

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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The Late W. S. Coakley in Characteristic Pulpit Posture (See Article on Page 13).

Miss Mary Sampson, Southern Baptist missionary to Formosa, has the following new address: 62 Jen Ai Road, Kaohsiung, Taiwan. Miss Sampson is a native of Louisville, Ky.

Pastor Carroll Hubbard, First Church, Ashland, Ky., is to preach in a series of evangelistic meetings with Pastor E. Lowell Adams at the Georgetown Baptist Church, April 5-17.

Missionary John D. Huey, Jr. states that the situation of missionaries of non-Catholics in Spain has grown worse, and that it has become more difficult for them to carry on their activities.

The Baptist Union of India, Pakistan, Burma, and Ceylon has established mission work among a group of 600,000 Moslem peasants not far from Delhi, India.

Brother Walton R. Cole, pastor of the First Baptist Church, Dayton, Kentucky, has submitted his resignation to that church effective February 8, 1953. Brother Cole has been pastor in Dayton for 23 years.

Retired Pastor W. G. Potts supplied for Pastor James Borders at Farmdale Baptist Church, Louisville, Sunday morning, December 28, and for Pastor John E. Carter at Meadow Home Church Sunday night.

The Japan Baptist Convention has completed another Simultaneous Evangelistic Crusade. Attendance was not so large as last year, but the number of additions to churches by baptism was larger than before.

Uranium, the atomic energy element, has been discovered to be as abundant as coal. It is thought that by the end of the century atomic power will displace the use of coal for commercial purposes; that is, if too much of it is not used to destroy.

Dr. W. M. Nevins announces that he will "gladly send complimentary copy of" the revision of his book, *Alien Baptism and the Baptists*, "to Baptist colleges and seminaries." Copies can be secured by writing him at 51 Mentelle Park, Lexington, Ky.

Editor Livingston Mays, *Nationwide Baptist Digest* (formerly called *Southwide Baptist Digest*), died recently in Nashville. The paper began publication in 1947. Editor Mays was also president of the company. It is not known here whether the paper will continue.

Dr. McKinley Norman, 6511 Gaston Avenue, Dallas, Texas, writes that he has closed another successful year as an evangelist. His last meeting was in the First Baptist Church of Weatherford, Texas of which Dr. Homer Stearns is pastor. There were 33 additions, 22 for baptism.

A new Southern Baptist Church is being planned in Aurora, Illinois. Anyone knowing the names and addresses of Southern Baptists living in that city is urged to send them immediately to the pioneer missionary working there, Rev. Harold E. Cameron, 686 E. Chicago Street, Elkin, Illinois.

The First Baptist Church, Fort Wayne, Indiana, has called Dr. Leslie Eads as its new pastor, and he has already moved on the field. He succeeds Dr. L. E. Olson, now pastor of the Second Baptist Church, Chicago. Dr. Eads for two years has been executive secretary of the Nebraska Baptist Convention. Prior to that he had been pastor of the First Baptist Church, Alhambra, Calif.

The rank of second lieutenant has just been conferred upon George L. Criminger, Louisville, by the U. S. Army at San Antonio, Texas, and he has been assigned to duty at Fort Slocum, New York. Enroute to his new assignment, he visited his parents, Dr. F. O. Criminger, Sr., field representative of the Temperance League of Kentucky, and Mrs. Criminger, in Lyndon, just east of Louisville.

Edward Randall, Jr., a student in the Southern Baptist Theological Seminary, was ordained in December by the First Baptist Church, Jeffersonville, Ind. He is a native of Jeffersonville, and is a graduate of the Jeffersonville High School and the University of Louisville. He is the new pastor of the Mt. Moriah Baptist Church, Adams, Indiana. His wife is the former Miss Barbara Tyler, also of Jeffersonville.

The quarterly meeting of the Long Run WMU will be held January 28 at Crescent Hill Baptist Church, 2800 Frankfort Avenue, at 10:00 a. m. Mrs. Encil Deen, Lexington, president of the Kentucky State WMU, will speak. Plans for the 50th anniversary of Kentucky's WMU will be discussed. The devotional will be given by Dr. Lucius M. Polhill, pastor of the Deer Park Church. Women are invited to be present, bringing a box lunch. The Nursery will be open.

The Furman University Magazine announces that President John L. Plyler will confer three honorary degrees at their coming commencement. The D.D. degree will be conferred upon Pastor John A. Hamrick, First Baptist Church, Charleston, and Pastor R. Archie Ellis, First Baptist Church, Salisbury, N. C.; and the LL.D. degree will be awarded Superintendent Mark F. Hawthorne, of the Anderson (S. C.) City Schools, and deacon of the First Baptist Church of Anderson.

Pastor R. Don Gambrell and the members of the Erlanger Baptist Church are really rejoicing over the largest offer-

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

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WESTERN RECORDER

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ing ever to be received on a single day in the history of the church. A Goal of \$10,000 had been set by the congregation for the Christmas Building Fund Offering. When the money from the Sunday school and Church offerings was counted it was found that \$11,263.59 had been received for the Building Fund. The offering for general expense and missionary work was \$352.29 which brought the total contributions for the day to \$11,615.88. In addition to the actual offering \$660 was pledged for immediate payment. The Erlanger Church will complete its new sanctuary within a few weeks and will hold a service of dedication on Sunday, March 1. Brother Gambrell has served the church as pastor for almost six years.

January 15, 1953

Where Are the Five Million?

By J. P. EDMONDS, Secretary
Department of Survey, Statistics, and Information
Baptist Sunday School Board

In Psalms 87:6 we read: "The Lord records as he registers the people: this man was born there."

In the last twenty years, 5,182,017 people have been baptized into our churches. But what has happened to these five million people? In the eyes of God, they are to be accounted for.

Our net gain in membership during this period has been 3,539,811. Subtract this number from our total baptisms, and there is a loss of 1,642,000. Where are these 1,642,000 who were received into our churches?

Based on an annual death rate for these twenty years, approximately 790,000 Southern Baptists have died. By subtracting this number from the 1,642,000, there are approximately 850,000 former church members who have been lost completely from our church rolls. In addition, we have another two million who are termed "non-resident members." It is no doubt true that many of the 850,000 who have been lost completely from our rolls were at one time termed "non-resident members" and later removed from our rolls. May we not therefore conclude that our "non-resident" problem, as serious as it is, is the forerunner of a more serious one, namely, losing these members completely from our rolls?

Southern Baptists are late in coming to grips with the problem of conserving the results of evangelism. However, our laxity of yesterday does not excuse us from doing something today. Any method, any plan, any aid, that will contribute to the solution of this problem should be vigorously promoted.

Statistics Help

Statistics help us plan intelligently to conserve evangelistic results. Statistics help us see ourselves as we really are. But on the other hand, statistics become mere figures unless their meaning is discerned.

Statistics carefully studied and interpreted will reveal the strength or weakness of our plans and programs. In evangelism, for instance, statistics will show which localities and which types of churches are reaping the greatest dividends from our program; also the localities and churches which either are being neglected, or else are not responding to the program.

With this background, let us take a look at ourselves through the mirror of statistics. Let us take a look at our

progress; let us see whence this progress came; let us make some observations.

Progress

Southern Baptists are a growing people. God has greatly blessed our efforts. In a recent report, released by the National Council of Churches, it was reported that the membership of the 67 larger denominations in America increased 59.8% since 1926, while Southern Baptists increased 98.8%. Neither must we forget that during the past twenty years Southern Baptists baptized 5,182,017 persons, an average of 259,101 per year, a record unequaled by any other denomination.

While our report on 1952 baptisms is incomplete, it now appears that the number will be between 355,000 and 360,000. Seven states are showing gains over last year, while sixteen states will probably report fewer than in 1951. Five states are showing a loss in baptisms for two consecutive years. Numerous factors have influenced this record, several of which will be noticed in a later paragraph.

Our total church membership is not approximately 7,606,000. If we can produce a net gain of 394,000 during the current year, our membership will reach 8,000,000 by the end of 1953.

Whence the Growth?

It came from country churches as well as city churches. It encourages us to know that the denominational program meets with hearty response from all types of churches. The cry that country churches are failing is not borne out by statistics. In fact, from 1946-1951 the achievements of Southern Baptists were almost equally divided between all types of churches.

For example: Our church membership gain in our open country churches was 21.1%, and in the city churches 21.2%; our Sunday school enrolment gain in the open country was 49.3%, and in the city churches 49.1%; our Training Union enrolment gain in the open country was 93.5%, and in the city 93.7%; our baptisms in the open country indicate a gain of 48%, and in the city churches 48.3; and our total gifts show a gain of 93.2% in the open country, and 93.4% in the city churches. You will observe that this is an overall difference of only 1.3% in favor of the city churches. That is to say, our open country churches, under capable

leadership, respond equally as well to our program as any other type of church.

While our growth has come from all types of churches, it has come mainly from our YOUNGER churches.

At this point, may I demonstrate how statistics reveal a fact which deserves careful consideration. Our office has recently made a break-down study of the record of our churches by age. The study revealed that the churches which were organized since 1940, of which we have more than 4,000, had a baptism-to-membership ratio of one baptism to 8.5 persons—that is, it took 8.5 persons to win one; but churches that were organized between 1930 and 1940 had a ratio of one to 13.9; and churches that were organized between 1920 and 1930 had a ratio of one to 16.8; churches between 1910 and 1920, a ratio of one to 19.2; and the churches organized between 1900 and 1910, a ratio of one to 19.9.

In other words, our Convention-wide ratio of one to 19.6 in 1951 was largely influenced by 22,000 churches that were organized prior to 1940, and which, as a group, have a poor evangelistic record. Statistics indicate, unquestionably, that our younger churches are more evangelistic.

The above study also revealed that while these 4,000 churches represented only 7% of our total church membership, they had 11% of our Sunday school enrolment; reported 16% of our total baptism; owned 9% of our total church property; gave 9% of our total gifts; and bear 20% of our total church debt. Yet these churches were matched against older and more established churches, with larger memberships, averaging 261 per church, as against 130 average membership in the younger churches. These 4,000 churches will shortly reach the Convention average in membership, 261, and in so doing will bring an additional 504,000 into our churches.

(Continued on Page 10)

Charles Thomas, brother of Rev. Daniel Thomas, field worker in the Kentucky Sunday School Department, died at his home in Tilford, near Hazard, Kentucky, Monday morning, December 29. He was dismissed from a Lexington hospital, much improved a few days before his passing, and Brother Dan Thomas drove from Louisville to Lexington, where he picked him up and conveyed him to his home in Tilford.

WESTERN RECORDER

Three

Love for the Book

Southern Baptists have watched with interest the articles, pro and con, contributed to the various denominational papers on the new Version.

There are many earnest and sincere students of the Word among Southern Baptists—pastors and others—who consider that the new Version is, in many respects, a valuable work, even though they may see, as in other translations, room for improvement here and there.

Still many others who are equally earnest and sincere students of the Word have objected strongly to certain renderings, though admitting that the new Version has made improvements in places.

We take it for granted that both groups acknowledge the sincerity of the translators, and recognize that not one of them claimed divine inspiration for himself. Even among the translators there were some who did not agree with the others in certain renderings.

Through the centuries, all translations of the Old and New Testaments have been critically scrutinized. Earnest Christians seek in every possible way to safeguard the precious Scriptures. It is good that they love the Bible and are jealous for it. It would be a sad state of affairs if they did not care, and if they did not contend for what they believe. When the time comes that Christians do not voice their convictions, the midnight hour will have struck, and there will not be a star in the sky.

Many translations have come out, and then, after a few years, dropped out of use and sight. Only time will tell in the case of any translation. Many translations pass away, but the Word of God endures forever. English-speaking Christians adopted, very slowly, the King James Version. But it finally became a vital part of their Christian life; and it will be years, if ever, before that translation drops out of general use. The American Standard Version is also precious to many, but it was not accepted overnight. Time and confidence are two of the many deciding factors in establishing a translation in the affections of the people; and the blessing of God upon it is still another factor.

In religious zeal, earnest hearts sometimes go to extremes which hurt the cause they espouse. This was the case recently when a few people embarrassed and grieved even the most conservative by burning pages of a version which contained disputed renderings. And some have, in their zeal, used words which were as hot as those flames. It is not always the hottest flame that gives the most light.

It is good to live in a land where there is freedom: freedom of speech; freedom for any individual or any group of individuals to make what they consider a good translation of the Scriptures; freedom either to accept or reject a translation; freedom for each to interpret the Bible for himself; freedom to speak out firmly and in Christian spirit against what is thought to be error; freedom to respect those who differ from us.

