



JUNE 14, 1962

WESTERN

RECORDER



Eddyville Baptists are now using their \$150,000 church building constructed in new Eddyville. The building has a capacity of 429 in the sanctuary and 350 in the educational space. It is constructed on a 4.2 acre lot and the total remaining indebtedness is only \$40,000. Pastor R. G. Shelton reports 37 additions in recent weeks.



GLEANINGS FROM THE FIELD

Kentuckians Visit Hoosierland

Bob W. Brown, Trinity Baptist Church of Lexington and **Dr. William Bushnell** of the Southern Seminary School of Church Music, were with **Pastor Sonny Hays** and the First Baptist Church, Madison, Indiana, in a revival meeting in May.

Sanders is Speaker at Commencements

Dr. Harold G. Sanders, executive secretary-treasurer of the Executive Committee, Kentucky Baptist Convention, was the baccalaureate speaker at three Kentucky Baptist colleges this year—Georgetown, Campbellsville and Cumberland. Also he delivered the baccalaureate address at the Maysville High School. He was a featured speaker also at the Oneida Baptist Institute for the Mountain Missions Conference, May 21-23.

The Masakis Return to Japan

Tomoki (Tom) Masaki and his wife, Southern Baptist missionaries who have been on furlough in the United States, are returning to Japan, where he is business administrator of the Japan Baptist Hospital, Kyoto. Their address is 2/35 Kami Midori-cho, Schichiku, Kita-ku, Kyoto, Japan. Both are native of Hawaii, he of Waimea and she, the former Betty Takahashi, of Wahiawa. Tom is remembered in Kentucky, where some years ago he attended the Southern Baptist Theological Seminary and worked at the Kentucky Baptist Hospital.

Three Graduates in One Family

May was graduation month for three members of the Glaze family. The mother, **Mrs. Bernice Glaze**, Tusculumbia, Alabama, graduated from Clear Creek Baptist School, Pineville, Ky. Janice graduated from Bell County High School, while Gary was salutatorian of the eighth grade graduating class at Harmony Elementary School. Mrs. Glaze is the widow of the late **Pastor W. J. Glaze**, formerly of Ridgecrest Baptist Church, Dothan, Alabama, and Westside Baptist Church, Jasper, Alabama. He was killed in an automobile accident while serving as pastor of Santa Rosa Baptist Church, Picayune, Mississippi. Mrs. Glaze will enroll at Florence State College in Alabama this summer for a library science course, returning to Clear Creek School as librarian in August.

From One Union to Another

James F. Eaves, Fort Worth, Texas, a graduate of Union University, at Jackson, Tennessee, his native city, has now been called to be pastor of the Union Avenue Baptist Church, Memphis, Tenn. At Union Avenue he succeeds **Stanley E. Wilkes** who went to the Calvary Baptist Church of Dallas last February. "In Union There is" Eaves. He must be a "Union" man.

Drakesboro's A. T. Ross Dies

A. T. Ross, Drakesboro, died in the Muhlenberg Community Hospital on March 21. He was pastor of the Drakesboro Baptist Church 1941-1951, and he was a member of that church at the time of his death. He was a former Drakesboro City Councilman, past president of the Muhlenberg Teachers Association, and was assistant principal of the Drakesboro Consolidated School up to the time of his recent illness and death. He has been teaching and preaching since he was 17. Other pastorates included Madison County, West Point, Centertown and Clear Run Baptist Churches. He leaves his wife, Mrs. Geneva Brown Ross; five daughters, Mrs. Robert Ulrich, Minneapolis; Mrs. Harry Baerveldt, Seattsbury, Ind.; Mrs. W. H. Spinks, Central City; Mrs. J. W. McDonald, Drakesboro; and Mrs. Willis A. Sumer, Boonville, Ind.; three sons, William T. Ross, Detroit; Robert P. Ross, Louisville; and Ellis Rae Ross, Somerset; and 25 grandchildren.

East Hickman's 175th Anniversary

East Hickman Baptist Church, seven miles south of Lexington, on Tate's Creek Pike, will celebrate its 175th anniversary and home coming June 24, 1962. **Dr. Duke K. McCall**, president of Southern Baptist Seminary, will be the morning speaker, and the **Hon. Mr. Bert T. Combs**, governor of Kentucky, has agreed to speak briefly in the afternoon. The church will serve lunch on the grounds at noon. **Pastor L. H. Tipton** says that all former pastors present will be introduced and will be given an opportunity to speak briefly at the afternoon session. He says that pictures of about 16 former pastors and many ancient items will be on display, including all the minutes of the church from 1787 to 1962. Pastor and people invite all who will to attend and help them celebrate this 175th anniversary.

Clear Creek Summer School to Open

The summer session of Clear Creek Baptist School, Pineville, is set for July 2-27, according to the dean, **K. S. Clendaniel**. Entrance fee, room and board for the month's school is only \$50.00. **Miss Mildred Blankenship**, Atlanta, director of Literacy Missions for the Home Mission Board, will teach a course in Adult Literacy. **W. L. Muncy**, professor of religion at St. Louis Baptist College, will teach missions and evangelism and **M. V. McKinster**, professor of homiletics at Baptist Bible Institute, Graceville, Florida, will teach a course entitled "The Preaching Values of Acts". Other courses offered are studies in the Epistles of Peter, James and John by **W. E. Denham, Sr.**, rural church survey by **J. W. Lester** and reading improvement by **Miss Anna Starkey**.

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

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The Gospel For Our Time

By H. Franklin Paschall

Southern Baptist Convention Sermon delivered at San Francisco

There is a cry today, "Let the Church be the Church." It is equally important for us to let the Gospel be the Gospel. Reduced Christianity is the result of a modified Gospel. Augustine said, "If you believe what you like in the Gospel and reject what you like, it is not the Gospel you believe, but yourselves."

The Gospel is the Good News from heaven of what God has done for man in Jesus Christ. It is not what man has done or can do for God. It is not the Gospel of the works of man but the Gospel of the Grace of God. If any man or angel preach any other Gospel, "let him be accursed," says Paul.

Many difficulties faced by Christians today are like the difficulties of other times. Nearly twenty centuries ago John declared, "The whole world lieth in wickedness" (I John 5:19). And Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The Gospel has never had it easy. During the early years of Christian history it was against the law of Rome not only to preach Christ, but simply to believe in Him. Yet "in spite of dungeon, fire and sword" the Christians evangelized with amazing success.

The times were no better after Christianity became the established religion of the Roman Empire. The evils of a corrupt church exceeded the evils of a corrupt government. There were great Christians during the Dark Ages, but the influence of the State Church was not good. New Testament Christianity was opposed by political and ecclesiastical forces. Nevertheless, the true church persevered and the Gospel was proclaimed. The Reformation added impetus and glory to Gospel progress.

Then the age of enlightenment came, resulting in an emphasis on the empirical method in science. This new approach has caused many to wage a vicious attack on religion. About a century ago Schopenhauer said: "Religions are like glowworms: before they can shine it must be dark. A certain degree of general ignorance is the condition of every religion and is the element in which alone it is able to exist."

