

Western Recorder

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A group of students at Baptist Memorial Hospital School of Nursing, Memphis, Tenn., who have volunteered for foreign mission fields. Edna Henerson, first in third row, is from Sugar Grove, Ky. There is great need for trained nurses as missionaries on the foreign fields. This portrayal should stimulate interest and stronger support of the nurse training program in our Kentucky Baptist hospitals.

►It is said that members of congress are now receiving more petitions from various groups seeking the enactment of legislation to curb beverage advertising than any year since the post-prohibition year of 1933. Radio and television advertising is the principal thing being attacked for its offensiveness.

►Mrs. J. D. (Phyllis) Sapp, who is the author of *The Long Bridge*, the Adult book in the 1958 home mission graded study series, has won the Zondervan Publishing House \$4,000 first place contest award for her novel, *The Small Giant*. Mrs. Sapp, of Oklahoma City, is also author of *For Such a Time*, biography of J. B. Lawrence, executive secretary-treasurer emeritus of the Home Mission Board.

►The homecoming of Forks of Elkhorn Church, Duckers, Ky., was held June 9. This church was founded in 1788 by Pastor William Hickman, Sr. The present pastor is Herman J. Ellis. Dr. John R. Sampey, Sr., was ordained there in 1885, and served the church as its pastor on three different periods for a total of 23 years. Speaker for the homecoming was a former pastor, Claude D. Boozer, now pastor in Cedar Hill, Tenn.

►A. W. Landis graduated with a B.B. Degree from the West Kentucky Baptist Bible Institute at Clinton, Ky. on May 17. Brother Landis has been pastor of the Melber Baptist Church for the past fifteen months. He is serving the Graves County Association as clerk and pastor advisor of Woman's Missionary Union. He is married to the former Miss Thelma Perkins. They are the parents of two children, Darlene, 8, and Terry Wayne, 21 months.

►Shirl D. Davidson has resigned his pastorate of the Hillsboro Church, in Elkhorn Association, where he has been located since December 1, 1954, and has accepted the care of the First Baptist Church, Iberia, Mo. He is a native of Neosho, Mo. Besides the Hillsboro pastorate, he has also been pastor of the Macedonia Church, Mt. Sterling, in Kentucky, was moderator of Boone's Creek Association. In 1951 he married Marie Tyler, West Liberty, Ky.

►Nelson Association completed a one-week School of Music held at the First Church, Shepherdsville, under the supervision of Mrs. Bruce V. Hartsell, associational music director. Some 14 churches furnished enrolment of 107. Serving on the faculty were Eugene F. Quinn, state music secretary; Hugh T. McElrath, professor of hymnology in the Southern Seminary's School of Church Music; and Mrs. Roberta Tassie, a graduate student in the School of Church Music.

►Pastor Manson C. Wells, 53, of Little Baptist Church, near Horse Cave, and of Wells' Chapel Baptist Church, died at Glasgow Community Hospital April 17. He had been ill for three days. He was a native of Cumberland County. Funeral was held at the Little Baptist Church, April 20, and interment was in the Glasgow Cemetery. He leaves his wife, Mrs. Pearl Wells, one daughter, Mila Wells, two foster grandchildren, Linda and Mala Shaw, all at the family residence; one brother, Ruel Wells, Indianapolis, Ind., a half sister, Mrs. Lizzie Shootman, Salem, Ind., and a half brother, Don Wells, Glasgow.

Thank you, Kentucky Baptists, for your patience while we were in the process of moving to our new location at the Kentucky Baptist Building in Middletown, Ky. The Western Recorder is now back on schedule, and we are looking forward to the privilege of serving you in even a greater way.

We have been far, far behind in getting the news into the paper, though much of it has been set up in type all of the time. Formerly we issued a 24-page paper, which has for some weeks been reduced to a 16-page paper. Thus we have eight fewer pages each week in which to compress our material. Also we missed two issues during our moving.

Practically everything we are printing has had to be compressed in one way or another in order to squeeze in the maximum number of items. And yet, there are still many things that have had to be left out of this paper.

To take care of the two issues which you did not receive, the Western Recorder is advancing every one's subscription two additional weeks.

►John W. T. Givens, who recently moved to 405 W. Forrer Ave., Cincinnati 15, Ohio, preached on June 2 for two Kentucky churches in Carroll County where he was pastor sixty years ago while he was a student in Southern Seminary. He preached at Worthville at 11 a.m., and at 2:30 p.m. at their annual all-day June Meeting. Robert W. Humphries is the present pastor. At 7:30 he preached for the Whites Run Church, near Carrollton, where Bill J. Smith is now pastor. Humphries is from Alabama, and Smith is from western Kentucky, and both finish the Southern Seminary this year.

Western Recorder

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

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SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

►The Northside Baptist Church, Morganfield, was organized April 7, 1957. Roy Carrier, a trustee of First Church, Morganfield, the sponsoring church, gave the deeds to all the Northside property into the hands of Ed. Walker, a trustee of the new organized church. Charles Chaney served as pastor of the mission for two years, and he is pastor of the church just organized. Earl Hohman is pastor of the sponsoring church. H. C. Zachry, pastor of the Central Church, Winchester, and formerly pastor at First Church of Morganfield, was present and preached the sermon. There were 156 in attendance at Sunday School on the first day.

Women's Dress

By Jack L. Gritz

Probably many people think the preacher in the pulpit—or the editor of a religious publication on the editorial page—should not have anything to say about the way women dress. Among them are some of the worst offenders on this score. But at the risk of being misunderstood and maligned, here are some plain words on this personal subject.

Manners and morals are closely related. Immodesty in dress, on the part of women and girls, is not merely a question of personal choice but involves grave social and spiritual consequences. And for the Christian woman there is much more than current styles and individual desires to be considered.

The Bible has some plain words to say on the subject: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth . . . I will therefore that men pray everywhere . . . In like manner, also, that women adorn themselves in modest apparel . . . which becometh women professing godliness" (1 Tim. 2:3-10). God wills the salvation of all people, and both the prayers of Christian men and the dress of Christian women are involved in this tremendously important matter. No saved person can afford to look lightly on the plain teachings of the Scriptures. No Christian woman should ever be indifferent or careless about her appearance.

God's will on one phase of this subject has been plainly stated. In the Old Testament we read: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God" (Deut. 22:5). What a curious contrast to these clear words is offered by much of present-day American society. But that is not all.

In our time, near nudity has come to be expected. Evening dresses are designed not to conceal but to reveal. Shorts are worn on the streets and in other public places without the slightest concern. Fantastic styles are introduced by publicity-seeking actresses in Hollywood or on Broadway and are slavishly imitated by women and girls across the nation. Sadly enough many of these are members of the churches and carry the name Christian. Immodesty in feminine dress involves three great dangers.

(1.) It contributes to a psychologically unsound overemphasis on sex in American life, which is one of our most serious social problems. American sociologists are becoming alarmed about

the unnatural and undesirable effect which our advertising, novels, music, movies, magazines, etc., have on the average man and women. As important as sex is in human life, it is just not that important. The physical aspects of romantic love are magnified out of all proportion. Looseness in dress adds to this unwholesome situation.

(2.) It stimulates the shocking increase in sex crimes. Statistics on rape, criminal assault and other sexual offenses show an appalling growth in recent years. The woman who dresses immodestly not only becomes the target for the obscene remark of every lecherous man who looks upon her; she also risks becoming the terrorized victim of some man with a perverted mind. Case after case of women who have been attacked when improperly dressed fill the police files.

(3.) It destroys the Christian woman's testimony for Christ. This is the most serious aspect of the whole matter. All of God's saved children are to witness in two ways—by their lives and by their lips. This is not a matter of choice. It is unavoidable. We are witnesses—of some kind—to the saving power of Christ. We should be good witnesses all of the time.

Obviously it would be utterly impossible for a woman or girl to speak properly for Christ in some attire. When immodestly dressed to talk to others about their souls, about salvation, about the Saviour, would be ridiculous. No Christian woman or girl ever has a right at any time under any circumstances to dress like that.

The true attitude of the concerned, compassionate, consecrated Christian heart was expressed by the Apostle Paul, who admonished the early Christians as follows: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). A woman should dress to the glory of God. She is free to do otherwise but she has no right to do so.

Sometimes a woman will say, "I don't care what anybody says. I'll dress as I please." But a saved woman should want to dress to please Christ. If she does not, there is something wrong with her relationship to her Lord. Such indifference to the will of God and the service of Christ should become a matter of genuine prayer and deep concern.

A Christian woman should never dress in such a way that she cannot witness effectively to anyone she meets for Christ her Saviour!

Jack Gritz is editor of the Baptist Messenger, Oklahoma, and this article appeared as an editorial in that paper's May 23rd issue.

Who Is To Be Called "Reverend"?

By W. BARRY GARRETT

Who has a right to be called "Reverend?" Our position is that no person has a right to the description, "reverend," except our most holy God Himself. This is the only Bible use of the term, and it appears to us to be exceedingly presumptuous for a minister of the gospel to apply the term to himself.

Several years ago we wrote an editorial on the subject. We wish to repeat our emphasis now. Occasionally we see in other state Baptist papers an editorial or an article taking the same position. More recently an editorial by W. G. Stracener, editor of the Florida Baptist Witness, has been reprinted in other papers.

Mr. Stracener comes to the heart of the matter by pointing out basic Baptist beliefs. "The Bible teaches the priesthood of all true believers, and their individual right of direct access to God through Christ. In Jesus Christ all believers are equal. No one believer is to be set up to be reverend above another."

Pointing out that the Biblical use of "reverend" is only in reference to God and that all of Christ's followers are "brethren," Mr. Stracener says that the use of "reverend" in referring to ministers "was begun by a group who believed that the minister should be elevated above the laymen and that there should be two classes, the clergy and the laity." This concept is foreign to the New Testament.

