

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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High Points for February

- 1- Baptist World Alliance Sunday
- 1-8 Student Evangelistic Week
- 8-14 Y.W.A. Focus Week
- 9- Western Regional Sunday School Convention,
First Church, Henderson, Ky.
- 10- Southwestern Regional Sunday School Convention,
First Church, Murray, Ky.
- 12- Southern Regional Sunday School Convention,
Horse Cave Church, Horse Cave, Ky.
- 13- Central Regional Sunday School Convention,
First Church, Lawrenceburg, Ky.
- 16- North Central Regional Sunday School Convention,
First Church, Frankfort, Ky.
- 17- Northeastern Regional Sunday School Convention,
West Liberty Church, West Liberty, Ky.
- 19- Southeastern Regional Sunday School Convention,
First Church, Williamsburg, Ky.
- 20- South Central Regional Sunday School Convention,
High Street Church, Somerset, Ky.
- 20- State Camp Conference, Louisville

Plan for a great Vacation Bible School

Finish plans for Training Union Study Course in March

Write for information about programs and reservations at Ridgecrest.

Rev. Charles Wellborn will speak February 1 on The Baptist Hour on the subject, "Anchors for the Soul," on February 8, "Preaching Christ Without Compromise," and February 15 on "Rejected Recruits."

Dr. H. Leo Eddleman, teacher of Old Testament Interpretation at the Southern Seminary, is now holding a revival with Dr. E. F. Estes at the West Broadway Church, 40th and Broadway, Louisville, January 25-February 8.

The bulletin of the Bardstown Baptist Church says: "Most people will agree that a lighted church on Sunday evening is better than a dark one." Pastor C. Carman Sharp is preaching a series of Sunday night sermons on "The Merciful," based on the Beatitudes.

Mr. Howard Butt, lay evangelist from Corpus Christi, Texas, is to be in a city-wide revival in Louisville, March 29-April 5, at The Jefferson County Armory. He will be in the city Monday night, February 9, for a pre-revival rally. Further announcement about this will be made later.

Open House will be held at the Baptist Fellowship Center, 1107 West Chestnut Street, February 12, 1953, from 5 to 10 p. m. to acquaint friends with the accomplishments of this cooperative mission work being carried on jointly by the Long Run Association of Baptists and the Central District Association of Baptists. The public is cordially invited. Refreshments will be served.

Rev. Zachary Taylor Connaway, 71, died at his residence in Henderson, Kentucky, January 10. He retired from his active pastoral duties two years ago in 1950. He attended Bethel College at Russellville, Kentucky, and the Southern Baptist Theological Seminary at Louisville. His pastorates have included Earlington, Cerulean, Brandenburg, Sullivan and Henderson, in Kentucky, and Princeton in Indiana.

The palatial 36-room home and four-acre estate, familiarly known as the Watts Sherman house, at Newport, Rhode Island, appraised as being worth about \$250,000, has been purchased for about one-tenth of that amount, by Baptist laymen of Rhode Island. They expect to operate the estate as a home of aged Baptists. This is the twenty-third home for aged Baptists now being operated in the territory of the American Baptist Convention.

Retired Pastor R. F. Doll has become interim pastor of the Shively Baptist Church since Pastor Ben F. Mitchell has assumed his new duties as superintendent of missions and evangelism with the Long Run Association of Baptists, Louisville. Brother Doll was long the pastor of the Immanuel

Church of Louisville and of the Beechland Church, on Greenwood Road, just off Dixie Highway in Jefferson County. Since reaching the age of retirement his brethren have kept him busy supplying the churches. A part of last year he was interim chaplain with the Kentucky Baptist Hospital until they secured Brother B. B. Hilbun for that post.

The Baptist Union of Denmark, after 113 years of existence, has become recognized by the State. While freedom of religion has been in existence since 1843, which permitted citizens to organize into churches and preach the gospel, Baptists have been denied the civic privileges held by the national church and other recognized churches. At the cost of imprisonment many times in recent years, Baptist leaders have paved the way for complete religious liberty. The Baptist Union of Denmark comprises 39 churches, 7,500 members, and 15,000 in Sunday school. They have their own theological seminary and publication society, and support fourteen foreign missionaries.

The Southern Baptist Press Association will meet in the Francis Marion Hotel, Charleston, S. C., February 10-12. Dr. Edgar E. Folk, of the Wake Forest College faculty, will be the guest lecturer. Other visiting speakers include: Harry W. Seamans, organizations liaison officer, Department of State, Washington, D. C., speaking on "Public Opinion and U. S. Foreign Policy," and Dr. Alton Reed, of the Relief and Annuity Board, Dallas, Texas, on "Institutional Publicity." Dr. R. T. Skinner, Kentucky editor, will speak at the Thursday morning session on "Reader Reaction to the Messages." About ten of the editors of the state papers also have parts on the program.

Wayland College is looking for a specialist in elementary education for the fall of 1953, according to President J. W. Marshall. For this position, the applicant must be a Baptist and hold a Ph.D. or D. Ed. with a major in elementary education. In addition, varied experience in teaching is needed. The administration requires the same high standards of its teachers that it does of its students. One who smokes would not be interested in applying. This is a rapidly expanding department for which the administration wishes to find an outstanding teacher in the elementary education field. In the Division of Education and Directed Teaching, four teachers are now employed. Applications should be filed as soon as possible with Dr. Marshall, Wayland College, Plainview, Texas.

Mr. and Mrs. Donald Winters left the School of Church Music at the Southern Baptist Theological Seminary last summer that he might enter on his GI-Bill

Western Recorder

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

Vol. 127 No. 5 January 29, 1953

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING

127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

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ment.

WESTERN RECORDER cannot assume cost
of making cuts. This must be borne by per-
son or organizations sending pictures.

Entered as second-class matter at the Post-
office in Louisville, Ky., acceptance for mail-
ing at special rate of postage provided for in
Section 1108, Act of October 3, 1917, authorized
January 20, 1920.

SUBSCRIPTION RATES — Individual sub-
scriptions, \$2.25 per year; single copy, 5c;
Church budget rate, every resident family, 10c
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\$1.50 per family. All subscriptions payable in
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of Rights upon some studies in the School of Music at Indiana University, Bloomington, Indiana. Mrs. Winters is assistant to the dean in the School of Music there, her particular duties being that of undergraduate student counselor. This work is much like that she performed when she was in former years assistant to the dean at Westminster Choir College, Princeton University. While here she was voice teacher and registrar. In addition to his studies, Mr. Winters has been given a graduate assistantship, teaching some organ and directing one of the choirs. Also he has become the organist of the First Baptist Church of Bloomington. This church was the first pastorate held by Dr. S. L. Stealey when he graduated from the Southern Seminary in 1932.

Positive Thinking?

R. LOFTON HUDSON

In the name of religion—the religion of Jesus Christ—a new "fad" has developed. Perhaps "emphasis" is a more polite word. I refer to the current cult which says, "Now let's think positively about everything; don't think negatively; for negative thinking is harmful and a hindrance to success and happiness."

Let us consider a few negative thoughts about positive thinking.

Here is an exact quotation from the most noted exponent of positive thinking:

"For the next twenty-four hours, deliberately speak hopefully about everything: about your job; about your children's marks in school; about your health, and about your future. Speak hopefully about the prospects for world peace and the business outlook, and go out of your way to talk optimistically about everything . . . You must feed your mind even as you feed your body, and to make your mind healthy you must feed it good nourishing, wholesome thoughts. Therefore, now, today, start to shift your mind to positive thinking."

In other words, if something is painful to think about, just don't think about it.

Is this above quotation from the Unity School of Christianity? No, although their technique is very similar, though not as honest. Christian Science? No, they are more vague. This quotation comes from the pen of a leading minister of our generation, and passes itself off as New Testament religion and sound psychology.