There was a time when it meant death to be found with any translation of the Bible. Men have been strangled or burned at the stake for printing, or reading, or preaching the Scriptures as they believed them. It should be kept in mind that, in other centuries and under a totalitarian ecclesiasticism which controlled the state and the people, men were told what they could and could not say; what they could and could not read; what they must profess to believe; what version of the Bible they must respect and no

other; De we want those days again? As one has well indicated, Baptists may reject what a man says, but they will fight to the death for his right to say it.

We are bondservants of Christ Who is the Author not only of our salvation but also our liberties. In all our contentions for vital and revealed truth, let us contend with hearts that love Christ and His Word enough to love also the people. Christians must love as only a divine Saviour can make them love. To do less is to make OURSELVES a faulty translation; for truth comes alive in LIFE. Literal truth must be lived literally.

Losses and Gains in Baptist Schools

Dr. R. Orin Cornett released through the BAPTIST PRESS last December a most interesting picture in figures. According to his report, at that time the total regular enrollment of Baptist seminaries and colleges was 36,021, or a loss of 220 since the previous year when the total enrollment was 36,241.

Dr. Cornett included 70 institutions in his report—"seven seminaries including the W.M.U. Training School, twenty-nine senior colleges, twenty-three junior colleges, three Bible schools, and eight academies." The total enrollment, including students who attended only on Saturday, correspondence and extension students, for 1952 was 45,586.

The report indicated gains and losses on regular students as follows:

- Seminaries (7): 1951—3,747; 1952—3,959—a gain of 212.
- Senior Colleges (29): 1951—23,007; 1952—22,562—a loss of 445.
- Junior Colleges (23): 1951—7,383; 1952—7,211—a loss of 172.
- Academies and Bible Schools (11): 1951—2,104; 1952—2,289—a gain of 185.

Within the period covered by Dr. Cornett's report, a great many young people who went to college at government expense finished their courses and, of course, left the schools. That is easily explained. But it is difficult to explain why so many Baptists do not send their young people to our own colleges in such numbers as to push the total enrollment far beyond any previous figure. We need not only to be made education-conscious, but to be made Baptist-school-conscious. And this involves, on the part of our churches, heavier contributions through the Cooperative Program, and also a renewed emphasis on the importance of our own schools in our denominational life. As long as there is Baptist money to give to all our causes, and as long as there are Baptist young people to be trained, there should be nothing but gains in direct proportion to the increase of our Baptist population.

- ▶J. Richard Sneed, Magazine Digest, tells of old Socrates and his temptuous wife. She was giving him a tongue-lashing. Through it all, he stood unmoved. Then she threw a bucket of water on him. His only reply was, "After the lightning and thunder, I expected the shower."
- ▶A diplomatic interpreter is one who can discover meaning in a speech which the orator never knew was there.
- ▶"Character is not made in a crisis: it is only exhibited."—NATIONAL SAFETY NEWS.
- ▶O. A. Batista said: "It's easy to spot a person with a lot of personality—he always reminds you of you."

Why Not Join a Christmas Club for Christ?

By V. L. Stanfield
Southern Baptist Theological Seminary

Along with 11,712,000 other persons and families in the United States last year, our family had a Christmas Club saving account. We have learned that a Christmas Club intensifies and adds to the joy of Christmas because it eliminates the pain of January bills.

As we spent our Christmas money this year, we suddenly realized that we had not planned to give our biggest gifts to Christ. Because of our interest in the Lottie Moon Christmas offering and because we answered this appeal in four places, it so happened that we did give Christ our best gifts. But this was by accident, and we were ashamed. We had not carefully planned to put Christ first on our Christmas list.

Because we want Christ to receive our finest gifts next Christmas and every Christmas, we began to discuss ways and means of making this come true. When the satisfactory answer came we were amazed that we had not thought of it before—a Christmas Club saving account for Christ. We had had one for ourselves for several years. Why not join a Christmas Club for Christ?

Consequently, when we opened our Christmas Club account for next Christmas (1953), we opened a second account. Though the bank teller raised her brows a little at the name on the second book, "Lottie Moon Stanfield," the account was accepted, and we were really happy that, in at least one sense, we had given Christ a larger place in our Christmas. (We chose the name Lottie Moon because our special Christmas giving centers in the mission offering.)

As we have talked about this plan in our family group, we have wondered if the majority of Southern Baptist families could not join a Christmas Club for Christ and make Him number one on their gift list.

Most banks offer the Christmas Club plan in denominations ranging from 25c to \$10 weekly, representing a yearly saving of \$12.50 to \$500. These are plans to fit anyone's saving ability.

Moreover, you can afford to join a Christmas Club. How? By not buying or by not doing some of the things you wanted to buy or do, but which, on second thought, you knew were not really important. Fifty cents per week would mean doing without 10 coffees

or cokes (in some places only 5). One dollar per week could mean leaving off 4 milk shakes or 4 sundaes, or 3 banana splits, or 5 packages of cigarettes, or 1 show plus car fare. Five dollars or \$10 per week could be paid by having an evening at home with the family rather than an evening out. A \$25, \$50, or \$100 book could be paid in full instead of taking a trip to see a major league baseball game, or of attending a college basketball tournament, or going to see any major football bowl game. Any Baptist family can have a Christmas Club saving account for Christ—if that family loves Him enough to put Him first at Christmas.

Wouldn't it be wonderful if every Southern Baptist family (perhaps 3,000,000 to 3,500,000 families are represented in our churches) had a Christmas Club saving account for the Lottie Moon offering (you might have some other worthy project). A \$25 book for 3,000,000

To Lead the Music At Southern Convention



Convention song leader, Dr. Edwin McNeely, voice professor in Southwestern Seminary, will lead the music at the Southern Baptist Convention, Houston, next May 6-10, according to an announcement by President J. D. Grey (BP).

families would mean \$75,000,000. Last year the Foreign Mission Board received approximately \$7,000,000 through the Convention. This would be increased over 10 times! Just think what extra books of \$50, \$100, \$200, and \$500 would add. If we had support like this, we could really advance in world missions.

In the weeks just ahead you will see many advertisements urging you to join a Christmas Club. When you read these advertisements, remember that we have Christmas because of Christ, remember the Lottie Moon offering, and then, by all means, join one—for Christ.

Dr. Duke McCall Urges Day of Prayer January 20

An article from Dr. Duke K. McCall has just come (Jan. 5), urging that January 20 be observed in the churches as a day of prayer for Dwight D. Eisenhower and his service as president of the United States. We regret that the article arrived too late to print it in its entirety in this issue—the last before the inauguration. We offer, however, two paragraphs from Doctor McCall's article:

"I want to suggest that the day of the inauguration of Dwight D. Eisenhower as president of the United States of America be set aside as a day of prayer in the churches across the land. On D-Day when he led the armed forces into Europe, our churches were open and we turned aside, by the multitudes, for a moment of prayer for God's blessings and guidance as the invasion began.

"D-Day, however, was unimportant in the life of Dwight Eisenhower as compared to the day when he begins to lead not just armies but also the industrial and the social and the spiritual life of our land. If the D-Day invasion had failed, there would have been another chance; but if he leads our country wrong, he can destroy forever the finest flower of civilization and the best hope for the world for leadership to peace and freedom. I hope you will begin now to plan for your church to be open on January 20 that many may make it a day of prayer for the man who will be the president during the crucial decisions ahead."

Dr. O. W. Yates, pastor of Rosemont Baptist Church, Lexington, recently conducted a revival in the First Baptist Church of Carlisle, Ark., resulting in approximately 75 decisions including a number of additions by letter and baptism. L. G. Gatlin is pastor. He is a graduate of old Bethel College at Russellville, and of Georgetown College. He was reared near Madisonville, and his wife in Jeffersonville, Ind. She was graduated from the School for Nurses at Kentucky Baptist Hospital.

"Burns of the Mountains"

By J. W. FAIRCHILD
407 E. Brown Street
Cleburne, Texas

JAMES ANDERSON BURNS, of Oneida, Kentucky, was a man of destiny. God had endowed him with one of the keenest intellects of any man I ever met, and he used that intellect in the service of the Lord.

His birth in Kanawha County, West Virginia, on August 2, 1865, was recorded in the annals of a community comparably free from strife and turmoil; but from some source, hate and hostility were engendered in his mind; and, after his father's death, when he was but a young man, he participated in the feuds in the mountains of Kentucky.

BUT GOD had a greater mission for J. A. Burns than "avenging wrongs." He plucked him as a brand from the burning; put his Spirit within him; filled his heart with love; and sent him forth to bring peace out of strife, order out of chaos, and love and good will out of hate.

And that is what J. A. Burns did in Clay and adjoining counties in the mountains of Kentucky.

Oneida Institute

HE BEGAN by founding Oneida Institute, a school that has trained more teachers than probably any other school in the mountains of Kentucky. Here not only was knowledge imparted, but the mind was trained, the intellect disciplined, character developed, and boys and girls trained for citizenship.

THE INFLUENCE of the Oneida Institute is felt today all over the country, and many of our educators and leaders took their start there.

But God had laid out a still greater work for J. A. Burns, familiarly known as "Burns of the Mountains." Not only did God save him from his sins, but He called him by His grace and revealed his Son in him, that he should preach Him among his people.

And like Paul, Burns was "not disobedient to the heavenly vision." He united with a Missionary Baptist church, studied the Bible for himself, and went to God for his wisdom.

HE ESTABLISHED a church in Oneida, and used the "Philadelphia Confession of Faith" as the Abstract of Principles.

He was one of the strongest advocates of salvation by grace that I have ever heard preach. The members of his church were rooted and grounded in the faith, for he did not shun to declare unto them all the counsel of God.

In the early part of the twentieth century, it was my privilege and pleas-

ure to preach with "Burns of The Mountains" a number of times; and there was never a discord in our doctrine, nor a ruffle in our associations. People used to say the only difference between Burns and Fairfield is that Burns is a Hardshell Missionary and Fairchild a Missionary Hardshell.

THE LAST DAY OF SEPTEMBER and the first two days of October, 1940, at the invitation of Charlie Goins, then president of Oneida Institute, I preached in their auditorium. We had good meetings. Professor Burns was confined to his bed, not able to attend my meetings, but I had many pleasant talks with him. If possible, he had grown stronger in the faith, and seemed satisfied with the battles he had fought.

He made one statement that I had never before heard anyone make, and at that time it seemed absurd to me. He said, "If I could live my life over I would not change one thing in it. I am satisfied with it just as it is."

LOOKING BACK over the mistakes I have made, the trouble I have gotten into by taking the wrong course, it seemed to me that I would want to change most of the things in my life.

But I had not analyzed the situation as Burns had analyzed it. It seems to me that I started out as one of the most ignorant of God's children, and learned very slowly. Most of my spiritual education had to be acquired in the School of Experience. As God led Jacob about and instructed him, so he led me about and instructed me. And I could be taught only by being led the long, wilderness road. I see now, as I look back over the way I have come, that it was God's way for me, and the only way I could learn the great lessons God was teaching me. And would I change that way if I could? No, not now. Why should I want to change God's way for my own way? With Burns I would not want to change any of it.

"He chose this path for thee;
No feeble chance, nor hard relentless fate,
But love, His love, hath placed thy footsteps here.

He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, Child, I see,
This path is best for thee.

"He chose this path for thee,
Though well He knew sharp thorns would tear thy feet,
Knew how the troubles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,

Knew how thy faith would falter day by day,
And still the echo whispered, Yes, I see,
This path is best for thee.

"He chose this path for thee,
E'en while He knew the fearful midnight gloom,
Thy timid, shrinking soul must travel through,
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view,
Still the whisper echoed, My beloved, I see,
This path is best for thee."

A few years ago "Burns of The Mountains" reached the end of the trail, and passed to where the mysteries are solved; and he sees no longer through a glass darkly, but face to face; where he knows not only in part, but even as he is also known. And I, too, shall soon reach the end of this earthly trail; but I have not a doubt that He who led me safely through this life of trials and conflicts, will have a place for me in His Heavenly Kingdom, where I shall continue in the way he has planned for "Burns of The Mountains" and for me.

Dr. Beaman's Fourth Trip To Bible Lands

Dr. Roy Beaman, professor of Biblical Introduction and Greek in the New Orleans Seminary, announces plans for his fourth journey to Bible lands. The group will leave New York about May 12 and return there about June 25. Countries to be visited include Ireland, Scotland, England, France, Switzerland, Italy, Greece, Turkey, Syria, and possibly Iraq, Lebanon, Jordan, Israel, and Egypt. For details, write Dr. Roy Beaman, New Orleans Baptist Seminary, 1220 Washington, New Orleans 13, La. He invites correspondence about a possible extension around the world to return by Rio de Janeiro for the youth conference in July; also about attending the Baptist World Alliance in London in 1955.

