *Journals* were distributed in the third quarter in nine states than were distributed in any quarter during 1954. These were Alabama, District of Columbia, Kentucky, Maryland, New Mexico, North Carolina, South Carolina, Tennessee and Virginia.

"This increased use of the *Journal* is reflected in the fact that more churches received *Journals* during the third quarter (summer) than during any

THUS SAITH THE PREACHER—

Short Beds and Narrow Blankets

Dear Friend:

Have you ever been real tired at the end of a busy day, away from home, and you get ready for bed. You turn down the covers and the soft, cool sheets are so inviting. Then when you get in, the covers are so that you can't pull them up to the chin, you then discover that they've pulled out at the foot and your toes stick out. Sort of aggravating,

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quarter in 1954 in Alabama, District of Columbia, Florida, Kentucky, Maryland, North Carolina, Oregon-Washington, South Carolina and Virginia."

Our goal for *Journal* distribution in Kentucky for this year is 4,000 per quarter. We are happy to report that we have exceeded our goal each quarter. For the first quarter 185 churches ordered 4,014; For the second quarter 228 churches ordered 4,560; and, for the third quarter 179 churches ordered 4,051.

Your Brotherhood Secretary is grateful for the wonderful cooperation he has received in the promotion of *Brotherhood Journal* distribution and is hoping and praying that all of our Brotherhoods will order and use this important publication for program and reading material. We have over 400 Brotherhoods now. Think what we would be doing if all of them were using the *Journal*. Order *Journals* for the fourth quarter (October-November-December) now from the Brotherhood Commission, 1548 Poplar Avenue, Memphis 4, Tennessee. Remember they are only 15c each per quarter (just five cents per month).

isn't it. And a fellow who is as tall as you and I are often finds that even the bed itself is too short for real comfort and we have to curl up into such a knot that even a practiced chiropractor finds it hard to untangle us.

There's a verse in Isaiah which describes that situation:

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isa. 28:20)

Isaiah was talking about the current scene of his day and it was very similar to our own. He was talking about the inadequate plans of the politicians of Judah, plans which would not provide the comfort and ease which the politicians supposed. Those were turbulent days. But the plans were inadequate. It was hoped that an alliance with Egypt or Assyria would be of benefit. So Isaiah condemns the plans in picturesque words: a bed that is too short, and a covering that is too narrow.

We need not look far to find plenty of short beds and narrow covers in our own troubled day.

Education can be a short bed. I am

certainly in favor of more and better education—especially for the clergy. But to suppose education to be a cure-all is false. To know facts is not enough. A prostitute knows plenty of the facts about sex, but that doesn't stamp out her immorality. Education meets some of the requirements but it stops short of answering all our needs.

Science is a narrow cover. We have prostrated ourselves before the great god, Science, but that deity has not delivered us. Let us not disparage the work of science. The genius of man's mind has done miracles to make life more worthwhile. But as a covering for all of man's needs, science is a narrow blanket. The spiritual needs of man are unmet by the laboratory, and all the soaps that the jingles sing about cannot cleanse our sinful souls.

One thing, Christianity—real Christianity—cannot be condemned as being too short and too narrow. It is in Christ alone that we find the power great enough to encompass all our needs, and it is in God that we find the power good enough to supply that need. In Jesus Christ there is "grace to cover all our sins."

Coveredly yours,
G. Avery Lee
Rouston, La.

►In the absence of the pastor, Brother John Huffman, who was attending the Baptist World Congress in London, England, Professor R. Inman Johnson of the Southern Seminary faculty supplied on two Sundays in the pulpit of the First Baptist Church of Mayfield, Ky. Professor Johnson commends highly the work of the deacons at Mayfield, under the able leadership of Edwin Wilson, their chairman. He says that Brother Wilson presided with grace and dignity throughout the preliminary exercises of the services, having everything in readiness for the visiting preacher to go ahead with the sermon. "There seemed to be no let-down for the summer," says Professor Johnson, "as large congregations attended all services. Mr. Wilson is also the popular teacher of a large class of men." He says that Pastor Huffman is to be congratulated upon having so many able laymen.