Consider the psychology angle first. About the turn of the century, a French pharmacist by the name of Coue (pronounced koo-A) developed a health technique called autosuggestion. By 1910 he established a world-famous clinic at Nancy. The method was simple. The patient simply says, "Day by day in every way I am getting better and better." Do that twenty or thirty times, especially when you first wake up in the morning. The result? Coue died in 1926. I first met him through the Mutt and Jeff funnies. By the time I was grown the whole world, those who were intellectually self-respecting, were laughing him out of court.

And to think that Coueism comes back twenty years later dressed up in ministerial garb! Some old error but in a Genevan gown!

What is wrong with this "positive thinking" creed? The first thing is that

it is downright dishonest. Is that a valid consideration?

"The bull in the pasture is not basically a bad animal; all animals mean to be friendly . . . Ooh, what hit me?" "That odor I smell in the basement, could the gas line be leaking? Hmm, that could be dangerous. I'll light a match . . . Why I am trembling; there's nothing to be afraid of—except fear . . . Scratch . . . Scratch . . . Boom! (Loud Silence!)"

Many other examples could be given. To think positively about negative aspects of life is to call black white and poison a wholesome beverage. A person should think positively about positive things and negatively about negative things. Life is composed of both. If a man finds himself seeing only one color, whether black or rose, he should try to find out the cause and remove it, not trick himself into thinking he is "healthy" or "successful" or "powerful."

Another serious objection to this mental trickery is that it leads to moral and emotional downfall. This method of avoiding the unpleasant in life is what the psychologists call "repression." You push the contending idea back in a dark corner of the mind and then deny that it is there—this process is automatic in repression. To have to say "affirmations" to yourself every morning is a sign that repressions are not working. Anxiety is close to the surface. Instead of dealing with the normal unpleasant problems of life, these people turn their attention away from them. But do they get rid of them? They do not. They develop a crippled, unrealistic, childish attitude—and call it faith.

Take the fact of sin. Positive thinking denies it or quickly forgets it. This is not God's way. He asks us to face our sins, confess them, accept forgiveness, and accept ourselves as sinners who live in constant need. To act like no harm can come to us even though we have sinned is untrue and unscriptural. All of this talk about not thinking negatively is an attempt to deaden the human conscience so that it does not hurt. But God has a better way. Forgiveness.

Imagine John the Baptist thinking positively about those hypocritical pharisees. And Peter rebuked Christ for negative thinking about his subsequent death (Matt. 16:21-23). Jesus practiced honest realism over and over. Need I multiply examples? They are on every page of the Bible.

Satan's new trick (to ward off conviction of sin and conversion) is put

forth, too, in the name of psychology. "Positive thinking" is supposed to prevent insomnia, heartburn (old name for indigestion), colds, nervous breakdowns, and all forms of insanity. About the only thing any reputable psychologist can say for this new fad is this. It won't do you much harm if you are not already sick. But in that case you wouldn't likely be monkeying around with it anyway.

The human mind has such a tendency to turn away from the hard facts of reality that it needs no encouragement. Anyone who in the name of religion leads people to try to manipulate their minds by "thought conditioners" or any other kind of autosuggestion is doing a great disservice to both man and God. Our minds were made to use honestly in "seeing life steadily and seeing it whole." Can you imagine Jesus saying to himself, "Now I must condition my mind to receive the power of God."

I am in favor of reinterpreting the Word of God for each generation. Old truths must be put in new words, in the language of the people. But these new words must be true ones, true to the facts of God's revelation and of the human mind. And nothing is farther from the New Testament than an attempt to teach a technique by which man may feel this or that. Joy, peace, love, freedom, salvation in full, come not in "thinking" any certain way, but as the result of God's work in the human heart.

The new heresy reminds me of a book review by Lessing, the German philosopher: "There is much in this book that is new and much that is true; but what is new is not true and what is true is not new."

Education Interests To Be Promoted in '54

NASHVILLE, Tenn. — (BP) — A program of Southern Convention-wide emphasis on Christian education will be projected for one week beginning in April, 1954, with official approval of the Executive Committee.

The action was the outgrowth of a joint study by the Education Commission and the Promotion Committee of the Executive Committee. Dr. Orin Cornett is director of the Education Commission and Dr. Merrill D. Moore is secretary of promotion for the Executive Committee.

Two workshops are planned as a part of the program. Establishment of a permanent college counselling committee would be an objective of one of the workshops. No attempt to deal with the problem of financial support for colleges would be undertaken, except as individual state conventions decided to add this feature.

What Do You Have, And What Are You Going to Do With It?

Recently, a group of clerks in a large city store were taking inventory. They spent days itemizing and listing what was left after the Christmas season, preparing all of it for future sales.

Is it not a good thing for all Christians to make a careful inventory of themselves and all their potentials? Will they not sometimes discover real values in that which they had wanted to throw away?

Many people spend years, yearning for that which they do not have—talents others possess. And it seems never to occur to them that, though they may not possess the abilities given to others, they do have SOMETHING.

Could such fruitless yearnings be a form of covetousness, a kind of resentment or rebellion against God?

Covetousness is not only a sin against God; it is a sin against one's own soul. It destroys peace. It takes away spiritual power. It robs life of its finest opportunities.

It is not a question of what you do not possess: the big question which each must settle for himself is, What DO I have, and what am I going to do with it? God's children will be rewarded for what they did with the abilities they had, whether the talents were few or many, large or small.

A lad spent years grieving over the fact that he was a cripple. His plight broke his heart as he increasingly realized there was no hope of his ever being normal. One day, as he prayed and wept in his bitter resentment, Jesus seemed to say to him, "I want you just as you ARE. I can use you better as a cripple. You do not have some things; but dedicate to me all that you DO have, even your crippled body." And from that moment he was strong in his weakness, and became one of Christ's most powerful witnesses.

Was it not the same with Paul? Frail in body; weak eyes; unattractive physically; yet, Paul laid all of it on the altar for Christ; and that unpromising 'self' became a spiritual giant who did more than any other in his day to spread the glad tidings.

We surrendered our ALL to Christ the moment we repented of our sins and trusted Jesus only. But remember: our complete surrender must reach throughout the whole of life; and it must include not only what we regard as our strength; it must include even our weakness. All must be laid at His feet!

Some have been confined to their rolling chairs

for years; and from those chairs they may go to their graves. But rolling chairs can become either thrones of glory or seats of rebellion. . . . There are those who have dedicated their blindness to Christ; and, with their sightless eyes, they have seen more of the goodness of God than others who thought they could see well. . . . Some, with speech handicaps, have shown what God could do with life's frailties. . . . One woman, confined to her bed for nearly twenty years, became a source of spiritual strength to all who knew her: hungry souls came to her bedside to borrow courage they needed out in the battle of life. Her witnessing to the grace of God would shame many in radiant health. . . . Some, denied the full mental vigor others have, will become symbols of faithfulness in their churches; and when they are put to rest in their graves, as to their bodies, their churches will mourn the passing of faithful Christians who did not grieve over what they did not have, but who put to good use the little which God gave them.

Whether the talents be few or many, large or small; whether the body be frail or strong; bring all to the feet of Jesus, and see the miracle of all miracles—the power of Christ to demonstrate that He "hath chosen the foolish things of this world to confound the wise. . . . and base things, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence" (1 Cor. 1:27-29). Some of life's widest doors of opportunity open to us on strange hinges!

The Evangelistic Conference

Brother Eldred M. Taylor, Superintendent of Missions and Evangelism in Kentucky, is reporting fully on the Evangelistic Conference held in Louisville January 12-14.

Without in the least minimizing the effectiveness of previously held evangelistic conferences, this was unquestionably the best so far held. Brother Taylor and those associated with him in arranging and carrying out the program deserve the appreciation and congratulations of all Kentucky Baptists.

The spirit of the meetings ran unusually high, and the attendance was excellent even up to the last session. Be sure to read Brother Taylor's report.