Although your editor is an ordained minister he never uses "reverend" before his name. If it is ever there, others use it without our approval. Neither do we use the title, "Rev." in the Baptist Beacon in reference to any man. We are sorry, brethren, if you want to be called "reverend" you will have to get others to do it.

We know that many will think that this is straining at a gnat whereas we may swallow a camel on other points, but we sincerely think that Baptists have a testimony to make concerning the equality and brotherhood of all believers in Christ. The use of "reverend" in reference to our ministers betrays our faith and lends encouragement to the doctrine of a clergy which is above the laity in the churches.

"What then shall I call a minister?" asks Mr. Stracener. He suggests just plain "Mister" or "Brother" or "Pastor" or "Doctor" (if he holds such a degree). —Arizona Baptist Beacon.

[This editor believes strongly that both Editors Stracener and Garrett are right. We do leave the gate wide open for criticism and for being misunderstood when we insist on having "reverend" applied to ministers. It is a practice for which no real excuse can be found.—R.T.S.]

Association Time

It's Association Time! Moderator Gammon's gavel called Simpson Association to order at Middleton on Wednesday of this week and other gavels will be falling from now to October 23 when Graves County convenes at Pilot Oak. From Enterprise and the Big Sandy on the Virginia-West Virginia border all the way to West Kentucky Association on the Mississippi looking into Missouri, and from the North Bend up Cincinnati way all the way down to Jellico, Tennessee, Kentucky Baptists will be gathering to rejoice in the Lord's blessings during the past year and to resolve nobler endeavor for Him another year. Some of the meetings will be in city churches with hotel-like eating facilities, but by far most of them will be in church houses where the yard is the dining room, leafy maple trees the shelter and wagon beds the tables.

There'll be baskets of fried chicken, platters of old ham, dozens of dressed eggs, sandwiches, pickles, stacked cakes, layer cakes, jam cakes, pies of every imaginable kind, iced tea and coffee, barrels of cold water, everything else wonderful Baptist women can think of, and flies. There'll be deacons, preachers, boys and girls, women and babies, young people and state workers. Standing around after dinner the deacons will talk about the preachers, the preachers will talk about the deacons, and both of them will remark about how fat and prosperous the state workers all look. Boys and girls from different churches will pair off to sit in automobiles for a little fellowship of kindred spirits, some of the men will have a smoke and a few will even take a chew of long green, and the resolutions committee will meet under a tree on the other side of the church.

Inside some preacher will edify the brethren with a doctrinal sermon, a state worker given five minutes will take fifteen, oratory and resolutions on the liquor problem will follow the report on civic righteousness, and a good natured but serious argument will develop on some minor point during the period for miscellaneous business. In some places the ladies will not get up to give the W.M.U. report because of Paul's words, but they will all stand up

to go to prepare lunch before the annual sermon starts. Somebody will ask why it took so long last year to get the associational minutes and somebody else will want to know why you don't still address Dr. W. C. Boone at 127 E. Broadway.

This is the association, next to the annual revival, the most enjoyable church event of the year to many Baptists. It's been going on a long time. The first association could have been when Jerusalem and Antioch churches met around A.D. 50 to discuss a common problem and settle an important issue. There was wholesome debate on that occasion which worked out for the glory of God and so has it been since then. Five General Baptist churches co-operated in associational activity in England as early as 1624 and in America the Philadelphia Association was formed in 1707 for fellowship, inspiration and evangelism. Sixteen messengers from six Kentucky churches met at Clear Creek, in Woodford County, on Friday, September 30, 1785, and on the next day, October 1, constituted Elkhorn Association, the first in Kentucky. Today 172 years later in Kentucky there are 81 associations embracing 2,254 churches and 589,807 Baptists.

The district association is not only a delightful event but in some respects the most important event for Baptists in their effort to carry out the Great Commission. This is where churches which are completely independent voluntarily co-operate to foster district, state and world enterprises. It would be difficult to conceive of God's mighty movement through the ages among Baptists apart from this principle of association and, for this reason, it is not much to consider that it was inspired and nurtured by the Head of the Church. Churches which resist this kind of co-operation are rejecting a part of Baptist faith and practice validated by divine blessings throughout history. The job is too big and the time too short for a single church to try to get the good news to every creature. While every church should work as if it all depended upon one church, every church should co-operate with all other true churches as if it required every church. See you at the association!

LETTERS TO THE EDITOR

Dear Brother Daley: Congratulations on becoming editor for one of the great fellowships of Baptists to be found anywhere. I have just read with rejoicing your editorial in the July 11 issue, and, though I have not known you previously, I believe Kentucky Baptists have made a wise choice. Our prayers shall follow you.

As a youngster, I read the Western Recorder as it came into my mountain home in southeastern Kentucky. As a young Christian and then as a young preacher, I cut my doctrinal teeth on the Bible, the Western Recorder and O. C. S. Wallace's "What Baptists Believe." And I have never been without "The Old Reliable" since then.

Most of our Southern Baptist pastors in Ohio ("on loan from Kentucky," as Dr. Skinner says) receive and read the Western Recorder. We shall continue to follow prayerfully the columns of the paper that has warmed the hearts of Baptists throughout the convention. To paraphrase Dr. Ragland's statement quoted in your editorial, we believe that "for Baptist orthodoxy to die

among Kentucky Baptists, the Western Recorder would have to die first."

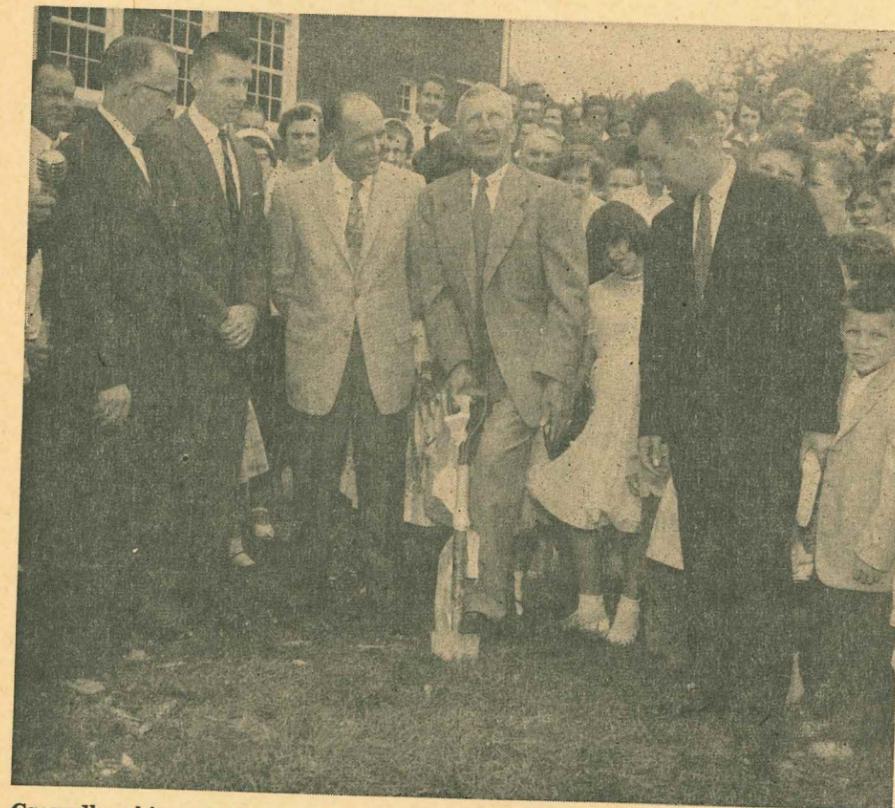
May our Lord richly bless you and your co-workers in the great responsibility that is now yours.—Sincerely yours in Christ, ARTHUR L. WALKER, President, State Convention of Baptists in Ohio and pastor, First Baptist Church, Miamisburg, Ohio.

►Carlisle Avenue Church, Louisville, according to Pastor A. W. Walker, reached its 46th anniversary on June 11. The church still has four of its charter members—C. A. Dunford, Mr. and Mrs. Robert Saunders, and Mrs. Guy Wyatt. Also, June 15 was the fourteenth anniversary of Pastor Walker.

►The fiftieth anniversary of the organization of the Irene Cole Memorial Baptist church of Prestonsburg will be observed at a Homecoming Day service on July 28 at 2:30 in the afternoon. Evangelist Walter K. Price, of Danville, who will be conducting "A Revival Under the Stars" on the church lawn each night during the week prior to this date, will be the principal speaker for the occasion. All former pastors and former members are invited back to the church for this special event. A basket dinner will be served on the church lawn at noon following the morning worship service.



Executive Secretary W. Fred Kendall, of Tennessee, turns a shovel full of dirt at the recent groundbreaking for the James P. Boyce Library of the Southern Baptist Theological Seminary, Louisville, Ky. Others taking part in the groundbreaking, which was a part of the Seminary's commencement, were (left to right): Joseph Stopher, Louisville attorney and chairman of the Seminary's trustee executive committee; Dr. Kendall; Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, Louisville; Leo T. Crismon, Seminary librarian; Theron D. Price, chairman of the faculty library committee; and President Duke K. McCall. The library is expected to cost \$1,500,000, of which \$500,000 is yet to be raised. At their recent meeting in Chicago the alumni pledged to make up the difference. Completion of the library is scheduled for the Seminary's Centennial in 1959.



Groundbreaking at Ninth and O Baptist Church, Louisville (left to right): W. P. Meyer, Building Committee chairman; James M. Ingram, Jr., architect; Roy Lloyd, general contractor; Charles Bowler, senior deacons of the church; and Henry Beach, pastor.

On Training Young Converts

The Vacation Bible School season is already upon us. This evangelistic opportunity means that throughout the state and convention many young people will be trusting Jesus Christ as Saviour and Lord. Glorious thought! But the conversion experience is not the completion of the Christian life. The "new creation" in Christ Jesus needs a well mixed formula—food which will nourish rather than irritate the spiritual babe.