H. Franklin Paschall, pastor of the First Baptist Church, Nashville, Tennessee, is well known in Kentucky. He was born in Hazel, Kentucky, "beyond the Rivers," in the Jackson Purchase and during his seminary days he was pastor of his home church. At a later time he was for some years pastor of the large First Baptist Church of Bowling Green, Kentucky. He is a pulpiteer of the first magnitude, and no Kentuckian is surprised that he should be selected to preach the convention sermon.

While, as soon as astronomy, natural science, geology, history, knowledge of countries and nations have spread their light universally, and philosophy is allowed to speak, every faith which is based on miracle and revelation must perish, and then philosophy will take its place. Religion will depart from European humanity like a nurse whose care the child has outgrown." A more recent expression of the same idea was made by Professor J. D. Bernal, "The history of scientific advance has shown us clearly that any appeal to Divine purpose or any supernatural agency, to explain any phenomenon, is in fact only a concealed confession of ignorance and a bar to genuine research."

Undoubtedly, the Gospel is challenged today as never before. Presbyterian Bruce Morgan, professor of religion at Amherst College, says our age "is truly post-Christian; those who dismiss it as just one among many periods of history dominated by unbelievers fail to see the uniqueness of our time." He doubts the contention of Harvard's Paul Tillich that ordinary men beneath their daily concerns are still haunted by the ultimate questions" that led to the Christian answer: God. Morgan believes that modern man does not care about sin and death, heaven and hell. He is anxious, undisturbed and often desperate; but his anxieties seem oriented around his professional and social status, his sexual relations, and the dislocations of a revolutionary world.

There are many leaders in Christendom (among whom is Samuel Miller of Harvard) who are saying, "Christianity may be at death's door. The critical point of no return may have been passed."

What shall we say to these things? Must we believe that Christianity has no failure? God forbid! Man's spiritual needs are very real and very great. Jesus Christ who is the same yesterday, today and forever has promised to be with the faithful Church always, even unto the end of the age. The everlasting Gospel is adequate for our time, and the future belongs to Christ.

The Gospel is a historic fact which is distinct from and greater than the facts of nature, philosophy, intuition or mystical experience. When God became man in Jesus Christ, He invaded earth and time and made the celestial and terrestrial one. He came down into the very midst of "the tumult and shouting" of this world. Jesus walked the rocky road of earth, gave Himself in service to others, suffered before Pontius Pilate, endured the Cross and despised the shame.

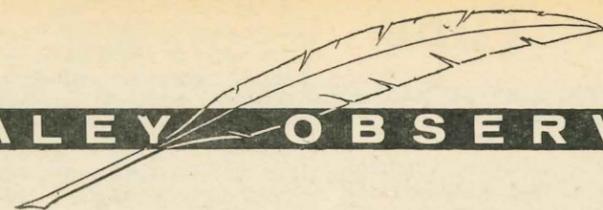
The Gospel is at home in history and must never be divorced from it: "What a travesty of truth it is when sentimental, irrelevant quietism, trailing clouds of traditional verbiage, becomes the mark of a religion professing allegiance to One who for love of man came down into the fearful pit of history and into the miry clay of the sins and miseries of all the world," declares James Stewart. The Gospel is at its best when the world is at its worst.

The Gospel is a unique event. Other facts of history are cyclic, reappearing, non-unique; but the Christian message is unique, unrepeatable, absolute. The New Testament Greek word, *amae*, translated once for all, sets forth this idea. Paul says, "In that He died, He died to sin once for all" (Romans 6:10). "Christ hath suffered for sins for all, the just for the unjust that he might bring us to God," writes Peter (I Peter 3:18). The writer of Hebrews declares that Christ "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once for all, when he offered up himself (Hebrews 7:27). Again, "But now once for all at the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). And again, "We are sanctified through the offering of the body of Christ once for all" (Hebrews 10:10). Jude speaks of "the faith which was once for all delivered unto the saints" (Jude 3). There can be but one Calvary. What Jesus Christ did at the Cross was sufficient for all ages and for all men, for "God was in Christ reconciling the world unto Himself." It is imperative that "we preach Christ crucified."

When we lived in Bowling Green, Kentucky, our four-year-old daughter, Sandra, taught me a lesson along this line. She was standing on our front porch with a doll in her arms. I was in the hallway of the house. An airplane was passing by. Sandra turned the face of the doll toward the plane and asked this question, "Do you see the airplane?" But the doll did not say a word. Her voice went higher and stronger and she said, "Don't you see the airplane? Again the doll was silent. Then with chubby hands she gripped the doll and shook it. She was provoked. Even so God must be sorely displeased with a generation of preachers who fail to see what He did in Christ at the Cross.

The Gospel is Good News of the living Christ. Paul met Him on the Damascus road. Already the apostle knew Him historically and thought that He was dead. Imagine his surprise when the living Lord said, "I am Jesus whom thou persecutest." Paul and others interpreted His cry, "It is finished," to mean that He was finished. But there

(Continued on Page 7)



Kentuckians in California

For the editor the 1962 Southern Baptist Convention was first planned as a hurried affair sandwiched between two Sundays. Then came an invitation through Richard Bryant, San Diego Southern Baptist Association superintendent of missions, to visit San Diego to see the mission challenge for Southern Baptists, and another invitation from Dale Martin, San Diego pastor, to be the evangelist in a five-day revival in one of the young Southern Baptist churches in San Diego.

A little later came the proposition from Kentucky's Christian County Associational Missionary Thomas L. Lewis to drive to California and visit Southern Baptist missions in the West. And so after a Sunday morning service at Carlisle Avenue in Louisville on May 27 I headed for Hopkinsville to pick up Tom. Leaving his home at 3:00 p.m., we crossed the rest of Kentucky, Tennessee, and Arkansas in less than twelve hours.

After a cup of coffee at Texarkana at 2:30 a.m. Monday, we headed across Texas, and what a jaunt! It was 17½ hours later when we reached our first rest stop at El Paso, on the border of Mexico, Texas and New Mexico. Across Texas one sees almost everything seen in the United States. The East with its lush green fields and forest is like the land we call home. The black soil around Dallas is like the best of Illinois. West of Abilene it's another world as the rain ceases, the oil flows and the wind blows. A twenty-five-mile-an-hour wind across the dry fields had tumble weeds tumbling and dust clouds flying that obstructed the highway view on occasions. Sand peppered our faces through open car windows.

Out of El Paso by 4 a.m. on Tuesday and across the Rio Grande, we covered what was left of New Mexico and reached Tucson, Arizona, in time to have lunch with two former Kentuckians: Calvary Baptist Pastor Earl Bell and Catalina Baptist Associational Mission Superintendent Irving Childress.

The old southwest became real for Tom with his first all-Mexican dinner served in an outdoor court in true Mexican style. After lunch two or three hours were spent on a hurried tour of part of the new Southern Baptist churches and missions of Tucson.

Then it was west again through the Arizona desert to Sells, the center of the Papago Indian Reservation. Here we found Bob Mackett, Papago Indian pastor, putting the words to the Vacation Bible School anthem on a blackboard for the 100 or more Indian children the next morning. Several questions and pictures later we were again headed west.

Late afternoon on the desert is a memorable experience. The colors defy description and the wild life

dispels the idea of a lifeless desert. The top-knotted quail along the roadside were almost more than Tom and I could resist.

