

Western Recorder

August 4, 1960

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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

**"One Lord, One Faith,
One Baptism"**

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Ugh! Little man, big bag, but this Royal Ambassador and his pals will make it all right with the help of each other and their counselor. Like hundreds of boys all over the Southern Baptist Convention, they are off for a week at one of our many Royal Ambassador camps.



GLEANINGS FROM THE FIELD

FURLOUGHS COMING AND GOING

►Miss Margaret Lamberth, of Nigeria, has arrived in the States for furlough and may be addressed at White Marsh, Va. She is a native of Gloucester, Va.

►Rev. and Mrs. Wyatt W. Lee, who have been in the States for furlough, have returned to Guadalajara, Mexico, where he directs city missions and the boys' student home. Their address is Padre Buzeta 975, Guadalajara, Jalisco, Mexico. Mr. Lee is a native of Carroll, La.; Mrs. Lee is the former Edrie Elizabeth Morris, of Davilla, Texas.

WELCH-MOORE ENGAGEMENT

►Announcement has been made by Mr. and Mrs. Ben W. Welch, Georgetown, of the engagement of their daughter, Miss Sharon Welch, to Benjamin Hill Moore II, son of Pastor and Mrs. Dan C. Moore, Georgetown. The wedding is announced to occur in the Georgetown Baptist Church on August 14.

HATLERS ON THE MOVE

►Dr. H. G. M. Hatler, who has been residing at Monticello, Kentucky, and Mrs. Hatler, have moved to 420 South Jefferson, Princeton, Ky., where they will remain for three or four months. Eventually they will move to New Eddyville, where Mrs. Hatler has been transferred to Lyon County as home demonstration-extension agent. Brother Hatler, former pastor at the First Church of Princeton, and other Kentucky churches, has been keeping busy almost all of the time with revivals and supply work.

SNAWDER TO ILLINOIS

►John M. Snawder has resigned his 12-year pastorate of the Ralph Avenue Church, Louisville, Ky., in order to accept the call of the First Baptist Church, Effingham, Ill., to become their pastor. He will begin his new duties September 1. Ralph Avenue Church has made tremendous strides under his leadership, until it now enjoys a fine, colonial building, with a membership of 600. Mrs. Snawder is the former Miss Mildred Ford, some years ago the secretary of Mr. H. L. Dobbs, administrator of the Kentucky Baptist Hospital.

OUR CORRECT ADDRESS

►Once again it seems urgent that we remind our readers and friends every-

where that the *Western Recorder* and all the offices in The Kentucky Baptist Building are no longer located at 205 East Chestnut Street, or at 127 East Broadway, Louisville 3, Ky. We are in our third year at the Kentucky Baptist Building, Shelbyville Road near Moser Road, U. S. Highway 60, Middletown, Ky. Some are still addressing our mail at the old addresses, and this causes confusion for the rank and file of postal mail clerks and carriers.

CLOVER FORK MISSION

►Pastor W. W. Thompson, and the members of the Leatherwood Baptist Church, Leatherwood, Perry County, Ky., are rejoicing in the use of their new mission building, given to them by Mr. and Mrs. Sam Kilgore. This is about three miles below the Blue Diamond Coal Camp, on Highway 699. Three of the Kilgores' eight children attended school at Oneida Baptist Institute. A survey shows 164 people living around the mission, of whom 32 are saved and 132 are lost. Their first service was held last May 22 with 35 present. Walter Sheets is the mission superintendent, and Mrs. Sheets is working with him. The mission is known as the Clover Fork Baptist Mission, at the mouth of Little Clover Fork. Mrs. Janice Pennington, Indianapolis, gave a piano for the mission. She is a daughter of Mr. and Mrs. Clyde Gray, and had been a member of the Leatherwood Church before moving to the Indiana capital.

ON THE OTHER SHORE

►Windfield Scott Harvin, Jr., 46, died while working as an electrician at the American Synthetic Rubber Corporation, Louisville, July 22. He died of a thrombosis attack. He came to Louisville nine years ago from his native Orangeburg, S.C., to enter the Southern Baptist Theological Seminary, and was graduated at a later time in the field of religious education. For some years he was educational director of the West Side Baptist Church, during the pastorate of the late Pastor Gordon C. Whiteley, Sr. In more recent years he has resided at 200 Kennedy Court, and was a member of the Crescent Hill Baptist Church, where he was active as a worker with the R.A.'s and Juniors in Vacation Bible School, until his health prevented him from being so active. His remains were taken to Manning, S.C., for the funeral and burial. His wife, Mrs. Virginia Raines, is a

daughter of Pastor and Mrs. V. V. Raines, of the Portland Avenue Baptist Church, Louisville. In addition to his wife, he is survived by his parents, Dr. and Mrs. W. S. Harvin, Sr., Manning, S.C., and one sister, Mrs. C. C. Conat, Seattle, Washington.

Western Recorder

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

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WESTERN RECORDER
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"One Lord, One Faith, One Baptism"

The Keynote Address at the Baptist World Congress

By W. D. JACKSON, B. A., London, England

Every word of this mighty sentence (*One Lord, One Faith, One Baptism*) belongs to the resurrection side of the Gospel and points to Christ.

There Is One Lord

LORD is a title of the risen Christ. It was bestowed on Him by God. God gave Him up to the cross. God raised Him from the dead. God took Him up into Heaven. God highly exalted Him. The title Lord is God's acknowledgment of the risen Saviour. The title has never been given by God to another, nor delegated by Christ to anyone else. It belongs to Him alone. There is *one* Lord. That is the basic fact of the Universe. There is no salvation for mankind without Jesus. There is no Kingdom of God among men apart from Him.

We Baptists accept the Lordship of Christ. We say to earthly rulers that they are mortal men who have no power over the immortal souls of their subjects. We respect Luther and the Reformers, yet wish that they had broken away from the State churches of their day. We reject the Roman Catholic notion that our Lord has any need of the one they call Our Lady. We remind Pope and Prelate that the one Lord is also the sole Head of the church. We tell the leaders of the Ecumenical movement that we can never unite with any church while its forms of worship are under the control of a man-made parliament. Yet at the same time we ourselves, as Baptists, must take more seriously the fact that Christ is Lord. (Other speakers will enlarge on this.)

The glory of the Lord on the Damascus Road made Paul color blind. Some of us need the same blinding light. The terror of the Lord moved Paul to persuade men to repentance. Some of us need a sharper edge on our preaching. Paul, in his doctrine, manner of life, and purpose, bowed the knee to Christ the Lord. We stand in urgent need of similar consecration. It would transfigure our Baptist life and witness throughout the world if every one of us, here gathered in Rio de Janeiro, were in deep sincerity to bow the knee to Him whose name is above every name. Christian life begins when you commit your life to Christ as Saviour. Christian power begins when you submit your life to Christ as Lord. Only men who are alive to the living Lord become alive to the dying world.

There Is One Faith

"Lord" is God's acknowledgment of the Risen Christ. Faith is trust in a person, not assent to a creed. Faith comes by hearing the Gospel. The Gospel pro-

claims a person. The Apostles did not preach the Cross; they preached Christ Crucified. They did not preach the Resurrection; they preached Christ raised from the dead. They did not preach the Ascension; they preached Christ exalted by God to be Lord. Their preaching was about a person. The faith which followed was trust in a person. "With the heart," said Paul, "man believeth." In I Corinthians 15, Paul makes this plain. He recalls the Gospel which he had preached, namely, that *Christ* died, *Christ* was buried, *Christ* was raised. He rejoices that his hearers had believed in *Christ*. Then he says that if Christ be not raised from the dead his preaching and their faith were both "vain." Vain simply means "empty." If Christ be dead, there is no person in whom to trust! Faith is trust in a living person, the person of Christ.

Such faith, arising in the human heart, is possible in all in every nation who hear the Gospel—men, boys, women, girls, rich, poor, educated, illiterate. The skins of men have different hues, but their hearts are the same color, and in them all can spring up this one faith in the living Lord. Thus we Baptists believe. To that end we preach. By that standard we test those who wish to join our churches. We apply our minds to the minds of believers. We are, however, averse from formal creeds, which not only divide saints from one another, but have led to many a persecution. We understand our Lord's great commission to mean that our primary business is to make disciples—that is, men and women whose hearts trust in, and whose feet follow, the person of the living Christ.

Preaching the Gospel one night, soon after the War, in London's bomb-scarred Dockland, I pleaded with my hearers to trust their hearts to Christ. First to respond was a ten-year-old girl. Older folk followed. Afterwards I questioned her by herself. She told me where Jesus was born, where He grew up, what He did for a living, and where and how He died. "Why did He die?" I asked. "Please, sir, He died to make us good." "Is He still dead?" She looked at me in astonishment. "Of course not," she replied. "He is alive again. God raised Him from the dead." "Where is He now?" "He is in heaven with God," she answered, "and He is here with us." She knelt with me and, speaking in the language of a child, she put her heart's trust in Him.