►Politeness for every day use is one of the most rewarding virtues we can cultivate. Too many of us, I am afraid, keep our most charming manners as a best dress to be worn only in company, instead of putting them on each morning as part of our regular routine.—WOMAN'S WEEKLY, London.

January 29, 1953

Evangelistic Conference Permeated by Power of the Holy Spirit

By ELDRED M. TAYLOR
Superintendent of Missions and
Evangelism

The Sixth Kentucky Baptist Evangelistic Conference, which closed at noon Wednesday, January 14, at the Walnut Street Baptist Church, Louisville, is now history, but the impact and influence of that conference will be felt in all parts of Kentucky throughout 1953. Though the conference is now history, its influence will make history—important history too!

During the second week in January for the sixth consecutive year, hundreds of Kentucky Baptists have turned toward Louisville for the Evangelistic Conference. The Walnut Street Baptist Church has been most cordial and warm in her welcome. The full facilities of this great church have been turned over for the use of the Evangelistic Conference. During these six short years the Evangelistic Conference has become for our preachers the most popular meeting held during the entire year. In fact, more pastors now attend this conference than the General Association.

For an hour before the conference opened at 7 p. m. on Monday, January 12, people began to fill the great auditorium of the host church. Usually on the first night the lower auditorium is comfortably filled with a few people in the balcony. But this was not the case this year. Long before Dr. Robert G. Lee was to preach the balcony was filled, extra chairs were put into use, people sat on steps and a large number stood around the wall. Most of those standing did so for one and one-half hours.

There seemed to be an atmosphere of expectancy about the meeting. Dr. W. Hines Sims of Nashville led the singing, and one could sense immediately that we were going to have a great conference by the way the people sang. Dr. Lee's message, "Go Preach," was a heart warming and heart searching message. Even though he preached for one hour and fifteen minutes, no one seemed anxious to go. We had come for a great conference and somehow we sensed that God was going to give us a blessing.

The attendance was not just local people because in the first service 75 of Kentucky's 80 associations were represented. Later two other associations were represented, leaving only three associations in the entire state that were not. There were more than 2,500 different people in attendance at one or more sessions. Another encouraging thing about the attendance was the way the people stayed for every session. The Tuesday afternoon session was for general conferences altogether. Sometimes a number of the brethren miss this important part of the program but this time the attendance was excellent. Then on Wednesday morning (the session that is so often poorly attended

because many leave early) even for the very last message, the attendance was far above that of any previous closing session.

Though we rejoice in the record attendance, there is another cause for great rejoicing. That is the unusual presence and power of the Holy Spirit which was felt. Dr. W. A. Criswell was to be our speaker for the Tuesday night session, but sickness at the last minute forced him to cancel. The Lord led us to Dr. W. O. Vaught, Jr., of Little Rock, Arkansas. Again on Tuesday night the Walnut Street Church was packed—hundreds of young people as well as preachers and others were there. My! how God did use Dr. Vaught! His message was searching, penetrating, and to the point. The power of God fell mightily at this service. Many felt His presence and pledged their all to His service. Twenty people came forward making life commitments and hundreds who did not come forward made God a promise to live fully for Him and prayed for God's power in their lives.

A similar experience was ours again at the close of the Wednesday morning session. Dr. C. E. Wilbanks of Mississippi had brought a great message under the power of God. At his invitation for preachers and laymen to rededicate their lives to God the Power again fell on us. No one knows how many crowded to the front, many never got there, room did not permit. Strong men wept aloud as together we prayed God to fill us with His power and use us completely. Indeed, we are thankful to God for giving Kentucky Baptists such a spiritual Evangelistic Conference.

We are grateful to all who had any part on the program. Especially do we appreciate the young people from our various colleges that furnished special music for the entire conference. Dr. C. E. Matthews, secretary of evangelism for the Home Mission Board, is giving splendid leadership to Southern Baptists, and he added much to our program also.

As a result of this great conference, I believe Kentucky Baptists will win more souls to Christ in 1953 than were won in 1952. We believe that all who attended the Evangelistic Conference

will work harder at the task of soul winning than ever before.

Now to do the best soul winning job possible, we want to do the following things:

1. Keep every association organized for evangelism with two functioning officers, a chairman and an organizer of evangelism.

2. Many associations are planning a simultaneous evangelistic crusade. We hope many others will.

3. Transfer Church Membership Week has been set for September 13-20, 1953. Every association and church ought to begin early to get ready for this week and really make it count. (1) Write your non-resident members and urge them to join a Baptist church where they live. (2) Find all the unaffiliated Baptists on your church field and seek to get them to move their church letters. Let's enlist the unenlisted!

4. Help our Sunday school forces get a good census and enlist "A Million More in '54."

5. Then with a good running start get ready for a Nationwide Simultaneous Evangelistic Crusade in 1955.

Allen Re-Elected President Inter-Agency Council

NASHVILLE, Tenn. — (BP) — The Inter-Agency Council, a co-operative planning group for the Southern Baptist Convention but not a Convention committee, devoted their mid-December meeting here to consideration of various areas of co-operative study.

Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, was re-elected chairman of the council along with all other officers. They include:

Mrs. J. M. Dawson of Washington, representative of the Woman's Missionary Union, vice-chairman; Dr. Frank K. Means, Richmond, Va., educational secretary of Foreign Mission Board, recording secretary; George Schroeder, Memphis, secretary of the Brotherhood Commission, assistant recording secretary; and Dr. J. O. Williams, Sunday School Board, treasurer.

Dr. Allen presented a paper prepared by Dr. W. L. Howse of Southwestern Seminary, giving his impressions of the need for religious education agencies on mission fields in Latin America. Dr. Howse recently made a tour of South American missions with Ernest Loessner, educational director of First Baptist Church, Amarillo, Texas.

Remember—God was where you took your vacation.

Does It Matter?

By SAMUEL G. SHEPARD, Pastor
Nicholasville Baptist Church

Does it matter what church a person belongs to?

Most Baptists would answer a positive and wholehearted "yes" to such a question. Although we believe a person can belong to another denomination and be saved, if they are trusting in Jesus Christ as their Savior, nevertheless we believe that in the Baptist interpretation of the Scripture we have the closest pattern to the New Testament church in existence.

However, having agreed on that, the next questions which arise are these: Why are we Baptists? What makes Baptists different from members of other churches? Why are there so many different kinds of churches, anyhow?

Do They Know Why?

Of course, such questions are not new; but in the minds of many of our young people and even of many of those who have been members of Baptist churches for years, these are serious and in many instances unanswered questions. They do not honestly know why they belong to a Baptist church rather than some other. Too many are Baptists just because their families were before them.

For example, recently a young man who himself is a Baptist and who was raised in a Baptist home came to this pastor and said: "Well, I'm a Baptist; but I don't know why." Again, recently the 13 year old son of parents, one of whom is a Baptist and one of whom belongs to another church, after going to a Baptist Sunday school and church for most of his 13 years, switched to the church of his father for what he thought were good reasons. Part of the blame for that might have lain with this pastor and with our Sunday school; but the mother, at least, thought part of the blame lay with the fact that the boy had not been taught what was distinctive in the Baptist interpretation of the Bible. It is also the opinion of this pastor that there are many who would fight to the death for their Baptist faith, but who know little of the content of the faith for which they would fight.

What can be done about such conditions?

Part of the answer is in the training courses for new converts which were suggested during the recent crusade. I believe it should become a part of the regular program of every Baptist church, like it already is for some. As the converts are won to Christ, and then

as they are baptized and welcomed into the fellowship of the church, they should be systematically indoctrinated in classes taught by the pastor himself, as to what Baptists believe, and why; and what their authority for such beliefs is, as found in the Bible.

I believe another part of the answer lies in more doctrinal programs in our Sunday school and Baptist Training Union literature. I believe this literature to be the best of its kind, and that it exceeds in value that of any other denomination; but yet I wonder if there

New Associate in the Church Music Department



C. A. Holcomb

NASHVILLE, Tenn. — Clifford A. Holcomb has been elected as associate in the Church Music Department, Division of Education and Promotion, Baptist Sunday School Board.