On Tuesday night we rested with the help of an air-conditioner at Gila Bend, Arizona. In spite of an unusual cool spell for this time of year in Arizona, the cold water tap at the motel gave forth water far too hot to drink and nearly too hot for bathing. Apparently the daytime sun heated the water pipes even though they were underground.

Wednesday morning found us passing through Yuma, Arizona, often the warmest spot in the nation, but a veritable green paradise, thanks to the Colorado River and its melted snow water from the north. Across the Colorado Tom and I got our first glimpse of California. The California desert adjoining the Colorado River is green with citrus orchards, cotton fields, and acres of sugar beets, melons and a variety of vegetables.

By noon we were in San Diego and with amazing ease found the College Grove Baptist Church and Pastor Dale Martin. The revival had begun on Sunday, and Wednesday night found an encouraging congregation to greet a Kentucky Baptist preacher. Let's leave the story here and let me tell you more later about College Grove Baptists and the mission challenge of San Diego.

Baptists In San Francisco

The traveler making the 600-mile journey from San Diego to San Francisco can hardly question that California is the Golden State. On Highway 101, which skirts the Pacific Ocean, is seen the gold of the soil and the citrus groves, unending fields of vegetables and fruits, the black gold from under the earth and the gold of modern commerce.

As Tom Lewis and I neared San Francisco Baptist-looking people and automobiles grew more numerous and, upon arriving, it was apparent that Southern Baptists had come to San Francisco for the annual get-together and the city knew it. Hotel lobbies sounded like a church after a service when nobody wants to go home. The open-air street cars, a real San Francisco tourist attraction, were overflowing with Baptists who seemed as happy as if they were on their way to a church summer picnic. Chinatown and its famous eating places looked like a Baptist homecoming in Kentucky and Fisherman's Wharf at noontime was swarming with Baptists.

This Convention was decidedly a family affair. Nearly everybody had his wife and children along and those who didn't wished they did. Altogether, women and children outnumbered the men in the sessions and crying children were mindful of Baptist meetings of

bygone days. It made for a delightful and wonderful convention atmosphere.

San Francisco is a fabulous city to see. Its steep mountains, hard by the sea, provide for a city of unique and unequalled beauty. Sunshine is so bright it seems washed and the crisp air breathing an exhilarating experience. The whole outside is perpetually air-conditioned naturally and seems like another world from the Ohio Valley. Even those who would be willing to leave behind most things in California when they return home would like to take back some of the climate.

With all of its unique beauty, excitement and clamor, San Francisco appears to be a sick city. The moral atmosphere is as bad as the natural atmosphere is good. Drinking places seem to outnumber eating places and weird pornographic literature fills shop after shop. Looking around the downtown area, one wonders if San Francisco is not almost a churchless city, for churches are rare sites indeed. It is easy to see how California Southern Baptists feel they have a challenge unequalled in America.

Southern Baptists found their 165,000 fellow Baptists in California thriving. There is no doubt about the virility and vitality of this relatively new Southern Baptist work. The task, however, is a hard one and the challenge is as great as most any mission field in the world.

The preliminary meetings of the convention went off smoothly. The 3,000 W.M.U. ladies in San Francisco fittingly observed their 75th anniversary and about 2,000 preachers found the Masonic Temple one of the most adequate meeting places in many years. The W.M.U. ladies set a 1962 Lottie Moon offering goal of \$10,700,000.

The opening session of the convention had an overflow crowd to the surprise of many. Civic Auditorium, however, is not as large as some places used in recent years for the convention. Kentucky Baptists in attendance were proud of H. Franklin Paschall who delivered a great convention sermon.

Just as expected, all other considerations of the convention were overshadowed by talk of a controversy over doctrinal disagreements. It's a subject of numerous hotel lobby and convention corridor conversations. The Pastors' Conference found speaker after speaker alluding directly or indirectly to the situation. Two considerations seemed paramount in the mind of most messengers. These were their concern for faithfulness to the historic doctrinal emphases of Southern Baptists and the preservation of unity among Southern Baptists of all areas of the convention. To meet the crisis expected to develop in convention discussions, the Southern Baptist Executive Committee proposed the formation of a special committee of state convention presidents to restudy the doctrinal statement of Southern Baptists approved in 1925 and to report next year to the convention.

This met with approval and passed without expressed opposition. Another proposal scheduled for the consideration of the messengers would reaffirm the belief of Southern Baptists in the infallibility of the whole Bible and instruct seminary trustees to take necessary steps to insure the teaching of this in our seminaries. Still another proposal to be acted upon would have the controversial book on Genesis, written by Midwestern Seminary Professor Ralph Elliott, withdrawn from circulation and sale.

Convention President Herschel H. Hobbs is assuming great stature as a Baptist statesman, not only as a presiding officer but as a warm hearted leader who works tirelessly in front and behind the scenes to maintain Southern Baptist unity. The standing ovation given him by the messengers after his presidential address and his subsequent re-election as convention president was one thing on which every messenger seemed to be in accord.

An evaluation of the entire convention must wait another week as this preliminary report is rushed by air mail to Louisville after only two of the seven convention sessions scheduled.

President Hobbs Works For Unity

Southern Baptist Convention President Herschel H. Hobbs made a valiant effort to soothe many convention messengers' concern over liberalism in Southern Baptist seminaries in the early hours of the 1962 Southern Baptist Convention in San Francisco. His efforts met with at least some success as his lengthy presidential address dealing in depth with current theological controversies was heard with approval and his idea of a study committee on the problem was accepted.

The proposal for a committee composed of the convention president and the present state convention presidents to study the 1925 statement known as the Baptist Faith and Message and report any suggestions for changes to next

year's convention, actually came from the Southern Baptist Executive Committee, but had been fathered earlier by Hobbs who is a member of the Executive Committee. A proposal from a messenger to add others including Baptist Seminary presidents to the committee was defeated.

The action took some of the edge from the tension which had been felt by everyone since early messengers began to arrive last Saturday in San Francisco for this year's convention. Other proposals expressing opposition to theological liberalism among Southern Baptists will be debated in the convention which has two days to go.

A Family Affair

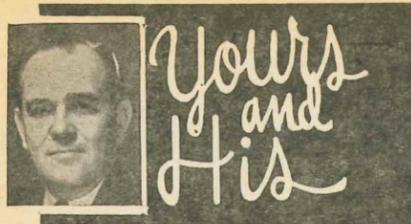
The seriousness of their problems at the time did little to keep the messen-

gers from enjoying their convention trip. A surprising number of Baptists drove across the continent for the convention, many bringing their families and camping along the way. Some made it also their annual vacation and added their own money to the expense money from their churches for the trip. One North Carolina pastor reports he borrowed on an insurance policy to make the trip.

Kentuckians Elected

In the meetings prior to the convention proper, at least three Kentuckians were signally honored. Allen W. Graves, of Southern Seminary, was chosen head of the Southern Baptist Religious Education Association, Owensboro's Third Baptist Pastor T. L. McSwain was elected vice-president of the Southern Baptist Pastors' Conference, and Covington's Latonia Baptist Pastor Thomas H. Shelton was named vice-chairman of

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Just Gotta Do It

Did you ever feel like you just had to do something—no matter what? Something you may have resisted, and only gradually came to accept, then, for it to grow on you till it just consumed you—you just gotta do it!?