Mrs. Harriet Grant Hall, wife of Pastor Andrew M. Hall, of the First Baptist Church of Lake Wales, Florida, has written a book, "Green Shoot From Gum Log," which has been published by The William-Frederick Press, New York City. The book is a biography of her prominent father, Dr. James R. Grant, who has served as president of two colleges—Arkansas Polytechnic and Quachita College, Arkadelphia, Ark., the latter for 17 years. Mrs. Hall started to write this book about five years ago when she lived in Louisville while her husband was attending the Southern Seminary and was pastor of the Hartford Baptist Church, in Ohio County Association. The book may be ordered from Mrs. Hall at 323 East Tillman, Lake Wales.

78,000 ...
By Houston

January 15, 1953

BAPTIST PERSONALITIES

PARKLAND TEACHER FINDS MANY AVENUES OF SERVICE

Mrs. R. D. (Opal) Bennett has been a teacher in the Parkland Baptist Church's Sunday school of Louisville for a number of years, and is at present teacher of the Talitha Cumi Class of women, ages 25 to 30. She has been outstanding not only in her work at Parkland, but throughout the Long Run Association and the State of Kentucky, having worked in G. A. Camps for about eight years, and directed four associational G. A. Camps, as well as a regional G. A. Camp, and helped in a State G. A. Camp. She has also served as state approved G. A. leader and associational young people's leader. Mrs. Bennett is presently employed as office secretary in the W.M.U. office of the State Board, prior to which time she was a part-time worker in the Long Run Office. Mrs. Bennett is known to many of our young as "Mom Bennett." She has a large place in her heart for young people and is loved by them in turn. She gives unselfishly of her time and talents to her Lord and her church.



Mrs. R. D. Bennett

SHAWNEE'S PASTOR BOYKIN GIVEN MERITED RECOGNITION

During the recent celebration of the fourth anniversary of Pastor John D. Boykin, the Shawnee Baptist Church of Louisville presented a fireplace ensemble to him and Mrs. Boykin. Mr. Paul Jagielky, chairman of the deacons, expressed appreciation for both of them, and a bouquet of red roses was presented by the W. M. S. to Mrs. Boykin. Announcement was made of a surprise reception which was held immediately after the evening service. A few testimonies were given indicating the appreciation and love which the people hold for their pastor and his family.



John D. Boykin

During the four years Brother Boykin has been at Shawnee there have been miraculous things wrought by the Lord. The people are sure that these blessings are the result of the leadership, zeal,

spirituality and evangelistic labors of Brother Boykin. Evidence of these unusual achievements is seen in the church records since his coming in November, 1948.

The total income of the church has been \$121,175. The budget in 1948 was \$12,000; in 1952 \$36,000. There have been 364 additions to the church, and seven have volunteered for full-time Christian service. The Sunday school enrollment has increased from 309 to 500, and the average attendance has increased from 165 to 319.

The old auditorium was enlarged in 1948, and then things began to happen in 1949. In February a new furnace was purchased; in March the new Sunday school addition was dedicated; and in June a new organ was purchased. Ground was broken for the new building in January 1951, and this structure was dedicated March 30, 1952. Its cost was approximately \$185,000. The new auditorium seats 650. Additional space was provided for nine class rooms, a large assembly room and a modern, fully equipped kitchen. Then in October of this past year partitions for class rooms were built in the old auditorium.

What is more, a secretary and a music and education director have been added to the staff.

Cuba Has Crusade

By C. E. Matthews

Many simultaneous revival crusades have been conducted by Southern Baptists in recent years in the States and in foreign countries. These crusades have all been productive. Some have been unusually successful.

The best report, however, comes from the Province of Cuba, where a simultaneous crusade was conducted by the staff of the Home Mission Board, November 16-30. E. Powell Lee preceded the crusade by leading the pastors of Cuba in a week of preparation. C. E. Autrey and C. Y. Dossey followed by directing crusades in each of two districts comprising thirty-eight churches. These two men, along with Mr. Irving Lee Bush, a Baptist layman from Clinton, Missouri, preached through interpreters in separate churches. Native pastors preached in other churches. The visible results were 2,087 professions of faith. One church, the Baptist Temple of Havana, had 402 on profession of faith. Dr. Autrey preached in this church through an interpreter. The evangelists reported overflow crowds in every service.

The New Translation?

By O. W. TAYLOR

The Septuagint Greek translation of the Hebrew Old Testament (about 270 B.C.) evoked strong opposition from time to time. But Christ and nearly all of the New Testament writers almost always used it when quoting from the Old Testament. About fifty years passed before the King James Version of 1611 A.D. was generally accepted. So if a translation is accurate in the main, it is not to be rejected in itself, though it may have some disputed renderings.

The Revised Standard Version in its general characteristics is commendable. But some of its renderings are highly objectionable.

It rightly retains "thou," "thee" and "thine" in reference to God the Father. It uses "you" and "your" in reference to Christ, which at least implies a weakening of the idea of Christ's deity. The old pronouns relating to Christ should have been retained. And yet, some Baptists employ modernized pronouns in prayer when addressing both God the Father and God the Son.

The RSV ought not to have substituted "young woman" for "virgin" in Isa. 7:14. This also is at least an implied weakening of the idea of the Virgin Birth. Grant that "young woman" is the basic idea in the Hebrew word, as a word, in the oldest Hebrew manuscript or manuscripts. But there are some facts which call for the retention of "virgin" in Isa. 7:14.

Matthew (1:23) quoted the Isaiah passage and used "virgin." Luke (1:27), no doubt in reference to the birth which Isaiah prophesied, called the mother of Jesus "a virgin." This was what these men who had been associated with Jesus understood Isaiah to mean. The Lord empowered these men to write their Gospels. There, "virgin" is the inspired interpretation of the Isaiah passage and should be retained in it.

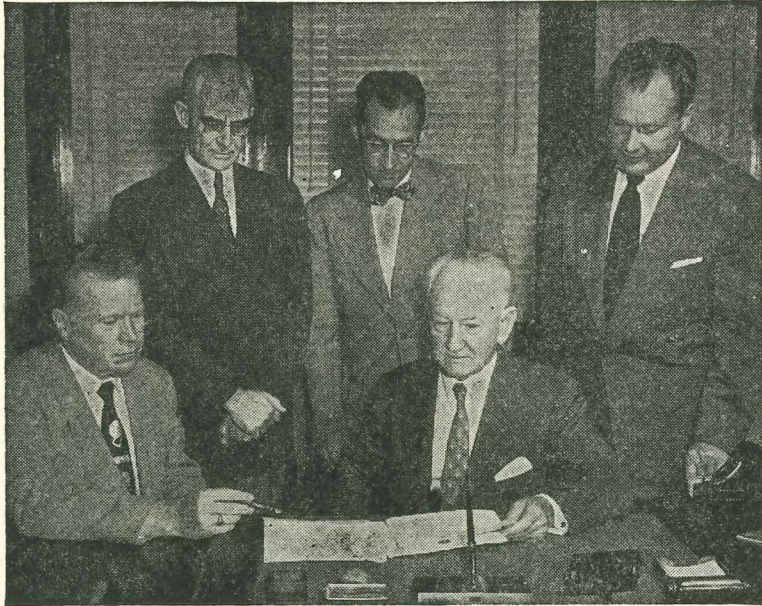
The RSV retains "virgin" in the quotation from Isaiah in the New Testament. In a footnote under Isa. 7:14 in the Old Testament, it gives an alternate rendering, *Or virgin*. Hence, the translators admit that either "young woman" or "virgin" may be used in the passage and still be true to the old Hebrew. In the light of preceding considerations, the word "virgin" ought to have been left there.

But "young woman" does not exclude virginity. Of course, modernistic translators disbelieve the Virgin Birth and would personally like to weaken the idea. But the rendering of Isaiah 7:14 in the new version does not itself deny that birth.

For regular pulpit use and other all-round purposes I'll stay with the King James, with such amendments as may be required here and there. In my

(Continued on Page 10)

Planning Departmental Changes at Nashville



NASHVILLE, Tenn. — (BP) — An extensive reorganization of the Business Administration Division of the Baptist Sunday School Board has been announced by Harold E. Ingraham, seated, left, and T. L. Holcomb, seated, right. Among those involved in departmental changes are, standing, left to right, George W. Card, John H. Williams, and Leonard E. Wedel (Photo by Bob White, Nashville Banner).

Of Baptists: Freedom And Responsibility

By J. T. Burdine, Jr., Pastor
Clinton, Kentucky

I am grateful to God that I am the pastor of an independent Baptist church. No one, except the Holy Spirit and the congregation, can decide anything for us. We do not have to affiliate with the West Kentucky Baptist Association, the General Association of Baptists in Kentucky, the Southern Baptist Convention, nor the Baptist World Alliance. No legislative power on earth can make us a part of any of these groups except the express will of the congregation.

I am glad that our congregation is a part of all of the groups mentioned above. We made the decision for ourselves. We made the decision in perfect freedom.

Along with our freedom to cooperate with these groups, we gladly accept the responsibility of seeing that the work of our Lord, which these groups sponsor, is carried out. We may disagree with the methods and policies at times, but we will not, we cannot, refuse the responsibility which we, in exercising our freedom under God, accepted. We are Baptists who believe in the democratic principle of majority rule. That, we will follow. We may, in Christian tact, disagree; but we will stand with the fellowship. We will not "pull out" just because the going gets rough, or the

finances become a problem. In the rough places we will pray, work, win, and give until the victory is won for our Lord. Should we decide to depart the cooperative fellowship of our sister churches, we will accept the responsibility which departure will entail. We will accept it, even though history may place the reason for failure of the fellowship upon our shoulders.

Why These Words?

Too many of our Baptist brethren place the emphasis upon the *freedom* of the congregation under God, forgetting the corresponding responsibility which goes along with it. When the gains are big, many brethren are proud to be associated with the Association, the General Association, the Convention, or the Alliance. When the going gets rough, when losses appear, when money is hard to come by, when difficult problems arise, too many assert the independence of the congregation to depart the camp. Somewhere, the sense of responsibility is lost. When the time comes to dig a little deeper, to work a little harder, too many say—"That is not for me."

We need to feel, afresh, our responsibility under God. In the periods of his ministry when the crowds followed, Jesus stands out; but he reaches his greatest heights in the rough going of the Cross.

Every Baptist needs to realize that there is more work to be done for our Christ than any one congregation can

do. Hence, we have our cooperative agencies. By means of missions and benevolences, we cooperate even to the ends of the earth in work we cannot do alone. We are just as responsible to God for this work as we are for the work on our local church fields. To do the job, to win the victory for our Christ, the going will be rough. Losses are to be expected and overcome. The winning of souls will become difficult and unpopular. Money will be harder to get. Yet there is so much positive work to be done! As Baptists, feel and live up to our responsibility which, in God's freedom, we have chosen to assume.—*West Kentucky Baptists.*

Two Sessions Daily Houston Convention

NASHVILLE, Tenn. — (BP) — There will only be two public sessions daily at the Southern Baptist Convention starting in May at Houston, instead of the usual three—morning, afternoon and evening meetings.

This new setup was recommended by the Committee on Order of Business, headed by Dr. A. B. VanArsdale, Decatur, Alabama, and approved by the Executive Committee of the Southern Baptist Convention.

First session each day will begin at 9:30 a.m. and run through 1:30 p.m., while the second session will be from 7 to 9:30 p.m. Three reasons were given for the readjustment:

1. To permit all functioning committees to have time for their meetings without being out of the Convention assembly.
2. To permit local people to vacate dining places.
3. To provide time for rest in the afternoon for everyone concerned.

Convention theme for 1953 is to be: "That the World May Believe" (John 17:21). Each session of the Convention will have a sub-theme, the opening one to be "Laborers Together."

Churches Asked to Stop Charitable Gambling

According to a release by the *Religious News Service*, a ranking police officer has asked that churches in California and Nevada launch crusades in their local communities to stop 'church raffles' and other charitable (?) gambling.

According to the release, the request came from Ray Blackmore, police chief at San Jose, California, in an address delivered at Sacramento to the commission on legislation and public morals of the Northern California-Nevada Council of Churches.

Chief Blackmore urged that it is the duty of the churches to convince the public that all games of chance are morally evil and tend toward corruption.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Regional Sunday School Conventions

The Regional Sunday School Convention will supply you with information on Sunday school work and inspiration for doing the greatest task the Lord has for us.

Our program this year will be centered around the theme "A Million More in '54" with emphasis on 70,000 as the goal for Kentucky.