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For October 2, 1955

By H. C. Chiles

The Birth of Jesus

Luke 2:1-14

The story of the birth of Jesus Christ is of continual interest and constant blessing to those of us who know and love Him. His coming has meant far more to the world than that of any other person.

I. The Arrangements For The Saviour. Luke 2:1-5.

Some seven hundred years before Christ was born, the prophet, Micah, had foretold that the coming Messiah would be born in Bethlehem in Judea (Micah 5:2). Just prior to the birth of the Lord Jesus, Joseph and Mary were in Nazareth, some sixty miles north of Bethlehem. In order that they might be at the proper place at the right time, God caused Caesar Augustus to issue a decree that all the world over which he had control should be enrolled, every one in his own city, with a view to taxation and perhaps military service. As the people were going "every one into his own city," Joseph and Mary, in obedience to the constituted authority, made their way to Bethlehem, in order that the scriptures might be fulfilled with reference to the birth of the Saviour.

II. The Advent Of The Saviour. Luke 2:6-7.

When everything was ready for His coming, and while Joseph and Mary were still in Bethlehem, "the days were accomplished that she should be delivered," and Jesus Christ was born. His mother did not have a doctor, a nurse, or an attendant in the hour of her great need. That there were none to help was but a part of the humiliation connected with the incarnation of our Lord. When the Saviour was born, Mary "wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." A more lowly birth could hardly have been imagined. His birth is absolutely unique; there is no other like it in all the annals of history.

They should have made room for Him in that inn, even if it had been necessary to remove all others. Likewise, every one of us should make room for Him in our lives no matter what else or who else must go.

III. The Announcement To The Shepherds. Luke 2:8-14.

At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. As these

humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. No wonder these men were filled with fear. Most anyone would have been under the circumstances. Seeking to calm them, the angel said, "Fear not:

Sunday School Lesson for October 9

By H. C. Chiles

The Boyhood of Jesus

Not much is recorded in the Scriptures concerning the childhood and youth of Jesus Christ, but what is told is certainly full of interest. Two things in particular about the boyhood of Christ are set forth in this lesson.

I. His Devotion To The Worship Of God. Luke 2:41-45.

Christ lived in Nazareth. In His home the Word of God was honored and obeyed. His mother and Joseph were godly, so their influence over Him was very wholesome.

After all, the home is the foundation of society. In it the foundation is laid for honesty, uprightness, respect for authority, and everything else which makes a community a desirable place in which to live. It is in the home also that the foundation is laid for disrespect for law, crime and violence.

This lesson portrays Christ's perfect humanity. His body developed in strength and sturdiness. His mental development kept pace with His physical growth. As He advanced in age, stature and wisdom, God's favor toward Him was all the more apparent. All of Christ's powers unfolded in a marvelous fashion, while He enjoyed the normal development of a healthy and happy child.

This passage contains an account of a visit which Jesus Christ made to Jerusalem for the Feast of the Passover when He was twelve years of age. It was a custom among the Jews that at this feast the boys who had attained the age of twelve were recognized as "sons of the law," and thereafter they were normally and spiritually responsible.

When this feast was over Joseph and Mary started home in company with their relatives and friends. It was the custom in those days for men to travel

for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." The angel not only told the city in which Christ was born, but he gave to them a sign by which they might recognize Him—"Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to men. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of a Saviour. The angelic hosts sang the praises of God because of His wondrous gift of the Prince Who had come to bring peace to the hearts and minds of the people of this sin-cursed world.

in one group in a large caravan, and women to travel in another group, and the children went with the group which they preferred and played together as they went along. Because of this custom, it was only natural for Joseph and Mary to be free from anxiety even though they did not see the Lord Jesus during the first day of their journey. Alas, people frequently take far too much for granted.

At eventide Joseph and Mary discovered that Jesus Christ was not with them. They sought Him among their kinsfolk and acquaintances. Not finding Him there, they decided to return to Jerusalem and seek to discover His whereabouts. Having to wait until the next morning to start, one can imagine that, after a sleepless night, they were ready to depart quite early.