Of course you have—maybe it was getting a place on the team, on the staff, on the group of deacons, or a political job. Maybe some of you took that route yielding to love and marriage! Certainly, most sinners more than 15 years of age, came to Christ like that—resisted, held back, said “no”, shook our fists at the Great Lover of our souls; then, the logic of His great love began to warm us and wear down our resistance; finally, we began to edge up to Him, get nearer to the church services, open the Old Book more, and at last, wanting God so bad you could taste it, you made up your mind: I MUST HAVE GOD. Then, you were saved, and never once sorry. Every day with Jesus was sweeter than the day before!

That's the way I felt about the Great Commission of Jesus. “Into all the world? . . . give 10% plus offerings to my church? . . . even be willing to go to Africa myself? . . . How could God ask so much?” Then, Jesus who lives within begins to show you how He cares, how much He loves others like He loves you, how the church must take the gospel to the world along with its denomination, how that there is no other way for sinners in Siam to be saved; how much the sanity of the world depends upon it. And, you begin to feel like Jesus feels inside you, you begin to love others, long for their salvation, want to be a missionary, quit tithing and give lots more, pray more, study missions and the Bible more, get your church to put more for the Co-operative Program in the budget, start winning souls all around you—say, till it bursts your lungs and heart, as you cry, “I GOTTA LOVE LIKE JESUS LOVED, OR DIE!” You now know how I feel.

Harold G. Sanders

The Matthewses Back to Philippines

Mr. and Mrs. W. Harold Matthews are returning to their work in the Philippines after furloughs in the States, and may be addressed at Cotabato, Mindanao, Philippines. Both are natives of Kentucky, he of Ohio County and she, the former Clara Lee, of Georgetown.

Gary Horton Receives Scholarship Through Fulbright Foundation

Gary Horton, minister of music, First Baptist Church, Shelbyville, has received a scholarship from the German Government through the Fulbright Foundation to study for one year in Germany. He has chosen Munich as his place of study and will do work in the field of voice and church music.

Horton is a graduate of Oklahoma Baptist University, where he was listed

in Who's Who in American Colleges and Universities. While a student at O.B.U., he served as minister of music at McAlester, Oklahoma.

Recently Horton was selected as the outstanding male student of his graduating class by Omicron Delta Kappa, and honorary fraternity at the University of Louisville. Horton receives his master of music degree from the University of Louisville on June 10.

Mrs. Horton is an employee at the Kentucky Baptist Building. The Hortons have one child named Rusty. They will sail with Mr. Horton August 18 from New York for Munich.



“The way I see it, this is a big world. And our church is going to study its needs on Cooperative Program Sunday, June 24.”

For more information on Cooperative Program Day, write:

STEWARDSHIP DEPARTMENT

Baptist Building

Middletown, Kentucky

THE GOSPEL FOR OUR TIME

(Continued from Page 3)

He was as the Jesus of Nazareth raised from the dead, confronting the persecutor. This Divine and human encounter enabled Paul to know Him personally. And on surrendering to Him saying, “Lord, what wilt thou have me to do?” he knew Him experientially.

The battle cry of the early Church was “The hour cometh and now is.” The ones hearing His voice lived. So is it today. This is the age of the living Christ.

Jesus Christ is not separated from us by a distance of twenty centuries. He is more than a character of history. He is our Contemporary. The living Christ walked the Damascus road and He walks the Indian road, the American road. I know He walks the Tennessee road for I met Him there and trusted Him as my Lord and Saviour. Now I know Christ lives. How? The Bible declares it. But this is not enough. The Church proclaims it. But that is not adequate. My mother and dad told me He lives. But even this falls short. “You ask me how I know He lives; He lives within my heart.”

Specifically, how does the Gospel meet human needs today? There are six dark areas in the world of mankind that desperately need the light of the Gospel

There is the dark area of uncertainty. The world is suffering from insecurity. Many are uncertain even of the Scriptures. Some scholars say that the Bible is made up of fact and embellishment and that it is their responsibility to differentiate between the two.

I have profound respect for scholars, for by their labors much of the darkness of prejudice has been dispelled. But they overtax my credulity when they tell me what part of the Bible to accept and what part to reject. I cannot believe their pronouncements as infallible any more than I can believe the unexamined concepts and dogmatic utterances of men who are not scholars. The Scriptures do not need to be de-mythologized as Bultmann advocates, but studied and allowed to speak to us in the light of God's full revelation in Jesus Christ.

Archimedes said that he could move the earth with a long lever and a fixed fulcrum. The Gospel is this fixed fulcrum. We have a sure word in prophecy and in a Person. There need not be any uncertainty about the reliability and authority of the Bible. It has been authenticated by Jesus Christ himself who spoke as one having authority and not as the scribes. Let the Bible be the Bible. Let God speak to us through every part of Scripture—prophecy, poetry, parable, philosophy, history, signs and symbols, types and shadows—until the light of the glorious Gospel of Christ who is the image of God shines

unto us. To be sure of the Gospel is to be sure of the Scriptures for Jesus says, “These are they that testify of me.” He died, was buried, and rose again, according to the Scriptures.

There is the dark area of human lostness. To be a sinner is to be separated from God, and to be separated from God is to be lost. But present evil conditions have compounded the problems of sin. If there are degrees of lostness, man is more lost today than ever before.

Man is a computer. Mathematical rationalists have concluded that the universe is a machine. Man produces a machine that can out perform him. The machine becomes all important and man's dignity and worth are lost. René Descartes came up with a remarkable definition of the self, a definition which is both clearly true and utterly foolish: “I am a thing that thinks.”

Man is a comfort seeker. He wants to be accepted by the group. He refrains from saying or doing anything that will express his individuality. He has neither courage nor conviction. He drifts. According to Paul he is “conformed to this world.”

Man is lost in the assembly line. He is more a number than a name. The big operation dwarfs him. A sense of terrible loneliness lays hold upon him. Who

knows and loves him? Who appreciates him as a person?

Darwinism is the theory that man is an animal of a high class, but only an animal. Many have accepted the theory as a fact: A Gilbert and Sullivan opera commented “Darwinian man, though well behaved, at best is only a monkey shaved.”

The tragic result of this thinking is that man is degraded to the level of the beasts of the field. There is no purpose for his being or meaning in his existence. He is utterly lost and every perception and endeavor is destined to futility.

(To be Continued Later)

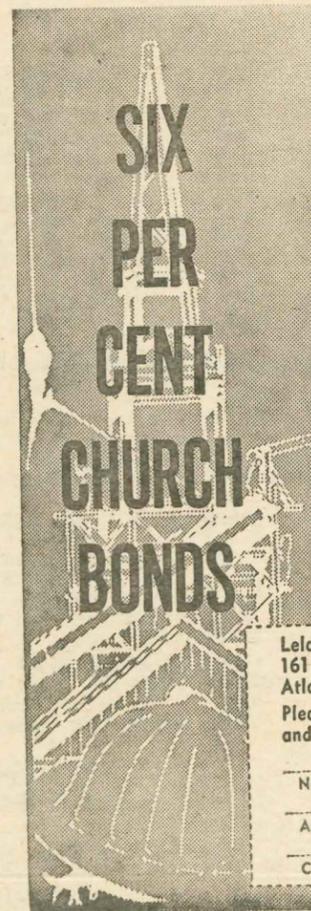
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BROTHERHOOD HONORS SENIOR MEMBERS—The Brotherhood of Phillips Memorial Baptist Church, Brandenburg, entertained the senior church members (those over 75 years old) at a recent banquet. Each of the members was introduced by master of ceremonies, J. R. Watts, and several of the oldest members were given special gifts. Front row, left to right: Mrs. Nannie Griggs Francis, Mrs. Eula Hart, Mrs. J. H. Bondurant, Mrs. Mattie Atwill, Mrs. E. C. McGehee, Mrs. H. H. Lusk, Mrs. Sallie Haynes. Back row, left to right: Pastor David Bratcher, Brotherhood President C. R. Winn, H. H. Allen, Mrs. H. H. Allen, Charles Price, Mrs. Charles Price, Mrs. E. B. Ashcraft and A. S. Haynes. Mrs. Bondurant and Mrs. Atwill have been members of the church for 70 years, both being baptized in the Ohio River in 1892.