We are fortunate in securing some most outstanding speakers for these Conventions. The names and places are as follows:

Speakers	Feb.	Place
Dr. T. L. Holcomb	9	Henderson, First
Dr. R. T. Skinner	10	Murray, First
Dr. W. O. Vaught, Jr.	12	Horse Cave
Dr. W. O. Vaught, Jr.	13	Lawrenceburg
Dr. H. Leo Eddleman	16	Frankfort, First
Dr. H. Leo Eddleman	17	West Liberty
Dr. Fred Eastham	19	Williamsburg, First
Dr. Fred Eastham	20	Somerset, High St.

The Sunday School Board at Nashville will supply us with the following persons: Mr. A. V. Washburn, Mr. Mack R. Douglas and Rev. Ralph Longshore.

Make plans now to attend the meeting in your respective Region.

Standard Sunday Schools

Mt. Moriah—Pastor Roland Powell; Superintendent Marvin Douglas.
Paducah, West End—Pastor Roger W. Mastin; Supt. Bryan Stark.
Beech Grove—Pastor Claude Kelly; Supt. Vernon Clifton.
Macedonia—Pastor Richard G. Cook; Supt. J. B. Riddle.
Bellvue, First—Pastor Wyne D. Byland; Supt. Edwin Kersting.
Louisville—Beechmont—Pastor J. Ray Dobbins; Supt. Roy N. Dooley.
Warsaw—Pastor Frank W. Rhodus; Superintendent L. S. Roberts.
Buechel—Pastor W. W. Richardson; Superintendent J. R. Brown.
Greenville, Second—Pastor W. W. Johnson; Supt. J. J. Downey.
Donaldson—Pastor W. Z. Ladd; Superintendent Lillard Watson.
Old Cedar—Pastor W. M. Wilson; Superintendent Charles Hudson.
South Elkhorn—Pastor Henry M. Downing; Supt. John Richey.
Salem—Pastor W. S. Vandever; Superintendent John C. Webb.
London, First—Pastor George W. Phillips; Supt. D. B. Johnson.
Cumberland, Central—Pastor Bailey Sadler; Supt. Ed. Orick.
Lynch—Pastor Alfred R. Hoe; Superintendent A. F. Sowards.
New Hope—Pastor J. L. Hart; Superintendent Charles T. Harris.
Glencoe—Pastor Harold S. Earle; Superintendent Roy Glacken.

Seventy Thousand Kentucky's Goal!

Yes, seventy thousand increase in our Sunday school enrollment in one year! This is a great challenge and deserves the very best within us. To reach this number it means enrolling as many in Sunday school in one year as have ever been enrolled in any ten of our best years. Our efforts, no doubt, will be in vain apart from the help of our Lord, but with His help all things are possible.

In each association there should be a committee of at least five, consisting of the associational Superintendent, the Missionary and others to assist each church in their plan to increase their enrollment.

The personnel of these associational committees will be printed in the Western Recorder as they are sent to the Sunday School Office in Louisville.

Pastors and Sunday school superintendents are urged to set up immediately in your church a Church-wide Committee to lead your church to share in the "Million More in '54" goal. This Church Committee should be set up not later than January 18 or as soon thereafter as possible.

The main purpose of the January 26 meeting will be to study carefully the over-all plan and make specific plans for what the churches can do during the next 9 months. Each Associational Committee will receive from the Sunday School Board booklets titled "Holding Forth the Word of Life," together with copies of five other leaflets. This material will be used in the January 26 meeting.

Note these vital things about the January 26 meeting:

Attendance—the suggested attendance is pastors, superintendents, educational directors, and associational officers. It is a leadership conference.

Time—the suggested time for the conference is an evening for at least two hours.

Purpose—the suggested purposes are to study the following:

1. Reason for "A Million More in '54."
2. How to accomplish a "A Million More in '54."
3. Essential items of preparation.
4. Dates for special meetings.
5. Importance of immediate decisions as to clearing the dates, setting up the special Church Committee, and make a decision as to the expansion of the building, the enlistment and training of workers, and other necessary items of preparation.

Program—the suggested program for the conference is to study the booklet "Holding Forth the Word of Life."

Plea—the plea is that all of us, urge the person who leads this meeting to beg those in attendance to keep these booklets. They will be used many times during the next eighteen months.

SUNDAY SCHOOL ATTENDANCE

January 4, 1953

Church	Missions	Total
Louisville, Walnut St. (5)	244	1,509
Louisville, 9th and O (1)	40	1,068
Louisville, Parkland (1)	168	1,015
Louisville, Carlisle Avenue (2)	104	1,004
Owensboro, First (1)	150	967
Mayfield, First	---	940
Evansville, Ind., Grace (2)	177	922
Hopkinsville, Second (1)	12	903
Bowling Green, First (2)	83	880
Owensboro, Third (1)	113	878
Lexington, Porter Memorial (2)	332	842
Covington, Latonia (2)	258	848
Murray, First (1)	62	821
Madisonville, First	---	818
Frankfort, First (1)	90	792
Louisville, Crescent Hill (1)	154	767
Louisville, Beechmont (1)	59	751
Lexington, Immanuel	---	687
Hindman (10)	518	682
Hopkinsville, First	---	657
Harrodsburg (2)	44	642
Louisville, 23rd and Broadway (1)	56	605
Covington, Calvary	---	602
Evansville, Ind., Calvary (1)	81	599
Lexington, Calvary	---	587
Louisville, Baptist Tabernacle	---	585
Paducah, First (1)	68	565
Princeton, First	---	554
Danville, First (3)	137	552
Lexington, Grace (1)	12	543
Newport, First (2)	143	532
Louisville, West Broadway	---	526
Dayton, Ohio, Westwood (2)	58	522
Shively	---	509
Middlesboro, First (1)	59	508
Elizabethtown, Severn's Valley (2)	71	506
Louisville, St. Matthews	---	477
Evansville, Ind., Walnut St.	92	458
Owensboro, Hall Street (1)	25	436
Okolona, Ky., Meadow Home (1)	76	430
Paducah	---	426
Louisville, Clifton (1)	92	425
Louisville, Third Avenue	---	423
Glasgow (1)	17	422
Louisville, Deer Park	---	418
London, First (1)	16	410
Louisville, Southside	---	410
Fulton, First	---	408
Harlan (1)	56	407
Winchester, Central (1)	32	402
Ashland, Unity (1)	44	398
Ashland, Pollard (4)	89	392
Somerset, First	---	392
Paducah, Twelfth St., (1)	75	376
Danville, Lexington Ave. (1)	24	375
Morganfield, First	---	369
Georgetown (1)	41	359
Central City, First	---	356
Pineville, First (6)	110	343
Russellville, First (1)	24	342
Lebanon (1)	49	339
Louisville, Highland Park, First	---	339
Springfield	---	332
Winchester, First	---	330
Middlesboro, East Cumberland Ave.	---	327
Louisville, Shawnee	---	325
Louisville, Immanuel	---	325
Hazel	---	323
Versailles	---	320
Bellevue	---	317
Greenville, First	---	315
Ludlow, First	---	314
Lawrenceburg, First	---	302
Corbin, Central (1)	37	301
Williamson, W. Va., East	---	295
Lexington, Felix Memorial	---	295
Owensboro, Seven Hills	---	293
Louisville, Harmony	---	286
Corbin, First	---	278
Bardstown	---	271
Louisville, Baptist Temple	---	270
Louisville, Fairdale (1)	32	269
Nicholasville	---	268
Paducah, Trinity	---	267
Louisville, Virginia Avenue	---	256
Louisville, Farmdale	---	252
Sturgis, First	---	234
Dawson Springs	---	232
Cadiz	---	232
LaGrange, DeHaven Memorial	---	229
Elsmere	---	229
Ft. Thomas	---	227
Paintsville, First (2)	77	225
Marion Baptist	---	219
Princeton, North Side	---	218
Mt. Washington	---	216
Carrollton, First	---	214
Stanford	---	214
Walton, First (1)	25	213
Princeton, Second	---	210
Paris, Central	---	206
Pikeville, First	---	206
West Danville, Gethsemane	---	203
Dayton, First	---	201

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Training Union Standard (Concluded)

4. *Officers' Council.*—(1) The officers' council (composed of general officers, department officers in department Training Unions, officers of all unions above the Junior department, and the adult workers of the Junior, Primary, Beginner, and Nursery departments) shall meet monthly to review the work of the past month and plan all of the work of the unit organizations of the Training Union for the next month. (2) All departments shall be represented in the officers' council each month.

5. *Associational Meetings.*—The Training Union shall send representatives to the associational meetings and training schools, if association is organized and holds these meetings.

6. *State Meetings.*—The Training Union shall send one or more representatives to the state or district Training Union convention or assembly.

III. Activities

1. *Study.*—(1) *Lesson Courses.*—The Training Union shall follow the lesson courses for all departments in the periodicals published by the Baptist Sunday School Board. (2) *Textbook Study Course.*—The Training Union shall conduct a study course for all departments at least once every twelve months, using the books of the Graded Training Union Study Course of the Baptist Sunday School Board.

2. *Daily Bible Reading.*—The Training Union shall follow the Daily Bible Readers' Course for individual reading and daily devotions as published in the Training Union quarterlies.

3. *Worship.*—(1) The Training Union shall promote attendance upon the evening preaching service. (2) The Training Union shall promote attendance upon the church prayer meeting. (3) The Training Union shall promote daily family worship in every home represented, using the daily readings of the Uniform Sunday School Lessons.

4. *Stewardship and Missions.*—(1) The Training Union shall promote education in stewardship, tithing, and systematic giving by all members to church expenses, benevolences, and missions, according to the church plan. (2) The Training Union shall encourage the enlistment of all its members in active service in other church activities and organizations. (3) The Training Union shall participate at least once each quarter in some practical missionary ac-

tivity. (4) The Training Union shall seek to enlist all of its active members in praying for and witnessing daily to lost people.

5. *Social Life.*—The Training Union shall promote a program of Christian social life for all unions and departments as required in the Standards of the unions and the departments.

6. *Visitation.*—Regular visitation of all absentees and prospects shall be sponsored.

IV. Efficiency

At least one fourth of the total number of unit organizations of the Training Union (representing at least two departments or age group) shall qualify as Standard units for the quarter.

NOTE.—If the Training Union has reached the points on this Standard for a quarter, application for the Standard award should be made in duplicate to the state Training Union secretary on forms furnished by him. To the Training Union qualifying as Standard, the quarterly Standard award will be sent by the Baptist Sunday School Board.

Each Training Union should send the name and address of its director to the state Training Union department after each election of officers.

Enlarge Your Training Union in March From tract by J. E. Lambdin The Challenge to Enlargement

Every Baptist who is not in a Training Union is a challenge to enlarge the Training Union.

Every new Christian who comes into the kingdom and joins a church is a challenge to enlarge the Training Union.

Every lost soul in the world is a challenge to enlarge the Training Union.

Every Christian should be a soul-winner. This is a challenge to enlarge the Training Union.

The New Testament challenges every Christian to grow in the image of Christ. This is a challenge to enlarge the Training Union.

The glorious truth that every person is precious in the sight of God is a challenge to enlarge the Training Union.

Every inactive, unenlisted Christian on our church rolls is a challenge to enlarge the Training Union.

Every church member should be a dynamic witness for Christ in the world. This is a challenge to enlarge the Training Union.

All church members should be active, participating, consecrated Christians. This is a challenge to enlarge the Training Union.

The Training Union in a Baptist church can make a vital contribution to all church members. It trains them for church work, gives information concerning the worldwide Baptist program, cultivates missionary spirit and activity, and gives instruction concerning Baptist doctrines.

Where Are the Five Million?

Continued from Page 3)

Some Observations

We make three observations which statistics bring to light. First, churches reach a saturation point at certain times along the way. Many factors determine when and where this occurs. Church leadership, the type of building, and the over-all church program are perhaps the major determining factors. Many churches reach and go beyond this saturation point, but always as a result of strong leadership, improved buildings, and better programs. Our task as leaders is to keep ever before the churches an aggressive and progressive evangelistic program. Otherwise, many churches will relax at saturation point.

We have no basis to believe that this principle will change in future years. The record says that as the average church becomes older and larger, it loses much of its evangelistic fervor. Will we not be wise, therefore, to encourage more and more of these churches to establish and foster missions, and thus reclaim some of their lost compassion? Just as an infant coming into the home brings closer unity and stronger purpose to that home, so a growing and thriving mission, likewise, gives new life and purpose to the mother church.

Finally, conservation and preservation are twin programs in evangelism. We can best conserve our evangelistic results by preserving the established organizations within our churches, for they are evangelistic in spirit and purpose.