II. His Devotion To The Work Of God. Luke 2:46-52.

After three days—one for the journey from Jerusalem, one for the return, and one spent in a frantic and fruitless search through the streets of the city—they found the Lord Jesus. Instead of playing with the children about the temple courts, He was in the temple listening to the wise teachers, asking them questions and surprising them by His marvelous understanding. In a most respectful manner, He listened to the doctors and then propounded His questions to them. His desire to learn all that He could from them about the things of God was most commendable. These eminent teachers were astonished that He should manifest such a great interest in the deep things of God. They were also amazed at the quickness of His mind in grasping such great truths at that tender age.

(Continued on Page 21)

Prominent Hopkinsville Layman, George Duffer, Dies in Nashville

HOPKINSVILLE, Ky. — Mr. George Duffer, 72, long-time resident of this city and active member of the First Baptist Church here, died recently in Mid-State Baptist Hospital, Nashville, following a six weeks' illness.

Mr. Duffer had been in poor health since suffering a heart attack something like two years ago.

The funeral was conducted in the auditorium of the First Baptist Church by his pastor, Dr. W. Peyton Thurman. For years he had been a member, serving in various capacities but especially active in financing and fund-raising campaigns. His religious interests extended beyond his own church and out through the association and state.

A native of Warren County, Ky., Mr. Duffer moved to Hopkinsville while still a young man and was soon engaged in the automobile and garage business—a firm he owned and operated for about 39 years was the Duffer Motor Company.

He is survived by his wife, Mrs. Irene Hale Duffer, formerly of Tampa, Florida, and the daughter of Mr. and Mrs. L. M.

Sunday School Lesson

(Continued from Page 20)

To their great relief and joy, Mary and Joseph found Him in the temple conversing with the teachers of the law. Of course, they were astonished that He should venture into such an august presence and converse with them. Reproving Him for His seeming lack of thoughtfulness for her and Joseph, in remaining behind and causing them so much anxiety and inconvenience, His mother inquired, "Son, why hast thou thus dealt with us?" However, her reproach was quite tender, as if she felt sure that He could explain the matter satisfactorily.

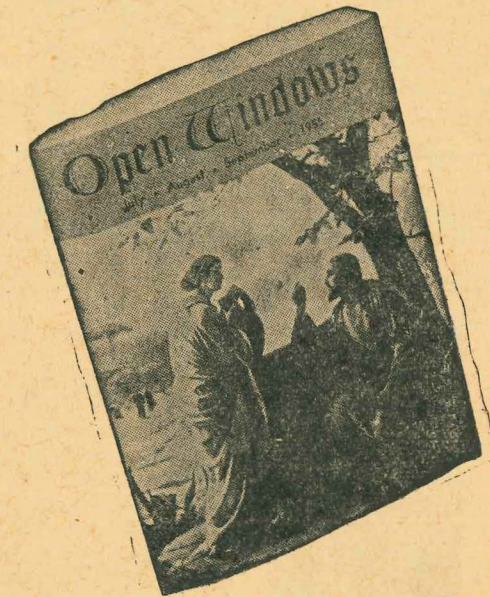
Without any attempt to excuse Himself, Christ Jesus gently reproved their inordinate solicitude about Him. His dignified, yet tender, reply, "Wist ye not that I must be about My Father's business?" indicated that His mother should have realized His mission. He made it clear that, regardless of what any others might do, He intended to be about the business of His Heavenly Father. His supreme task was to do the will of His Father.

Knowing full well His mission on the earth, and resolved to do it, He returned to Nazareth. During those eighteen years of obscurity there, He increased in wisdom, in stature, and in favor with both God and men. Verses fifty-one and fifty-two tell us what we know about Him during those years.