Holcomb has been head of the Department of Church Music for the Florida Baptist State Convention. His undergraduate work was done at Howard College, and his graduate work at Southwestern Seminary.

Auber J. Wilds has retired after spending 35 years as Training Union secretary in Mississippi. He is being succeeded by Kermit S. King, associated in the Training Union Department in South Carolina.

is not room for more and stronger programs on the distinctive Baptist doctrines, and why we believe what we do?

A third part of the answer lies in a course of action as yet untried in any Baptist church of this writer's acquaintance, including the one of which he is pastor. The two suggestions above would meet the needs for information for the new convert, and partly at least for those who came to Sunday school; and yet I wonder if there is not room for a third regular course of indoctrination for those from at least the Primary age on through the Intermediate age. Such a course could be offered to all who came to the Sunday school, or who were interested; and it could include what Baptists believe about salvation; the church; the Lord's Supper; baptism; the Christian life; and every other doctrine we teach and believe.

"Train Up a Child"

Catholics, Lutherans, and Presbyterians have their catechisms; and that is perhaps why members of these denominations are hard to win over to what we believe to be the truth. Dare we, who believe we have the true interpretation of Scripture, train our children any the LESS thoroughly? Scripture itself tells us we should "train up a child in the way he should go, and when he is old, he will not depart from it" (Proverbs 22:6). Children, at an early age, learn much better than adults, since their minds are more alert, and since the learning experience is part of their daily routine in the school room. It is also a known fact that what takes place in the first six years of a child's life will affect his thinking and attitudes for the remainder of his life.

If there be any weakness in our Baptist way of doing things, it is right here; for too many of our converts do not develop into mature and active Christians; and too many others slip away into other sects. If they better knew what to believe, and why, then they would not be swept away by so many "winds of doctrine;" nor would we have the "dead timber" of inactive and indifferent church members which bogs down every church roll, and burdens the heart of every pastor. Some of these may not have been saved in the first place. But it is my belief that many slip away or become inactive altogether because they were not firmly enough grounded in the faith "once for all delivered to the saints."

Perhaps, with the indoctrination courses for the new converts, and with such a training course for children who even yet may not be professing Christians, we shall be able to stem the tide of the drifting, disinterested church members we all have; and we may be able to lead many of them to become mature, informed servants of the Lord—people who not only take pride in being a Baptist, but who know WHY they are Baptists.

Report of Committee on Future Financing of Church Building Needs

[Following is a full report of the future financing of church building needs submitted by the chairman, Dr. C. C. Warren, in behalf of the special Committee. The report was adopted by the Executive Committee of the Southern Baptist Convention, December 17, 1952, after conference with state mission secretaries and representatives of the Home Mission Board. Release of the report from the Baptist Press reached us January 9.]

Your Committee on Future Financing of Church Building Needs met in the chapel of the Home Mission Board, Atlanta, Georgia, July 15, 1952. Approximately four hours were spent in studying the need for church buildings, what was being done by the Home Mission Board, our Texas brethren and other denominations, what needed to be done, and what was being proposed by many.

Following this study, Dr. J. B. Lawrence, executive secretary, joined us and gave us his opinion that the needs for the present could be met with the \$500,000 which the Executive Committee had authorized them to borrow, along with what they had, plus what might be contemplated from an annuity plan which members of the Home Board had under consideration. In view of this statement, your committee concluded that it would be unwise for them to proceed further until after the August meeting of the Home Mission Board when they could be informed of the action, plans, etc., of the Board for meeting the Church Building Loan need.

On December 14 the members of your committee received a communication from Dr. Lawrence which included the following recommendations adopted by the Home Mission Board at the August meeting in Ridgecrest:

Therefore, (1) we recommend that the Home Mission Board seek denominational approval to launch a movement designed to increase the corpus of our Church Loan Funds to not less than ten million dollars within the next five years; and that we clear this program through denominational channels and implement initial ways and means to execute it so as dramatically to present the needs and launch this program in the Houston Convention in 1953. Needs in all sections of our Convention shall be treated with equal consideration.

Also, (2) in view of the unprecedented expansion of Southern Baptist churches which we anticipate within the next five years, we recommend that plans be made to increase substantially and annually the Church Loan Fund to be administered by the Home Mission Board for the next twenty-five years.

Furthermore, (3) we believe that the existing personnel and facilities for the administration of a Convention-wide Church Loan Service should be in-

creased to care adequately for an expanding program.

Realizing that the work of your committee and the above recommendations of the Home Mission Board were so vitally related, a joint conference of representatives of the two groups was arranged and held yesterday at the Sam Davis Hotel.

We now desire to make the following recommendations:

1. That the Executive Committee is convinced that there is great need for church buildings in the West and other parts of our Convention territory.

2. That we recognize that the Home Mission Board is our denominational agency through which Southern Baptists should seek to meet these needs.

3. That we recognize that the availability of substantial loan funds for church buildings will make it possible for many additional churches to reach more people, and to participate more fully in the plans and programs of our Convention and its agencies.

4. That we commend the Home Mission Board for its long-range programs to increase the corpus of its loan funds in accordance with the provisions of the Business and Financial Plan of the Convention. The Home Mission Board indicates the following sources from which they hope to raise said funds:

(1) Annuities.
(2) A portion of its percentages of the advance section of the Cooperative Program budget, beginning with 1952 receipts.

(3) The designation of \$100,000 from the 1953 Annie Armstrong Offering.

(4) Gifts from donors who have a special interest in these mission projects, such solicitations to be made in accordance with the Convention's Business and Financial Plan.

5. Inasmuch as these plans of the Home Mission Board comply fully with the Business and Financial Plan of the Convention, we recognize that the Home Mission Board is free to proceed with their plans on that basis, and we recommend that we lend every encouragement to their efforts in behalf of these needy churches and seek to integrate such efforts with and relate them to the entire promotional program of the Convention.

6. That your committee be discharged.

Respectfully submitted,
C. C. Warren, Chairman
Carl E. Bates
Judge Frank Hooper
H. C. Chiles
Louie D. Newton
J. W. Storer, ex officio
Porter Routh, ex officio

An Old Method in a New Day

By O. W. TAYLOR

Allen Hill Autry, in *Grapeshot and Canister*, p. 47, quotes from Davis' *History of the Welsh Baptists*, p. 85. We reproduce an extract from this, except the emphases as used by Mr. Autry.

The messengers of the church at Llantrisant proposed to the Welsh Association to "revive the ancient order of things . . . to encourage and support the missionary cause." Concerning this Mr. Davis wrote, in part, as follows:

"Let our brethren in the new world look and stare at this, especially our anti-missionary friends. Be it known unto them, that in the year 1653, in the Welsh Association, held at Abergavenny, county of Monmouth, South Wales, collections were made, when the Welsh church subscribed a fund for missionary purposes. Their plan was for the messengers of every church to mention a certain sum, and bind themselves to bring that sum with them to the next association. . . ."

Davis goes on to say that everything was voluntary. No messenger was ever blamed for pledging, but his brethren cheerfully assisted him in fulfilling it, and the next year the churches had doubled the amount promised.

The encouragement and support of the missionary cause was viewed as reviving "the ancient order of things."

The movement was an organized, cooperative action in and through a denominational body—the principle of the Southern Baptist Convention work. It was not "direct missions."

The messengers of the churches pledged specific sums to the work a year in advance. The churches backed up the messengers and made the action their own. This pledging in advance was the essence of the Every Member Canvass. There is no difference in principle between messengers in an association pledging in advance and the members of a church doing the same in relation to that body. And there is no difference in principle between pledging when asked publicly in an association and doing the same when asked publicly in church or privately by the canvassers appointed by the church.

The action of the Welsh Association was in 1653. Subtract 1653 from 1953 and see that this was *three hundred years ago*. And they were receiving the "ancient order of things."