Again, the record says that churches that have been consistently evangelistic through the years are the churches that have built and utilized strong Sunday schools, Training Unions, Missionary Societies, and Brotherhoods.

To conserve our results, we must PRESERVE these organizations and DEVELOP them to their maximum capacities. Our evangelistic crusades, our simultaneous campaigns, and other special efforts serve to unify our forces, our churches, and our organizations in a common effort toward a common objective. God stands ready to bless the church that keeps evangelism at the heart of its program, and uses its organizations to fulfill its purposes here on earth.

The New Translation?

(Continued from Page 7)

study as needed, I'll use the RSV, with other translations available to me. As the occasion arises, I'll point out what I consider to be objectionable features in it. But I'll not consign it or any of its leaves to the flames.

A conscience is just about dead when you can throw it into neutral.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
J. C. BALLEW, R. A. Secretary

Very Important Notice

Every Sunbeam Band Leader and Sunbeam subscriber to *World Comrades* please read below dotted line, then fill in this blank and mail it at once to *Woman's Missionary Union, Birmingham 3, Alabama.*

- Please TRANSFER my *World Comrades* subscription to *Sunbeam Activities.*
- Please REFUND to me the unused portion of my subscription to *World Comrades.*

Name

Street or Route

City Zone State

WHY?

For the fortieth anniversary of Girls' Auxiliary, Woman's Missionary Union will begin a new magazine for GAs with the May 1953 issue—annual subscription rate \$1.50. All subscriptions to *World Comrades* already in the Birmingham office will be transferred to the new GA magazine unless you ask us to do otherwise.

For Sunbeam Band Leaders there will be a new Sunbeam Band leaders' quarterly. It is to be called *Sunbeam Activities* and will carry plans to be used by Sunbeam Band leaders, price \$1.00 a year. If you are a Sunbeam Band leader with a subscription to *World Comrades*, check the first square on the blank above (or send us the same information to Woman's Missionary Union, Birmingham 3, Alabama) and we will transfer the unused portion of your *World Comrades* subscription to *Sunbeam Activities*. The first issue will contain materials for May and June 1953.

If you are a Sunbeam and do not want the new GA magazine, check the second square in the blank above (or give the same information to Woman's Missionary Union, Birmingham 3, Ala.), and we will refund the unused part of your subscription.

HOME MISSION WEEK OF PRAYER MARCH 1-7, 1953

All of us thrill beyond measure to the report of our wonderful Week of Prayer for Foreign Missions and our Lottie Moon Christmas Offering. More than two million dollars given through the Lottie Moon Christmas Offering last year as a special over and above love gift for foreign missions! Surely our hearts are filled to overflowing with gratitude to God for this glorious offering!

The time is here now for us to lay our plans for the observance of the Week of Prayer for Home Missions and

the Annie Armstrong Offering. Last year this offering amounted to \$989,-293.74. We say, with Dr. J. B. Lawrence, "Words are empty things, poverty-stricken signs that have little power to convey the meaning of such a service as this offering makes possible."

Lay your plans well for a worthy offering this year to reach the lost multitudes of our homeland; to build a strong base for taking the gospel to all the world. Program materials for the Week of Prayer will be in the mail by the middle of January. A list of books in the new 1953 Home Mission series was published in the December 11 issue of the *Western Recorder* on this page. Use

them in a Mission Study class for each age group in preparation for this important week.

The Baptist Book Store in Louisville has the following film strips which may be purchased for \$5.00 or rented for \$1.00 service charge.

"*Quenching the Thirst,*" for use with "*The West Is Big.*"

"*Your Beautiful America*" on home missions in general; "*Our Spanish-speaking Friends,*" for use with "*Adventuring with God,*" "*Children of Our Homeland,*" for use with the children's books. If you cannot secure these film-strips when you order you might want to use these general Home Missions film strips: "*Good News*" or "*Finding His Own.*" All of these film-strips are in color except, "*Good News.*" Make your bookings early with the Baptist Book Store and be sure to state whether you are purchasing or renting these.

In Appreciation

In this issue of the *Western Recorder* in the column headed, "Baptist Personalities" there is an article in appreciation of Mrs. R. D. Bennett and her picture. Mrs. Bennett is our W.M.U. Office Secretary. We want to take this opportunity to express our gratitude for her. She is a most capable, faithful and dependable worker and serves remarkably well in a difficult task. Most valuable among many admirable traits of character is the loving, consecrated Christian spirit with which she meets the public, supplies their needs for materials, answers their queries by phone and by letter and counts it all a privilege of service. As we of Kentucky W.M.U. count our blessings at the beginning of this new year we number among them Mrs. R. D. Bennett.

Beautiful Upon the Mountains

By Nan Trantham Poe

Beautiful Upon the Mountain

By Nan Trantham Poe

The biography of Kentucky W. M. U.'s beloved mountain missionary — Miss Annie Allen—is now available at the Baptist Book Store, Louisville.

Paper-bound copies 60 cents; cloth-bound copies \$1.25.

You will not want to miss reading this interesting, historic story of the life and experience of this faithful servant of God who has given her life in service to the people of our state who would not have heard the gospel had it not been for her love.

The Snowman's Hat

There was snow on the windowsill. There was snow on the steps. There was snow on the garage roof. There was snow everywhere out of doors!

Tom saw it first, because he had jumped out of bed, first.

"It snowed in the night," shouted Tom. Fred jumped out of bed, too.

"Whoo-ee," said Fred. "Let's tell Bob."

They ran to the room where Bob, their older brother, slept all alone. They opened the door wide. Bob was still asleep.

"It snowed in the night," shouted Tom and Fred together. Bob opened his eyes and blinked at them. Then he jumped out of bed, too.

"Whoo-ee," said Bob. He began to get dressed. Tom and Fred ran back to their own room. They pulled on their clothes as fast as they could. They were ready almost as soon as Bob. Mother and daddy were not even downstairs yet. Tom and Fred and Bob put on their jackets and boots and mittens and caps and went out into the yard. The snow was deep. It stuck to their boots and stockings. It was snowball snow.

"Come on," said Bob, "Let's make a snowman."

"Yes, let's make a snowman," said Tom and Fred together. They began to roll their snowballs. They rolled and rolled. The balls grew bigger and bigger. Tom and Fred and Bob had to lift at once to put one ball on top of the other. Now the snowman had two legs and a body.

"Here is his head," said Bob. He put the head on top of the body. He found two pieces of coal for eyes. He broke off two twigs for a nose and mouth.

"Here are his arms," said Tom and Fred together. They worked hard to make the arms stay on.

"Let's get him a hat," said Bob. "There's one in the shed."

The boys ran to the shed. In the corner there was an old black hat. Bob could just reach it, because he was the tallest. He took it down and carried it out of the shed.

"Here is your hat, old man," said Bob. He put it on the snowman's head. There were seeds and pieces of straw on the hat. It made the snowman look very funny. The boys laughed at him.

Just then they heard their mother calling, "Breakfast is ready boys," she said. "That is a fine snowman you have made, but he needs to brush his hat. Come now, boys and do some brushing yourselves. You must not bring in all that snow on your boots."

The boys brushed each other as quick-

ly as they could. They were hungry. They could smell toast and bacon. They left the snowman all alone.

When Bob went out again after breakfast the snowman was not alone any more. On his hat-brim sat one, two, three birds. They were busily eating seeds.

Bob ran to tell his father and mother and the other boys.

"Well, well," said their father. "That hat makes a good feeding place. Perhaps mother will give you some crumbs when the seeds are all gone."

It was cold and cloudy. The snow did not melt. The snowman stood in the yard for three days. Every morning and every afternoon the boys put crumbs on his hat. Every morning and every afternoon the birds came to eat the crumbs. There were many birds now. Tom and Fred and Bob liked to watch them. When the boys moved the birds flew away, but they always came back.

On the fourth day the sun came out and shone brightly on the snowman and on the birds. By noontime the snowman looked very queer. His arms had fallen off. His head had disappeared. His hat was resting on his shoulders. The birds did not care. They came looking for crumbs just as usual.

When the boys went in to supper they thought the snowman looked queerer than ever. His legs and his body had grown small. His hat was almost ready to fall off.

It was a warm night. In the morning Fred jumped out of bed.

"Whoo-ee," said Fred, "the snowman is all gone."

Tom jumped out of bed too.

"Whoo-ee," said Tom. "His hat is still there and the birds are looking for crumbs."

At breakfast they asked their father what they should do.

"Bring your hammer and nails," said their father. "We'll have to see that our bird family has a place to eat."

Every morning and every afternoon Bob and Tom and Fred take out crumbs for the birds. One of them always remembers. The birds like the new feeding platform that the boys built. But Bob and Tom and Fred think they really liked the snowman's hat just as well."—ZIONS HERALD.

Fixing Up Mistakes

Clifford forgot all about the neighbor's new driveway, and raced right into the fresh cement. He was frightened, and very sorry, when he saw that he had made footprints in the cement. But no

one had seen him run up there, so if he didn't tell anyone about it no one would know who did it.

Clifford sat down on the curb to think. After several minutes he got up. Mr. Barnes, the neighbor, was in his garage. Clifford walked up bravely and said, "Mr. Barnes, I'm sorry, but I stepped in the new cement."

Mr. Barnes walked out with Clifford, looked at the prints, and replied, "I'm so glad you told me right away, for now I can fix it. The men left some cement here for me to spread on the driveway while it is fresh. If you had waited, the cement would have hardened, and then it would always have been a bad spot."

Clifford smiled happily. "I'll help you carry the pail of cement out there," he volunteered. And as they worked, touching up the bad spots, Clifford said, "I think that's the way with all mistakes, isn't it Mr. Barnes? It's easier to fix them up at first than to leave them until they get hard."

That is a good, true thought to remember. Don't let mistakes get old and hardened. Fix them up at once.—Adapted from DEW DROPS.

Assisted in Presiding At Middlesboro



Dr. Preston L. Ramsey, pastor of the First Baptist Church, Somerset, Kentucky, who presided from time to time as assistant moderator at the General Association of Baptists in Kentucky at Middlesboro.

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Pastor W. S. Coakley

OWENSBORO, Ky., Dec. 10, 1952. — After two years of declining health, Rev. W. S. Coakley, of Owensboro, quietly slipped away "to be with the immortals" and his Saviour on March 12, 1952.

Brother Coakley, son of John and Emma S. Coakley, was reared in Green County, attending high school at Campbellsville. He was an A.M. graduate of Georgetown College and a Th.M. graduate of the Southern Baptist Theological Seminary.

During his student days he was pastor of several churches. On leaving the Seminary he became pastor of the Ghent Baptist Church. While there he married Mary Adelle Diuguid whom he met when they were both students at Georgetown.

He was called to the Walnut Street Church in Owensboro where he remained for nearly three years, leaving there to become pastor of the Dallasburg Church of Wheatley, Ky.

His ten-year pastorate at Mt. Washington was marked by the erection of a beautiful church building. He did much work on the building with his own hands, and with the help of one of his deacons, W. O. Swearingen, the beautiful varnish work in the auditorium was done.

Walnut Street Baptist Church in

Owensboro called him again in January 1931, where he remained until 1945.

Having felt for some years the need of Baptist work in the southwestern part of Owensboro he purchased the Parrish Avenue School building where work was started largely through his influence. December 30, 1945 witnessed the organization of the Parrish Avenue Baptist Church with 23 charter members who called him as their first pastor. Failing in health he retired at the close of 1948. He had preached almost 50 years.

Everywhere he lived he was well known as one who knew his Bible. One to whom not only lay members but fellow preachers as well came for interpretation of the Scriptures, especially on doctrinal points.

One of the mottos of his life was, "Be thou faithful unto death," which he carried out in every respect. His life was marked by the stand he took on Baptist doctrine which he believed with all his heart to be Bible doctrine. No one could swerve him from this teaching. He was one who surely received an abundant entrance "through the gates into the city."

He leaves his widow, two sons Dr. John Diuguid Coakley of Cos Cob, Conn., and William Samuel Coakley of Dayton, Ohio, one daughter Mrs. Ray C. Tindall of Key West, Fla., and five grandchildren.