Bible Society President Resigns

After serving 18 years as president of the American Bible Society, with headquarters at 450 Park Avenue, New York City, Daniel Burke, LL.D., has resigned from the Board of Managers of that group. In the nearly 20 years he has headed the society the output of Bibles annually has increased from 12,000,000 to 24,000,000, and the annual budget has increased from \$913,000 to \$5,000,000. Mr. Burke has been a lawyer, banker and business man, residing in Summitt, N. J. He is now 89 years of age.

The Christie Pools Return

Dr. and Mrs. J. Christopher Pool, Southern Baptist missionaries to Nigeria, returned to the States for furlough May 20. They may be addressed in care of her father, Dr. E. C. Routh, Lockhart, Texas. He is a native of Tarrant County, Texas; and she is the former Elizabeth Routh, native of San Antonio, Texas, and a sister of Mrs. W. Wendell Arnette, Louisville, Ky., and Dr. Porter W. Routh, Nashville, Tenn., and others.

Tucker N. Callaways Reside in Atlanta

Dr. and Mrs. Tucker N. Callaway, missionaries on furlough from Japan, have now moved from Louisville, Ky., to Atlanta, Ga., where they may be addressed in care of V. H. Martin, 541 Londonberry Road, Atlanta 5. While here Dr. Callaway has been visiting professor at Carver School of Missions and Social Work. He is a native of Atlanta; and Mrs. Tucker is the former Elizabeth Clark, native of Nashville, Tenn.

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Speakers and recipients of special honors at the graduating exercises of Clear Creek Baptist School, are (left to right) Dr. Albert McClellan, Nashville, program planning secretary of the Southern Baptist Convention Executive Board, who was the guest speaker; President D. M. Aldridge of Clear Creek who presented the awards and the certificates of graduation; James Mitchell, pastor of Mt. Vernon Baptist Mission, a graduate who was selected by the faculty as the best all-around student and received the president's medal; Pastor W. W. Thompson, Leatherwood Baptist Church, who was presented the annual award as the Mountain Minister of the Year. He is a graduate of Clear Creek, a fact not entering into the consideration by the committee making the choice for the mountain minister's award.

Wedding Fee Paid In Full 22 Years After Ceremony

DALLAS (BP)—A Texas Baptist denominational leader has positive evidence that "all things come to him who waits."

Twenty-two years ago, J. Woodrow Fuller, who was in Fulton, Ky., serving his first full-time pastorate after college, united in marriage a young couple who had driven up from Union City, Tenn. They were unable to pay the customary wedding fee of about \$3. Fuller was later pastor in Corbin, Ky.

Recently, Fuller, who is now secre-

tary of the Texas Baptist State Missions Commission, received a letter of appreciation from the bridegroom. The man said God had been exceptionally good to him and his family.

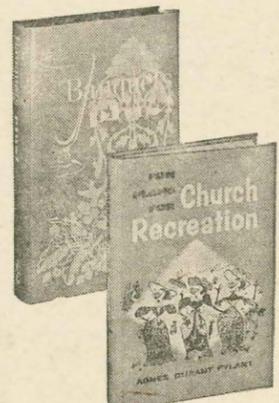
"Enclosed you will find a little token that should have been included 22 years ago, except I didn't have it then," the man said. He added that he was including the interest on the fee also. With the letter was a \$25 check.

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KENTUCKY BAPTISTS AT WORK



A closing assembly at the Area Training Union School held at Stanton Baptist Church in April. Average attendance for the school was 146.

Training Union

RED RIVER-BOONE'S CREEK AREA TRAINING UNION SCHOOL OPENS NEW DOOR TO POSSIBLE APPROACH

By Stanley Howell

The door to a possible new approach to Training Union schools was shoved open in April by more than 200 Baptists from seven churches in Red River and Boone's Creek Associations.

It came about when the people in Stanton Baptist Church in Red River Association wanted an associational Training Union School. It was immediately recognized that it would not be practical to attempt an associational or group school since the churches are so far apart.

Mr. Whaley suggested that James Rose, pastor at Stanton, contact neighboring churches in Red River and Boone's Creek Associations to see if there was enough interest to justify an area school. Brother Rose reported that five or six churches in the area were eager to participate.

The school was a tremendous success. Classes were provided for the leadership of each age group and for the boys and girls. The enrolment reached 197 for those above Primary age.

The four churches from Boone's Creek Association that participated were Clay City, Corinth, Jeffersonville, and Macedonia. The churches in Red River Association which were involved were Campton, Frenchburg and Stanton.

Frenchburg does not have a Training Union but the pastor, Carl Baldrige, saw this as an opportunity to get one

started. He took a car load of prospective workers to the school each night.

The host church, Stanton, led the seven churches in attendance. They had an average attendance of 76 for the five nights. Jeffersonville was second with an average of 30 persons attending.

Teachers for the leadership classes were furnished by the State Training Union Department. They were: General Officers and Adults, Stanley Howell; Intermediate Leadership, Wendell Romans; Junior Leadership, Mrs. Wendell Romans; Nursery, Beginner and Primary Leadership, Miss Mickey Martin.

The age group classes were taught by the following: Intermediate, James Rose; Junior, Mrs. G. R. Henson; Primary, G. R. Henson; Beginner, Mrs. James Rose; and the Nursery was staffed by ladies from several of the churches.

Brotherhood

Another Word About Cooperative Program Day

By Forrest R. Sawyer

June 24 has been set as COOPERATIVE PROGRAM DAY in Kentucky. This was done by action of the Ken-

tucky Baptist Convention at Danville and reaffirmed by the Executive Board in its meeting May 8. Kentucky Baptist churches are being asked to do two things on this day: One is to use the day for the purpose of acquainting and re-acquainting our people with the work of the Cooperative Program. Number two is to take a special emergency offering to realign a situation that has developed over a period of time which is resulting in Cooperative Program receipts being short by approximately \$100,000.

This condition is occasioned by (1) the 1961-62 Budget Year covering a ten months' period. (2) Major budget items and the activities encompassed by those items are standard procedure over a twelve months' period, but fall within the ten months' "year." (3) The closing date for monthly receipts from the churches has gravitated toward the eleventh of the month. (4) The Executive Board has set the 25th of each preceding month as the closing date of receipts and recordings for a given month. They did this last fall. (5) This results in a 17-day loss of receipts on the first month of the new Budget Year, which shortage continues unless monthly Cooperative Program receipts are far beyond the Budget. (6) Two months this year the goal has been exceeded.