In such childlike faith Carey began, and Spurgeon, and every other Baptist saint and prophet and statesman through the centuries. It is not created by politi-

cal preaching, or book sermons, or clever jargon about psychology. It is created by preaching Christ, in the power of the Spirit who takes the things of Christ and shows them to us. Spurgeon once rebuked a clever preacher whose ministry was barren. "The trouble with you," he said, "is that Christ sent you to feed lambs, and you are trying to feed giraffes!"

There Is One Baptism

That was true when Paul wrote, but it is not true now. Other baptisms have been invented. Infants are "baptised" by sprinkling with water, whether plain or "holy." To some, this sprinkling is only a pretty extra to infant dedication. Among Roman Catholics and Anglo-Catholics it is a magic ceremony in which (so it is alleged) a child is regenerated. But the baptism wherewith we were baptised is the baptism by immersion of believers in Christ.

Which of these baptisms is the *one* baptism? Baptism belongs to the resurrection side of the Gospel. In the Lord's Supper we show His death. In baptism we show His death and His rising again. The baptised are those who in Christ have passed from death to life. They declare that they themselves have committed their hearts to Christ as risen Saviour, and submitted their wills to Christ as exalted Lord. Their baptism is the baptism of believers by immersion in water, wherein they are buried with Christ and raised with Christ. It is the baptism of risen men, risen with Christ. This is the only baptism known in the New Testament. It is the ONE BAPTISM. It alone is worthy to be set alongside ONE LORD and ONE FAITH.

Our Baptist World Alliance meets when New Testament baptism is being studied again by most of the churches of the world, and at a time when churches are drawing closer together. But what I say now is said deliberately:

1. We say to Biblical scholars, "The baptistry is a pool hewn out of the impregnable rock of Holy Scripture. Do not shrink it to the size of a font."

2. We say to brother ministers in all the churches of the world, "Claim the joy which Christ meant to be yours. No priest who sprinkles babies can ever know the thrill of standing in a baptistry with new-born souls confessing their own faith in Christ."

3. We say to fellow believers in Christ in all lands, "Let no ecclesiastical tradition rob you of your heart's heritage. To follow Christ step by step, to die with Him, to be buried with Him, to be raised with Him in baptism is an unforgettable privilege, a landmark experience in Christian pilgrimage. Claim it, and if your church denies it to you, ask us to help you."

4. We say to the Ecumenicals who are now so busy knocking down the middle walls of partition between the churches,

(Continued on Page 7)



Here Again!

It's here again. Association time! It seems only several weeks ago that the last 1959 associational meeting adjourned, but last week Simpson Association started the new season all over again. From now to the end of October messengers will be off to the associations with basket lunches filled with all the Baptist delectables.

All the fried chicken that goes to Baptist associations in Kentucky, if seen in one pile, would encourage the poultry raisers, and the old ham that finds its way on the picnic tables at lunch time—well, it even makes your mouth water to think about it. In some parts of the state, especially in Western Kentucky, men of the church will sit up all night barbecuing pork, mutton, and kid.

Even with all this the association is not what it used to be. Once upon a time it was the one meeting a year when Baptists of neighboring churches got together. They looked forward to it from one year to the next and took full advantage of it. They came by whatever mode of transportation was available and enjoyed the hospitality for the duration of the meeting. They spent the night with one another and strengthened the ties that bound them.

But these are different days. We don't have the time for such even if we had the disposition. Modern communication and transportation have made a great difference and so has modern Baptist organization in many associations. Today the members of a district association who enjoy doing the Lord's work and seeing one another do not have to wait for the annual meeting, but likely saw one another the Sunday afternoon before at a Sunday School associational meeting. Today most association goers are one dayers, and some stay for only part of a day. This includes many denominational workers who run the wheels off their automobiles, sometimes making two or three associations in one day.

These modern changes are not necessarily bad. In fact, most of them represent progress and the reports from our associations show that we are doing more in a month than we formerly did in a year. The annual meeting is not as popular or as prominent as it once was but other associational organizations and development more than make up for any decline in the annual meeting.

At any rate, conducted in the old fashioned way or in the more modern manner, the district association is still a most vital level in Baptist life. It is the first and probably the most important level of co-operation beyond the local church. The degree of participation of a local Baptist Church in the effort to evangelize the world can pretty well be judged by the degree of its co-operation in the district association. The church which ignores or bypasses the district association

generally ignores or bypasses the rest of the world. The church which does not report to the district association generally has little to report to any group or to the Lord.

This is not to say that the association controls the local church nor that a church has to belong to a Baptist district association to be a Baptist church. It is to say that a Southern Baptist church, as Southern Baptist churches have come to be identified, co-operates freely and actively with the district association. This ought to be recognized. Any Baptist church is free to go its way and refuse to co-operate with the district association, the General Association, or the Southern Baptist Convention, but it is not right nor fair for such a church to be among the first to boast about what Baptists are doing around the world. Such would seem impossible, but a few churches in Kentucky take this approach.

During the days recently spent in South America, this editor thought often of the district associational meetings which he would be attending back in Kentucky upon his return. In one way they seemed far away and unrelated. In another way they seemed very near and closely related.

On Sunday morning, June 19, especially did there seem to be a connection. We were sitting in worship with topcoats on in Vina del Mar, Chile. It was so cold we could see each other's breath. The building was unfinished. The roof was on but the openings for the windows let in the winter's chill. There would be no facilities for heat even when the building was finished.

This church was sponsoring four missions and had paid for buildings for some of these though it had never had a building of its own. It had 400 professions of faith last year. I thought how different would be the reports on mission expenditures if every district association in Kentucky had to meet in the unfinished building of the First Baptist Church, Vina del Mar, Chile.

Baptist Camp Memories

Poison oak, sunburn, chigger bites, mammoth appetites, and the rush for seconds in the serving line—all these are trademarks of Baptist summer camps, one of the most profitable of all Baptist activities. The camping season nears its end for another year and this week's cover is a fitting tribute to the successful efforts in associational, regional, and state-wide camps.

Kentucky Baptists have a far-reaching camp program. We do not match some other states in the magnitude of our state assembly programs, but we surpass many others in the variety and extent of our camp activities in associations and regions. Several associations have their own facilities while others lease facilities for the season. The success of several associations in building their own facilities is a thrilling

story. Boone's Creek Association is one of the best examples to be found anywhere. With little money but with much dedication and hard labor, Boone's Creek Baptists have facilities to be proud of and a program that more than matches the quality of these facilities.

Bethel Camp is a unique project conducted jointly by North Bend and Campbell County Associations. It is located in a beautiful grove on a bluff overlooking the Licking River. Then there are outstanding regional camps like Camp Joy, Camp Shaffer, and Camp Jonathan Creek on Kentucky Lake. The Jonathan Creek site is a dream.

Many of us trying to do the Lord's work today have fond recollections of a Baptist camp. They were rare when most of us were Juniors and Intermediates, but what an experience it was to get to go to one! I remember my only one. I was a Junior boy and was searching for many answers. I found some of them in camp.

We had all the things for which a Baptist camp is famous. Morning watch, classes, missionaries, recreation, vespers, and an inspiration service made a full day. The hero of our camp was Findley Edge, then a college boy from Albany, Georgia, and now professor of religious education at Southern Seminary. Findley was some kind of a summer worker and spent the week at our camp. He could sing, preach, and do about anything else. His good looks charmed the girls and his athletic build was the envy of all the boys.

It's strange how many details of such a memorable experience linger after 30 years. I even remember holding a pretty girl's hand behind the chaperone's back on the way to the swimming hole on a nearby creek. There were no swimming pools in those days, but some Georgia Baptists were already modern enough to tolerate mixed swimming.

Here's hoping that the camping experiences this year of many Baptist young people will make as profound an impression as did many of ours years ago.

The Cream of the Crop

In some respects the most rewarding part of the journey of many Southern Baptists to the Baptist World Congress in Rio was the opportunity to see first-hand, Southern Baptist mission fields and visit Southern Baptist missionaries. The testimony from all was the same—South American mission fields have the finest and most effective witnesses to be found among Southern Baptists. Seeing the caliber of our missionaries made us swell with pride and rejoice that the Lord had selected the best among us to tell His

T. Emerson Wortham Accepts East Texas Baptist College Post

Dr. T. Emerson Wortham, currently serving as pastor of the First Baptist Church, Lake Worth, Florida, has accepted a position on the faculty of East Texas Baptist College, Marshall, Texas. Dr. and Mrs. Wortham have already left Florida and are visiting friends in Kentucky and Tennessee on the way to

Texas. The new duties of Dr. Wortham began on August 1.

A native of Kentucky, Wortham received his college degree from Centre College, his Master's degree from George Peabody College for Teachers, Nashville, Tennessee, and his Doctorate of Theology from Southern Baptist Seminary, Louisville, Kentucky. Before going to the Lake Worth pastorate, Wortham served as pastor in Leitchfield, Buechel, Franklin, and Winchester in the state of Kentucky.