Hale of that city. The Hales were highly active and useful members of the Palm Avenue Baptist Church of Tampa. He is also survived by one daughter,

Mrs. W. E. Wade of St. Petersburg, Florida—daughter by his former marriage to Miss Patty Bartley who was for a number of years teacher in the Hopkinsville city school system. The first Mrs. Duffer died in 1942. There are also two grandchildren: W. E. Wade, Jr., of Hopkinsville, and Mrs. R. J. Miller of Bridgeport, Conn. There are also great-grandchildren.

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Owensboro's Wing Avenue Chapel Enters New Edifice



Stately Colonial Columns and Spire Bespeak a Thing of Beauty

OWENSBORO, Ky., Sept. 8, 1955. — The Wing Avenue Baptist Chapel moved into its new building July 10. The structure contains a chapel auditorium which will seat 350 people, and an Educational Building that will accommodate approximately 500 in Sunday school. It was constructed at a cost of \$110,000, and another \$10,000 was invested in equipment and furnishings.



Daniel F. Thomas

Wing Avenue was started by First Baptist Church. In December of 1949 First Church purchased a city block with approximately 2 acres of ground. The congregation held its services in a 14 room house that was on the property. A \$12,000.00 parsonage was built later. The Sunday school grew to an enrollment of approximately 200 with an average attendance of above 150.

In December of 1953 due to misunderstanding of the Mother Church's intentions and desires the work was tremendously weakened by 99 members leaving Wing Avenue to form another church. First Church feeling that God had led in the starting of this work determined that it should continue. They began anew January 1, 1954 with 35 in Sunday school. Rev. Wayne Keelin, who

is now teaching at Bethel College served as pastor until the arrival of Rev. Dan Thomas on the field April 1, 1954. At the time of his arrival the Sunday school had grown to an enrollment of 82 and an average attendance of about 50. Since that time the above building has been built, the Sunday school now has an enrollment of 347, approximately 100 people have been added to the church and the average attendance of the Sunday school is now near 200. The number of Officers and teachers has increased from 7 to 47. The Training Union Enrollment has grown from 30 to 105 with 116 present the Sunday prior to this writing. During the 9 Sundays that have transpired since entering the new building 33 have been added to the church and 80 to the Sunday School Roll. Wing Avenue now has a full staff with Mr. Tommy Davis, formerly of Louisa, Kentucky, serving as Educational Director, Miss Edna McPherson, a Georgetown Graduate as Organist and music Director, Miss Dorothy Armstrong as Church Secretary, and Mr. Cubie Palmer as Custodian. A fully graded Choir program was started in August and is getting off to a good beginning.

The First Baptist Church is to be congratulated upon its missionary vision, and unselfishness. Wing Avenue now has \$160,000.00 worth of property and is on the way to becoming a strong church. Most of this original investment has been put there by the First Church.

Malaya Mission Lists Urgent Personnel Needs

RICHMOND, Va. — Urgent personnel needs were considered by the Southern Baptist missionaries in Malaya at their recent annual meeting, reports Dr. J. Winston Crawley, secretary for the Orient.

The city of Singapore, with over a million people, still calls for an experienced pastor to lead the way in a full-time, aggressive evangelistic and church program.

The clinic at Kuala Lumpur has been closed temporarily because of insufficient missionary personnel. It ministered to more than 2,000 different patients and was a valuable ally of evangelism in that area. The Malaya Mission is urgently calling for a nurse and a doctor (perhaps a woman doctor) who will feel the challenge of this clinic need and opportunity.

The seminary at Penang, now in its second year, still has only one missionary couple on its staff. The need for reinforcement is critical.

A young woman for kindergarten work is sought to work with Miss Lydia Greene in the new kindergarten being set up in Singapore and to be Miss Greene's successor at the time of her forthcoming retirement.

The Indian population of Malaya, totaling about 800,000 people, offers a strategic opening to Southern Baptists. Many of these Indians are responsive to the gospel, and some were members of Baptist churches in India before going to Malaya, but they have no Baptist churches or leadership.

The Mission spent considerable time in a restudy of its working arrangements for co-operating with the Baptist churches of Malaya, seeking to hasten the progress of the gospel in the complicated racial, cultural, and religious setting found in the country.