TRAINING UNION ATTENDANCE

Church	Missions	Total
Arlington, First	---	63
Bowling Green, First (1)	37	261
Cadiz	---	64
Carrollton, First	---	48
Central City, First	---	174
Clarksville, Ind., First	---	105
Corbin, First	---	217
Covington, Latonia	43	68
Fort Thomas, First	---	169
Frankfort, First (1)	42	113
Glasgow	---	161
Hopkinsville, First	---	175
Second	---	115
Lebanon	---	214
Lexington, Immanuel	---	136
London, First	---	---
Louisville:	---	---
Baptist Temple	---	66
Carlisle	38	259
Clifton (1)	45	145
Fairdale (1)	26	170
Gethsemane	---	74
Harmony	---	94
Immanuel	---	66
Kenwood	---	75
Ninth and O	---	230
Parkland	---	219
Victory Memorial	---	249
Virginia Ave.	---	91
West Broadway	---	135
Lynch	---	102
Madisonville, First	---	240
Mayfield, First	---	374
Murray, First	---	158
Nicholasville	---	69
Owensboro:	---	---
First (1)	69	185
Hall Street (1)	16	170
Seven Hills	---	120
Third (1)	53	305
Paducah, Trinity	---	92
Pineville, First	---	98
Princeton:	---	---
First	---	106
Northside	---	120
Second	---	89
Somerset, First	---	149
Stanford	---	71
Versailles	---	96
Walton	---	44
Winchester, First	---	119

KOREAN VETERANS

Campbellsville College has been approved for training under the Korean Veterans Training Plan.

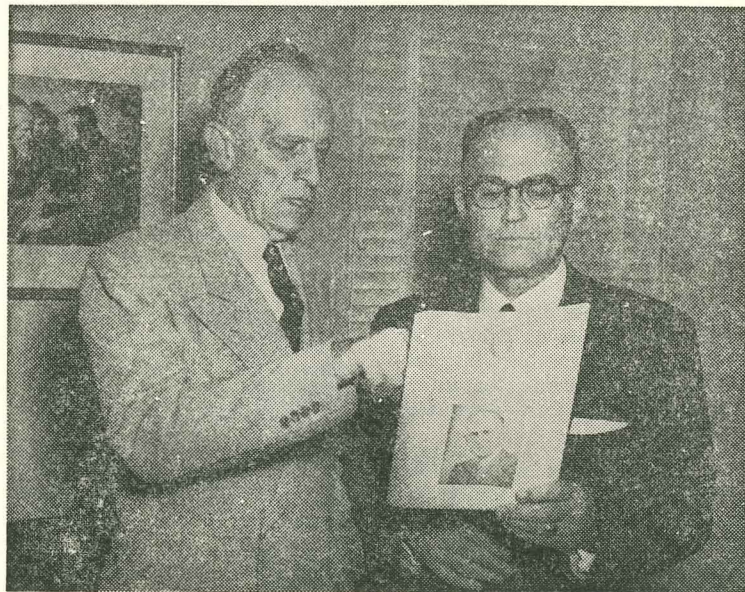
1. Second Semester starts January 26, 1953. (Last day to enroll for full load—February 2.)
2. Room, board and tuition cost per month, \$55.00.
3. Non high school graduates, if over twenty-one years of age, may be admitted as special students (Write the College about this).
4. Ask your local pastor about enrollment.
5. Apartments available for married students.

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R. Alton Reed Goes to Relief and Annuity Board



DALLAS, Nov. 29. — Dr. Walter R. Alexander, Executive Secretary, is discussing with R. Alton Reed plans for the new Public Relations Department in the SBC Relief and Annuity Board. Under discussion is the quarterly magazine of the agency, "The Voice of Security."

Dr. Reed will make his headquarters in Dallas but will travel extensively while representing the Board at state Baptist conventions, pastors' conferences and at other denominational meetings. His work will include the publication of promotional literature, audio-visual aids and editing of the Board's paper.

In his work with Radio activities he became well known. He argued frequently with the Federal Communications Commission for the right of religious institutions to operate radio stations. He was credited with an idea that resulted in programs of the State Department's Voice of America short wave transmitters to tell the world how America worships as it pleases.

Before going into public relations work, Dr. Reed served as pastor of churches in Dallas, Henderson, and Wichita Falls, Texas. His last pastorate was the Park Cities Baptist Church in Dallas.

Campbell Kendrick is Ordained a Deacon of Clear Creek Springs Church

PINEVILLE, Ky., Dec. 1. — Pastor Alexander Nisbet led the Clear Creek Springs Baptist Church in the ordination of Brother Campbell Kendrick as a deacon on the night of November 27.

Dr. L. T. Hastings acted as moderator and called the pastors and deacons present to serve as a council. These were Brethren Sloan, Kelly, Fleming, Brown, Boster, Smith, Fox, Fowler, Thompson, Lackey, Swafford, Wetmore, Hight, Joyner and Nisbet.

Brother Kendrick was questioned as to his faith, doctrine, and practice, his answers being given to the satisfaction

78,000 ...
By Houston

of the council. This latter group then recommended that the church proceed with his ordination. Pastor Nisbet then took charge and the church voted unanimously to go ahead. Dr. T. D. Brown gave a message to the church and the newly ordained deacon, at the close of which Brother Kendrick closed with prayer.

Arthur S. Gillespie Dies in New Orleans

Dr. Arthur Samuel Gillespie, Southern Baptist missionary of the China staff, died unexpectedly of a heart attack in the early morning of December 28 at New Orleans where he had been serving as professor of missions at the Baptist Theological Seminary for the past three years.

Funeral services were held in the seminary chapel with Dr. Roland Q. Leavell, president, in charge. Dr. J. D. Grey, pastor, First Baptist Church, New Orleans, assisted. Interment was in Reidsville, N. C.

Dr. Gillespie was born at Waco, N. C.,

in 1902. He received his college education at Mars Hill and Wake Forest. He received the Th.M. and Ph.D. degrees from Southern Baptist Theological Seminary, Louisville, Ky. He served as pastor of churches in North Carolina and Kentucky before his appointment to China in 1931.

In China Dr. Gillespie was principal of Honan-Anhwei Baptist Bible School, Kaifeng, Honan, 1932-41; pastor of Sallee Memorial and Double Dragon Street Baptist churches, Kaifeng, 1936-37; professor of New Testament Interpretation, China Baptist Theological Seminary, Shanghai, from 1940 until his departure because of communism in 1949. He served as acting president of the school, 1941-43. Along with other missionaries he was interned in 1943 at the hands of the Japanese, but was repatriated later the same year.

Upon hearing of the death of Dr. Gillespie, Dr. Baker James Cauthen, the Foreign Mission Board's secretary for the Orient, said: "Dr. Gillespie was characterized by a deep spiritual life and love for people. His preaching was rich in its exhibition of the love of God. He has left a living contribution to the work of Christ in China."

Dr. Gillespie is survived by his wife and four sons.

Executive Committee May Add 14 Members

NASHVILLE, Tenn. — (BP) — Action by the Executive Committee of the Southern Baptist Convention, meeting in Nashville in mid-December, will expand their body from the present thirty-one members to forty-five members and perhaps more later, it was disclosed.

The forty-five number is based on the number of church members in constituent state conventions. Each state will have one representative plus an additional member for each full 250,000 members.

No state may have more than five representatives and when a state has more than one member on the board, one of them must be a lay person.

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Louisville Area News

The Ranks of Parkland's Loyal Legion Are Swelling



Eighty-eight members of the Parkland Baptist Sunday school composed this year's Loyal Legion. To be a member of the Loyal Legion a Sunday school pupil must have at least one year of unbroken attendance in Sunday school. There were 39 with one-year perfect attendance; 26 with two-year; 4 with four-

year; 1 with five-year; 2 with six-year; 1 with eight-year; 2 with nine-year; and 1 fourteen-year records.

Shown with a portion of Parkland's Loyal Legion are Dr. Elwyn N. Wilkinson, pastor; Stanley Read, superintendent; and Robert James, educational director.

George E. Wheeler is New Educational Director at Immanuel, Louisville

The Immanuel Baptist Church, Clay and Oak Streets, Louisville, has employed a part-time educational director, Brother George E. Wheeler, who is a religious education student at the Southern Baptist Theological Seminary in Louisville.

Brother Wheeler has a background which qualifies him for this work. He received his education in the public schools of Illinois and is a graduate accountant. Up until three and one-half years ago Brother Wheeler was doing secular work, being employed as chief accountant of one of the largest railroad crosstie producing companies in the mid-west.

He comes to Immanuel Church from the Winstanley Baptist Church of East St. Louis, Illinois, having been called from his own congregation three and one-half years ago to serve as full-time

educational director of that church. Prior to that Brother Wheeler was an active layman in that church, serving as su-



George E. Wheeler

perintendent of the Sunday school for three years. The Winstanley Church has the largest Sunday school among Baptists in Illinois.

Brother Wheeler is an ordained deacon, has a family, his wife, Roberta, being a registered nurse. They have three children: Bobby, Sandra and Danny, ages twelve, ten and seven, respectively. Brother Wheeler began his duties on December 1. Brother Roy A. Hamilton is pastor of the Immanuel Baptist Church.

Oak Hill Church Ordains Pastor Vernon L. Talley Of Round Top Church



Vernon L. Talley

ELIZABETHTOWN, Ky., Dec. 4. — Brother Vernon L. Talley, pastor of Round Top Baptist Church, was ordained to the Gospel ministry by the Oak Hill Baptist Church, LaRue County, at the request of the Round Top Church.

The council examined Brother Talley concerning his conversion, call to the ministry and his doctrinal convictions. The council recommended unanimously that the church authorize it to proceed with the ordination. The church voted its consent.

Pastors Harvey Puckett was clerk, Nobel Cottrell led the questioning, J. E. Darter gave the charge to the church, Gene Puckett gave the charge to the candidate; Manley Towles presented the Bible, and John Wall preached the ordination sermon. The ordination prayer was led by Brother Coy Kidd.

Pastor Talley is a student at Campbellsville College.

Pastor W. O. Spencer has just completed one full year at the Hall Street Church, Owensboro, Ky.

Gleanings

Since January 1, 1952, Pastor Roy Lyons has received 90 additions into the fellowship of the Thorn Hill Baptist Church, Frankfort, and of this number, 62 came for baptism.

David Friedley, Sr., Scott County farmer, died at Georgetown December 3. He was sixty-four years of age, and was prominent in the Providence Baptist Church, Woodlake. He was the father of Rev. David Friedley, Jr.

Missionary A. L. (Pete) Gillespie, on furlough from Japan, and now a student in the Southern Seminary, supplied the pulpit of the First Baptist Church, Paris, Kentucky, on December 28 in the absence of Acting Pastor Daley, of Georgetown.

B. S. U. Secretary Bill Cody, Lexington, Kentucky, has resigned his work in Kentucky. Hereafter he will be secretary of evangelism in the Department of Student Work, Baptist Sunday School Board, with headquarters in Nashville, Tennessee.

Pastor W. T. Dunaway, of Williams Memorial Church of Ravenna, Ky., was with the Zion Baptist Church, Jasper, Missouri, in a simultaneous revival along with 36 other churches in Spring River Association recently. There were 17 decisions in the Zion Church, 11 uniting with the body. Results of the revival in the 37 churches were 329 for baptism; 125 by letter and 8 by statement. Also there were 91 other professions and 140 rededications.

The members of the Executive Board of Elkhorn Association have passed resolutions of appreciation of the diligent, faithful and efficient service of Elwyn N. Wilkinson as pastor and as member and one time chairman of their board. "His zeal for the many causes in our cooperative endeavors has had much to do in establishing our associational work on a firmer basis of appreciation by other members of the Board. His Christ centered preaching has been inspiring and challenging not only to his own flock at Immanuel but to many others who have heard and caught his spirit from radio broadcasts." The statement concludes by saying: "We offer him our thanks for his noble service in our ranks, and we offer in his behalf our fervent prayers that he may increase mightily in his power to proclaim

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the unsearchable riches of the gospel as it is in Christ Jesus." The committee signing the document were Brethren Ira McMillen, Jr., E. Lowell Adams and Charles Hatfield.

Former Kentucky Pastor Heads Baptist Bible Institute, Florida



Arthur House Stainback

LAKELAND, Fla. — Arthur Stainback, former pastor at Georgetown, Ky., has been elected president of the Baptist Bible Institute, Lakeland, Florida. President Stainback is a native of North Carolina. His undergraduate work was done at the College of William and Mary and the Hartford Theological Seminary. He holds the M.A. degree from the New York University and is currently a candidate for the Ph.D. degree from the University of South Carolina. In addition to the Georgetown pastorate, he was also pastor in New York City and Rocky Mount, N. C. He has been a frequent contributor to denominational and other publications. He moved on the campus of the Baptist Bible Institute about the first of January.

Mother of Pastor David Lathrem, Jr., Is Killed in Frankfort Accident

FRANKFORT, Ky., Nov. 18. — Mrs. David Lathrem, 60, was killed in an automobile accident here Nov. 17. After a five-year perfect traffic record

for the city of Frankfort, this is the third traffic accident this year.