Mrs. Wortham is a graduate of New

England Conservatory, Boston, Massachusetts. At Lake Worth and elsewhere she has rendered valuable service in the field of church music, as well as serving in leadership capacity in Woman's Missionary Union. The one son of the Worthams, Charles, is now a graduate student at Harvard University.

To be sure we saw the missionaries at their best. They prepared for our coming and let other things go. This was the idea of the Foreign Mission Board which helped in every way to give visitors opportunity to see everything possible that would encourage them to be better voices for foreign missions upon returning to their churches.

The hospitality of the missionaries was gracious almost to the point of embarrassment. Often we wanted to say, "Don't do so much for us, others are coming." We learned that all others got the same royal treatment. For the missionaries in the main stopping points of the tour, it was a reception to be given almost every day. Many missionary wives made cookies by the hundreds and cakes by the dozens.

The hospitality of our missionaries was surpassed only by their obvious excellence in ability and training. Time and time again we were amazed at the influence of missionaries and their families in the life of the communities.

And this is as it should be. Nothing else is worthy of our Lord and His message. Over and over as I saw our missionaries, I thought of the great missionary, Paul, who turned the Roman world toward Christ. His ability and training gave entree into all places and hearts just as is so in the case of our Southern Baptist missionaries in Central and South America today.

The caliber of our missionaries and the regular, solid support of them through our Southern Baptist Foreign Mission Board is more and more to be appreciated when the tragedy of less effective plans sometimes used by others is seen. I refer to missionaries sent by local churches or groups of churches without regular or definite plans for support. It is not unusual that an embarrassing situation of need results when missionaries and their families fail to receive support from those who are supposed to sponsor them, that they are thrown upon the mercy of the world and have to be rescued by other missionary organizations.

Don't misunderstand me. Faith in God's leadership and provision is absolutely essential in mission work, but true faith always expresses itself in human efforts and wise planning as the apostle James reminded early Christians.

It is also true that one called of God to go should go with or without the endorsement and support of human organizations. Like Paul, modern missionaries can make tents for a living and preach the gospel for their life, but how much better to let the tentmaking of those of us at home release those on the mission field for their life calling.

Brazilian Government Issues Commemorative Airmail Postage Stamps In Re Baptist World Alliance



In 1953 the World Baptist Youth Congress, auxiliary of the Baptist World Alliance, held its sessions in Rio de Janeiro, Brazil. This was said to have been the first time that any world-wide convention had been held in South America.

The subsequent bragging of the messengers who attended the World Baptist Youth Congress at Rio as to what they saw and how they were thrilled in the *River of January* City had much to do with influencing the Baptist World Alliance to hold its 1960 session south of the Equator. This was the first time in its entire fifty-five years of history that it has met outside the European-North American orbit.

Not to be outdone by the coming of the Baptists of the world, Brazil was thoroughly appreciative of their visitors, as thrilled as if they had come in from outer-space. So much so that the Brazilian Government did something no other host-government has ever done, so far as this writer knows.

Seven years ago the Brazilians issued a postage stamp for the World Youth Congress, and this year they issued a commemorative airmail postage stamp, shown in the picture, consisting of three symbols, (1) a large white cross on a blue background on the left, (2) the symbol of the Baptist World Alliance on the right, and (3) Sugar Loaf Mountain between and below. The text in Portuguese reads: "Brasil Correio [Mail Postal Service], Aliança Batista Mundial [Alliance of the Baptists of the World], 10º Congresso [Tenth Congress], Rio de Janeiro—1960; 6.50 Aero [Airmail]."

What is more, the Brazilian Government did not stop with just issuing this airmail stamp—they also provided rubber franking stamps for their cancellation, as shown in the picture.

Western Baptist Hospital, Paducah, Will Open a School of Practical Nursing

PADUCAH, Ky.—Western Baptist Hospital here will open a School for Licensed Practical Nurses in January, 1961, according to announcement made by Ben R. Brewer, administrator. Western was approved for Nurses Training by the Kentucky Board of Nursing Education and Nurse Registration last May.

The hospital will train an effective member of the nursing team within the limits of the twelve month program. Administrator Brewer stated that a shortage of graduate nurses and licensed practical nurses exists throughout Kentucky. This has made it hard for the Paducah hospital to maintain its nursing staff adequately. This School for Licensed Practical Nurses is expected to relieve that shortage. The school will accept qualified applicants living in the Paducah and nearby areas.

Endorsements for the Hospital School for Licensed Practical Nurses have come from the Medical and Dental Staff of Western Baptist Hospital, the McCracken County Medical Society, the West Kentucky Hospital Conference and the Fifth District Nurses' Association.

The School will be operated under the authority of the Board of Directors of Western Baptist Hospital and the Hospital Commission of Kentucky Baptists. The objectives of the School will be to train men and women in the skills of practical nursing to the extent that they will be able to care for sub-acute, convalescent and chronically ill patients, and to assist the professional registered nurse in the care of others. The School will

also develop a desire for learning, self-improvement, understanding of the principles of good physical and mental health, ability to perform and understand basic nursing procedures and to adjust these to their patients' needs and appreciation of their status in the nursing team in giving total nursing care.

The length of the program will be 52 weeks divided into two parts: 16 weeks of preclinical instruction, 36 weeks of clinical teaching and practice. For more details regarding admission of students please contact the Director of Nursing Service at Western Baptist Hospital, Mrs. Mary G. Shelton, or Ben Brewer, Administrator. Upon graduation the student will be eligible to take the State Board examination for licensed practical nurses and will also receive a certificate of graduation from Western Baptist Hospital.

Western Baptist Hospital is accredited by the Joint Commission on Accreditation, registered by the American Medical Association, a member of the Kentucky Hospital Association, a member of the Western Kentucky Hospital Conference. The Hospital has 117 adult beds and 16 bassinets. A faculty for the school has been selected and emphasis will be placed on a small, well selected student body. The first class will be admitted January 1, 1961.

BOOKS FOR SOUL WINNERS

MAN TO MAN

by Arthur C. Archibald—A challenging message, stressing every Christian's responsibility for soul-winning. (26b) \$1.75

BRANDS FROM THE BURNING

by Millard A. Jenkins—Forty true stories from the actual experiences of a great soul-winner. Each one reveals a way in which God used the author to help others find Christ. (26b) \$1.50

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BAPTIST BOOK STORE

"One Lord, One Faith, One Baptism"

(Continued from Page 3)

"Beware that you do not sweep the rubble into our baptistries and fill them up."

5. We say to the church of Jesus Christ throughout the world that, in our judgment, the Reformation still needs to be completed. Martin Luther discovered justification by faith and therefore rejected the priestly pretence of the mass. He also discovered believer's baptism, but failed to reject the priestly pretence of sprinkling babies. Where Martin Luther saw but stood still, the Anabaptists saw and went on. The treatment they endured is a blot on the Reformers and the state churches of the middle ages. Multitudes of them were drowned in rivers and ponds and barrels, in bitter mockery of the one baptism which they proclaimed. Today their spiritual descendants girdle the earth and comprise the largest Protestant denomination in the world, as this great gathering bears witness.

Remembering them, we say to the world-wide Church of Jesus Christ that the Reformation still awaits fulfilment. The day must come when in every church the priestly pretence of being able to regenerate infants by sprinkling will have to be abandoned. In that day there will be ONE BAPTISM, the baptism of believers by immersion on profession of their faith in Christ as Saviour and Lord. When that day dawns, what clearing out of superstition it will bring, and what new passion will spring forth in the church for the winning of souls to Christ! And if someone here, or outside the borders of this Congress, should say to me, "Brother, you make too much of baptism", I will answer, "Brother, see in what lofty company the New Testament sets it: 'One Lord, One faith, One baptism, One God. . .'"

Let the Christian church put baptism back where it belongs! Suffer one final word.

There Is One God

To have the faith, to obey the one Lord, to undergo the one baptism, is to stand on the resurrection side of the Gospel in the realm of the Holy Spirit.

Years ago, in West Australia, a lonely farmer read the New Testament, trusted in Christ and longed for baptism. He walked sixty miles to the seaport town of Albany and there found William Kennedy, a Baptist pioneer. Kennedy baptised him in the sea before hundreds of people. When the man came up out of the water, he stood still looking up to heaven. Suddenly his body began to

tremble as if an electric current were passing through him, and he cried out over and over again, "Glory be to God! Glory be to God!" The heavens had opened to him, as to Jesus in Jordan!

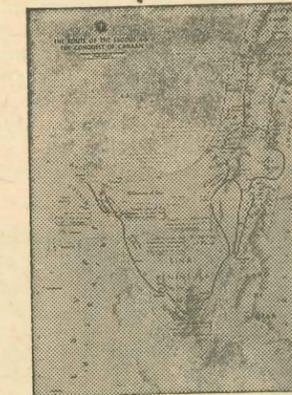
For years now I have taught candidates for baptism (when they have been raised by the minister from the water) to stand or a moment, looking upward with radiant faces and worshipping hearts. No heaven opens to their eyes, no dove descends upon their heads, no divine voice is audible to their ears. But—and I have never known this to fail—the love of God is shed abroad in their hearts by His Spirit. And they know what scholars in their cleverness and ecclesiastics in their traditions have

never learned, that there is One Lord, One faith, One baptism, and ONE GOD!