Dr. Greene W. Strother was re-elected chairman of the Mission.

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September 29, 1955

It's Almost Here

By LEE GALLMAN, Director
Seminary Extension Department

An industrial revolution is upon us. If we are able to get by the threats of war that are reissued periodically, we will face an industrial revolution such as our minds have not contemplated.

Already the gleams appear ahead. What a tremendous difference nuclear fission power will make! It will be labeled as progress, but such progress will not immediately appear.

We will be found with unemployment, deployment, and technological displacement in such proportion as to stagger the mind. Leisure will become an increasing factor in each day, and the controls of government will doubtless become more evident.

Such changes will probably affect training concepts; new interests in specialized studies will develop. The emergence of mathematics, already a tremendous factor for the field of contemporary sciences and technology, comes in such proportions as we have never expected.

The import of these changes on our social structure will be noticeable. New faces will appear in isolated communities. Race will have to be thought out in the light of new community patterns. New social agencies will doubtless be born while the functions of present agencies may be altered. Outlets for various new kinds of fabrics, building materials, furniture, and commercial equipment will appear.

Changes in industry affect every area of society including the church. How can we anticipate the changes likely? How can we fit in? We have not caught up with the last revolution in our churches, so how can we be prepared for further sweeping reforms?

Naturally, the churches cannot reconstruct their whole life with each change in society and economics. No one would expect the church to be "Johnny-on-the-spot" with an adjusted philosophy for each decade. But in order to face up to our task we must know what is vital and what is secondary in importance. We must be prepared to fit the world with personalities that show awareness of environment. To do this we must become elastic in some things. No crystallized method can fit a changing world.

In order to be prepared we need to be in touch with those who are bringing about these changes. Wide reading will help the pastor and church leader, but we also need to listen to those who are in close contact with the sciences and social structures.

It is not necessary to know all about the science of nuclear fission to become acquainted with the place of the church in the changing order. But what the chain reaction of this science will mean in our social structure, what problems it will create, how it will affect the status of our present educational and promotional goals, surely must be confronted if our churches are to serve. All this will not come about immediately; but, and it cannot be stressed too much, it is in the process of happening NOW. To be sure it is a problem we have faced before, but it is growing more acute daily.

The danger most threatening to us is not new social problems, although these cannot be minimized, but the develop-



"MONEY DOESN'T GROW ON TREES," according to the old saying, but it does "grow" on plants—Well, anyway, it does "grow" on one plant, as Miss Mary Sue Meuth, missionary appointee to Indonesia by the Southern Baptist Foreign Mission Board, found out after she addressed the WMS of the First Baptist Church of Henderson recently. She outlined her vision of the needs of the peoples of the world, at the conclusion of which Mrs. James Ellis, WMS president, presented her with what appeared to be a potted flower plant. However, when the wrappings were removed, it turned out to be a "money plant." Greenbacks were arranged like blossoms on green leaves as a token of the love of the WMU and other organizations of the Henderson church for the outgoing missionary.

ment of a sense of Utopia—attained should our economic problems be answered. False answers are not answers. Sin, selfishness greed, nationalism, and racial struggle will not be eliminated in these changes. We will continue to face a demand from the world to compromise our standards of righteousness and some of the "very elect" may be misled. It takes no prophet to see these things.

We face them today. They will be with us tomorrow. The world is preparing for change, are we? We need to develop the sense of knowing right and wrong in individual situations. We need to lay our patterns before us critically and keep them there until we change to proper relationships.

We will never accomplish these ends by continuous boasting of everything we think, say, or do. Boasting is the refuge of the blind and heedless drunk with the sense of self-centeredness. It will eventually catch up with us.—Bulletin Seminary Extension Department.

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News From Spring Meadows and Pine Crest

Would You Like To Work At Spring Meadows or Pine Crest?