Where is the brother who says that organized, cooperative work through a denominational body and pledging to the support of the work a year in advance are "new-fangled?"

These Welsh Baptists, whose descendants played such an important part over here in colonial Baptist history, teach us a valuable lesson. If we want to

(Continued on Page 10)

The Holy Spirit

By K. C. DYKES
The Baptist Times, London

Acutely aware of Europe's need of the gospel, we inevitably keep asking ourselves what we can do to meet that need.

Time and again there comes to us that ancient word first uttered through the prophet Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord."

A clear aim we should certainly have. Efficient organization we should certainly call into being. But in the final resort, whether we get anywhere depends not on organizing genius or financial backing, nor on brain-power or psychological power to whip up enthusiasm. No, all turns on the Spirit of God, working in us and through us.

But many are perplexed as to why there are not more striking signs of the Spirit of God working in and through His people today. True, there are those who talk in a decidedly "slick" way of the conditions under which the Spirit works. They have it all "taped up." I have come across them. Far from solving my perplexity, they have added to it. But it helps to call to mind a few simple facts. For instance, the Old Testament word for Spirit literally means "breath." Now breathing is an unconscious process, and yet absolutely essential to life. So the man in the Spirit—the Christian, and the church in the Spirit—is perhaps largely unconscious of the Spirit, just because the Spirit is his native "Air."

Then again, without the Spirit, the church could not exist. It is the Spirit Who has regenerated, brought us to life and given us fellowship. Without the Holy Spirit at work it is inconceivable that we should be talking about evangelization; we simply would not be interested in such a subject. As the famous passage in Philippians 2 has it, our job is to "work out," for it is God Who worketh in. "It is God Himself," says Paul, "Whose power creates within you the desire to do His gracious will, and also brings about the accomplishment of His desire."

So, the Holy Spirit's presence and power are the presupposition of all our activity. Presuppositions are things taken for granted. But it is the theologian's privilege to examine presuppositions. And we might imagine that, once we turn to the textbook of doctrine, vagueness regarding the Holy Spirit will disappear. But is that so? There is a lengthy section on God the Father and creation; a clearly defined

section on Christ the Son, and redemption; but then, instead of any explicit treatment of the Holy Spirit, the volume is often brought to an end by a detailed discussion of the church, ministry, and the ordinances.

That the church and the Holy Spirit are forever bound together, no one would deny; but if He is rightly called the Third Person of the Godhead, the Holy Spirit must surely be prior to the church and Sovereign over the church. In any case, to place all the discussion of the Holy Spirit under the heading of the church would seem to reflect what has had such disastrous consequences over the centuries. . . . The freedom of the Spirit has too often been ousted by the hierarchal organization.

It is all too easy to slip into speaking of the Spirit as a vague, impersonal power. There are even well-meaning people who seem to almost get a touch of the eerie when they discourse on the Holy Spirit.

Christ is the compelling beauty which shines forth from the face of Jesus of Nazareth, but without those limitations of the body, dwelling within, available not to the select few fortunate enough to meet Him in the flesh, but to all who will welcome Him in faith. The Holy Spirit is Christ's other self. Whoever coined that definition hit the nail on the head. What do we mean by the Holy Spirit?—a richer manifestation of God, Who is Spirit, granted to believers as a result of Christ's redeeming work.

Nowhere is this connection between Christ's redeeming work and the Holy Spirit plainer than in John 14-16. Here we are told that the Holy Spirit can only do His work as the gospel is proclaimed; but if Christ's people get on with the task of proclaiming the gospel, the Holy Spirit will drive it home. He will take of the things of Christ and reveal them; He will take the historical happenings and make them contemporary; He will make men see what it has to do with them that Christ became man, suffered, died, rose.

I like the suggestion that "Comforter," "Paraclete," bears the meaning "Convincer." Often nowadays we bemoan the fact that we cannot convince men. But this passage says to us that if we are faithful in lifting up Christ before men, we can rely on the Holy Spirit at work in the heart of the unbeliever, undermining his opposition, softening up his defenses and bringing about his capitulation to Christ. The Holy Spirit

will convince; He will seal home the precious benefits of Christ's passion; He will make men partakers of Christ, sharers in Him; yes, will graft them into Christ.

Half A Century of Presidents and Cars

Nine Presidents have served the United States in the automotive era.

Dwight D. Eisenhower has become the tenth.

He is the fifth who could do his own driving, and the sixth incoming president to ride in an automobile, rather than a carriage, in the inaugural parade.

Grover Cleveland occupied the White House in 1893 when Frank Duryea made his historic drive in the first American-made gasoline-powered motor vehicle. But, as president, he never ventured a ride in one of the new contraptions.

Through tragic circumstances, it was his successor who became the first U. S. president to be carried in a motor vehicle. President William McKinley was rushed to the hospital in a motor ambulance after an assassin's bullet wounded him fatally at the Pan-American Exposition, September 6, 1901.

Ironically, the president who introduced automobiles at the White House was Theodore Roosevelt, an enthusiastic horseman. But the old "Rough Rider" appreciated the practicality of the motor car, and he used it frequently for both official and unofficial transportation.

The next chief executive, William Howard Taft, was an ardent motorist before coming to Washington. He was the first president to have an official auto fleet at his disposal. Today, the White House fleet, including Secret Service cars, numbers about 36 vehicles.

Although President Taft disposed of all the White House horses and carriages, the traditional "carriage and four" continued to convey the incoming and outgoing presidents in the inaugural parade until Warren G. Harding took office in 1921. Harding also was the first president who could drive, but his guards never allowed him to take the wheel.

A more lenient Secret Service attitude prevailed by the time of Franklin D. Roosevelt, who enjoyed driving his own specially equipped car. Mr. Truman, too, liked to drive.

President Eisenhower learned to use motor vehicles in the army and directed the greatest motorized fighting force of all time.—Automobile Facts.

Rev. John W. T. Givens, Bremen, Ky., was 83 years old January 22, and is still going strong. He preached 25 times during 1952. No one who knows him will say he is old. Many more happy returns of the day, Brother Givens!

Sunday School Department

ROY E. BOATWRIGHT, State Secretary

Sunday School Regional Conventions



Dr. R. T. Skinner

We are happy to announce that Dr. R. T. Skinner, editor of the Western Recorder, will be the inspirational speaker at the Southwestern Regional Sunday School Convention, to be held with the First Baptist Church, Murray, Kentucky on February 10.

Dr. W. O. Vaught, pastor of the Immanuel Baptist Church, Little Rock, Arkansas, will be the inspirational speaker at the Southern and Central Regional Conventions held at Horse Cave,



Dr. W. O. Vaught, Jr.

February 12 and Lawrenceburg, Feb. 13. These outstanding Baptist leaders will delight the Conventions with messages pertaining to the growth of the Kingdom through the efforts of our Sunday schools to enrol A Million More in '54. We are very fortunate in securing these men.

Other speakers whom we are happy to announce are: Dr. Holcomb, Dr. Edleman and Dr. Fred Eastham. Further word about these men will be in the next week's Recorder.

State-wide Vacation Bible School Clinic

The State-wide Vacation Bible School Clinic, under the direction of Rev. Dan Thomas, will be held at Hodgenville, Ky., February 26-28. This will be a leadership clinic, designed for those who are interested in promoting Vacation Bible Schools. Plan to attend.