We are alerting the readers of this column to this condition with the hope and prayer that each reader will support this emergency offering in his own church. (Incidentally, this offering will not be taken or promoted in churches contributing systematically through the Cooperative Missions Program next year.)

The emergency effort has another facet which men with vision will want to consider. In light of the fact that 1963 has been designated World Missions Year throughout the S.B.C.

One of the aims and objectives of Baptist Brotherhood across the years has been "an increased proportion of church receipts distributed through the Cooperative Program". If we as Kentucky Baptists and men of Baptist Brotherhood share in 1963 as World Missions Year, it will be necessary for us to make plans to do so in 1962 because . . . 1962-63 year and the moneys for the Mission enterprises of Kentucky Baptists will have to be provided for at Budget time in 1962 with additional funds provided for Cooperative Mis-

sions by each church, we can make 1963 a World Missions Year. Lack of funds will create a "status quo" situation that "you" will not be pleased with and one whose remedy is a personal involvement of "you."

In my judgment, no fairer, more equitable, far-reaching, or faster traveling vehicle is available to individuals in carrying out the Great Commission of our Lord than is the vehicle called—COOPERATIVE MISSIONS PROGRAM.

Men . . . get the thrill of having done your best to share Christ with a lost world!!

Sunday School

Sunday School Workers Promoting World Missions

By Roy E. Boatwright

World Mission Year has been designated for 1963. The convention has made plans for this significant year. Sunday school workers are vitally connected with world missions having received their commission from Jesus.



R. E. Boatwright

For Kentucky Baptists to make the most of World Missions Year, it is imperative that adequate spiritual and financial plans be made. Sunday school workers, as well as all other Christians, have a two-fold opportunity to witness. Witnessing can be done upon coming in personal contact with people. Also, we can witness by being faithful stewards of our possessions, thus making it possible for our missionaries to witness to people whom we will never see.

Cooperative Program Day, will be observed this year on June 24. The basic purpose is to present the Cooperative Program educationally on that day in every church. Many churches will receive an over and above love offering for the work conducted through the Cooperative Program.

Due to the fact that a deficit of approximately \$100,000 exists, a special offering is urgent. It would be unwise at this moment to curtail any part of our great mission enterprise.

The 1961-62 budget "year" actually covers only ten months from November 1, 1961 until the coming August 25, 1962. During this "ten month year" most of the departments had to budget major items, such as clinics, conferences,

Cedarmore, etc., the same as they would under a twelve month budget year.

The call to the churches is not only to take a supplemental offering on June 24, but also to increase by at least two points the percentage of their 1962-63 budget for the Cooperative Program.

It is the opinion of this writer that Sunday school teachers and officers, with their major responsibility and deep concern for the advancement of the cause of Christ, will promote this work in every church.

Baptist Student Union

Growth and Development of Student Religious Centers in the United States

By J. Chester Durham

[Second in a series on the Growth and Development of Student Religious Centers in the U.S.A.]

Student Centers are as varied and versatile in type as the strategy of our pluralistic religious culture over the last fifty years. (1) There is the home, among the earliest, the most economical and persistent form. Intimate and informal, it houses the priest, rabbi, or pastor, serves as a center for fellowship, small study groups, classes, and activities, and occasionally houses students or small co-operative eating groups. (2) There is the clubhouse designed for fellowship, recreation, discussion, and study. (3) There is the chapel. It may contain offices for counseling, choir, and modest study room facilities. (4) There is the combination, with the intimacy of the "home," the social utility of the "clubhouse," and the sanctuary of the "chapel." This is the form most Baptist Student Centers have taken. (5) There is the church center, situated in and with the local church on campus. (6) There is the common center, bringing together several or all religious groups in one building with multi-purpose meeting rooms, offices, chapel, and social hall.



Chester Durham

How shall we describe the function of these religious fellowships? Up to 1900, in the predominately Protestant era of higher education, they were patterned chiefly as Y.M.C.A. or Y.W.C.A. associations and numbered "some 700 associations for men and 600 for women, with membership totaling over 100,000

—almost half of the students enrolled in the colleges and universities."

By the turn of the century the communities of faith entered the field through provision of professional and financial help. As early as 1887 the Presbyterians and the Episcopalians had begun work at the University of Michigan. Shortly after 1900, full-time university pastors were provided at Michigan, Wisconsin, and Illinois, both Catholic and Protestant, with a first full-time rabbi at Illinois in 1923.

The movement now known as the Baptist Student Union of the Southern Baptist Convention had many root beginnings. There were uncoordinated efforts prior to 1919. The first formal resolutions and work took place in Texas in 1919. It was the 1921 session of the Southern Baptist Convention that voted unanimously to create the necessary organization to begin and promote a Southwide program of Baptist student religious activity.

The phenomenal development of professional leadership, national associations, and co-operative programs and agencies in more recent years has diversified in breadth and depth the nature of these fellowships. Growing concern with the intellectual content of faith in the life of these groups and the university gave rise to the development of Bible Chairs as early as 1893.

By 1920 and onward, experiences of these groups led to the founding of various national student religious bodies—denominational, ecumenical, and interdenominational—and the demand for increasingly competent student religious workers. These workers had increased from a handful in 1900 to some 200 by 1938, and to more than 1,000 by 1953, the last official record available.

On Furlough from Japan

Miss Mary Neal Morgan, missionary on furlough from Japan, has moved from New Orleans, La., to Harrodsburg, Ky., where she may be addressed in care of Mrs. Louis Gaugherty, Old Danville Road. She is a native of Mercer County, Kentucky.

W. Lowrey Cooper is Honored

W. Lowrey Cooper, Southern Baptist missionary to Argentina, was awarded the honorary doctor of divinity degree by Mississippi College, Clinton, on May 27. Dr. Cooper, president of the International Baptist Theological Seminary, Buenos Aires, has served in Argentina since 1939. Now in the States on furlough, he may be addressed at 4626 Frazier, Fort Worth 15, Tex. He is a native of Itta Bena, Miss. In other years he was education and music director at the Deer Park Baptist Church, Louisville, Ky.

Kentucky Baptist Foundation

Foundation Receives Sizeable Bequest

By A. M. Vollmer, Exec. Secy.-Treas.

During the last week in May the Kentucky Baptist Foundation received a check for \$13,142.00 from the executor of the estate of Mrs. Agnes V. Crume.

Mrs. Crume lived at Vine Grove, Kentucky. In October, 1957, when the writer was serving as supply pastor of the Vine Grove Church, Mrs. Crume sought an interview with him, relative to the purpose and work of the Kentucky Baptist Foundation, and the preparation of her will. As a result of that interview, she gave the Foundation, during the following three years, \$4,000 in annuity gifts. She indicated during a later visit by the writer, that she had named the Foundation as a beneficiary in her will. The check, recently received, substantiated her statement.

Frequent long distance calls and letters, seeking interviews with the executive secretary of the Foundation is indicative of an ever-growing interest in this all-important matter of the preparation of Christian wills.

One of the highest standards by which a Christian can measure his or her growth in grace is by the practice of stewardship both in life and after death.