►Charles Pringle, post-graduate student at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, is the evangelist, and Oscar Poole, Seminary student at Southern Seminary in Louisville, is the song leader in a revival to be held at the Fairmount Baptist Church, Independence School Road, Fern Creek, August 14-21. Edward G. Robinson, the pastor, is leading the church in an all-night prayer meeting just prior to the opening of the revival on Sunday morning.

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Ideal for classroom use. Maps are available individually or in set of six. Individual maps are tinned at top and bottom; set is mounted at top and on wooden half rounds. 25 x 25 inches. (26b) Each, \$1.50 Set of 6, \$7.95

BROADMAN BIBLE STUDY MAPS

For individual Bible study. May also be used in small classes. Available only in set of 12 maps. 11 x 14 inches. (26b) Set, \$1.75

- The Biblical World, 2000-1500 B.C. (which includes the Time of the Patriarchs). (Giant, Class or Bible Study)
- The Missionary Journeys of Paul (Giant, Class)
- Canaan as Divided Among the Twelve Tribes and the Kingdom of Israel and Judah—two maps, each one-half size. Inset map: The Empire of David and Solomon. (Class, Bible Study)
- Great Empires of the Sixth Century B.C. and The Assyrian Empire 824-625 B.C. (2 parallel maps) (Class, Bible Study)
- Judah After the Fall of Israel. Inset map: The Restoration of Judah. (Class, Bible Study)
- Palestine in the Time of Christ. Inset map: Jerusalem in New Testament Times.
- The Route of the Exodus and the Conquest of Canaan. (Bible Study)
- The Empire of David and Solomon (Bible Study)
- The Kingdoms of Israel and Judah (Bible Study)
- First and Second Missionary Journeys of Paul (Bible Study)
- Paul's Third Journey and Voyage to Rome (Bible Study)

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Four Southern Students Awarded \$1,250 Lilly Foundation Scholarships

Four graduate students at the Southern Baptist Theological Seminary, Louisville, have been awarded \$1,250 Lilly Foundation Graduate Scholarships for the year 1960-61, as announced by Dr. W. Peyton Thurman, dean of students of the Seminary. They are Frederick C. Mallory, Richmond, Virginia; Floyd Dale Crenshaw, St. Louis, Missouri; Gaylord L. Lehman, Louisville; and Chester A. Raber, Goshen, Indiana.

The Lilly Foundation Grants are given to men pursuing their doctor's degrees to enable them to spend full time in doctoral research so they can be better prepared for their life's work, according to Dr. Thurman. To qualify, these men must have definite vocational possibilities. Furman University and received a Bachelor of teaching in a theological institution.

Mallory, 25, is married and the father of a daughter. He is a graduate of the University of Richmond and was awarded a Bachelor of Divinity from Southern Seminary.

Crenshaw, 28, is married and the father of a son. He was graduated from William Jewell College and received his Bachelor of Divinity from Southern Seminary.

Lehman, 27, is married and the father of Divinity from Southern Seminary.

elior of Divinity from Southern Seminary.

Raber, 30, is married and the father of two children. He is a graduate of Goshen College and Goshen Biblical Seminary. He was awarded a Master of Theology Degree from Southern Seminary in 1954.

R. L. Sherrick, New Brotherhood Business and Circulation Manager

MEMPHIS, Tenn., July 15 — R. L. Sherrick, Memphis insurance executive and a widely known Baptist lay leader, has been named business and circulation manager of the Brotherhood Commission of the Southern Baptist Convention.

Dr. George W. Schroeder, executive secretary of the Commission who announced the appointment, said Sherrick will assume his new duties August 1.

Among Sherrick's duties will be circulation promotion, purchasing, and stock control.

Sherrick will be concerned specifically with the purchase and maintenance of Brotherhood merchandise which will be sold in Baptist book stores, starting August 1.

Sherrick has closed his insurance firm to devote all of his time to the new Brotherhood assignment. He also stepped

down as chairman of the Brotherhood Commission, a post he has held almost two years. Plaford Davis of Effingham, Ill., vice chairman, will take over the duties of the chairman until a new one is selected at the annual meeting of the commission members in October.

"Southern Baptists, particularly the Commission, are very fortunate to get the full time services of a layman of Sherrick's caliber," Dr. Schroeder said. "He will bring to his new assignment information and know-how gathered during several years of Brotherhood work and as a successful businessman.

Sherrick, who is 56, teaches a men's class at McLean Baptist Church, and is active in the church Brotherhood, Associational Brotherhood, and Training Union. He is a deacon.

Lexington's Immanuel Calls Hermon Cochran



Hermon Cochran

Hermon Cochran, minister of education at Parkland Baptist Church, Louisville, has been called to a similar ministry at the Immanuel Baptist Church, Lexington. Mr. Cochran has accepted the position and will begin his new duties August 1.

Cochran is a native of Paducah, Kentucky, and a graduate of the New Orleans Baptist Theological Seminary. Mrs. Cochran is also a native of Paducah. Sally, the one daughter of the Cochrans, is a junior at Georgetown College. Before coming to Parkland in Louisville, Mr. Cochran served as minister of education at the First Baptist Church at Waynesboro, Mississippi, the Brownsville Baptist Church, Pensacola, Florida, and the First Baptist Church, Hopkinsville, Kentucky.

MONTHLY REPORT, EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

By PORTER W. ROUTH, Executive Secretary-Treasurer

RECEIPTS, JUNE, 1960

	Cooperative Program	Designated	Total
Specials	\$ 720.37	\$ 259.15	\$ 979.52
Alabama	68,619.39	31,724.32	100,343.71
Alaska	529.72		529.72
Arizona	4,188.03	5,246.50	9,434.53
Arkansas	49,500.00	10,150.97	59,650.97
California	15,532.82	5,125.21	20,658.03
Colorado	2,195.46	1,202.54	3,398.02
District of Columbia	5,018.13	2,541.75	7,559.88
Florida	72,581.29	24,048.34	96,630.13
Georgia	116,570.83	36,840.90	153,411.73
Hawaii			
Illinois	12,720.53	5,039.10	17,759.63
Indiana	1,544.09	584.66	2,128.75
Kansas	3,532.61	575.73	4,108.34
Kentucky	67,365.65	27,804.71	95,170.36
Louisiana	69,444.41	22,528.71	91,973.12
Maryland	12,960.81	106.14	13,066.95
Michigan	2,144.49	167.54	2,312.03
Mississippi	51,219.74	25,628.54	76,848.28
Missouri	53,535.50	26,463.28	81,998.78
New Mexico	23,546.43	7,981.02	31,527.45
North Carolina	79,450.93	42,264.00	121,714.93
Ohio	4,111.00	1,629.42	5,740.42
Oklahoma	91,102.55	16,766.75	107,869.30
Oregon-Washington	1,171.50	90.23	1,261.73
South Carolina	107,345.75	112,976.30	220,322.05
Tennessee	77,743.96	32,767.84	110,511.80
Texas	270,833.33	94,632.76	365,466.09
Virginia	44,074.73	9,340.07	53,414.80
Totals for Month	\$ 1,309,304.07	\$ 546,485.98	\$ 1,855,790.05
Year to Date	8,499,488.73	10,410,727.61	18,910,216.34
1959 to Date	8,318,741.62	9,474,642.38	17,793,384.00
Increase	180,747.11	936,085.23	1,116,832.34
Percentage Increase	2.17	9.88	6.28

DISBURSEMENTS, CURRENT MONTH

	Cooperative Program	Designated	Year to Date
S.B.C. Budget Fund	\$ 15,973.50		\$ 103,807.18
Foreign Mission Board	566,535.87	98,808.33	11,975,704.45
Home Mission Board	238,162.41	445,668.91	3,628,834.93
Relief and Annuity Board	25,924.21	894.65	173,488.18
Southern Baptist Seminary	60,489.85	157.75	398,369.50
Southwestern Baptist Theological Seminary	79,736.62	69.73	526,389.68
New Orleans Baptist Theological Seminary	58,787.75	20.00	384,051.79
Golden Gate Baptist Theological Seminary	31,292.36		202,203.30
Southeastern Baptist Theological Seminary	53,157.75	87.00	346,089.01
Radio and T.V. Commission	47,920.54	418.48	314,460.91
American Baptist Seminary	8,379.54	118.50	54,627.52
Carver School of Missions	11,914.67	3.00	77,390.71
Southern Baptist Hospital	6,022.80		39,151.42
Brotherhood Commission	13,616.76		88,435.53
Public Affairs Committee	2,618.61		17,010.59
Baptist World Alliance			871.76
Southern Baptist Foundation	2,487.68		16,154.23
Education Commission	3,796.99		24,662.65
Historical Commission	3,011.40		19,561.32
Christian Life Commission	2,487.68		16,154.22
Woman's Missionary Union		9.00	147.37
Midwestern Baptist Theological Seminary	76,987.08		499,931.10
Miscellaneous		230.63	1,718.99
Totals	\$ 1,309,304.07	\$ 546,485.98	\$ 18,910,216.34