Why not take two early steps in training the young converts who are saved during the Vacation Bible School in your church? First, help them to understand the meaning and significance of baptism before the baptismal service. A thorough understanding will make the experience much more meaningful for them.

It is important also for some competent person (preferably the pastor) to teach the little book, *Your Life and Your Church*, revised edition, by James L. Sullivan, to the class of young converts. Five suggestions follow for the teaching of this class:

1. The church ought to present to each young convert a copy of the book.
2. The church ought to be acquainted with the policy, purposes, and advantages of teaching the book.
3. The teacher ought to prepare thoroughly and prayerfully.
4. The book ought to be taught on the level of the class members and to meet their needs.
5. Proven educational principles ought to be used in the teaching of the course.

Brother Pastor, it will be a source of deep satisfaction to you to help your young converts begin their Christian lives Biblically and intelligently.—Drewry Meece, Pastor, Fairview Baptist Church, Russell Springs, Kentucky.

800th Baptist Church Joins Illinois Association

CARBONDALE, ILL. — (BP) — The 800th church to affiliate with the Illinois Baptist State Association has been organized, fulfilling a goal the association set to be reached prior to the 1957 session of the Southern Baptist Convention.

Noel M. Taylor, association executive secretary, reported that the 800th church is Southside Baptist Church, Mount Vernon, Ill. First Baptist Church, Waltonville, Ill., (No. 799) was organized at the same time.

Both new churches are former missions of Logan St. Baptist Church, Mount Vernon, Otho Williams, pastor.

Southside Church, Mount Vernon, with 105 charter members, occupies a \$17,900 building constructed by the sponsoring church. However the new church has assumed the remaining debt on the building.

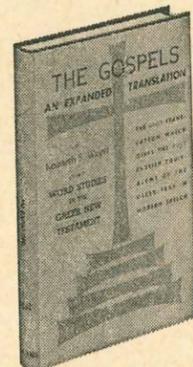
SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 14, 1957

	T.U.	Add.	S.S.
Lou., Walnut Street (4)	169	4	1,568
Lou., Carlisle Avenue (2)	287	8	1,205
Lou., Beechmont (2)	247	14	1,003
Lou., Beechland (1)	260	2	998
Bowling Green, First (1)	241	3	952
Madisonville, First	256		906
Owensboro, Third	216		900
Lou., Victory Memorial (2)	174	5	888
Evansville, Grace (1)	874		874
Mayfield, First	207		868
Harrodsburg (2)	247		866
Hopkinsville, Second (1)	223		844
Lou., Parkland (1)	223	2	831
E'town., Severn's Valley (2)	167		827
Glasgow (2)	131	5	772
Newport, First (2)	131	1	750
Lexington, Calvary (1)	154	11	749
Covington, Latonia (1)	161		748
Frankfort, First (1)	147		726
Murray, First (1)	704		704
Somerset, First (1)	687		687
Covington, Calvary	719		679
Lexington, Grace (1)	150		679
Hopkinsville, First (1)	159		674
Ashland, First	107		647
Lou., Third Avenue (1)	129	1	647
Campbellsville (3)	197	2	640
Prestonsburg, Irene Cole Memorial	65		595
Danville, First (2)	146		567
Lou., Baptist Tabernacle	181	2	559
London, First (1)	145		554
Whitesburg, First	186	8	554
Corbin, Central (1)	83		541
Central City, First	259	5	534
Middlesboro, First (2)	101		530
Shelbyville, First	81	5	530
Georgetown (3)	140		493
Lebanon, First (1)	125		485
Lexington, Porter Memorial	139		479
Barbourville, First	163		473
Paducah, First	131	8	469
Danville, Lexington Ave. (1)	55		459
Hodgenville, First	135		458
Winchester, Central	104	5	458
Florence	63		452
Lou., Broadway (3)	93		449
Erlanger	94		446
Covington, Southside	88		444
Ashland, Unity	108	1	439
Paducah, East	130		419
Lou., Eighteenth Street (1)	114		418
Evansville, Calvary	140		416
Lou., Farmdale	136	1	415
Bellevue	60		390
Owensboro, Hall Street	153		388
Springfield, First	153		381
Lou., Highland	108	5	377
Lou., Bethany	93		375
Richmond, First	63	5	374
Lou., Shawnee	114	1	367
Ludlow, First	70		362
Lou., Clifton (1)	86		359
Walton, First	97		354
LaGrange	58	4	353
DeHaven Memorial (1)	124		335
Mt. Washington	76	2	334
Lou., Fairdale	331	2	331
Lou., Baptist Temple (1)	52		325
Shepherdsville, First	65		322
Versailles	77		318
Ashland, Pollard	92		310
Lou., Immanuel	84		308
Sturgis, First	47		301
Hazard, First	72		285
Dawson Springs	283		283
Hima, Horse Creek	154	1	277
Paducah, Oaklawn	62	1	276
Benton, First (1)	123	1	275
Lou., Beechwood	76	1	268
Dayton, First	267		267
Sonora	136	2	264
Danville, Gethsemane			

Perryville	96	2	254
Williamson, W. Va., East	252		252
Williamson	229		246
Glendale, Gilead	37		243
Cloverport (1)	74		241
Lou., Virginia Avenue	80		238
Campbellsville	60		235
South Campbellsville	97		234
Owensboro, Seven Hills	82		254
Hawesville	84		226
Owensboro, Lewis Lane	57		221
Hazel	210		210
Marion	209		209
Hudgins, Aetna Grove	83		200
Covington, Ashland Avenue	57		200
Carrollton, First	29		112
Ashland, Belmont			

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►Bethlehem Church, near Greensburg, held a revival with Hobart Reynolds, Munfordsville, as evangelist and Earl Grimsley, Greensburg, as song leader. Manley Towles is pastor.

►John Rasco, pastor of the First Baptist Church, Odessa, Texas, and formerly pastor of the First Church, Hodgenville, Ky., was given an honorary doctorate by Hardin-Simmons University, Abilene, Texas, at its commencement.

►Mr. and Mrs. Samuel A. DeBord, Southern Baptist missionaries to Tanganyika, have moved from Dar es Salaam to Mbeya, where they may be addressed at Baptist Tuberculosis Hospital, P. O. Box 94, Mbeya, Tanganyika. Mrs. DeBord, formerly Marthena Lindsay, is a native of Bonnyman, Ky.

►Mr. and Mrs. L. Raymond Brothers, Southern Baptist missionaries to Nigeria, have returned to the States for furlough and may be addressed in care of B. L. Adams, 115 Monroe Street, Ocala, Fla. Mr. Brothers is a native of Hopkins County.

►The West Side Baptist Church, Hamilton, Ohio, celebrated the fiftieth anniversary of Pastor E. A. Petroff in the ministry on June 27. He is well remembered in Kentucky where he labored in pastorates before going to Ohio.

►Uniontown Church has concluded a two week revival with Pastor John A. Coble preaching and Porter Napier, Owensboro, leading the music the first week and Bobby Hite, Uniontown, the concluding week.

►J. C. Stephens, pastor, First Baptist Church, Grayson, Ky., was guest evangelist during revival services at the Milton Baptist Church, Milton, Ky., where John S. Gaines is pastor. John Hammatt, missionary in Sulphur Fork Association, led the singing.

►Dr. Ralph A. Phelps, Jr., president of Ouachita College, Arkadelphia, Ark., will deliver the principal address at the summer commencement, July 26, at New Orleans Seminary, at which time 25 students are candidates for degrees or awards.

►William I. Barkley, Sr., has resigned as superintendent of city missions at Macon, Ga., where he has been located for the last four years, to accept a similar work in Baltimore, Md., beginning September 1. Before going to Macon he was superintendent of missions in Columbus, Ga., for five years.

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Receipts for First Six Months of Associational Year 1956-1957

November 1, 1956 - April 30, 1957

W. C. BOONE, Treasurer

(Continued from July 18)

	Co-op. Program	Designated
Faith		
First, Paducah	11,679.42	6,049.12
Grace, Paducah		10.00
Harmony	744.15	298.39
Immanuel	2,500.04	1,576.76
Kevel	338.66	589.19
LaCenter	900.00	352.45
Lone Oak	5,708.54	1,164.55
Lovelaceville		38.68
Mt. Pleasant	16.37	20.34
Mt. Zion		399.67
New Hope		
Newton's Creek	382.51	130.22
Oak Grove	57.46	50.00
Oaklawn	2,550.00	222.03
Ohio Valley	65.00	10.75
Olivet	999.23	418.04
Oscar	206.21	127.03
WEST UNION ASSOCIATION—		
*Park Avenue	199.14	81.30
Phillips Memorial		
Providence	249.46	48.67
Reidland	598.00	125.65
Rosebower	151.58	15.85
Schneidman Road	198.97	55.25
Shady Grove		
South Side, Wickliffe		77.89
Spring Bayou	1,030.56	487.50
Tabernacle, Paducah	2,128.50	574.16
Trinity, Paducah	2,472.49	809.58
Twelfth Street, Paducah	1,836.45	444.86
West End	1,691.37	280.13
Wice		160.83
Wickliffe	1,050.00	479.87
*Calvary and Parkview Mission were united to form Park Avenue.		
WHITES RUN ASSOCIATION—		
Whites Run Association	450.00	
Bramlett	32.60	
Carrollton	1,250.00	864.20
Cove Hill	175.59	337.44
English		14.50
Ghent	50.00	83.60
Jordan	49.00	4.00
Locust Creek	25.00	
Mt. Hermon		112.00
Sanders	436.68	339.85
Whites Run		142.00
Worthville	60.00	176.81
MISCELLANEOUS—		
Bethel College	249.87	
Calvary—Richmond, Ky.	25.00	
Campbellsville College	55.00	
Canev Fork	50.00	
Carver School of Missions	1,670.57	
Chapel—Greensburg, Indiana	20.00	
Clear Creek Mountain Preachers School	387.39	
Cumberland College	10.00	
Dover—Mt. Hermon, Ky.	25.00	
Estate of Alan B. Wilson	500.00	
Estate of Theodore Harris	666.40	
Georgetown College	4,364.85	
G. A. House Party	131.00	
Highland Avenue—Cincinnati, Ohio	43.00	
Home Mission Board	7,049.92	
Income—State Missions Reserve Fund	1,740.62	
Individuals	287.50	
Ky. Bap. Foundation	5,069.85	
Ky. Bap. Hospital	12.66	
Magoffin Institute	10.00	
Miscellaneous Items	7,482.02	
Missionary Mound	7,482.02	
Monroe—Monroe, Michigan	25.35	
Mt. Olivet—Austin, Ky.	40.00	
Mt. Poland	70.00	
Mt. Zion—Pekin, Ind.	34.98	
New Hope—Benton, Kentucky	25.00	
Oneida Baptist Institute	38.70	
Peters Creek	61.27	
Proceeds from Loan—Building Program	225,000.00	