A letter or a telephone call: Louisville, Ky., CHestnut 5-4101, expressing a desire for a conference with the executive secretary of the Foundation, will bring a ready response.

Stewardship

A Big "Thank You" To All Missionaries

By Robert J. Hastings

A big THANK YOU is in order for the associational missionaries throughout Kentucky for their part in helping the churches get ready for Cooperative Program Sunday.



R. J. Hastings

These missionaries have personally delivered over 2,000 packages of material to the churches. Not only has this saved a great deal of postage—it has also given the missionaries a chance to make a personal contact with the pastors regarding Cooperative Program Sunday, June 24.

If your church did not receive its materials for any reason, there is still time for you to contact your missionary,

or to call the stewardship promotion department in Middletown.

Every church will want to do the following on June 24:

(1) Have Sunday school assembly programs on the Cooperative Program, using the Resource Booklets furnished for such.

(2) Distribute in the morning service the brochures, "Kentucky Baptists Reaching Out."

(3) Take an EMERGENCY offering for the Cooperative Program to enable the state budget to catch up on the deficit suffered last fall when the monthly closing date for receipts was moved up sixteen days.

Church treasurers are asked to mail this emergency offering on Monday morning, June 25, rather than waiting to include it in the church's regular monthly contribution. Offerings given by the people on June 24 are to be considered over and above any regular amounts the church has voted for the Cooperative Program.

Mrs. Horace C. Hays Dies in Louisville

Mrs. Ada Turney Acuff Hays, 86, was found dead in bed at her home, 128 Pennsylvania Avenue, Louisville, on the morning of Wednesday, May 23, by her husband, Horace C. Hays.

Mrs. Hays was a native of Chicago, but was brought to Louisville by her parents when she was a young girl, and has resided here ever since. Her late father operated a foundry here in the last century.

Mrs. Hays was twice married. Her first marriage was on June 14, 1904, to William Marshall Acuff, long the membership secretary of the Louisville Board of Trade before it was merged into the Louisville Chamber of Commerce. He died March 11, 1943.

She married second about 1945 to Horace C. Hays, long connected with the Bourbon Stock Yards, and in his later years treasurer with the Parr's Rest, Cherokee Road at Highland Avenue, until his retirement. He survives her.

In 1899 she joined the Broadway Baptist Church at its old location, 123 East Broadway, and that was the beginning of a long and useful career for her. Entering into many of the activities of the church, she began in 1914 the Helping Hand Class for young ladies. This class became one of city-wide fame, and entered many avenues of usefulness. The class grew, and expanded, and by 1939 it had a current and alumni membership of 600 young ladies and ladies who had been young once upon a time. On October 20 of that year the ladies decided upon a banquet to honor

their teacher's twenty-five years of service as a teacher, counselor and guide. Former members poured into Louisville from many locations, far and wide, and those who could not attend in person sent her letters and telegrams. Mrs. Acuff, as she was known in those years, was never satisfied just to teach the girls the Sunday School lesson on Sunday. She had practical assignments to keep them busy in the interest of the class and their church various nights in the week.

Parallel with her work as teacher of the Helping Hand Class, her first husband, Mr. Acuff, was teacher of the Fellowship Class, for young men. Many of his pupils found their sweethearts among the ladies in the Helping Hand Class, and many a matrimonial venture started as a result of their joint socials and class meetings in the home of the teachers on the corner of Field and Pennsylvania Avenue.

The funeral of Mrs. Hays was held in the Herbert C. Cralle Funeral Home, 2824 Frankfort Avenue, Louisville, and was conducted by her pastor, Dr. Edwin F. Perry, of the Broadway Baptist Church, 4000 Brownsboro Road, Druid Hills, north of St. Matthews. Her body was taken to Chicago where burial took place in the Rose Hill Cemetery.

The W. L. Walkers Go Back to Japan

Mr. and Mrs. William L. Walker, missionaries on furlough, left the States June 13 to go back to their labors in Japan. They may be addressed at 350 2-chome Nishi Okubo, Shinjuku-ku, Tokyo, Japan. Mr. Walker was born in Danville, Ky., but grew up in Charlotte, N. C. Mrs. Walker, the former Mary Culpepper, was born and reared in China, where her parents, Dr. and Mrs. Charles Culpepper, Sr., were missionaries. Her parents are now missionaries in Taiwan.

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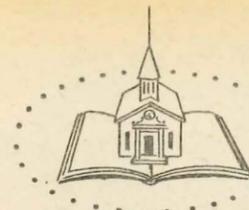
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE KINGDOM TRIUMPHANT

June 24, 1962

For more than nineteen centuries the Book of Revelation has been a source of great inspiration and tremendous blessing to millions of believers in Christ who have been subjected to persecution because of their Christian faith. It has convinced many of the ultimate triumph of Christ and His cause.

I. The New Creation. Revelation 21:1-8.

In these wonderful verses we are given a splendid description of the great happiness which is in store for the children of God in their future abode. How wonderful to contemplate the joy of our future life with God in the coming glory! As children of God and followers of Christ, we are looking forward with great anticipation to that day when we shall be delivered not only from the penalty of sin and the power of sin, but also from its very presence.

By means of the Holy Scriptures God encourages us in the midst of our present sufferings with the promise of the glory we shall have with Him. Life would not be worth living if it were not for anticipation based on God's promises concerning the future. It is the guarantee of a better place on the other side that spurs us on and makes us willing to spend and to be spent for Christ our Saviour.

As Christians we are looking forward to that great day when we shall enter upon our inheritance and drink to the full from the fountain of the water of life. Then, the desire of our hearts will be realized fully. No longer will we be plagued by the temptations and evil machinations of Satan and his emissaries. All of the former things, which have caused us so much pain, sorrow and distress, will have passed away. We will have entered upon a new state wherein dwelleth righteousness and peace. There will not be any more casket factories, mortuaries, cemeteries or cause for weeping. Nothing shall in any wise mar the ecstasy and bliss of that marvelous place.

In a world of sin, suffering and sorrow, such as the one in which we now reside, these blessed words fall like an indescribable benediction on a multitude of human souls which are weary with the march of life. The abolition of sickness, suffering and sorrow is not an idle dream but an absolute reality. What

a day when sickness, suffering and sorrow are gone forever! These glorious words from the eternal God have been the comfort of His people during their darkest hours. They are to be believed and relied upon as we journey through this life, for nothing can prevent their fulfillment. Our fellowship with Him will be complete, full-orbed and glorious.

In presenting Himself the glorified Christ identified Himself as God, whose peculiar title is "Alpha and Omega," or "the first and the last," inasmuch as "Alpha" is the first letter in the Greek alphabet and "Omega" is the last letter in it. Christ is the Alpha and Omega of creation, for out of nothing He created all that is. "All things were made by him; and without him was not any thing made that was made" (John 1:3). He is the Alpha and Omega of the Bible. He appears from Genesis to Revelation. He is also the Alpha and Omega of history. The centuries before His birth in Bethlehem were a preparation for His advent, and those which followed have recorded His triumphs. He is the Alpha and Omega of salvation, or "the author and finisher of our faith."

II. The New City. Revelation 21:22-27.

For a full description of this celestial city one should read the twenty-first and twenty-second chapters of Revelation. Even though one may not be able to understand and to explain all of the symbolism recorded therein, he is made to rejoice in the wonders of the place to which by God's grace he, as a Christian, is going.