(Continued on Page 12)

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 24, 1960

	S.S.	Add.	T.U.		
Louisville, Walnut Street	1249	13	317	Lexington, Grace	592
Missions (3)	319	3	161	Mission	12
Hopkinsville, Second	952		194	Shelbyville, First	557
Louisville, Carlisle Avenue	932		187	Campbellsville	556
Madisonville, First	885		219	Missions (4)	140
Owensboro, Third	856	3	252	Lexington, Rosemont	531
Owensboro, First	814		321	Florence	518
Covington, Calvary	758			Owensboro, Hall Street	503
Louisville, Crescent Hill	729	4	157	Erlanger	494
Missions (2)	124		45	Ashland, First	490
Somerset, First	709	1	200	Missions (2)	142
Mission	64			Louisville, Green Acres	486
Lexington, Calvary	671		136	Louisville, Rockford Lane	485
Mission	26			Louisville, Shively	483
Louisville, Parkland	658		140	Central City, First	472
Louisville, Beechmont	657		187	Louisville, Bethany	468
Missions (2)	293	2	94	Corbin, Central	466
Glasgow	648		128	Mission	92
Missions (2)	162		46	Louisville, Bethlehem	444
Paducah, Immanuel	623		137	Louisville, Hazelwood	438
Newport, First	610	3	157	Mt. Washington, First	431
Missions (2)	135		33	Mission	28
Louisville, Beechland	604	2	132	Louisville, Valley Station	431
Mission	147		34	Lexington, Porter Memorial	431
				Louisville, Highland	429
				Louisville, Third Avenue	426
				Jeffersonton, First	424

Texas Pastor Killed In Alabama Auto Crash

By the Baptist Press

M. R. Stanfield, 35, pastor of Harvey Street Baptist Church, Gainesville, Tex., was killed in an automobile-truck collision near Demopolis, Ala., on July 18.

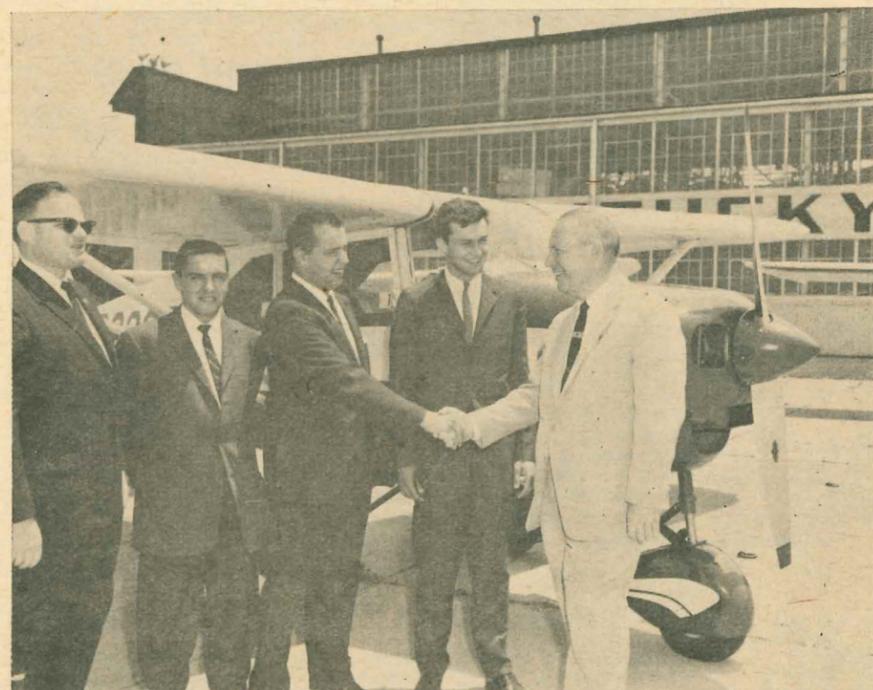
Funeral services were held in Henson, Tex., where Stanfield's parents, Mr. and Mrs. Monty Stanfield, live and where he was in business before entering the ministry nine years ago.

Stanfield's wife was injured in the accident, but not critically. The couple was on the way to Petersburg, Va., where he was to begin a revival service July 19.

Survivors, in addition to his wife and parents, include four children. He had attended East Texas Baptist College, Marshall, Tex., and was pastor of several churches in east Texas.

Before coming to Gainesville last January, he was pastor of the Old Boston Church near Texarkana, Tex.

Franklin, First	415	113
Mission	37	27
Louisville, Farmdale	411	139
Mission	91	30
Middlesboro, First	411	116
Nicholasville	408	94
Owensboro, Buena Vista	406	149
London, First	403	90
Owensboro, Eaton Memorial	398	161
Covington, South Side	387	64
Morganfield, First	386	104
Mission	59	61
Louisville, Eighteenth Street	384	85
Russellville, First	384	118
Mission	45	
Louisville, Valley View	380	100
Hima, Horse Creek	377	
Louisville, South Side	375	69
Ludlow, First	375	81
Lebanon, First	374	87
Hazard, First	373	75
Greenville, First	363	120
Bardstown	359	39
Mission	52	26
Walton, First	354	165
Louisville, High View	348	125
Louisville, Immanuel	338	100
Paris, Central	337	107
Bowling Green, Eastwood	335	106
Frankfort, Crestwood	334	111
Frankfort, Thorn Hill	333	114
Versailles	329	79
Paducah, East	329	134
Louisville, Shawnee	323	91
Owensboro, Crabtree Avenue	317	91
Barbourville, First	317	177
Missions (3)	232	
Louisville, Beechwood	314	116
Ft. Thomas, First	311	66
Mission	100	
LaGrange, DeHaven Memorial	310	55
Ashland, Pollard	308	113
Missions (2)	107	
Scottsville, First	304	60
Lawrenceburg, First	304	63
Mission	48	
Hawesville	284	87
Middletown, First	281	106
Benton, First	280	90
Dawson Springs, First	277	51
Stanford	276	113
Mission	22	
Lebanon Junction, First	271	102
Shepherdsville, Little Flock	270	57
Falmouth	267	33
Mission	30	
Earlington, First	263	91
Cold Spring, First	258	106
Hazel	254	
Sonora	252	67
Louisville, Gethsemane	248	125
Bowling Green, Glendale	242	93
Mission	39	
Marion	236	61
Covington, First	235	119
Folsomdale, Liberty	211	68
Williamson, East Williamson	210	52
Frankfort, Memorial	206	61
Owensboro, Temple	200	67
Louisville, Lake Dreamland	93	43



STUDENT RECRUITMENT IN THE AIR AGE.—Carver School of Missions and Social Work, Louisville, Kentucky, was the destination of these Illinois students who are interested in the school's program of study. They are being greeted at the Louisville airport by Dr. Nathan C. Brooks, Jr., president of Carver School. From left to right: Rev. B. L. Williams, Carver School trustee and pastor of the First Baptist Church, Johnson City, Illinois, who piloted the plane; Jerry Pyle, Stephen Bell and Keith Farris.

KENTUCKY BAPTISTS AT WORK



SUNDAY SCHOOL

Pastor-Led Enlargement Campaign

By ROY E. BOATWRIGHT



Arthur R. Hicks

The Pastor-Led Simultaneous Enlargement Campaign is a program which is being used by a number of our associations to advance the work of the Sunday School and to reach more people for Christ.

An outside director meets with the pastors, whose churches are involved in the program, each morning Monday through Friday for about three hours discussing fundamental Sunday School principles. The pastor leads in conducting his own enlargement campaign by meeting with his people each night to discuss the same principles which were discussed in the morning sessions and to make plans for the Sunday School to enlarge through applying these principles.

The Sunday School takes a religious census, studies a book (this year the recommended book is, "Outreach for the Unreached" by A. V. Washburn) starts new departments and classes, secures additional workers and establishes an effective visitation program. Other promotional plans are also put into operation.

The following associations have planned the Pastor-Led Simultaneous Enlargement Campaign:

- Three Forks**Aug. 21-26
Rev. Bill Mueller, Missionary
- Christian County**Sept. 5-9
Rev. Thomas Lewis, Missionary
Rev. Wheeler Thompson, State Sunday School Secretary for Illinois, Director
- Long Run**Sept. 12-16
Mr. Chester L. Igleheart Supt. of Promotion
Rev. Arthur Hicks, State Sunday School Secretary for Missouri, Director
- Graves County**Sept. 19-23
Rev. Orman Stegall, Missionary
Dr. J. N. Barnette, Nashville, Director
- Blackford**Sept. 26-30
Rev. E. A. Meador, Missionary
Rev. Tom Francis, Supt. of Missions of Green Valley Association, Director
- Upper Cumberland**Sept. 26-30
Rev. Mack Pressley, Missionary
Rev. Francis R. Tallant and
Rev. Roy E. Boatwright, Directors

The Green Valley Association conducted a Pastor-Led Simultaneous Enlargement Campaign under the direction of the missionary, Rev. Tom Francis and State Sunday School Secretary for Tennessee, Jesse Daniels, on April 3-8, 1960. A number of associations are planning such a program within the next year.