Mrs. Lathrem was leaving her home, attempting to cross the street where her daughter, Miss Naomi Lathrem was awaiting her in an automobile. She was struck by an on-coming automobile before she could get across.

She was the mother of Pastor David Lathrem, Jr., of the Alton Baptist Church, Alton, Ky.

In addition to these two already mentioned, she is survived by her husband, Mr. David Lathrem, Sr., Frankfort; and by two other sons: James Lathrem, U. S. A., Colorado, Springs, Colo.; and Douglas Lathrem, U. S. A., England; and two other daughters: Mrs. Nora Abrama and Mrs. Juanita Bullens; five sisters: Mrs. Lizzie Lewis, Jett, Ky.; Mrs. Fred Hayes, Bloomington, Ind.; Mrs. B. F. Mitchell and Mrs. J. E. Mitchell, both of Frankfort; and Mrs. Grover Baker, Indianapolis, Ind. She also leaves six grandchildren.

Her funeral was conducted by Pastor D. LaMar Kitson at the Crestwood Baptist Church of Frankfort. Burial was in the Monterey Cemetery, Owen County.

FALLEN ASLEEP

T. T. SNIDER
WADDY (Shelby County), Oct. 10, 1952. — The Waddy Baptist Church sustained a great loss in the passing on of Mr. Thomas T. Snider. Although failing health had prevented his taking an active part in the church work for several years, the members will never forget how much he loved his church, how faithfully he served as a deacon and as church clerk over a period of many years, and how ready he was to give generously of his time, his talent and his money at all times. No one who ever lived in our community was better loved than Tom Snider, or "Mr. Tom," and only eternity will reveal the countless deeds of kindness done in his quiet, unassuming way.

May God give us more such men to be used for the ongoing of His Kingdom! We commend his devoted wife, Mrs. Sarah Slaughter Snider, his sister and two brothers and a host of relatives and friends to the Old who comforteth us in all our tribulations—even the Father of our Lord Jesus Christ, the God of all comfort.—Miss Lucille Brown.

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Erlanger and Elsmere Girls' Auxiliaries Have Coronation Service



First Row: Mrs. Chase W. Jennings, Arnold Robinson, Karen Cook, Judy Gschwind, Sharon Thompson, Christine Garrett, Sharon Meyer, Kay Weiss, and Mrs. Ed. Gornall. Second Row: Savilla Gambrell, pianist, has her back to the

camera, her head barely showing; Connie Agnor, Barbara Angel, Linda Rouse, Delores Brockman, Sandra Hunt, Lee Anne Burton, Janice Angel, Barbara Griffin, Janice Jones, Carrol Morris, Lona Lancaster, Claudia Ryle, Linda Points, Sandra Sorrell and Bonita Cook.

ERLANGER, Ky., Dec. 15. — The faithful efforts of Mrs. John Martin, Mrs. Ray Angel and Mrs. Henry Rich of Erlanger, and Mrs. William Smith and Mrs. Edward Gornall of Elsmere,

made possible the impressive Coronation service of Girls' Auxiliaries held recently at the Erlanger Baptist Church. Mrs. Chase W. Jennings, Covington, associational young people's leader, was assisted by Mrs. Ed. Gornall in con-

ducting the service. Savilla Gambrell was the organist and Arnold Lee Robinson the trumpeter, Miss Lee Anne Burton, queen regent; Misses Karen Cooke, Kay Weiss and Janice Angel were queens.

Vincent Cervera is In Revival Meetings At Cynthiana Church

By W. AUSTIN ROBERTS, Pastor

CYNTHIANA, Ky., Dec. 4. — The Cynthiana Baptist Church has experienced one of its warmest revivals in recent years in a ten-day meeting from November 16-26. Evangelist Vincent Cervera, Greenville, South Carolina, was the preacher, and Edward Clark, the chorister.

A religious census had been taken and cottage prayer meetings held. On the first day we experienced the presence and power of the Holy Spirit among us, and He led us throughout the ten days. Forty people were added to the church. Interest and attendance were high, and continually increased as the meeting progressed.

Brother Cervera is being mightily used

of our Lord, particularly among Kentucky Baptists as he has been in Win-



Vincent Cervera

chester, Maysville, Paducah, Frankfort and Louisville. He is a consecrated, attractive and dynamic pulpiteer. Though powerful in appeal, and excellent in revealing the great truths, he is devoid of what we term "high pressure." I have not known a more cordial fellowship in cooperative co-worker experience.

Our church is rejoicing in answered prayer. Organized personal work and consistent prayer for many of our friends was answered by God. Each new member has been assigned to an older Christian as a buddy in Christ. The pastor is teaching the instruction class for adults on Sunday evening, and Judge W. E. Boswell is teaching the young people. Each has been given a copy of James L. Sullivan's book "Your Life And Your Church."

Our hearts rejoice in the sunshine of God's blessings upon us, and we want ever to sing as we did in closing the baptismal service, "Praise God from whom all blessings flow."

For January 25, 1953

By H. C. Chiles

Jesus Reaches Humility and Forgiveness

Matthew 18:1-4, 15-22

This lesson reminds all who would follow Christ that His way is one of humility and of forgiveness. But these two virtues are among the most difficult for the Christian to acquire. It is only through the Spirit of God that they are ever acquired.

I. Humility. Matthew 18:1-4.

Christ's call for self-renunciation had fallen on deaf ears. In connection with what He had been saying to His disciples about His own self-abasement and sorrow, it is astonishing that they kept on thinking of self-advancement, but they did. Because of their selfish ambitions they entered into a dispute as to which one of them would have the place of pre-eminence. Their dispute arose over a wrong idea of greatness, in which idea they shared alike. They thought that the mark of greatness was a position of power, and such a position each coveted.

While Christ had been talking of His forthcoming betrayal, death, and resurrection, His disciples were concerned about a selfish matter, namely, which of them would get the place of pre-eminence in the kingdom of heaven. By the kingdom of heaven they meant, not the kingdom of glory in another world, but the kingdom of the Messiah in this world, which they considered only a temporal one. They reasoned that without a doubt one of them would have the place of the greatest trust in that kingdom, so they were anxious to know which one of them would be advanced to this most honorable post. To obtain this information, after considerable disputing, they decided to refer the matter to the Lord.

For an answer the Master simply called a little child and used it as an object lesson. It was to the trusting, dependent, humble spirit of the child to which Christ referred. He used the child, in its simplicity, willingness to be taught, and readiness to believe, as the example for all. A little child does not even try to be great.

With this object lesson Christ taught them that they should entertain an humble and modest opinion of themselves, and drop all their contentions about primacy and pre-eminence, as well as their ambitious views of one being greater than another in a vainly expected temporal kingdom. True greatness is not a matter of worldly ambition or position, but a childlike hu-

mility. Greatness does not consist of power over others or positions of honor and authority. A great person is one who has the characteristics of a little child—dependence, teachableness, trustfulness and humility. The great man is the one who recognizes himself utterly dependent upon God in every moment, every circumstance, every trial, and every opportunity of life.

Since the humblest Christian, young or old, is so precious in the sight of the Lord, we do not wonder at the fearful woe of those who cause "one of these little ones which believe in me" to stumble. What a terrible judgment awaits those who cause other Christians to stumble either by their false teaching, their lack of proper teaching, their bad example, or their inconsistent lives! How terrible for any, who claim to be followers of Christ, to injure others by putting temptations in their way! God forbid that any of us should lead another astray, either by word or deed.

II. Forgiveness. Matthew 18:15-22.

To learn to live together in harmony is a duty incumbent on every church member. People do not always think alike, so one of the serious mistakes of many is to think that their ideas and their ways are the only ones that are right. Some people, believing that they have a monopoly on wisdom, readily conclude that if others differ from them it is due to their ignorance or to an evil motive on their part. This attitude has caused much trouble and untold heartaches in many churches, as well as in numerous secular organizations. Such egotistical "know-it-alls" and self-appointed, dictatorial regulators are usually determined to have their own selfish ways, regardless of the means or the methods necessary to achieve their desired ends. These "rule or ruin" individuals usually make an abiding impression on the memories of normal people who have been associated with them by their lack of positive and constructive ideas, suggestions, and programs, and by their multiplicity of objections to the helpful and progressive proposals of the faithful and dependable Christians.

Man's attitude toward his fellowman is first a matter for personal attention, and then it becomes of real interest to the church. Frequently one borther wrongs another. When personal resentments are permitted to run unchecked, they do an irreparable injury to the cause

of Christ. Those who cause strife within a church often do it a greater injury than any ungodly outsider could ever inflict on it. A church member who wrongs another mars his fellowship with the injured party and with God. He needs to acknowledge his wrongdoing, to express sincere regret for it, to request forgiveness, and be restored in fellowship. Where the trespass has been unmistakable, the offender must be haughty, hardened, and stubborn if he refuses to acknowledge his fault, to express his regret, to ask for forgiveness, and to seek to make amends for the injury inflicted.

When one has sinned against another in this regard, our Lord has outlined the method of procedure as to how to bring about the correction and the restoration of the erring member, who needs to be won back to repentance and fellowship. In the event that all efforts to win the wrong-doer to confession, to repentance, and to restoration should fail, due to his stubborn refusal, he is not to be recognized any longer as a Christian, for he has shown himself not to be one. He is to be denied Christian fellowship in the church. He is to be excluded from the church, since he has forfeited his place in the assembly. He is to be regarded "as an heathen man and a publican" until he acknowledges his sin, genuinely repents, and then seeks restoration.

As to the extent of forgiveness, Christ says there is not to be any limit. Like the grace of our Lord, Who "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," forgiveness is to be boundless and measureless to the one who confesses his sin and truly asks for pardon.

Robert S. Kerr Gives OBU Quarter Million for Dorm

SHAWNEE, Okla. — (BP) — President John W. Raley has announced a \$250,000 gift to Oklahoma Baptist University by U. S. Senator Robert S. Kerr, to be used in erecting a dormitory for women in honor of his mother, Margaret Wright Kerr.

Kerr was once a student of the University and a member of its football team. For many years he has been an active Baptist Sunday school teacher. During his long political career, he has made Sunday school and church attendance an invariable habit. Soon after graduation from law school, he entered the oil business. His holdings and investments make him one of the largest independent operators in the field. He served Oklahoma as governor for four years and has been U. S. Senator since 1948.

The average city family spent \$400 more than it earned in 1950 says the Labor Department. Evidently with Uncle Sam's family it's like uncle like nephew.—Quote.

Union Association's Executive Board Passes Resolutions

The Executive Board of Union Association has passed resolutions of appreciation for the faithful service of Rev. M. M. McFarland, who recently resigned as their associational missionary to go to Sebring, Florida, to live. The resolutions speak of his three and a half years in their midst and the great progress in the work, to the point where their association for the past two years has led the state in training awards, and this past year they have led in percentage for standard association, receiving two pennants in recognition of this achievement at Middlesboro. "The churches of our association have been led to be 100% in giving to the Cooperative Program," the document stated, and "a sweeter spirit of fellowship exists among the churches motivated by the love of all for this Godly man." The resolutions were signed by a committee, composed of Wm. Austin Roberts, chairman, Carl Sears and L. R. Magers.

Ellsworth McElfresh and Leon Burkeen Ordained Deacons at Maysville

MAYSVILLE, Ky., Dec. 13. — At the invitation of the First Church of Maysville, two deacons were ordained on Friday evening, December 5. Preceding the ordination, the church was host to visiting pastors and deacons serving a turkey dinner.

The ordaining council being organized, they proceeded in a thorough examination of the doctrinal understanding of the deacons-elect and agreed that Brethren A. Leon Burkeen and Ellsworth McElfresh both were unusually proficient in their grasp of our time-honored doctrines.

Following the examination the council repaired to the sanctuary where the

ordination was effected. Brother Joe L. Hinson led the congregation in a song service, after which Rev. E. B. Sharp, pastor of Calvary Church, read the scripture and led in prayer. Pastor J. C. Raikes, Morehead Church, brought the message. Dr. George R. Osborne rendered a solo. Pastor W. E. Maners, Germantown, brought the charge to the church and the deacons, following which the council entered into the laying on of hands.

The host pastor, Dr. A. D. Odom, now in his sixteenth year at Maysville, gave the ordination prayer and presented the deacons with framed certificates of ordination and Burroughs' book, "Honoring the Deaconship." Pastor Billy Marcum, Aberdeen, Ohio, gave the benediction.