Standard Sunday Schools

- Midway**—Pastor S. W. Swan; Superintendent A. R. Breeden.
- Owensboro, Hall Street**—Pastor W. O. Spencer; Superintendent Hugh P. Redmon.
- Dallasburg**—Pastor B. J. Turner; Superintendent Fieldon Wainscott.
- Williamsburg, Main St.**—Pastor Sam Tatum; Superintendent R. D. Ballou.
- Pilot Knob**—Pastor Troy Alexander; Superintendent Charles H. Marshall.
- Old Bethel**—Pastor J. D. Burklow; Superintendent Earl W. Caudill

- Chaplin**—Pastor O. D. Kern; Superintendent Owen Foster.
- Sand Run**—Pastor James W. McGregor; Superintendent Owen Sprague.
- Tabernacle**—Pastor P. H. Warford; Superintendent Winston Dunning.
- New Hope**—Pastor A. B. Murphy; Superintendent W. W. Arterburn.
- Mt. Pleasant-Lewisburg**—Pastor Dewey Jones; Superintendent J. M. Mayhugh.
- Lexington, Rosemont**—Pastor O. W. Yates; Supt. Monroe Florence.
- Pleasant View**—Pastor R. E. Hazel; Superintendent Everett Johnson.
- Whitesburg**—Pastor Clel B. Rodgers; Superintendent Jack K. Cox.
- Committees For A Million More in '54**
Nelson—Rev. Carman Sharp, Rev. Roy L. Honeycutt, Rev. Roy Mitchell, Mr. Marvin Douglas, Mr. H. W. Jones.
Pulaski County—W. G. Boyd, W. C. Taylor, W. P. Wilson, Walter Hargis.
 (To be continued next week)

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE JANUARY 18

Church	Training Union	Sunday School
Arlington, First	62	448
Ashland, Pollard	---	425
Unity	---	---
Beaver Dam	135	335
Bellevue	---	---
Blackford	32	1,175
Bowling Green, First	301	202
Cadiz	---	534
Campbellsville, First	309	---
Pleasant Hill	117	220
Carrollton	47	408
Central City	192	---
Clarksville, Ind., First	60	209
Clay, First	---	424
Corbin, First	117	449
Central	---	---
Covington, First	117	---
Calvary	---	601
Latonia	207	826
Danville, Lexington Ave.	---	505
First	221	751
Dawson Springs	---	216
Dayton, Ky., First	---	221
Dayton, Ohio, Westwood	---	568
Elizabethtown	---	---
Severs Valley	---	561
Erlanger	---	356
Evansville, Ind.,	---	---
Calvary	---	547
Grace	269	936
Keck Avenue	85	205
Walnut Street	---	392
Falmouth	---	227
Port Thomas	173	218
Frankfort, First	165	846
Thornhill	117	---
Fulton, First	---	383
Glasgow	114	653
Georgetown	166	615
Greenville, First	113	342
Harlan	---	624
Harrodsburg	187	747
Hawesville	---	225
Hazel	---	225
Henderson:	---	509
Immanuel Temple	---	393
Henderson, First	---	310
Audubon	---	828
Hindman	---	401
Hodgenville, First	121	546
Hopkinsville, First	139	722
Second	142	---
LaGrange, DeHaven Memorial	---	239
Lawrenceburg,	---	---
Sand Spring	---	250
Lebanon	119	403
Lexington, Calvary	---	797
Felix Memorial	---	351
Grace	---	735
Immanuel	248	927
Porter Memorial	165	919
South Elkhorn	---	271
London, First	140	560
Louisville, Bap. Temple	---	251
Beechmont	---	752
Carlisle Avenue	---	1,110
Clifton	159	492
Crescent Hill	---	854
Fairdale	177	270
Farmdale	---	291
Harmony	119	393
Highland Park, First	---	324
Immanuel	62	---
Kenwood	59	---
Lynn Acres	87	468
Meadow Home	---	1,070
Ninth and O	232	905
Parkland	231	389
South Side	---	523
23rd and Broadway	---	---
Victory Memorial	270	---
Victory Avenue	---	231
Walnut Street	---	1,594
West Broadway	140	545
Ludlow, First	---	319
Lynch	122	---
Madisonville, First	250	830
Marion	---	203
Mayfield, First	344	898
Middlesboro, First	---	620
Monticello, First	---	255
Mt. Pleasant	65	---
Mt. Washington	---	234
Murray, First	192	872
Newport, First	114	728
Nicholasville	---	320
Owensboro, Eaton Memorial	153	369
First	277	---
First	---	1,061
Hall Street	205	451
Seven Hills	126	299
Third	289	912

(Continued on Page 17)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

February

(State and Southern Baptist Schedule)

THEME: The Meaning of Sin

SCRIPTURES: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24); "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

AIM: To Point Out the Reality and the Consequences of Sin

SONG: "Christ Receiveth Sinful Men"

Denominational Emphases

1. The Theological Seminaries
2. W.M.U. Training School
3. Baptist World Alliance Sunday, February 1
4. Y.W.A. Focus Week, February 8-14

Suggested Activities for Churches

1. Complete plans for Enlargement Month in March. Every Training Union should add new departments and new unions as needed. Get ready for the study courses, using the methods books. Order these now from your Baptist Book Store if you have not already done so.
2. Promote the Bible Reading Crusade and Prayer Meeting Attendance Crusade.
3. Promote personal soul-winning and the conservation of the results of evangelism.

Suggested Activities for Associations

1. Associational officers and leaders' council. See the Associational Bulletin for suggested program.
2. State associational officers' planning meetings in some states. Plan to attend if it is held in your state.
3. Lead every church to observe Enlargement Month in March.
4. Promote extension work.

Enlarge Your Training Union in March From tract of same title

by J. E. Lambdin

For the month of March, 1953, it is suggested that we adopt the following schedule.

1. Survey Week, March 8-15

A careful survey must be made to determine the condition of the Training Union and to find the prospects for membership. Make five typewritten lists of the Training Union membership showing the following:

- (1) Names and addresses of all general officers, including the pastor. Use one page for this.
- (2) Names and addresses of Nursery

department leader, helpers, and children. List children's names by organization and by ages.

(3) Names and addresses of Beginner department leader, helpers, and children. List children's names by organization and by ages.

(4) Names and addresses of Primary department leader, helpers, and children. List children's names by organization and by ages.

(5) Names and addresses of Junior department director, helpers, and members, by unions and by ages. Put each union on a separate sheet, and indicate leaders, sponsors, and officers.

(6) Names and addresses of Intermediate department director, helpers, and members, by unions and by ages. Put each union on a separate sheet, and indicate leaders, sponsors, and officers.

(7) Names and addresses of Young People's department director, other department officers, and members by unions. Give ages as near as possible. Put each union on a separate sheet, and indicate officers.

(8) Names and addresses of Adult department director, other department officers, and members by unions. Give ages as near as possible. Put each union on a separate sheet, and indicate officers.

In addition to the present membership of the Training Union, make five complete typewritten lists of prospects (church members not in Training Union, children below the age of nine, and unaffiliated Baptists in the community, securing names from church roll, Sunday school roll, and religious census if available) as follows:

(1) For Junior and Intermediate departments make a separate list five copies) for each age.

(2) For Young People's department make a separate list (five copies) for each age (as near as possible). If there are married couples in this department, list men and their wives together on one list.

(3) For Adult department list men and their wives together, as follows:

- Ages 25-30, one list (five copies)
- Ages 31-35, one list (five copies)
- Ages 36-40, one list (five copies)
- Ages 41-50, one list (five copies)
- Ages 51 and above, one list (five copies)

Make one list of unmarried adults, ages about 25-35.

(4) For Nursery, Beginner, and Primary departments make a separate list (five copies) for each age of all children of adult church members and prospects.

NOTE.—Use your own judgment about listing as prospects for Young People's and Adult departments the church members and unaffiliated Baptists who are not on your Sunday school roll.

It is absolutely essential to make this survey in order to get ready for a real enlargement campaign in your church.

Lower Liquor Taxes?—Never!

The following statement was issued by the Rev. Walter C. House, Executive Director of the Temperance League of Kentucky:

In the December 7 issue of the Louisville *Courier-Journal* appeared an article written by Hugh Morris which completely tears down the false propaganda of the liquor traffic concerning the so-called need for a reduction in whiskey taxes. The liquor traffic has been caught on the horns of a dilemma, and can't blame its predicament on bootlegging this time. For several years their "phony" advocacy of "moderation" has been their party line. Now they find themselves with approximately a billion gallons of surplus liquor as a product of their greed and over-production, and because of their assumption that a third World War was in the making in the Korean conflict. However, they cannot continue as "disciples" of "moderation" and at the same time campaign for a reduction in taxes. For this tax reduction would enable the producers to lower the retail prices, thus probably doubling or tripling the present per capita consumption of liquor.