WOMAN'S MISSIONARY UNION

Cedarmore

By MRS. GEO. R. FERGUSON

Have you made your reservation for Cedarmore, W.M.U. Week, August 22-26, or W.M.U. Week-end, September 3-5? Better get it in right away! You will be a better leader if you attend a W.M.U. Conference at Cedarmore.

Conferences

In this column last week we gave information concerning some of the missionaries and other speakers, and the conference rates.

Many have been asking questions about conferences. Yes, there will be conferences on all phases of the work. There will be a conference period of almost an hour each morning: for W.M.S. presidents; Associational presidents; W.M.S. chairmen of mission study, prayer, community missions and stewardship; one conference each for Y.W.A., G.A. and Sunbeam Band. In addition to

this time conference leaders will be in conference rooms at the close of the program each afternoon for personal conferences and interviews. In the conference for W.M.S. chairmen the subject of prayer will be discussed on Tuesday, Stewardship on Wednesday, Mission Study on Thursday and Community Missions on Friday.

There will be a special presentation of one of the missionary fundamentals during the program each evening: Monday, Mission Study; Tuesday, Community Missions; Wednesday, Prayer and Thursday, Stewardship. The new film, "The Lottie Moon Story," will be shown on Wednesday evening.

There will be a banquet on Wednesday evening and a special "T-Party" feature each day at 1:15 p.m.

The program will begin with the Bible Hour in the auditorium at 9:00 a.m. daily. There will be a Missions Hour at 11:15 a.m., vespers at 6:45 p.m. and the evening service at 7:30.

The week-end program will begin with a banquet at 5:30 p.m. on Saturday and conclude with a message by Dr. Nathan C. Brooks, Jr., president of Carver School of Missions and Social Work, Monday noon. Mrs. Charles P. Gunther, state jubilee chairman, and chairman of our state W.M.S. committee, will lead a general conference on our work at the Monday morning session. Miss Josephine Martin, of Louisville, will report on her trip to the Baptist World Alliance and her tour of mission work in South America.

Rev. and Mrs. Robert Humphreys of Walnut Street Church, Louisville, are planning an excellent program of music for the week's conference. Musicians for the week-end will be announced a little later.

BROTHERHOOD

"I Thought it Couldn't Be Done, But—God Did It!"

By JAMES MUSCUTT, Chairman
R.A. Committee, Green Acres Baptist Church,
Louisville, Kentucky

I pray in writing this testimony that it may in a small way help someone who is having the same struggle in starting the Royal Ambassador Program as we had here at Green Acres Baptist Church, Louisville, Kentucky. We started our

program about three years ago. At that time there was one man trying to lead our boys. Oh yes, we had a great number of boys. I think we started with about 12 or 15. I might say here that our church celebrated her fourth birthday in July, 1960. Today we are enjoying an enrollment of 500 in church membership.

My family and I moved to Green Acres about two and one-half years ago, about five years after I became a Christian. I had worked with Juniors in Sunday School and didn't know what the Royal Ambassador program was.

One day I was asked if I would like to work with the Royal Ambassadors and now there were two counselors. I don't think either of us knew very much about the work.

We struggled along for a long while, having about eight or nine boys coming regularly to the meetings. We only had one chapter and very little enthusiasm. Finally the day came when the other counselor had to drop out of his position, because of other duties, leaving me with the chapter. Talk about a lost ball in high weeds, I was it!

I tried to create some interest to keep the boys of our one chapter encouraged, but, do what I might, it just wasn't enough. Eventually some of the boys began dropping out until we organized a baseball team and played three other R.A. teams from churches in our area. But that was shortlived due to seasons, and soon we were back in the same position.

After six discouraging months, I asked another man to work with me as counselor, but even with two counselors, a Brotherhood behind us, and money allotted us through the church budget, we still lacked something! After a little examination of the situation, we realized that we had left God out of our program and had been relying on our own resources for success, and that just won't work.

Now, in our third year of Royal Ambassador work here at Green Acres, by taking God as our Partner (and how we had prayed for help) our prayers were answered. We now have, as of May 1, 1960, one Junior Chapter of 9 and 10-year-olds with 12 enrolled, with an average attendance of 11 and two counselors; one Junior Chapter of 11 and 12-year-olds with 12 enrolled, 9 average attendance and two counselors; one Intermediate Chapter with 9 enrolled, and an average attendance of 6 with two counselors. Also, we have a Royal Ambassador Committee of five men. This might not be as big as some of the chapters in our Baptist churches, but I hope that this testimony might help someone who might become downhearted. Don't forget to take God as your partner.

I said before it couldn't be done—But—God did it, and to Him goes all the praise and thanksgiving.

At our last Father and Son banquet

on April 11, we had 82 present. Our last overnight camping trip was to Mammoth Cave and we had a total of 27 boys and 4 men present. So you see, prayer has been answered here at Green Acres Baptist Church.

BAPTIST STUDENT UNION

A Need

By J. CHESTER DURHAM



J. C. Durham

Every year hundreds of Baptist students arrive on college campuses without any Baptist in the school or city knowing who they are. With 2,500 Baptist students at the University of Kentucky and well over a thousand Baptist students enrolled in each of the schools like Eastern, Western, and Murray, it is conceivable that a student could spend an entire semester on a campus without anyone discovering that he was a Baptist.

Will you help the Baptist Student Union to help your students? We need the names of these students. We need to know as much as possible about each person. This is particularly true of those who are enrolling at a college for the first time.

The B.S.U. Director, on campuses where we have directors, is the person who should receive this information. If there are several Baptist churches in the city the Director will share the names with each church.

This is a responsibility for the Young People Away Department. If you do not have a Y.P.A. Department, assign this responsibility to someone. Those who have been helpful in the past include the pastor, Minister of Education, W.M.U. President, Training Union Director, and Sunday School Superintendent.

For your convenience in sending this information, we are listing the names and addresses of B.S.U. Directors.

University of Kentucky

Mr. Calvin Zongker
371 South Limestone
Lexington, Kentucky

Murray State Teachers' College

Mr. Joe Williams
1404 Poplar
Murray, Kentucky

Western Kentucky State College and Bowling Green Business University

Mr. Roy Brigance
450 East Fifteenth
Bowling Green, Kentucky

Eastern Kentucky State College

Miss Shirley McMahan
325 South Second
Richmond, Kentucky

Morehead State Teachers' College

Mr. Jim Fugate
Box 914
Morehead, Kentucky

Georgetown College

Dr. Glen Yarbrough
Georgetown, Kentucky

Cumberland College

Miss Dorothy Booth
Williamsburg, Kentucky

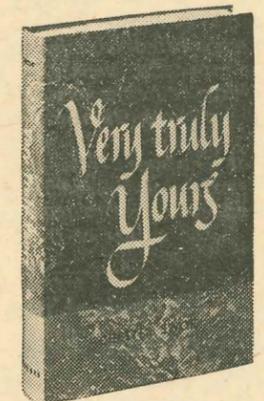
We regret that we do not, at the present time, have a director on many other campuses. If you will send the information regarding students who may be entering any other college in Kentucky to this office, we will see that the information is placed in the hands of the proper people. Just address the information to J. Chester Durham, Kentucky Baptist Building, Middletown, Kentucky.

OF INTEREST

The cornerstone-laying ceremony for the Tokyo Baptist Student Center was June 16, the day after the bloody riot at the Diet Building. The student-led demonstrations, which resulted in the death of one co-ed and injury to hundreds of students and policemen, preceded the event which the Japan Baptist Convention had looked forward to for many years. Kiyoki Yuya, president of the Convention, brought the message.

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MONTHLY REPORT, EXECUTIVE COMMITTEE, S.B.C.