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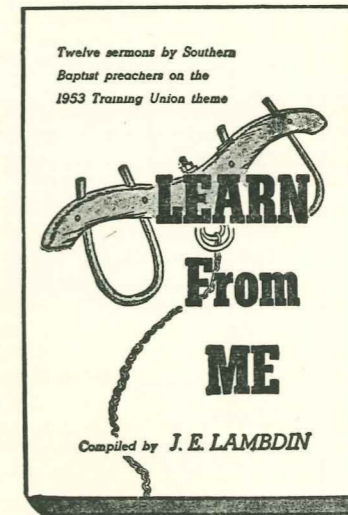
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Executive Committee Projects 1954 SBC Budget

NASHVILLE, Tenn. — (BP) — The Executive Committee of the Southern Baptist Convention voted to approve a recommendation that a full \$8,750,000 of Cooperative Program funds be distributed for current operating expenses and capital needs in 1954 for Convention activity.

An operating budget of \$160,000 for the Convention in 1954 was approved, with the Sunday School Board paying \$60,000 of the amount required and the remaining \$100,000 to be provided out of distributable funds.

In other action, the Executive Committee approved the following recommendations:

1. That additional distributable Cooperative Program funds above \$8,750,000 and the Convention operating budget, be distributed to the Convention Advance Mission Program, with the Home Mission Board receiving 25 per cent of the amount, and the Foreign Mission Board receiving 75 per cent.

(In accordance with action of the Miami Convention, made in agreement with the Foreign Mission Board and the Home Mission Board, the first \$160,000 of the Advance Program to be given to the W.M.U. Training School at Louisville.)

2. Distributable Cooperative Program receipts for 1954 be distributed on a single percentage basis up to the Advance Program for home and foreign missionaries.

3. The fiscal year for the Southern Baptist seminaries to close with July 31.

4. The 1953 budgets of the Southwide agencies be approved as printed in the book of agency budgets.

5. A committee be appointed to study jointly with a committee from the W. M. U. Training School, presidents of the seminaries and representatives of the Foreign and Home Mission Boards, the relationship of the W.M.U. Training School to Southern Baptist Convention.

6. That American Seminary Commission be authorized to use capital needs funds for operating expenses until capital needs funds can be replaced.

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Approval of the 1953-54 capital needs budget as well as the 1954 operating budget, all of which will be presented to the Southern Baptist Convention in Houston in May. The 1953 operating budget was approved by the SBC in Miami last spring.

Total amount approved in the meeting for each agency with the percentage this figure represents of the total budgets is as follows:

Foreign Mission Board, \$3,475,000—39.71 per cent; Home Mission Board, \$1,149,800—13.14 per cent; Relief and Annuity Board, \$791,900—9.05 per cent; Southern Seminary, \$591,867—6.77 per cent; New Orleans Seminary, \$645,766—7.38 per cent; Golden Gate Seminary, \$385,800—4.41 per cent; Southwestern Seminary, \$591,867—6.7 per cent; Southeastern Seminary, \$492,250—5.62 per cent; WMU Training School, \$57,500—.58 per cent; American Baptist Seminary, \$101,000—1.15 per cent; Southern Baptist Hospital, \$160,000—1.83 per cent; Baptist Brotherhood, \$61,000—.70 per cent; Radio Commission, \$137,000—1.57 per cent; Baptist Joint Public Affairs Committee, \$15,000—.17 per cent; Baptist World Alliance, \$25,000—.29 per cent;

Southern Baptist Foundation, \$15,000—.17 per cent; Education Commission, \$22,000—.25 per cent; Historical Commission, \$24,000—.27 per cent; and Social Service Commission, \$15,000—.17 per cent.

The Home Mission Board was commended by the Executive Committee for its effort to extend their church loan funds to meet the greatly expanded building programs of Southern Baptist Convention churches.

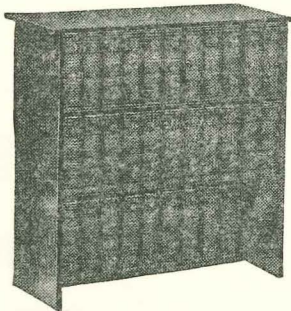
No goal was set for this work. The Home Mission Board now has \$2,500,000 available for church loans. The additional funds will be raised from four sources: (a) annuities, (b) a special allocation of budget money beginning in 1952, (c) \$100,000 from the special Annie Armstrong offerings to be taken next spring, and (d) large gifts from people interested in building mission projects.

All solicitations will be in keeping with the Convention's business and financial plan.

In other action, the committee voted to request Dr. Austin Crouch, veteran Convention leader, and first executive secretary of the Executive Committee, to pose for an oil portrait to hang in the chambers of the Executive Committee. Dr. Crouch led in the creation of the Executive Committee.

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Dr. W. C. Taylor Available For Engagements in Kentucky

Dr. and Mrs. W. C. Taylor, for 36 years Southern Baptist missionaries in Brazil, are in the United States on furlough. Doctor Taylor writes the editor: "By your consent, I should like to indicate times that I might serve my brethren in Kentucky.

"I was delighted with the fellowship and fine spirit of the General Association in Middlesboro. There, I had enough invitations from kind friends to fill up my whole furlough. It was impossible for me to accept any, for I had not yet seen any of my children and grandchildren.

"The other day I sat down to work out a schedule. The Foreign Board urges missionaries to rest two months before beginning deputation work, and that time is just up. My time seems best divided in this way: I have accepted dates in Chattanooga and Georgia, February 1-20, daily. I can begin work in Kentucky the middle of January and devote to engagements that part of January and the last ten days of February and all of March. Then I have promised to be in Texas through April and May, and June in upper New York, with the summer months otherwise reserved for Ridgecrest and kindred seasons.

"In the coming fall, I shall be glad to reserve other time, if need be, to keep Kentucky engagements. I rather plan to be in Texas and Oklahoma again in October, and in North Carolina once more in November. We shall probably stay out the year to avoid the Rio heat, which is worst just after New Year's Day.

"I have no travel fund, so prefer that you pay my travel expenses. Where that is not done, I pay it myself, gladly. I have never asked publicly or privately, in my 38 years of missionary life, any church for a cent for myself or my work. Both I and my work are generously maintained by the Foreign Mission Board through the cooperative giving of the Southern Baptist Convention. I seek to promote that by witnessing to the power of the gospel.

"It has always been a notion of mine that I could preach every day of the year, if it were not for the travel involved. I shall be glad for you to plan for me to be busy round about some center, as you may think best. I cannot talk all night, though, and attend meetings all day. If there is a daily speaking program, I rest better in some hotel. My headquarters for the year

are Lake Waccamaw, N. C., Box 123. But, from January to March, I shall be in the home of another daughter, in Nashville, Tennessee. I have now engagements in Clifton Church, Louisville, the morning of January 25, and tentatively in other cities January 18 and March 1. It would be better to visit neighboring places all together, if possible.

"Yours to serve,

"W. C. Taylor, Box 123, Lake Waccamaw, N. C."

Certainly there will be many more churches in Kentucky, desiring the service of Brother Taylor, than he can possibly visit. Consequently, those churches wishing him to come and bring missionary messages should write him AT ONCE. There will be scores of churches and pastors who will probably write too late. Those contacting him first hand stand the best chance of securing the service of this man who is one of the greatest missionaries of our day.

Dr. Elmer Francis Haight, professor of Bible at Furman University, has been elected sixth president of Anderson College, Anderson, S. C., effective at the end of this school year, at which time Dr. Annie D. Denmark will retire. She has been its president for the last 25 years. In former years Dr. Haight was professor of church history in New Orleans Baptist Theological Seminary.

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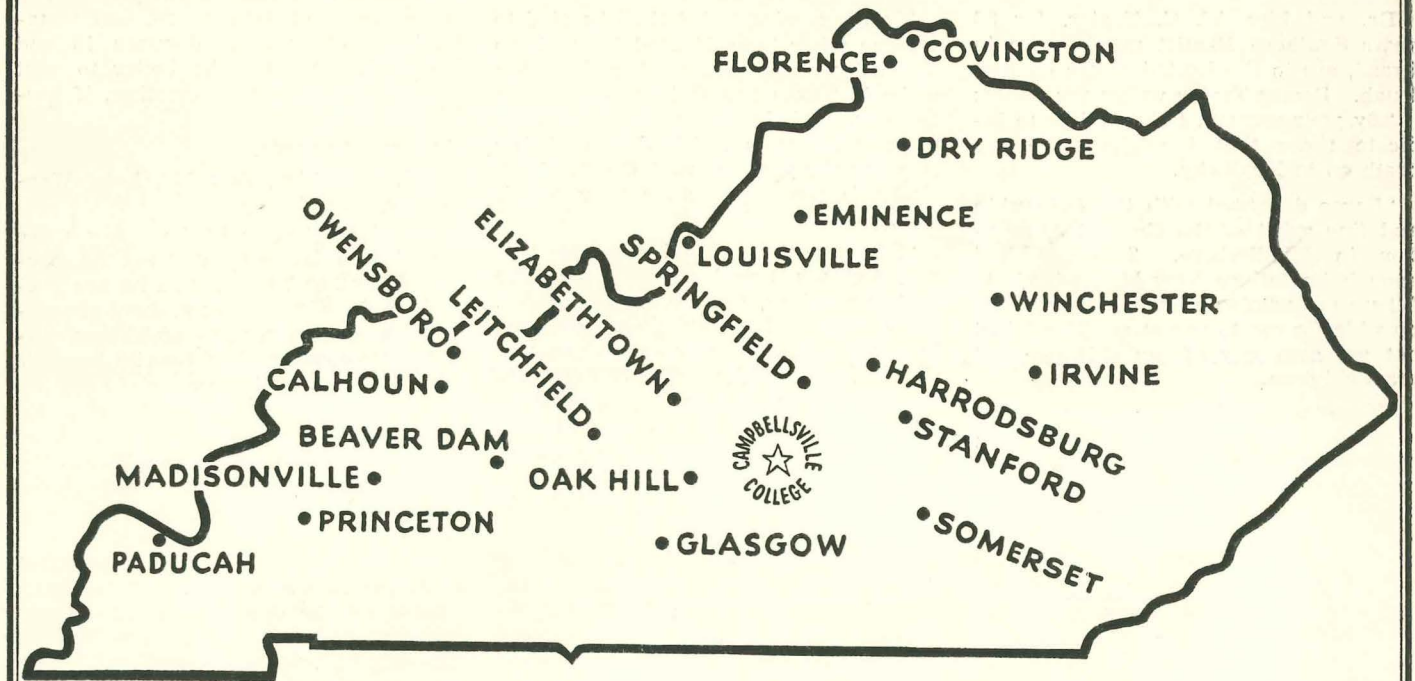
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Reservations should be made early. For additional information write to:

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Place	Date to Open	Night of Meeting
1. Beaver Dam	January 26	Monday, 6:30-9:30
2. Covington	January 26	Monday, 6:30-9:30
3. Dry Ridge	January 26	Monday, 6:30-9:30
4. Elizabethtown	January 29	Thursday, 6:30-9:30
5. Eminence	January 26	Monday, 6:30-9:30
6. Florence	January 29	Thursday, 6:30-9:30
7. Glasgow	January 26	Monday, 6:30-9:30
8. Harrodsburg	January 26	Monday, 6:30-9:30
9. Irvine	January 27	Tuesday, 6:30-9:30
10. Leitchfield	January 29	Thursday, 6:30-9:30
11. South Louisville	January 26	Monday, 7:00-9:00
12. West Louisville	January 27	Tuesday, 7:30-9:00
13. Madisonville	January 29	Thursday, 7:00-9:00
14. Oak Hill	January 26	Monday, 6:30-9:30
15. Owensboro	January 27	Tuesday, 6:30-9:30
16. Owensboro, Calhoun Branch	January 26	Monday, 7:00-9:00
17. Paducah	January 27	Tuesday, 6:30-9:30
18. Princeton	January 27	Tuesday, 6:30-9:30
19. Somerset	January 29	Thursday, 6:30-9:30
20. Springfield	January 27	Tuesday, 6:30-9:30
21. Stanford	January 27	Tuesday, 6:30-9:30
22. Winchester	January 29	Thursday, 6:30-9:30

The above extension classes are fully accredited. Work may be taken for College, Certificate, or No Credit. Aid is given to students over 21 years of age, not graduates of High School to qualify for college credit if desired. One or more courses optional. Duration of each class period fifty minutes. The faculty composed of leading preachers and educators in Kentucky. Tuition costs will average less than \$5.00 per semester course.

All Sunday school teachers, Training Union leaders, W. M. S. Workers, Ministers, and others in pursuit of greater knowledge of God's Word, are invited to study in one of these Centers.

For further information see your pastor or write:

DR. PAUL G. HORNER, Extension Director

Campbellsville College

Campbellsville, Kentucky