The next few months will reveal the greatest and most concerted lobbying effort ever in Congress by the distillers to reduce this tax. The public should be warned and the widest possible publicity should be given this information.

The haunting specter of doubling or tripling the per capita consumption of hard liquor, with its accompanying blight on our social order, should cause every red-blooded American to declare war on the distillers' efforts. The first step in this declaration of war will be to communicate with your congressmen and senators stating your objections to this proposed reduction.

An Old Method in a New Day

(Continued from Page 7)

"walk in the old paths," here is one of them. Some methods necessarily change with changing times, but some methods need no change. Here is an old method which is still fitting for the new day.

Organized work through a denominational body and pledging to the support thereof are old but up to date!

CITIZENSHIP: Our schools can do a great deal more to instill in American children a deeper, more practical understanding of what our democracy demands of them. As I recall it, I left school with a much better idea of my rights as a citizen than of my responsibilities as a citizen. I think you'll agree with me that there should be a much better balance between the two in the minds of our youngsters today.—*Henry Ford II.*

WOMAN'S MISSIONARY UNION

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

"The Year of Jubilee Is Come"

For many months the members of the Woman's Missionary Union of Kentucky have eagerly anticipated and prayerfully planned for the year 1953. We have now entered into that year—the year when Kentucky W.M.U. celebrates its Fiftieth Anniversary.

Every little child awaits his birthday with great enthusiasm. For him it is a memorable occasion that symbolizes growth which is the law of life. The birthday of an organization is also a memorable occasion because it provides evidence of the growth of the ideals and purposes on which the organization was founded.

There were missionary societies in Kentucky for many years prior to 1903, but it was in 1903 that the state organization of the Kentucky W.M.U. was effected. It is this event that we celebrate in 1953, but we celebrate more than this single event. We celebrate fifty years of growth in interest in missions and of enlistment of women and young people in a united missionary program. We commemorate holy seasons of prayer with the bringing of extra offerings to help meet the needs of our denomination's missionary program. We observe a worthy record of service rendered in the Master's name through community mission projects.

During this fiftieth anniversary year, we shall have a greater knowledge and appreciation of the work done in the past as we study the history of Kentucky W.M.U. During this year of celebration we shall seek to have at least a fifteen per cent increase in membership in our organizations and a fifteen per cent increase in the number of organizations. We shall encourage every member to participate in a family altar and every missionary society to engage in a program of soul-winning visitation. We shall increase our total gifts at least fifteen per cent when we observe the three special seasons of prayer, and we shall bring a special birthday gift this year of \$50,000.00 for the Fiftieth Anniversary Scholarship Fund.

We earnestly desire to make this Fiftieth Anniversary celebration a worthy celebration of the history and achievements of the Woman's Missionary Union of Kentucky and we pray that through this celebration we shall be stimulated to deeper devotion and more zealous promotion of the cause of missions. To do this, we must each recommit ourselves to the ideals for which the organization stands—the ideals of prayer, study of the missionary message of the

Bible and world missions, stewardship, community missions and the missionary education of young people. As we recommit ourselves to these ideals, doors of wider service will open to us and the work of the next fifty years will far surpass that of the past.—Mrs. O. B. Mylum, Chairman Fiftieth Anniversary Committee.

50TH ANNIVERSARY HYMN

Tune: "Stand Up, Stand Up For Jesus"

For fifty years of service
And shining goals attained,
For every task accomplished
And every victory gained,
We give Thee thanks, O Master,
This year of jubilee,
For Thine is all the glory
And shall forever be!

Through golden years of progress
Thy love has led us on,
Thy hand has given guidance,
Thine arm we've leaned upon—
O great has been thy blessing,
Thy promise has not failed,
And Thine is now the triumph—
Thy purpose has prevailed!

Forgive our sins and errors
And every task undone,
And grant us now the vision
Of greater goals unwon;
Renew our strength and courage,
Rekindle us with flame
To do the work Thou gavest
And glorify Thy Name.

We pledge today, O Master,
This year of jubilee,
Our hearts' profound devotion,
Our gifts and service free;
O take and use our fortunes,
Our sons, our lives, our tears,
And build Thy glorious Kingdom
For all the timeless years!

—Gwynn McLendon Day

This hymn was written by Gwynn McLendon Day for the Fiftieth Anniversary of the Woman's Missionary Union of Kentucky.

Mrs. Day was born in Manchester, Kentucky and is a graduate of Bethel Woman's College and of the W.M.U. Training School. She received a B.S. degree from Coker College and a Master of Arts degree from Baylor University. She has taught school in various states and served as educational secretary for churches in Arkansas and Virginia. She and her husband, Thomas O. Day now live in Richmond, Virginia.

Mrs. Day's poems have appeared in various religious publications and in a

number of anthologies. She is the author of *God Lit a Candle*, a volume of religious verse, and *Path of the Dawning Light*, a book of devotional message.

Are You Informed?

Are you an informed member of your missionary society or its auxiliaries? You cannot be as well-informed as you should be unless you are a regular reader of our W.M.U. magazines. For the first time in several years, we did not reach our goal for magazine subscriptions to any of our W.M.U. periodicals in 1952. Usually we are one of the first states to reach our goal. Of course, when our subscription list increases our goals increase, but our membership is increasing rapidly, also our magazine subscription list should increase. We realize also that the price of our magazine was increased recently but our loss of renewals has been small as everyone realized that the magazines are worth more than the increased price. Let the literature chairman work just a little harder in 1953 than in 1952 and we are sure we will reach our 1953 goals—not for the sake of reaching a goal but to prove to ourselves and others that Kentucky W.M.U. members are receiving more information and inspiration for our work in taking the gospel message to others.

Part of an advertisement in the Hopkins County Times, Madisonville, Ky., reads: "Last will and testament of most of us with lots of charge accounts should be, 'Being of unsound mind, I owe everybody in town but the undertaker, and when I pass on, I'll owe him. So when I kick the bucket I want all my creditors to be my pall bearers. They have carried me this far, so they may as well carry me all the way.'"

Beautiful
Upon The
Mountains

Beautiful
Upon the
Mountains

By
Nan Trantham Poe

The biography
of Kentucky W.
M. U.'s beloved
mountain mis-
sionary — 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.

Friend or Enemy?

"Mother, I'll wash the supper dishes. You can go in the living room with Daddy."

Mrs. Miller looked pleased. "Thank you, Doris. Come along with me, Joan."

"I'll help you, sis," said Ray. "We will finish in a jiffy, so we can have our Friday night surprise. Do you have any idea what it might be this week?"

"No," answered Doris, "but I believe I smelled popcorn when I came in from school."

"That sounds good," said Ray, "but Mother always thinks of something special to do, besides something good to eat. I like that part of the evening best."

"So do I," agreed Doris.

Doris and Ray finished in record time and went directly to the living room. There they saw their father holding the evening paper and dozing by the fireplace. Four-year-old Joan sat near him on the rug with her doll. Mother sat in her accustomed place near the living room table. She was finishing a dress for Joan.

The children did not immediately ask about the surprise for they were speechless. The table looked queer. A cloth was spread over it, and there were lumps under the cloth.

Mother smiled and said, "come in and sit down."

Doris chose a low rocker near her mother, and Ray sat on a stool near Joan. Then Mother lifted one corner of the cloth carefully, and removed the lumpiest article beneath it.

"Oh, popcorn balls," exclaimed Ray, as he jumped up to pass them.

"Now you have waked my baby," scolded Joan.

"I'm sorry," said Ray. "But she will soon be asleep again."

Soon everyone was settled down again eating a popcorn ball. But Mother made no move to uncover the rest of the surprise. Instead, she began to talk.