(Continued from Page 9)

COMPARISON 1959 AND 1960 RECEIPTS
EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

January-June, 1960

	Cooperative Program		Designated	
	1959	1960	1959	1960
Specials	\$ 4,965.71	\$ 4,965.71	\$ 2,484.74	\$ 2,823.40
Alabama	397,206.13	397,206.13	540,635.33	487,676.70
Alaska	2,792.95	2,792.95	5,581.28	3,710.26
Arizona	18,784.23	18,784.23	37,323.12	29,900.90
Arkansas	247,687.91	247,687.91	272,404.24	244,975.38
California	87,155.89	87,155.89	139,188.21	120,532.64
Colorado	13,194.99	13,194.99	22,357.00	20,318.04
District of Columbia	24,399.41	24,399.41	24,624.69	24,422.07
Florida	573,485.60	573,485.60	478,402.41	423,886.68
Georgia	760,182.29	760,182.29	772,371.26	678,808.32
Hawaii	3,305.13	3,305.13	15,106.60	15,729.47
Illinois	112,801.39	112,801.39	115,128.66	106,966.09
Indiana	12,199.56	12,199.56	17,926.14	7,895.49
Kansas	23,324.17	23,324.17	28,568.65	25,588.70
Kentucky	388,756.88	388,756.88	368,457.33	357,193.46
Louisiana	315,657.04	315,657.04	477,731.61	437,970.14
Maryland	92,047.94	92,047.94	46,149.32	55,231.98
Michigan	12,393.76	12,393.76	13,267.32	6,862.91
Mississippi	398,078.34	398,078.34	534,144.09	464,018.80
Missouri	427,960.26	427,960.26	430,744.96	396,064.76
New Mexico	81,463.05	81,463.05	102,492.86	78,262.96
North Carolina	514,754.05	514,754.05	1,066,543.68	950,325.78
Ohio	21,989.29	21,989.29	26,889.15	14,330.77
Oklahoma	462,452.75	462,452.75	406,738.40	356,588.82
Oregon-Washington	9,375.08	9,375.08	20,791.24	26,333.26
South Carolina	593,735.45	593,735.45	575,081.18	532,844.83
Tennessee	672,668.19	672,668.19	549,877.70	516,832.86
Texas	1,680,821.78	1,680,821.78	2,754,949.66	2,570,642.34
Virginia	545,849.51	545,849.51	564,766.78	517,904.57
Totals	\$ 8,499,488.73	\$ 8,499,488.73	\$10,410,727.61	\$ 9,474,642.38

CLASSIFIED ADS

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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD'S LOVE FOR HIS CHILDREN

August 7, 1960

Hosea 11:1-9

Hosea was called upon to tell God's message to a people who had very little concern for spiritual matters. On every side the young prophet faced social conditions that made him heartsick. The priests had failed in their duty of leading the people to know God's requirements for their lives. They actually led the people into sin and had made sinning attractive. Regard for the sanctity of the home and the marriage vow had been lost. Family life was rotten.

Hosea felt very keenly his need of the sympathy and companionship of a young woman. When he met attractive Gomer he admired her greatly. Before long he was deeply in love with her and soon thereafter they were married. Hosea thought that there was every promise of a happy married life. In due time she presented the young prophet with their first baby, a boy.

Enjoying the gay social life of her time, Gomer did not share the purposes of her patriotic and religious husband. She began to tell herself, and perhaps allowed others to tell her, that she was being made a martyr. More and more she gave herself to the gay life of her time. As the years went by two other children were born into that troubled home, but Hosea was not their father.

Ensnared by the wild orgies of Baal, Gomer deserted her husband and her children and became a prostitute in the temple of Baal. Although Gomer proved unfaithful to her marriage vows, abandoned her children and went away with other so-called lovers, caused Hosea sorrow and shame and went to the depths of sin, he never lost his affection for her. Hosea hated her glaring sins, but he loved her still.

In the course of time Gomer stood exposed for sale in the open market like a common slave. Hosea went down into that slave market, bought her back, forgave her waywardness and restored her—penitent and humble—to her honored place in his heart and in the home they had established together.

I. The Call of Love. Hosea 11:1-4.

As Hosea was wounded deeply by the

conduct of his unfaithful wife, so God was wounded and grieved by the sins of Israel, because she had devoted her time and strength to someone other than Him. Out of pure grace God had chosen Israel, entered into a covenant with her and made her the object of His special love and blessing. Like Gomer, Israel had left her first Lover for profligate lovers—the heathen deities. As it had been difficult much of the time to tell whose wife Gomer was, so Israel had mixed the worship of Jehovah and Baal to such an extent that it was difficult to see which received the most of her devotion.

God reminded the Israelites of their deliverance from from slavery in Egypt. Because of His love for them, God had dealt with the Israelites as a loving father deals with his child who is learning to walk. As a devoted father, God tenderly cared for them, healed them when they were hurt, provided for their needs, and looked after them in a wonderful way. But their wickedness grew in proportion to the expression of God's goodness to them. The more they received from God, the greater their idolatry became. As He drew them with bands of love, the more rebellious they became toward Him. God was so gracious and loving that His tenderness was like that of a herdsman who, after a day of toil, lifted the heavy yoke of wood from the neck of his oxen, put them in their stalls and placed food before them in order that they might eat in comfort. In spite of the fact that God dealt so tenderly and lovingly with the Israelites, their ungrateful hearts did not properly recognize His manifold mercies.

II. The Chastisement of Love.

Hosea 11:5-7.

It is quite obvious that the Israelites were not worthy of the long-suffering and forgiving love of God. It became necessary for God to chasten them in love. God did not enjoy chastising His covenant people, but when they deliberately and wilfully turned away from Him, continued their idolatrous practices, and refused to repent of their wickedness, it became necessary for Him to chastise them.

Divine chastisement is administered to Christians who have been disobedient according to their individual needs. Many heartaches would be avoided if God's

children would only remember that when a willful sin is committed chastisement is inevitable. Such chastisement is intended to correct the faults of Christians, to prevent further sins, to prove God's love to them, to develop their character and to enable them to be more useful. To His child God says, "My son, despise not thou the chastening of the Lord" (Hebrew 12:5).

III. The Concern of Love. Hosea 11:8-9.

These verses reveal the greatness of God's love for His unworthy and disobedient people and the intense longing of His heart for a requital of His love. Their sinfulness tended to cause Him to give them up, but His heart yearned for them and He refused to do so. The very thought of casting them off rent His heart. In spite of their sins He loved them and wanted to bless them if they would only let Him.

Because of His great concern and love for them, God would not carry His anger to completion in executing the punishment they deserved. When God stated in verse nine that He would not execute the fierceness of His anger, we are to interpret the expression as indicating that, although judgment must take its course, it will be tempered with mercy. God must chastise them, but He will not exterminate them because His great loving purpose must be accomplished.

This reveals God's attitude toward His children today, when they drift away from Him. Even though they are in a backslidden state, His love still goes out to them. He has a special concern about them, and is yearning for their return. Complete forgiveness and marvelous blessings await their return.

►Miss Barbara Shelton and David Gardner, pastor at Flag Springs Church, in Campbell County Association, were married at Latonia Church, Covington, July 2, by the grandfather of the bride, T. G. Shelton, and her father, Pastor Thomas Hicks Shelton. Both are former Georgetown College students, and he was graduated there last year. They are living at 4112 DeCoursey, Covington.

►The Versailles Baptist Church will hold a home coming August 14, 1960. Dr. T. J. Powers, St. Augustine, Florida, one of the two living former pastors, will speak at the afternoon service and an old-fashioned basket lunch will be enjoyed at the noon hour. Pastor John W. Kruschwitz insists that all former members and friends have a cordial invitation to attend these services.

Baptist Hour Slates
Pearce As Speaker

FORT WORTH—(BP)—The "Baptist Hour," a world radio broadcast for nearly 20 years, will feature J. Winston Pearce, pastor of the First Baptist Church of Deland, Fla., as speaker during August and September.

Produced by the Southern Baptist Radio and Television Commission, the 30-minute modified worship program is currently broadcast weekly in 34 states and 10 foreign countries over 450 stations.

A native of North Carolina, Pearce was previously pastor of the First Baptist Church of Durham, N.C., the Seventh Baptist Church of Baltimore, Md., and has served his present pastorate since 1957. He is the author of three books.

Wichita Church Cuts
All Convention Ties

WICHITA, Kans.—(BP)—The First Baptist Church of Wichita, failing in its effort to have the American Baptist Convention withdraw from the National Council of Churches, itself withdrew from the American Convention.

The Associated Press reported members of the church voted 739-294 to end the affiliation. The Wichita church is one of the largest in the American Convention. It has 4,300 members.

The church voted in the spring to tie up several thousand dollars of funds which would have gone to the American Convention. At Rochester, N.Y., it supported a move to have the denomination cease promoting the ecumenical (church

union) movement in convention Sunday school literature and other magazines.

The motion failed by an overwhelming majority, and a layman in the church told reporters then it left the Wichita church's affiliation with the American Convention "in jeopardy."

There still was no indication if the church would seek affiliation with another Baptist convention or association.

How to Order Tracts
For the 30,000 Movement

Concerning tracts on the 30,000 movement, the four original tracts (now exhausted) have been revised as follows:

1. For general distribution in denominational meetings and local churches: (1) *Thirty Things About 30,000*, and (2) *The 30,000 Movement in a Nutshell*.
2. For all associational officers and church leaders: *The Associational Missions Committee in the 30,000 Movement*.
3. For local churches: (1) *The Church Missions Committee in the 30,000 Movement*, and (2) The two mentioned above for general distribution.

Tracts, certificates, and report cards, pertaining to the 30,000 Movement, are printed in Nashville, the cost of which is shared jointly by the Sunday School Board and the Home Mission Board.

All tracts may be ordered from Supt. A. B. Colvin, Kentucky Baptist Building, Middletown, Kentucky.

For other most helpful materials, tracts, filmstrips, motion pictures, etc., for use in promoting the 30,000 Movement, see tract, *Thirty Things About 30,000*, Item 22.