	Co-op. Program	Designated
Proctorville		100.00
Salem		23.00
Scaffold Lick—Blocher, Indiana		51.02
Seminary		1,935.22
Summershade		50.00
Sunday School Board		11,718.74
Third Avenue—Sidney, Ohio		19.00
W.M.U. of Ky.	64,790.96	
	287.50	336,205.87
DISTRIBUTION OF RECEIPTS		
November 1, 1956 through April 30, 1957 Inc.		
Foreign Missions:		
Cooperative Program	\$151,534.89	
Designated	213,774.50	
Total	\$365,309.39	
Home Missions:		
Cooperative Program	51,085.04	
Designated	66,672.28	
Total	117,757.32	
Southwide Education:		
Cooperative Program	96,418.65	
Total	96,418.65	
Relief and Annuity Board:		
Cooperative Program	6,278.82	
Designated	813.02	
Total	7,091.84	
Southern Baptist Hospital:		
Cooperative Program	4,816.64	
Designated	25.00	
Total	4,841.64	
Southern Baptist Hospital:		
Cooperative Program	4,816.64	
Designated	25.00	
Total	4,841.64	
Radio Commission:		
Cooperative Program	6,708.64	
Designated	183.65	
Total	6,892.53	
Brotherhood Commission:		
Cooperative Program	2,150.29	
Total	2,150.29	
Christian Life Commission:		
Cooperative Program	516.06	
Total	516.06	
Convention Operating Budget:		
Cooperative Program	2,494.32	
Total	2,494.32	
Public Affairs Commission:		
Cooperative Program	430.06	
Total	430.06	
Baptist World Alliance:		
Cooperative Program	774.10	
Designated	200.00	
Total	974.10	
Education Commission:		
Cooperative Program	860.12	
Total	860.12	
DISTRIBUTING OF RECEIPTS		
Historical Commission:		
Cooperative Program	774.10	
Total	774.10	
Southern Baptist Foundation:		
Cooperative Program	602.08	
Total	602.08	
State Missions:		
Cooperative Program	188,147.34	
Designated	56,106.56	
Total	244,253.90	
Education in Kentucky:		
Cooperative Program	226,285.31	
Designated	7,489.07	
Total	233,774.38	
Glen Dale Baptist Children's Home:		
Cooperative Program	18,307.36	
Designated	95,215.09	
Total	113,522.45	
Pine Crest Baptist Children's Home:		
Cooperative Program	8,714.36	
Designated	43,581.90	
Total	52,296.26	

	Co-op. Program	Designated
Spring Meadows Baptist Children's Home:		
Cooperative Program	17,726.84	
Designated	89,645.57	
Total	107,372.41	
Hospital Commission for Kentucky Baptists:		
Capital Needs	72,000.00	
Designated	1,630.74	
Total	73,630.74	
Kentucky Baptist Hospital:		
Designated	382.17	
Total	382.17	
Central Baptist Hospital:		
Designated	4,749.35	
Total	4,749.35	
Western Baptist Hospital:		
Designated	1,251.33	
Total	1,251.33	
Church Buildings:		
Cooperative Program	9,153.12	
Designated	6,837.03	
Total	15,990.15	
Education Special:		
Designated	275.45	
Total	275.45	
American Bible Society:		
Designated	2,070.72	
Total	2,070.72	
Baptist Student Center:		
Designated	2,725.00	
Total	2,725.00	
Baptist Student Center, Louisville:		
Designated	41.66	
Total	41.66	
Cedarmore Kentucky Baptist Assembly:		
Cooperative Program	9,153.12	
Designated	5,360.00	
Total	14,513.12	
Kentucky Baptist Foundation:		
Designated	1,262.10	
Total	1,262.10	
Western Recorder:		
Cooperative Program	5,000.02	
Total	5,000.02	
Income-State Missions:		
Reserve Fund	1,740.62	
Total	1,740.62	
General Fund:		
Cooperative Program	137,081.15	
Designated	382.36	
Total	137,463.51	
Cooperative Program Returned to Long Run Association for Association for Associational work:		
Total	55,424.66	
Proceeds from Loan from Louisville Trust Company—New Building Program		
Total	225,000.00	
Miscellaneous:		
Miscellaneous	101,656.99	
Total	101,656.99	
Total Receipts		
	\$2,001,509.49	

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Miss Edna Jones, Stanford, has accepted the position of church secretary at Lexington Avenue, Danville. Miss Jones is a graduate of Georgetown College where she excelled in music and scholarship. Her experience includes two years as assistant minister of music of the Georgetown Baptist Church and three summers of mission work with the Harlan Baptist Church.

Meditation, An Essential of Spiritual Greatness

By JOHN R. SAMPEY, JR.,
Furman University

The solitude of the deserts of northern Arabia brought spiritual maturity to the Patriarch Moses and the Apostle Paul, foremost leaders of the Old and New Testaments, respectively. Moses spent forty years in the barren wastes tending the flocks of his father-in-law, Jethro, while Paul sought the silence of the same area after his cataclysmic experience on the road to Damascus.

It is difficult for Christians of this twentieth century to have any conception of what years of silent meditation can do for the soul of man. Ours is an age of supersonic speeds and pressure programs. We live in such a state of psychic tensions and nervous exhaustion that our spiritual natures have lost all contact with the serenity of the Eternal One. Even in evaluating the service of our spiritual leaders we boast only of the thousands of dollars contributed to the Kingdom during their ministry, and of the hundreds they added to the church rolls.

Can we capture any conception of the place of meditation in the lives of Moses and Paul? Perhaps we should note first that meditation followed years of preparation. Too much of our meditating is empty pipe-dreaming, preceded by no intensive preparation and with no thought for subsequent dedication.

The first forty years of Moses' life were spent in preparation for a position

of high leadership in the court of the Pharaohs of Egypt. He was given every advantage of training which was available to a royal line extending back to the dawn of civilization. How Moses' quick, enquiring mind must have combed through the fabulous lore of the arts, science and the humanities!

These priceless years of preparation came to an abrupt end, however, when Moses slew an Egyptian taskmaster for beating one of his own countrymen. He fled for his life and found refuge in the barren wastes and desert sands of northern Arabia.

Most men would have broken under such a tragic eclipse of all they had labored for, but somehow Moses found in the loneliness and silence of the desert an inner peace he had never known in the feverish activity of the court. He found time to meditate upon the rich store of knowledge he had acquired there. Under the majestic splendor of the desert night he came to realize the vanity of man's petty and fleeting triumphs. His heart fed upon the greatness and goodness of his Creator. His soul fed upon the greatness and goodness of his Creator. His soul began to expand until it could undertake after that holy hour at the Burning Bush, one of the heaviest burdens that ever fell upon human shoulders.

Centuries later another young Hebrew, facing an even more staggering task, sought strength of mind and soul in this same wild country. Saul of Tarsus, crusading champion of the Mosaic law and tradition among his people, suddenly encountered the Risen Christ on the road to Damascus, and was commissioned to carry his Gospel to the Gentiles. Such an assignment was so contrary to all his training, experience, and way of life that he entered the solitude of the Arabian desert to prepare his own mind and soul for the staggering task. How much of the Pauline theology which has given direction to the Christian churches throughout the world for these 1900 years was born during those three years in Arabia we will never know, but under the leadership of the Holy Spirit Paul became the beloved Apostle to the Gentiles.

It was my privilege to visit this area in Arabia during World War II where Moses and Paul spent those fruitful years in meditation. It is a desolate and forbidding land. There is little vegetation to cover the jagged desert peaks which rise like pinnacles above the burning sands. But I have never felt nearer to the Eternal One, and at night it seemed but a step from earth to the lighted corridors of heaven.

How desperately our day needs men who know the value of disciplined meditation! Science has placed in our hands the suicidal forces of atomic fission and atomic fusion. Who has the wisdom to direct its use? More than forty billions of the current national

budget is earmarked for national security, and most of this goes for research and development of nuclear weapons, but if the stock piles of atomic and hydrogen bombs already accumulated by the nations of the earth are ever exploded, how many of this planet's population would survive? Linus Pauling, a Nobel prize winner in chemistry, has stated recently that the proposed test of nuclear weapons this summer by the British will result in a thousand deaths around the world from leukemia, a type of cancer induced by radiation. Is the hour too late for meditation?

►John W. Grizzelle, Vernon Lykins and Alton C. Stephenson were ordained as deacons by the Kenton Baptist Church, Kenton, Ky., May 18. The council elected C. R. Rader as moderator; Frank J. Kuriger, Jr., interrogator; Walter W. Roden, clerk. Pastor W. Robert Shetler, Piner Church, preached the ordaining sermon, and gave the charge to the church. Franklin Lipscomb, Jr., led the closing prayer.

►Orbie R. Clem, for several years in the past editor of Baptist Beams (now called Kansas Baptist Digest), has been made editorial assistant to Dr. E. S. James of the Baptist Standard, Dallas, Texas. He is succeeding Joe Novak, who has gone to be editor of the Kansas Baptist Digest.