We would like to hear immediately from those who would like to join our staff, either at Middletown where there are several openings NOW, or at Morehead when the new Home, Pine Crest, opens there about the first of the year. We are setting up a new file of those interested in working in a Children's Home and would like to hear from you, even if you have written us before.

The following positions are either open NOW at Spring Meadows or will be at Pine Crest:

1. Housemother. In charge of 18 children. No cooking.
2. Nurse (Registered or practical). Must be able to drive.
3. Dining Hall Supervisor. Interested in food purchase, preparation and service. Must supervise cooks and children working in the kitchen and dining room.
4. Seamstress. Skilled in mending, patching, alterations, etc.
5. Office workers: Temporary work during Thanksgiving Offering in our Mailing Room. Permanent position in our general office.

GENERAL REQUIREMENTS: Must be unencumbered, as our workers live on the campus of the Home. Prefer in age range 25-55. Must be ACTIVE Baptist. Must like people and be able to work together as a team.

LIVING CONDITIONS AND SALARY: Workers are given their own room, attractively furnished complete with all linens, etc. Most workers have private tile bath. Excellent meals and laundry are furnished and one day off each week, and a week-end off each month. Cash salary—\$100 per month.

New Children

The following new children have recently come to live at Spring Meadows: Georgia Ellen Webster, age 12, from Elliston, Ky.; Doris Jones, age 16, from

Morehead; Bobby Tingle, age 10, from Georgetown; Beverly Mullins, age 11, from London; Shirley Mullins, age 10, from London; Mary Jo Mullins, age 9, from London; Ralph Mullins, age 6, from London; Ruth Mullins, age 4, from London.

Six in College and Nurse's Training

Spring Meadows is proud this year to have the following girls in College: Shirley Thomas, in her third year at Georgetown; Bettie Jo Fightmaster in her second year at Georgetown; Sue Fightmaster and Pattie Watts in their first year at Campbellsville. We are also proud to have two of last year's graduates enrolled in nurse's training at the Kentucky Baptist Hospital. They are: Flora Dee Renfrow and Eleanor Rollins.

For the third summer Shirley worked in the district office at Kroger Grocery Company in Louisville and saved her money to meet college expenses. Pattie Watts worked in Cincinnati and was able to save toward her college expenses. Bettie Joe who plans to be a Home Economics teacher, worked in our Spring Meadows sewing room and her sister Sue served as one of the junior staff members in our cottage of little girls.

All Charges Removed on Movie

All rental charges have now been removed from the twenty-five minute technicolor sound motion picture, "Where Love Is," which is a beautiful and moving portrayal of life on our campus. Many churches will want to use this film between now and Thanksgiving as a part of the promotion of the Thanksgiving Offering. We would suggest that you order the film immediately for a booking date open nearest to Thanksgiving as the picture will be in great demand.

Canned Fruits and Vegetables Needed

At this time of year our rural churches help us greatly in the never-ending task of feeding our big Spring Meadows family of boys and girls by receiving a donation of home-canned fruit and vegetables. Here at the Home we have a number of fibre drums filled with eighty or ninety empty jars, complete with new lids and rubbers which we will gladly ship to any church, Sunday school, or Missionary Society, requesting one. Most of the truck lines coming into Louisville will bring the filled drum to us without cost. Why not order one or more drums of jars today and set a date for the collection in your church?

Progress At Pine Crest

Excellent progress is now being made in the construction of the first three units of the new Home, Pine Crest, located two miles north of Morehead on Kentucky 32. Plastering is practically completed, and the painters are beginning their work. Because the finishing up of large buildings is always slow and since the furnishing and equipping of the buildings will require considerable time, it now looks like the Home will not be in operation until about January 1.

Our Superintendent's Schedule

Our superintendent is being kept quite busy these days attending the annual meetings of the district associations. Last week he attended and spoke in nine of the associations scattered from one end of Kentucky to the other, which is about the maximum number, time, distance, and human endurance considered. He has recently supplied at the First Baptist Church, London, Glasgow, and Lebanon.

SPRING MEADOWS

SAM ED BRADLEY, Superintendent

Middletown, Ky.