Yonan Codex Given To Mercer

MACON, Ga. — (BP) — The Yonan Codex, a manuscript of the New Testament believed more than 1,000 years old, has found its way through centuries of troubled history to a permanent home at Mercer University here.

Rufus C. Harris, president of Mercer, said Norman Malek Yonan had given the document to Mercer. Yonan, formerly an importer with offices in Washington, now makes his home at Lawrenceville, Ga.

No definite date has been assigned to the manuscript but Mercer quoted an authority as saying it dates in the fourth and sixth centuries. This would make it one of the oldest New Testament manuscripts.

The Codex is written on specially treated doeskin. The 227 leaves measure about 9 by 7 inches.

The Codex consists of the four gospels and 18 epistles of the New Testament in accordance with the Eastern Canon. This excludes Revelation, II Peter, II and III John and Jude.

It is written in Christian Aramaic, or Syriac, similar to the language of Jesus.

It apparently is the work of a single scribe.

The Codex was exhibited in the Library of Congress for six months in 1955.

Lexingtonian Goes to Library Service at Sunday School Board

NASHVILLE, Tenn. — (BSSB) — Charles (Tommy) Midkiff, Lexington, Ky., has accepted an assignment with the Church Library Service of the Baptist Sunday School Board here, to serve as audio-visual aids supervisor this summer at Glorieta Baptist Assembly, Glorieta, N.M.

The son of Mr. and Mrs. Daniel B. Midkiff, 205 Chinoe Road, Lexington, Midkiff is a graduate of Lafayette High School, Lexington; Georgetown (Ky.) College; and has just completed his first year at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Midkiff will supervise four young men serving on the assembly staff. They will have charge of maintaining and circulating audio-visual aids for use at all conferences held at Glorieta throughout the summer.

Efforts For National Lottery Resumed By Congressman Paul A. Fino

WASHINGTON — (BP) — The 99th Irish sweepstakes on June 1 afforded Rep. Paul A. Fino (R., N.Y.) another opportunity to ask Congress to provide a national lottery in the United States.

Fino told the House of Representatives that "it is difficult for most of our American taxpayers to understand the double role played by our Government." He said that "we assume a sanctimonious attitude about gambling, by refusing to have a national lottery, yet at the same time collecting taxes on gambling winnings, requiring the purchase of tax stamps and charging taxes on gambling receipts."

Earlier in the year Congressman Fino kept up a weekly reminder to Congress about his bills proposing a national lottery. His remarks have been absent from the Congressional Record for some time. This new speech may signal a resumption of his efforts.

Fino's recurring theme is that a national lottery would satisfy the people's appetite to gamble and would provide \$10,000,000,000 a year in additional Federal revenue.

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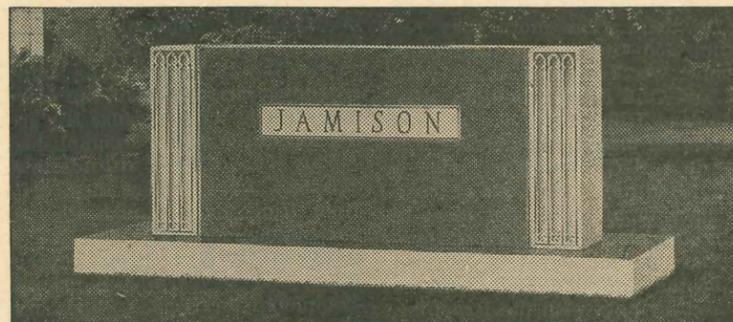
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Car Wreck Kills Deaf Missionary

ATLANTA, Ga. — (BP) — Mrs. Clifford Bruffey, a Southern Baptist home missionary, died as the result of an automobile wreck near Sidon, Miss. Mrs. Bruffey's husband of three weeks was with her in the car which she was driving.

The couple, both deaf, were serving as missionaries to the deaf in Jackson, Miss., where he had served since January 1 of this year.

Mrs. Bruffey, the former Ila Ruth Jennings, was "one of the most outstanding deaf young people in the United States," says A. Jackson Roddy, of Atlanta, superintendent of the Home Mission Board's deaf work.

After high school at the Mississippi School for Deaf in Jackson, she attended hearing colleges which he says requires keen intellect. She received a certificate from Clarke Memorial College at Newton, Miss., and attended Mississippi College at Clinton and Baylor University at Waco, Texas.

While attending Riverside Baptist College at Berkeley, Calif., Miss Jennings served as a student missionary to the deaf. She served on the staff at Ridgecrest Baptist Assembly in North Carolina for two summers.

Bruffey was injured and hospitalized in the wreck July 1. He is now recovering at the home of his wife's parents, the L. L. Jennings, in Charleston, Miss. A student at New Orleans Baptist Theological Seminary, Bruffey plans to continue his mission work in Mississippi.

► Mrs. Ruby Hagan, member of Seven Hills Church, Owensboro, died recently and the Dorcas Class has passed resolutions about their great loss. She was W.M.U. president of the Woman's Missionary Society, pianist and teacher.



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A Christian Teenager Looks at Modern America

By ALTA ADA CATES, Owensboro, Ky.

"How wonderful to be able to start adult life in a free country!", the Christian teenager murmurs upon approaching maturity. However, as he takes a longer glimpse at modern America—the America his parents have made—what does he really see?

Since he is a Christian, he first wonders if there are any anti-Christian movements?

He soon learns that there are. In fact, as he plans ahead, the teenager reads that top authorities such as Dr. Fred Schwartz and Mr. W. P. Strube state that Americans will only be free thirteen more years.

Communists have predicted that the United States will fall from within by 1973. Certainly if that is true—and these two authorities believe it is—the process must be well on its way.

If the Christian teenager is to stop this trend, he must know something about Communism.

Does he know, for example, that for every Christian doctrine—such as a supreme being, millennialism, and regeneration—there is a corresponding Communist doctrine?

Christians believe in the one true God; Communists state that there is no god. Many Christians believe there will be a thousand-year peaceful reign—with

Christ as ruler; Communists declare the coming of a thousand-year peaceful reign—by the Communist state.

Christians believe in regeneration by faith in a saving Christ; Communists believe that since man is merely matter in motion, he can be regenerated and a perfect man can be formed by applying principles of animal husbandry to man.

Communism, like Christianity, is aimed to "take away the sins of the world." Communism reasons that if control is used a sinless man can be created.

Communism is a religion of promise. It promises the poor whatever they need; it promises the student, the intellectual, a place in helping to regenerate mankind.

Does the modern teenager know that the Communist "missionary" program is more extensive than that of all Christian churches combined?

The increasing number of converts (or captives) is tremendous. In forty years Communists have increased by 2,000,000 per cent—from 40,000 in 1917 to control of 950,000,000 in 1958. To take control of the rest of the world is to take control of less than three times their present number.

Clearly the Christian teenager should consider it his duty to turn a leftist society onto a Christian road again. And this movement can be stopped if . . . One should thank God every day that there is this *if* even though it grows a little smaller every minute. What are these *if's*?

If the Christian teenager first asks God to change his heart in line with His will. ("For it is not God's will that any should perish . . .")

If he next begins an intensive witnessing campaign. (If one person converted one person, and if the next day those two each converted someone, and if the following day those four converted someone, and so on, in six months every person in the world would be saved.)

If the teenager watches for Communist infiltration into government. Every day, for example, that the government becomes more centralized, it becomes easier for Communists to take over.

If the teenager will study Communism and, once informed, tell others of its evils. "You cannot serve God and mammon (Communism.)" For Christians to tolerate Communism is similar to tolerating gas turned on in a closed room—it is death.

These *if's*, however, are only as large as the person makes them. It is like the little boy whose mother told him he could have an ice-cream cone *if* he would be good.

Yes, the modern teenager has a big challenge: the future of mankind depends on how he meets it. With God's help and with true, faithful dedication, if one can move a mountain, can he not also convert a heathen generation?



Everett B. Bernard, associate director of the North Carolina Baptist Hospital's School of Pastoral Care, has been appointed chaplain-counselor for the Baptist Sunday School Board at Nashville, Tennessee. He will begin his new work for the Board on September 1. His duties will combine those of chaplain and counselor to the 1,332 members of the staff of the Sunday School Board. His headquarters will be in Nashville.

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Unity Baptist Church, Ashland, Kentucky, recently elected twelve new deacons to serve with the present nine deacons in order to meet the growing needs and responsibilities of the enlarged work of the church. Pictured above are the new deacons along with those already serving. First row, left to right: Edgar Smith, Lewis Waggoner, Norman H. Lanthorne, Arzetus O'Neal, Pastor Clinton B. Coots, Roger McGuire, Sr., Orval Felty, Chester Douglas, and Jay Fugitt. Second row, left to right: J. D. Welch, James McDavid, Wilbur Aylor, Ralph Felty, Paul Williams, Dwight Burdette, Thomas McCracken, Orville Riley, Jr., Cecil Little, Sr., Clarence Hay, Robert Reynolds, and Frank Dowdy, Jr.