E. Bruce Heilman has resigned as treasurer of Georgetown College in order to become treasurer of Peabody College in Nashville. He also hopes to pursue post-graduate studies there. Native of Oldham County, he is a son of Mr. and Mrs. Earl B. Heilman, Ballardville, Ky. He attended Campbellsville College, and earned his B. S. and M.A. degrees at Peabody. He has also studied at the University of Omaha. He is a deacon and Sunday school teacher at Georgetown Baptist Church.

Cedarmore Sunday School Program, Abridged

Afternoon: August 1, 1:30
Theme: Ye Are Witnesses

1:30 A Hymn of Praise; A Word from God; A Prayer for Guidance
1:40 Open Doors to Greater Opportunities
2:00 A Church Using Its Sunday School Roy E. Boatwright
2:20 The Need is the Determining Factor Chester Igleheart
2:40 Adults Set the Pace Harry L. Garrett
3:15 Reassemble in Tabernacle Marvin Crowe
3:20 Departmental Conferences Song Service
4:20 Message: Using the Sunday Schools to Promote World Missions Carroll Hubbard

Night: August 1, 7:15

7:15 Song Service and Prayer; Departmental Conferences
8:10 Reassemble in Tabernacle Song Service
8:20 Keep the Sunday School Well Balanced Homer William Smith
8:40 How Grading Affects Growth Roy E. Boatwright
8:55 Message: The Sunday School and the Bible Marvin Crowe
9:20 A Film on Sunday School Work Chester Igleheart

Morning: August 2, 9:00

9:00 Song Service and Prayer
9:15 A Worthy Training Program for Your Sunday School Roy E. Boatwright
9:35 The Weekly Officers and Teachers' Meeting Marvin Crowe
10:15 Departmental Conferences; 11:30 Reassemble in Tabernacle Song Service
11:40 Message: The Sunday School and The Holy Spirit Robert Chenoweth

Afternoon: August 2, 1:45

1:45 Song Service and Prayer
2:00 Panel Discussion on Meeting the Spiritual Needs of the Pupils. (All department faculty members on the panel.)
3:15 Using the Standards Effectively Harry Garrett
3:45 Reassemble in Tabernacle Song Service
3:50 Departmental Conferences

Night: August 2, 7:15

7:15 Song Service and Prayer; Departmental Conferences
8:10 Reassemble in Tabernacle Song Service—Special Music
8:20 Laws of Sunday School Growth Roy E. Boatwright
8:30 Using the Sunday School to Start New Work Harry L. Garrett
8:50 Message: Effective Visitation Program Marvin Crowe
9:20 A Film on Sunday School Work Chester Igleheart

Morning: August 3, 8:00

8:00 Song Service and Prayer
9:15 Vacation Bible School Work Harry L. Garrett
9:35 How Administration Affects Teaching Roy E. Boatwright
10:15 Reassemble in Tabernacle Song Service
10:25 Effective use of the Six Point Record System Marvin Crowe
10:50 Plans for 1957-58
11:15 Message: The Sunday School and Evangelism T. H. Shelton

STANDARD SUNDAY SCHOOLS

Church	Pastor	Superintendent
East Bernstadt, Pilgrim Rest	(Laurel River)	George Anderson W. M. Hocker
DeMossville, Gardnersville	(Crittenden)	Ralph Patterson Bernard Ervin

STANDARD CLASSES

Church	Class	Teacher
Mayfield, North Side (Graves Co.)	"7 year"	Minnie Sledd
Louisville, Victory Memorial	(Long Run)	"Ruth" Mrs. E. B. Sterling

Dr. Marvin Crowe, Administrative Assistant of the Sunday School Board, Nashville, Tennessee, will assist us in our Sunday School Program at Cedarmore. August 1, 2 and 3, 1957.



973 Converted in Mexico During Tri-City Revival

RICHMOND, Va. — "I have two deep desires," said a man to a Baptist pastor visiting in his home in Mexico. "The Baptists have always been cooped up in their small buildings and now all at once they have come out into all of the homes. I want to know who started all of this." His other desire was to kill a Protestant.

"I not only would like to kill a Protestant, but I have some gasoline I

would like to dedicate to burning one," he said.

Three nights later this man was in a revival service and accepted Christ as his Saviour, becoming one of the 973 who made professions of faith in Christ during the simultaneous evangelistic campaign conducted by 24 Baptist churches and chapels in three neighboring cities of Mexico, April 14-21. The cities, Torreon, Gomez Palacio, and Lerdo, have a combined population of about 230,000.

Two Suggestive Experiences

By W. R. CULLOM
Wake Forest, N. C.

Sitting in my room the other day thinking over things, two experiences from earlier days came to my mind which I thought might be of service to others, and decided to pass them on for what they may be worth.

1. A man in my class who was literally "from Missouri" whose name was Scofield and who is now with our Foreign Mission Board in Richmond, Virginia, arose one day and said with a good deal of earnestness and vim, "Dr. Cullom, I can't understand this doctrine of the Trinity." His tone indicated he was ready to rebel against it.

I said, "Mr. Scofield, neither do I understand it, but the fact that I don't understand it is nothing against the doctrine. Most of the simplest things of my daily life I don't understand, such as putting food into my stomach and how a part of it goes to muscle, a part to bone, a part to blood and other parts of my anatomy. I accept the facts without question, but I don't understand them. And then, Mr. Scofield had it ever occurred to you that each of us is a trinity in his make-up—body, mind, and spirit?" He dropped into his seat as if he had been shot, saying, as he did so, "I see it."

2. We were studying the book of Exodus and came upon the statement that no man could see the Lord's face and live (33:20). A man from eastern North Carolina read this and pointed out another passage which said that Moses did see the Lord and my student seemed quite disturbed over it. I said to him, "Mr. Powell, you are from the Eastern part of the State, aren't you?" "Yes, sir," was his prompt reply. I said, "Mr. Powell have you ever seen the ocean?" "Yes, sir," he said again. I said, "Mr. Powell, think again. Are you sure that you have seen the ocean?" "Yes, sir," he said, "I'm quite sure of it." I said, "Mr. Powell, how wide is the ocean?" "It is three thousand miles wide," he replied. Then I said, "Mr. Powell, how far can you see with your eyes?" He said, "I have seen a part of it." Then I said, "Mr. Powell, this thing of seeing God is an eternal quest and it is a source of unspeakable joy to me that such is the case." My friends understand, I think, that I passed my 90th birthday the 15th of January. I should be dreadfully humiliated if I had to think that I am approximately full grown in my present knowledge of God. The truth is that I have scarcely made a beginning! I'm expecting to spend eternity in the quest.

►A youth team from Georgetown College, composed of William Bates, preacher. Robert Carlton, chorister, Sue Arnold, organist, and Atha Jim Grogan, assistant pianist, was with Pastor Simpson B. Rowe and the First Baptist Church, Russell Springs, Ky., June 29-30.



Miss Jo Ann Asher, who served as church secretary at Lexington Avenue, Danville, since May 1954, and as part-time choir director since November, 1956, has been named director of Education and Music, according to an announcement by Pastor Elroy Lamb. Miss Asher is the daughter of Mr. and Mrs. J. T. Asher of Harrodsburg and has had an outstanding music record since school days. A graduate of Campbells-ville College, she also attended Georgetown and the Southern Seminary School of Church Music.

1,830 Respond in Taiwan Campaign

In the midst of an evangelistic service in Taiwan (Formosa) a 14-year-old girl got up and started out. When asked why she was leaving before the preacher had finished, she replied, "I'm going to get my sister. I want her to hear, too."

This is an example of the compelling force of the recent two weeks' evangelistic crusade on Taiwan in which 1,830 made decisions for Christ, although the attendance was hindered by the worst flu epidemic on the island in many years and by torrential rains.

Dr. Leonard Sanderson, secretary of

evangelism of the Home Mission Board, who assisted with the campaign, said that on the first night he preached more people responded to the invitation than at any other single service in his preaching experience.

The preacher during the service which the young girl attended was Dr. Vernon B. Richardson, pastor of University Baptist Church, Baltimore, Md.; and another Southern Baptist leader from the States who took part in the revivals was Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention. These three men were joined in Taiwan by a number of Southern Baptist missionaries from other areas of the Orient and by a national Baptist preacher from Hong Kong.

Beginning May 5 meetings were held for a week in 10 churches and congregations in the northern part of the island, where in Taipei alone one-seventh of the population was sick with flu. Yet, 1,150 people accepted Christ that week.

Rains hit the island during the second week when the meetings were held in seven churches in the southern and central part and in a school auditorium in Taipei, but 680 people made professions of faith.

Although the scheduled campaign closed on May 19, meetings continued in the church in Taichung through the following Wednesday; and final results from that meeting have not been reported.

In connection with the revivals 20 preaching bands are conducting services in 20 chapels during the first two weeks in June, with the hope that the total decisions for both campaigns will exceed 2,500. And a united conservation drive has been planned for the following few weeks in an effort to get the people making decisions lined up with the Baptist churches of Taiwan.

Preparation for the campaign was made by committees from the Taiwan Baptist Convention and the Taiwan Baptist Mission (organization of Southern Baptist missionaries). During the two weeks personal work was done by students of the Taiwan Baptist Theological Seminary and by church members.

Southwestern Seminary Breaks Ground in Huge Expansion

FORT WORTH, Texas. — President J. Howard Williams of Southwestern Baptist Theological Seminary announces contracts for twelve student apartment buildings for the seminary have been let and that construction will begin immediately. The contracts total \$890,000.

Each of the two-story buildings will have eight apartments for a total of 96 living units. Interiors will be arranged so they can be changed from two to three-room units.

The ninety-six apartments are the first of 500 eventually to be built on property north of the campus which was acquired from the City of Fort Worth and the Santa Fe Railway. The housing area and campus are connected by a pedestrian tunnel under Seminary Drive.