There will not be any need of a temple, a place which has been dedicated and set apart for God's habitation, in this new and holy city because the presence and all-pervasive glory of the Lord will make the place a sanctuary. Neither will there be any need of the sun or the moon for He Who is now the light of the world will then illuminate the celestial city. How glorious it will be when the people from the various nations walk in the perfect light of that city and the kings of the earth bring their glory and honor into it! The eternal and ineffable God will manifest Himself in the Lamb Who is the light of the city. Then, as now, the invisible God

will become visible only in the person of our Lord Jesus Christ.

Nothing that defileth will ever enter the blessed portals of this city of absolute purity and complete holiness. Only those whose names have been written in the Lamb's book of life shall enter there. Is your name written in that book? The fact that the names of Christians have been recorded there should result in their living more holy and in their being more earnest and faithful in their service for Him.

PRESIDENT HOBBS WORKS FOR UNITY

(Continued from Page 5)

the Southern Baptist Radio and Television Commission.

Southern Baptist Executive Secretary Porter W. Routh gave encouraging report that Southern Baptist contributions through the Cooperative Program were almost 8% ahead of last year at this time. A record Southern Baptist Convention budget of \$19,792,000 for 1963 was approved by the messengers.

Overflow Crowd

The opening session of the convention brought an overflow crowd estimated from 8,000 to 10,000. Every seat in Civic Auditorium was filled, as were many of the aisles, and people still milled about looking for seats. Many of these were family members of messengers.

The hospitality of Golden Gate Seminary was everywhere felt, as was the welcome from all other California Southern Baptists. At least two messengers expressed lament privately for traffic fines paid on the way to San Francisco.

Resume Labors in Africa

Mr. and Mrs. L. Raymon Brothers, Southern Baptist missionaries who have been here on furlough, left the States for Nigeria on June 10. They may be addressed at Baptist Headquarters, Ibadan, Nigeria, West Africa. Mr. Brothers, education secretary of the Nigerian Baptist Convention, was born in Hopkins County, Kentucky, but grew up in Florida; Mrs. Brothers is the former Mary Catherine Adams, of Ocala, Fla.



In May Day exercises at Georgetown College, Kyle Truett Hubbard, son of Dr. and Mrs. Carroll Hubbard, Louisville, crowns Miss Vicki Ritter, daughter of Mrs. Don Stone, Somerset, as May Queen. Vicki is a member of this year's graduating class, Kyle is Georgetown student body president. Theme for the annual May Day exercises was "The Toy Shoppe". (Photo by Professor C. R. Alexander.)

Third Institute for Church Secretaries Arranged for July 9-13

LOUISVILLE, Ky.—A special week of study for church and denominational secretaries at Southern Baptist Theological Seminary here in mid-July will cover a wide range of topics from church communications to working with people.

Enrolment for the study is limited to 150 secretaries who will come from 20 states.

Officially called the Institute for Church Secretaries, the dates are July 9-13. This year's session will be the third consecutive institute jointly sponsored by the Church Administration Department of the Southern Baptist Sunday School Board and Southern Seminary's School of Religious Education.

The five-day institute will feature conferences, discussion periods, panels and worship and recreation.

Special guests will include the editor of women's publications from Chicago and a woman doctor from Louisville.

Representing the Baptist Sunday

School Board will be Howard Foshee, Lucy Hoskins and Idus Owensby.

From the seminary faculty and staff will be: Duke K. McCall, president; Allen W. Graves, School of Religious Education dean; Clara McCartt, instructor in church office procedures; Leonard L. Holloway, executive assistant to the president; Page Kelley, associate professor of Old Testament interpretation; Joseph Stiles, professor of church administration; Swan Haworth, associate professor of psychology of religion; Badgett Dillard, director of administrative services; P. H. Bufkin, treasurer and acting business manager; and W. Peyton Thurman, dean of students.

Representing the Annuity Board will be Baynard F. Fox.

For additional information and reservations write: Institute for Church Secretaries, 2825 Lexington Road, Louisville 6, Kentucky.

Miss Morgan Resumes Work in Japan

Miss Mary Neal Morgan, native of Mercer County, Kentucky, is returning to Japan after a furlough in the U. S. She may be addressed, 6 Nishi, 2-chome, Harimo-cho, Abeno-ku, Osaka, Japan.

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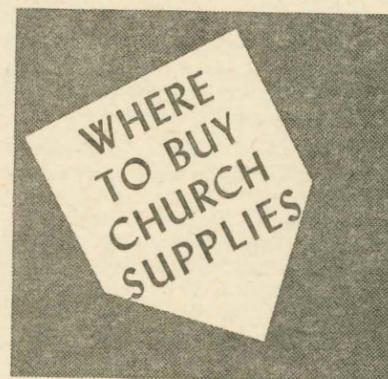
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H. G. M. Hatler

Pastor's and Layman's Conference Speaker

H. G. M. Hatler will be one of the featured speakers at the Pastor's and Layman's Conference to be held at Bethel College, July 9-11, Campbellsville College, July 12-13, and Jonathan Creek Assembly, July 16-18. Hatler is a native Texan and has served Kentucky churches for many years, having served Hazard First Church, and, most recently, the First Baptist Church at Princeton. He will be speaking on the general theme, "If I Could Relive My Ministry."

Globe-Trotting With Ginny

Pastor Astonished By Prison Reception

By Virginia Harris Hendricks

SOMEWHERE in Spain (BP)—Of the many inspiring stories I heard from missionaries while visiting in Spain, this one touched me most.

A call before a superior officer and subsequent sentence to imprisonment was not a surprise to the young Baptist draftee in the Spanish army. He had expected it since the first day when he had conspicuously refrained from joining his mates in kneeling at mass and had felt the furious countenance of the army priest upon him.

His family and church heard about his imprisonment. Too well they knew the pressures and hardships inflicted upon the persecuted non-Catholics of Spain. They sent the pastor to the military camp to see about his welfare.

When the pastor arrived, he found the boy was being held *incommunicado*. The pastor did not then know it, but

the soldier could see him from his prison window, and knew of his presence.

Meanwhile, the pastor was astonished at the reception he received. The soldiers and officers were not only willing, but eager to hear his Christian testimony. They questioned him, and he answered their queries, wondering at this demonstration of interest, usually kept carefully, fearfully hidden in Spain.

After the pastor returned home, a letter from the soldier explained the mystery. He told how he had seen the arrival of his pastor in the courtyard below. He had spent all the time that his pastor was in the post on his

knees, praying for his pastor's safety and for his witness.

After reading the letter to the church, the pastor declared:

"I went to help our soldier, but, instead, I received help through him. It was the prayers of that consecrated boy that opened the hearts of the men who had confined him, to receive testimony of their prisoner's Lord!"

Central Kentucky P.O.A.U.

A Central Kentucky Chapter of P.O.A.U. has recently been organized. Dr. Henry Buchanan, chaplain at Central Baptist Hospital at Lexington has been elected president. At the present time he is busy enlisting members.



"... so I checked with our associational missionary. And he delivered my Cooperative Program Day materials for Sunday, June 24 just like that!"

For more information on Cooperative Program Day, write:

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