Furnishings for the ninety-six apartments will bring their total cost to more than \$1,000,000, Dr. Williams said.

Groundbreaking ceremonies for the apartments were conducted at 11:30 a.m. Friday, May 17, at close of commencement exercises. Special guests were all those contributing to the seminary's expansion campaign last spring.



James L. Adkins, pastor of Walnut Street, Owensboro, resigned July 7 to accept pastorate of North Atlanta Baptist, Atlanta, Ga. A graduate of Baylor University, Waco Texas and Southern Seminary, Louisville, Adkins served previous pastorates in Texas and Tennessee. During his Walnut Street ministry he was very active in Associational work and also served as Police Department chaplain.



DR. DONALD W. PACKARD, for ten years teacher of theory and composition in the School of Church Music, Southern Seminary in Louisville, and since 1950 head of its Theory Department, has accepted a position as chairman of the Theory Department with the Fine Arts Division of William Carey College, Hattiesburg, Miss. In his new work he will be associated with Prof. Donald Winters, also formerly connected with the Seminary Music School.

Another Good Reason

By E. S. JAMES

Many persons are asking why it is that Southern Baptists do not participate in the National and World Councils of churches. One prominent publication has called them [Southern Baptists] the "fly in the ointment." Some have accused them of being narrow and selfish. Some of our own people feel that much good could be accomplished around the world if we would add our witness to that of other Christian bodies that do participate.

It must be acknowledged that some good could come from it, but most Baptists in the Southern Convention feel they would have to compromise on too many cardinal doctrines. Radicals among us accuse the leadership of the council of being modernists and communists. Not many of us believe such charges. We regard most of them as Christian gentlemen who are perfectly sincere in their efforts, and if they feel they can serve Christ in a better manner by working together then we pray His blessings on them. Most of us feel, however, that we can bear better testimony for Jesus if we confine our efforts to a co-operative work among people and churches that are agreed on what we consider vital in the gospel message and method.

If others can accept sprinkling for baptism then that is up to them and their God. We cannot believe it is baptism. If others think it is Scriptural to

enter the comity agreement whereby the local church shall decide what denomination shall build a new church in a given section, then that is their affair. Southern Baptists will not agree to abide by it. When they see the need of a church in a new community they are not willing to stand idly by and leave the responsibility for that people to some other denomination. They believe every community needs a Baptist church.

We believe Jesus intended that there should be one kind of church on earth, but we do not believe that can be accomplished by ecumenity. The fact is that most Southern Baptists believe in the Christian profession of others, but they do not believe the churches of other denominations measure up to all the prescriptions the Bible gives for God's organized people.

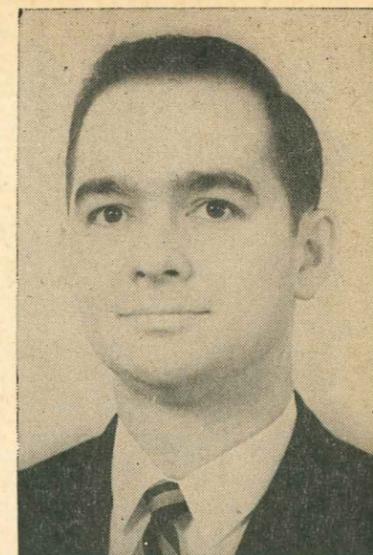
In His church He set two ordinances to commemorate His death, burial and resurrection. To change either of them or to remove them from the visible church where He placed them is unscriptural, and Baptists will have none of it.

On the third day of January in the National Presbyterian Church in Washington, D.C., the "Lord's Supper" was served by preachers and laymen of more than one denomination. The presiding officer was Eugene Carson Blake, president of the National Council of Churches. All congressmen and members of the President's cabinet were invited. It is to be hoped that no Southern Baptist participated because we believe the supper should be taken in the church where the person belongs. If Southern Baptists belonged to the Council they could not conscientiously object to such an observance of the "supper" where the invitation was to "holy communion." The only communion in this ordinance is that between the individual and his God. It is a commemoration of His death and is not a communion among believers. This is a most distinctive belief of these people called "Baptists." If they surrender it, they will lose their distinctiveness as a denomination of Christian people.—Baptist Standard.

Oklahoma Baptists Are Building Home For Aged

HUGO, Okla. — (BP) — W. P. Atkinson, Oklahoma City philanthropist and builder, made the address at ground-breaking ceremonies for a Baptist Golden Age home to be built here.

The Golden Age home, to be open to elderly persons of all faiths, will be built on 68 acres of land west of Hugo. The Baptist General Convention of Oklahoma has agreed to give \$35,000 toward building, equipping and initial operation of the home.



Lucien E. Coleman, Jr., is now pastor at the First Baptist Church, Tompkinsville, having assumed the pastorate there on June 2. Mr. Coleman was formerly pastor of the Fellowship Baptist Church, Harrodsburg, Kentucky. He is a son of the Brotherhood secretary in Kentucky.

"When my Son Leaves Home"

Of keen interest to students and other young people will be this August *Home Life* feature by a mother.

As her son leaves for college she wonders—as do all parents when a child leaves the shelter of the home—if she has done all she could to prepare him to face the world.

A human warmth pulsates through the articles in *Home Life*, giving practical help to those privileged to read it.

Be grateful if your church is one which develops Christian strength for the future by ordering enough copies of *Home Life* for all its families.

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Summer Session, June 10-July 12 Fall Semester, September 2
Write for catalogue today

Founded 1926

D. M. Aldridge, President

V. A. Approved

July 25, 1957

WESTERN RECORDER

Radio-TV, SBC, Elects Its New Officers

FORT WORTH, Texas. — Dr. Vernon Richardson, pastor of University Baptist Church, Baltimore, Md., was elected chairman of the Radio and Television Commission at the annual meeting at the Southern Baptist Convention in Chicago.

He was also named to a new term on the Commission which will expire in 1960. Dr. Richardson has been quite active as chairman of the Commission's vital television committee for the past year.

New vice-chairman is Dr. James Landes, pastor of the First Baptist Church of Wichita Falls, Texas. Dr. Edgar Arendall of Birmingham, Ala., was elected secretary.

Meanwhile, the following men were named to terms on the Commission: E. J. Cobb, Arizona; J. R. Noffsinger, Florida; Gilbert B. Waud, Illinois; Jaroy Weber, Louisiana; Fred C. Eastham, Missouri; Roy Bacus, Texas; Roy O. McClain, Georgia; Thomas Hicks Shelton and A. W. Walker, both of Kentucky; all terms expiring 1960; and R. Y. Bradford, New Mexico, term expiring 1959. Waud, Walker and Bradford are the new members.

425,000 Conversions Sought By SBC In 1957

DALLAS — (CP) — The Southern Baptist Convention will try to win 425,000 people to Christ in 1957.

Leonard Sanderson of Dallas, secretary of the department of evangelism for the SBC Home Mission Board, announced the goal which is an all-time high.

It is not unprecedented, however, he indicated. The denomination baptized 416,867 new converts during 1955, slightly less during 1956. Simultaneous evangelistic crusades are credited with bringing about the peak in 1955.

►J. P. Edmunds' quote of the week is "The more hot arguments you win, the fewer warm friends you'll have."

►Following the morning worship Sunday, May 26, 1957, ground was broken for the erection of a building on John-sontown Road next to the Sylvia Wilkerson School, near Louisville, Pastor Orrin W. Stites presiding. The congregation from the Beechland Church joined with the congregation of their John-sontown Chapel for these exercises. Brief statements were made by A. B. Chism, chairman of the Missions Committee, and Robert Thomas, chairman of the Building Committee. Leslie M. Huff, Jr., the Chapel pastor, read a passage of scripture and the dedicatory prayer was led by Deacon Frank Stanfield. Ground was then broken by Mrs. Addie Rosenberger, the committee chairman, and Pastors Stites and Huff.

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

Assembly Speakers For Cedarmore



First Week
J. Clark Hensley

Our speaker for the week of August 5-9 is pastor of First Baptist Church, Pulaski, Tennessee. He is a native of Missouri and a graduate of William Jewell College and Central Seminary. He is the author of several books. THE PASTOR AS EDUCATIONAL DIRECTOR is used in many of our colleges as a text book. He is the approved Adult Worker for the Tennessee Training Union Department.



Second Week
E. Warren Rust

The pastor of McCalla Avenue Church, Knoxville, Tennessee, is the speaker for the week of August 12-16. He is a native of Covington, Kentucky, and claims Latonia Baptist Church as his home. He is a graduate of Carson-Newman College and the Southern Seminary. He served several churches in Tennessee as well as the Vine Grove Church in Kentucky before going to his present pastorate in 1949.

IT IS NOT TOO LATE TO MAKE RESERVATIONS FOR TRAINING UNION ASSEMBLIES AT CEDARMORE

August 5-9 and August 12-16

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WRITE REV. MARVIN BYRDWELL, MANAGER, CEDARMORE
BAPTIST ASSEMBLY, BAGDAD, KENTUCKY

►Buell H. Kazez has resigned his position as teacher in the Lexington Baptist College and is now available for revival meetings, supply work, Bible conferences. He may be reached at 1625 Dantzler Court, Lexington, Ky.

►First Baptist Church, Clarksdale, Miss., recently reports one of the greatest revivals in its history. Dr. Robert E. Humphreys, Owensboro, was the preacher for this meeting resulting in 69 additions in eight days. Dr. Humphreys, former pastor of Owensboro First Church, resigned two years ago to give full time to evangelism. Since that time he has conducted meetings in most states in the South.



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Sunday School Lesson

RUTH, A FOREIGNER WHO FOUND A WELCOME

Ruth 2:8-13; 4:13, 17

For August 4, 1957

By H. C. Chiles

Ruth, the heroine of this fascinating book, was one of the most charming women of the Old Testament. In the story of her life we have a beautiful portrayal of true faith, genuine love and unswerving loyalty.

I. The Circumstances.

Elimelech and his wife, Naomi, were citizens of Bethlehem-judah, a village located five miles south of Jerusalem. To escape a terrible famine in their own land, they and their sons, Mahlon and Chilion, migrated to the land of Moab, a pagan country on the opposite side of the Dead Sea.

This migration was very unwise, for God had led His people to possess that land, wherein they might enjoy His protection and blessings. It was not God's will for His people to leave their land in order that they might dwell in the midst of a heathen nation, whose inhabitants had been very unkind to them on previous occasions. So, when Elimelech took his family into such a land, he took them on a journey which was very displeasing to God. Instead of leaving, they should have remained in Bethlehem-judah for God had placed them there, and He was quite able to sustain them throughout the time of famine. In fact, it is never wise to leave any position in which God has placed us merely because difficulties arise.

While sojourning in Moab they were away from the altars of God and the fellowship of God's people, which was very unfortunate. Although they had gone there for the duration of the famine only, they continued to reside there for years. So, if Elimelech would not submit himself to the dealings of God in Bethlehem-judah, it was necessary that he feel God's hand upon him in Moab, because it was an absolute certainty that he could not run away from God. After leading his family in paths of disobedience to God, Elimelech died.

As might have been expected, in the natural course of events the sons married Moabite women, Mahlon marrying Ruth and Chilion marrying Orpah, which was something that God had forbidden. Quite naturally, God punished them then for their disobedience to His command, and within ten years after their marriage both Mahlon and Chilion passed away. Thus, the three widows were left in seemingly destitute circumstances.

II. The Choices.

As a backslider, Naomi had been away from God and His people for ten years. Meanwhile, she had suffered under the chastening rod of God, having lost her husband and their two sons. She decided that it was time for her to go home. This is another case where the death of

a loved one or of loved ones marked the turning point in a life. Heart-broken and lonely, and craving the fellowship of her own people in the hour of trial, Naomi concluded that she ought to spend her last days among her friends of former years.

When the good news that there was an abundance of food in Judah reached her, she announced to her daughters-in-law that she was going home. Her devoted daughters-in-law started on the journey with her. When they arrived at the border between Moab and Judah, she besought them in Moab. As she explained the situation to them, she made it clear to them that their prospects for the future were anything but bright in the event they remained with her. Seemingly, there were no advantages in their going on with her. To say the least, in Bethlehem-judah they would have only a very slight chance to marry again and to have happy homes. Three times she urged them to return to their homes, not that she did not care for their company, but because she was exceedingly anxious about their future welfare.

Naomi told her daughters-in-law that they had dealt kindly with her deceased sons and with her, for which she was truly grateful. She did her best to allay the bitterness of parting by praying that God would grant them rest in the houses of their future husbands. Then she bestowed on them the kiss of affection prior to their separation.

In the case of Orpah, Naomi's arguments were effective. Self still ruled her heart, so reluctantly she yielded to the entreaties of her mother-in-law, she kissed her, she bade her farewell, she departed for her mother's house, the gods of Moab and the old life from which she had emerged, and she disappeared from the pages of history.

In spite of Naomi's sad and destitute condition, as well as her earnest and steadfast entreaties, and fully aware of what was involved in her choice, Ruth refused to return but clave unto her with purpose of heart. It was not only her love for Naomi that caused Ruth to remain with her, but her love for God was also a contributing factor. Ruth had come to know God and He meant so much to her that she was not willing to return to her home where heathen worship was practiced. Ruth's choice was not the result of mere impulse, but of a deep conviction.

With words full of pathos, beauty and whole-hearted devotion, Ruth clearly, definitely and finally announced her choice. She declared, "Whither thou go-

est, I will go"—your society shall be mine; "Where thou lodgest, I will lodge"—your home shall be mine; "Thy people shall be my people"—your family shall be mine; "Thy God shall be my God"—your God shall be mine; "Where thou diest, will I die, and there will I be buried"—your end shall be mine. Her language was that of renunciation, for she was deliberately turning her back on her country, her people and her former gods. It was also the language of self-surrender, for she was binding herself to Naomi, to her way of life, to her people, and to her God.

III. The Consequences.

In due time Naomi and Ruth arrived in Bethlehem. For the former it must have been a very humiliating experience. She had left in a spirit of proud independence, but she returned very poor and bereft of both her husband and her sons. Although bitterness had been her lot, she had learned that God had never forgotten to be gracious unto her.

As for Ruth, her wise choice had tremendous and far-reaching consequences. After they had returned to Naomi's homeland, the story of what took place presents an ancient Hebrew custom, familiar to the Jews but very strange to us. The Hebrew law required that if a man died without an heir his nearest of kin was to take the place known as the kinsman redeemer, become the husband of the widow and rear a family.

Upon her arrival in her new home Ruth became anxious to do something to earn her living. She wanted to go out and glean in the fields, as the Law permitted the poor to do. Ruth voluntarily assumed the position of the widow, the orphan and the very poor and went to glean in the field of Boaz, a wealthy member of the family of Elimelech, her father-in-law. Observing her among the gleaners as they moved through his field, Boaz became interested in her and went to his servants and asked, "Whose damsel is this?" When he was informed, Boaz approached Ruth and told her not to glean in anybody else's field. Furthermore, he instructed all of his young male employees not to become interested in this young Moabitish woman. Then Ruth "fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes?" The answer of Boaz shows how God had been working with him.

When Ruth informed Naomi what had occurred, the latter advised her as to what she should do. She handled the situation with rare human insight, delightful discretion, tender love and full understanding. Meanwhile Boaz became the redeemer of Ruth. She in turn became his wife. As his wife she gave birth to a son, whom they named Obed. Due to her great fidelity and deep devotion, she was rewarded with a favored position, happy life and a glorious lineage—for she was an ancestress of our Saviour, the Lord Jesus Christ.



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Let's Go, Men!

Let's go, men! Let's go to one of the big Regional Brotherhood rallies to be held as follows:



Glenn L. Archer

REGION 1: Blood River, Caldwell, Graves County, Little River, Ohio River, West Kentucky and West Union Associations will meet at Jonathan Creek Baptist Assembly grounds on Kentucky Lake, Saturday, Aug. 10.

REGION 2: Blackford, Christian County, Daviess-McLean, Little Bethel, Ohio County, Ohio Valley, Muhlenberg and West Kentuckiana Associations will meet at Camp Schafer, near Owensboro, Friday evening, August 9.

REGION 3: Allen County, Bethel, Edmonson, Freedom, Gasper River, Goshen, Green River, Liberty, Logan County, Lynn, Monroe, Simpson and Warren County Associations will meet at First Baptist Church, Bowling Green, Thursday, August 8.

REGION 4: Anderson, Breckenridge, East Lynn, Henry County, Long Run, Nelson, Salem, Severns Valley, Shelby County and Sulphur Fork Associations will meet at St. Matthews Baptist Church, Louisville, Monday, July 29.

REGION 5: Casey, Central, Lincoln County, Mercer County, McCreary County, Pulaski County, Rockcastle, Russell Creek, Russell County, South Concord, South District, Tate's Creek and Wayne County Associations will meet at Stanford Baptist Church, Stanford, Kentucky, on Tuesday, July 30.

REGION 6: Boone's Creek, Bracken, Crittenden, Campbell County, Elkhorn, Franklin, North Bend, Owen County, Ten Mile, Union and White's Run Associations will meet at Central Baptist Church, Lexington, Tuesday, August 6.

REGION 7: Enterprise, Greenup, Greenville and Red River Associations will meet at First Baptist Church, Ashland on Friday, August 2.

REGION 8: Bell County, Booneville, East Union, Goose Creek, Irvine, Jackson County, Laurel, Lynn Camp, Middle Fork, Mt. Zion, North Concord, Pine Mountain, South Union, Three Forks and Upper Cumberland Associations will meet at First Baptist Church, Barbourville, on Thursday, August 1.

All programs will begin at 7:30 P.M.

according to local time at place of meetings.

Dr. Glenn L. Archer, Executive Director of P.O.A.U. (Protestants and other Americans United for separation of church and state will be our featured speaker. Every Baptist man and boy (17 years old and up) is invited to attend whether members of a local Brotherhood or not.

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Dr. Gertrude Mauk, principal of Greenup High School in 1956-57, has been named dean of women at Georgetown College, according to an announcement by President H. Leo Eddleman. Dr. Mauk will also teach in the graduate school which is scheduled to open this fall. She has wide experience in the field of guidance and counseling. She served in the Selection and Guidance Department of Chrysler Corporation for five years, while working toward her graduate degrees in education. Dr. Mauk then accepted the office of dean of women at Nebraska Wesleyan University. She is a native of Greenup County and did her undergraduate work at Morehead State College.

Mr. and Mrs. Oren C. Robison, Southern Baptist missionaries to Nigeria, will soon return to their field of service after furlough in the States. They may be addressed at American Baptist Mission, P. O. Box 48, Benin City, Nigeria, West Africa. Mrs. Robison is a native of Murray, Ky.

CLASSIFIED ADS

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Kentucky Y. W. A.s at Ridgecrest

Pictured above are most of the 95 Y. W. A.s and leaders from Kentucky who attended the 50th anniversary Southwide Conference at Ridgecrest in June. To this conference of over 1,340 registered YWAs, Kentuckians went from 28 associations in all eight regions. Included in the number were three regional youth leaders, Mrs. W. H. Beaman, Mrs. George F. Leonard, Mrs. Ralph Keaton; Chairman of the Y.W.A. Division, Mrs. W. G. Crossfield; your YOUTH Secretary; and President of the State Y.W.A. Council, Miss Mary Ann Wacker. Also present was Mr. W. G. Crossfield, Pastor of the Willow Grove Baptist Church, Danville.

Other STATE-WIDE observances for the remaining weeks of the 50th anniversary of Y.W.A. are two camps at Cedarmore:

July 28-31—High School Y.W.A.s August 23-25—Y.W.A. Weekend

To make reservations, send name, address, church and \$1.00, to W.M.U. Office, Baptist Building, Middletown, Ky. Also, indicate which camp you plan to attend.

Ridgecrest WMU Conference August 8-14

By MRS. GEO. R. FERGUSON

There's a treat in store for you in WMU Conference at Ridgecrest. The week offers opportunity for spending delightful days in the mountains, hearing stimulating speakers and investing time in getting "know-how" from the best available conference leaders. Housewives and business women alike will find this an excellent use of vacation time.

The theme for the week is "His Story . . . to Proclaim" from the WMU hymn of the year "From Greenland's Icy Mountains."

The Bible study "The Lamp of Life" will be led by Mrs. Wilfred C. Tyler, teacher of Old Testament at Blue Mountain College. The study will be based on Habakkuk. On Sunday evening a dramatic presentation of Habakkuk will be given.

Each evening by Lake Dew Mrs. John H. Buchanan will bring the vesper meditations on the subject "Redeemer, King, Creator . . . Returns to Reign."

Mission study will include books from the forthcoming Home and Foreign series and others.

Southern Union leaders present will be: Mrs. R. L. Mathis, president, and Mrs. Robert Fling, recording secretary,

WMU Headquarters Personnel: Alma Hunt, executive secretary; Mrs. William McMurry, promotion director; Margaret Bruce, WMS director; Doris De-

Vault, YWA director; Betty Brewer, GA director; Elsie Rives, Sunbeam Band director; Ethalee Hamric, WMS editorial associate; Billie Pate, YWA promotion associate; Rachel Colvin, artist.

Others leading conferences include: Miriam Robinson, North Carolina executive secretary; Mary Essie Stephens, Alabama executive secretary; Janice Singleton, Georgia executive secretary; Eula Mae Henderson, Texas executive secretary; Josephine Jones, Florida executive secretary; Mrs. D. C. Bomar, WMU executive board member; Mrs. Claude Kirkpatrick, Louisiana state stewardship chairman; Mrs. J. I. Bishop, former youth secretary in Texas; Vanita Baldwin, Alabama field representative; Mrs. Charles Maddry, former mission study chairman, North Carolina; and Mrs. J. Winston Pearce, former vice president from Maryland.

There will also be nationals present, and missionaries who will participate on the program: Frank Belvin, Pauline Cammack, Billy Osceola, Mrs. Marvin Sorrels, Missionaries to Indians; Virginia Cobb, Lebanon; A. L. Iglesias, Panama; Paul Rogosin, missionary to Russians in San Francisco; Faye Taylor, Indonesia; Edith Vaughn, Brazil; Neale Young, Nigeria; Mr. and Mrs. C. W. McCullough, Jamaica.

Make a decision today to join women from all over the convention territory. Write at once to Mr. Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C., for reservations. Enclosed \$2.50 reservation fee.

Mrs. Addie Goodin Shrader, died at the age of 72 at her home, 420 East Oak Street, Louisville, June 8. She was a member of the Ormsby Avenue Church, this city. She is survived by her husband, J. H. Shrader; by one son, Prof. Wesley W. Shrader, member of the faculty of Yale University Divinity School, Hartford, Conn., and formerly pastor at Felix Memorial Church, Lexington, Ky., and in Virginia; and by two grandsons.

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COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

BILLY GRAHAM REVIVALS

Question: What do you think of the Billy Graham revivals? Some of my fundamentalist friends say that he is neo-orthodox. Some of my liberal friends say that he is dividing modern churches and setting back our growth in fellowship between the churches. It seems to me that God is using Billy Graham in a mighty way.

Answer: I imagine that some of our terminology makes God a little sick at His stomach. We use labels like "liberal" and "fundamentalist" and then crucify those who happen not to agree with us.

I'll tell you what I think of Billy Graham. He is limited like any other man of God and makes many mistakes. Some of his messages and methods are not what I would personally prefer. But I thank God for him and the marvelous way he is being used to present the basic Christian message to millions. I pray for him regularly and wish for him the best of God's blessings.

Why, every time a man gains a little fame, do we have to take pot-shots at him? We seem to be looking for something to divide over. May God help us to learn how to love, and to live together with those who may differ a bit from us!

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

►James G. Stertz, pastor of First Baptist Church, DeLand, Fla., has been elected assistant secretary for missionary personnel of the Southern Baptist Foreign Mission Board.

►Fountain Jones, pastor of Freedom Church, Rockcastle County, did the preaching in a revival with Pastor William King, of Olin, Ky., at the East Pittsburg Church, Pittsburg, Ky.

►John S. Gaines, the only pastor to be sent out by the Richland Church, near Owenton, Owen County, has been called to be pastor of the Milton Baptist Church, in Trimble County, Ky., opposite Madison, Ind.

►Claude Gibson, H. L. Bradley, Joe Carter, Tom Carr and Sidney Gregory were ordained as deacons of the Emmanuel Church, Bowling Green recently. Charles B. Stovall is pastor.

►Miss Gladys Hopewell, Southern Baptist missionary to Taiwan, has returned to her field of service after furlough in the States. She may be addressed at 10 Way Men Street, Tainan, Taiwan. Miss Hopewell is a native of Hopkins County, Kentucky.

►Adrain Lamkin, for the past six years pastor of the Hardinsburg Baptist Church, has accepted the Calvary Baptist Church of Lawrence, Kansas. The city of Lawrence has a population of 25,000 and is the home of the University of Kansas.

496 Attend May Hymn Sings

A total of 496 people attend the five associational hymn sings held in the month of May. Fifty-five churches were represented in the attendance. The hymn sings were sponsored in and by the following associations: Daviess-McLean, Graves, Little Bethel, Nelson and Warren. Each of the hymn sings was planned by the duly elected Associational Music Director of the associations listed above, respectively: Paul Bobbitt, Robert S. Herring, R. W. Grobe, Mrs. Bruce Hartsell, and James R. Jones.

Themes on which the hymn sings were planned included "Missions," "Soldiers of God" and "Better Church Music."

►State Evangelist W. K. Wood is assisting Pastor Mason C. Branham and Kirk Memorial Church, Grahn, in a revival July 21-July 31. D. L. Henning, minister of music at Wildwood Church, Ashland, has charge of the music and young people.

►Evangelist Buckner Fanning, Dallas, Texas, and Song Leader Wayne Philpot, assisted Pastor John Huffman in a revival at the First Church, Mayfield, Ky., recently. From there the Fanning Team went to Batesville, Ark.

►Pastor Harold Wainscott, Pikeville, assisted Pastor James E. Casey, Jr., in a revival at Aflex, Ky. The Alfex Church is now planning to complete the inside of its much needed auditorium.

►The Southside Church, Birmingham, has called Lamar Jackson, pastor at Ensley Church, same city, to succeed John H. Buchanan, retired, and he has accepted.

►The First and Central Baptist Churches of Maysville entertained their young people recently with a banquet under the leadership of Pastors Thomas Thacker of First Church, and W. L. Crumpler, of Central.

►W. W. Thompson has resigned at the Marrowbone Church and has accepted the Leatherwood Church. He has been associated with the Executive Board of the General Association as a local missionary since May 1, 1953, and will continue that relationship in his new work.

►Dr. Wayne Ward, professor Theology, Southern Seminary, was the evangelist with Pastor Bruce V. Hartsell at the First Church, Shepherdsville, July 8-14. Under the leadership of President J. W. Hardaway, the Brotherhood planned a series of 20 cottage prayer services during two weeks prior to the meetings, with an all-night prayer service July 7.

►Dr. and Mrs. Page H. Kelley, Southern Baptist missionaries to South Brazil, have returned to the States for furlough and may be addressed at Southern Baptist Theological Seminary, Louisville, Ky., after August 1. Before that date their address will be c/o Miss Bracy Ann McIntosh, 1115 Fifth Avenue, Birmingham, Ala.

How to Preach so as To Convert Nobody!

By Charles G. Finney

1. Let your supreme motive be to secure your own popularity.
2. Aim at pleasing rather than at converting your hearers.
3. Aim at securing for yourself the reputation of being a beautiful orator.
4. Let your style be flowery, ornate, and quite above the comprehension of the common people.
5. Be sparing of thought lest your sermons contain enough truth to convert a soul.
6. Make the impression that if God is as good as you are He will send nobody to hell.
7. Preach the love of God, but ignore the holiness of His love.
8. Avoid pressing the doctrine of the total moral depravity of man, lest you should offend the moralist.
9. Flatter the rich so as to repel the poor and you will convert none of either class.
10. Be time-serving or you will endanger your salary.
11. Make little or no impression on your hearers so you can repeat your old sermons often without its being noticed.
12. If your text contains any alarming thought, pass lightly over it and by no means dwell on it or enforce it.
13. Avoid all hate and earnestness in your delivery, lest you make the impression that you really believe what you say.—*Watchman-Examiner.*

►Hosman Church, Tinsley, Ky., had a revival May 27-June 7. Orville Hickey, Poole, Ky., a former pastor, was the evangelist, with W. R. Pearman, Four Mile, Ky., as song leader. There were 6 additions by baptism, 2 by letter, and 7 rededications. Hosman Church will observe the sixth anniversary of Pastor Lynn P. Robbins August 1.

►Three faculty members of Georgetown College have resigned to accept work elsewhere. Dr. William H. Taylor is leaving as head of the Psychology Department to go to Western Reserve University, Cleveland, Ohio; Robert Canzoneri will teach English at Mississippi College, Clinton, Miss.; and Tom Tedford will be associate professor of speech, New Orleans Seminary, La.

►Two years ago Centertown Church borrowed \$5,500 to complete the educational annex, providing for four additional class rooms, office, pastor's study, and a full basement. To accomplish this the parsonage was mortgaged. Just two years later the mortgage was paid off and, before a capacity crowd, the said mortgage was burned. Pastor J. Arnold Porter was assisted by Walter Chapman, chairman of the trustees; Ross Morton, chairman of the deacons.