"We are going to talk a little about friends and enemies. Who is your best friend?"

Doris spoke at once. "Why you and Daddy are my best friends, and Jane is my best girl friend."

Then Mother asked, "Who is your worst enemy?"

Ray answered that one. "If I have any enemies I don't know it. Kenneth and I quarrel a little sometimes, but we are not enemies."

Daddy smiled as he noticed that Doris and Ray looked very much puzzled. He said, "Well, Mother, you had better explain what you have in mind."

So Mrs. Miller again raised the cloth and removed something from the table. Doris suddenly found herself looking at her image in a mirror.

"What does that mean, Mother?" she inquired.

"It means," Mother replied, "that you are looking at either your best friend or your worst enemy. And you must make the choice which it will be."

"Of course I would choose to be my best friend, but you had better explain how I can do that."

"I'll try to tell you what I mean," explained Mother. "You can do more than anyone else to help yourself to be a fine Christian girl. And if you make that choice you will have the help of your parents, your Sunday school teacher, your church, and your Lord. But you can also do more to wreck your life than anyone else. If you choose to do that you can also find plenty of help, from the evil powers in the world."

"Why did you use the mirror Mother?" inquired Ray.

"Because it is honest. It always shows a true picture of you, no matter how you look. That is its job—to tell the truth."

"Do you have something else under the cloth?" asked Doris.

Mother removed the cloth and picked up a Bible, as she said, "Here is another kind of mirror. It gives us a true picture of the men and women who lived at the time it was written."

"Yes," said Ray, "and some of them were friends, and some were enemies, of themselves."

"That is true, Ray," said Mother. "It also gives us a true picture of God in the life of his Son, Jesus Christ. In the first book of the Old Testament we see a promise of the Savior, and in the New Testament we see the Savior."

"And also in the Bible you find your best friend and your worst enemy," said Mr. Miller. "Who is your best friend according to the Bible, Ray?"

"Of course, our best friend is Jesus," answered Ray. "And our worst enemy is Satan."

"If you will let Jesus live in your hearts and be your best friend, you will be your best friends, also," remarked Mother. "But you will be your worst enemy if you let the devil live in your hearts instead."

"I like your surprises, Mother," said Doris, "and I certainly don't want to be an enemy to myself."

Mother looked at Joan and smiled. She was fast asleep, holding the new doll tightly in her arms. "Carry her to

her bed, Daddy, and I'll tuck her in for the night. It is almost bedtime for everybody."

"I must have one more popcorn ball," said Ray.—*The Word and Way.*

City Missions Conference

By J. T. GILLESPIE

The ninth annual Southwide City Mission Conference will be held with the First Baptist Church, New Orleans, Louisiana, February 24-26, 1953. A. E. Pardue, superintendent of city missions in Baton Rouge, is president.

This conference is sponsored by the Co-operative Missions Department of the Home Mission Board, S. F. Dowis, secretary. Its constituency will be superintendents of City Missions, members of missions committees, pastors, state secretaries, and all denominational leaders.

After ten years of development, these forty-four City Mission Programs are able to report for the year 1952: 366 mission stations in operation; 88 new churches; 13,619 Home Fellowship Hour services; 7,432 institutional services; 33,197 volunteer workers participating; 199 mission revivals; 6,869 professions of faith; 8,984 additions to churches; and 6,218 sermons and addresses in mission services.

The program for this conference is built around the work-shop idea, with men of experience discussing various phases of city mission needs and how to meet them. In addition to these practical discussions, the men will hear three sermons: one by J. B. Lawrence, one by J. D. Grey, and one by Roland Q. Leavell. There will also be a conducted missions tour of New Orleans.

This should be one of the most helpful conferences yet conducted in the interest of city missions.

Pastor C. W. Jessee, Route 3, Batavia, Ohio, and the First Baptist Church of Owensville, Ohio, opened a mission in Mason, Ohio, January 25. Mason is a good sized town and has heretofore had no Baptist church there.

Pastor Mitchell Bennett resigned the work at Mays Lick Baptist Church recently to become pastor of the First Baptist Church, Savannah, Tennessee. Mrs. Bennett was president of the Bracken W.M.U. Before coming to Bracken Association eight months ago Mr. Bennett was pastor in Daviess-McLean Association.

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A World in the Balance

The situation of our world today is so grave that every American must be ready to face facts and be willing seriously to ask himself, "What can I do about it?"

We think the question boils down to asking yourself this simple question:

Just how important is it to me to live in a world that could be called a Christian world?

Reply to this question honestly and you will have the answer to where this nation and the world as we know it are headed.

All signs point to another great tragedy in history. Read the history of the rise and fall of the Greek, Roman, and French empires and you will recognize so clearly that those same signs are present in our nation today.

The tragedy is that in the short space of time since our forefathers founded this nation, we see those signs of decay which brought about the collapse of those world empires.

With the firm belief that hard work and real faith in God would bring their reward, the Pilgrims laid the foundation from which has grown the richest and most powerful nation in the world today.

This priceless heritage of ours is in danger.

The great advances in science and technology have brought to us richness and an easier way of living. But man's need seems to be primarily for the material things of life—such things as a television set, a refrigerator, an automobile. A Bible and a seat in a church seem to have lost their importance.

God definitely has been forsaken.

What then is happening? No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are Christians, but when it comes to living a Christian life we do so on our own terms.

Sometimes the truth hurts and it makes us ready to deny it, or go into a shell, or try to justify ourselves. Sometimes, thank God, though the truth hurts, it brings an awakening and a willingness to do something to get right. The time is now—it must be now if you, like other men and women, want to safeguard your heritage so that your children will have a better chance to live in peace, happiness and security. . . .

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if possible with greater wisdom and understanding that moral concepts and faith in God are things worth living and fighting for. We also urge that leaders of religious faiths make greater efforts in extending real Christianity to the corners of the world.

We urge each Christian—you and your friends and neighbors—to give a little more of yourselves to God's purposes when He gave you your life.

Is all this possible? It should be simple.

Man receives from God the power to do great things. If this power is harnessed, if the hearts of all men will be moved, the world we want for our children and grandchildren is possible of attainment.

We need not fear a tragedy that can be avoided.

Remembering the past, let us all, with courage and high faith in God, accept this challenge and start today to repair the damage.—*Adapted from article in Norwalk (Conn.) Hour.*

Chicago Christian Finds True Spirit of Christmas

NASHVILLE, Tenn. — (BP) — The Christian spirit flourishes in the hearts of the true followers of Christ. Proof of this is seen in a letter addressed to Dr. Porter Routh, executive secretary, Executive Committee, Southern Baptist Convention, by a man in Chicago, Illinois, who wishes to remain anonymous. He lives in Chicago's North Side and is attempting to establish the Second Southern Baptist Church of Chicago in a fifty block area where there is very little evangelical preaching. He makes it plain that his letter is not an appeal for financial aid. He says in the letter:

"For several years now there has been impressed upon my heart, as I have observed the reckless spending in the giving of gifts at Christmas time, the thought as to how great would be the aid to the missionary cause of Southern Baptists the world around if the same amount of money that is spent in honoring the supposed birthday of our Lord by those who call themselves the Lord's people, were given, not in buying gifts for each other, but in giving gifts to the One who should rightly receive them.

"We have all had these same thoughts many times, but so far as I know, no concerted effort has ever been made to change the situation. For this reason, I, in my small way, have resolved to try to do something about it and to solicit others to join ranks.

"I am an individual of modest income, for which reason my gifts at Christmas time do not exceed twenty-five dollars. I, therefore, purpose to forward to the headquarters office of the Southern

Baptist missionary enterprise, and give strength to my resolve with money order enclosed herewith, the sum of twenty-five dollars as a Christmas gift to Him who has redeemed me by his precious blood and is now engaged in preparing a place for my eternal habitation.

"Whether or not I shall continue my usual Christmas giving to individuals, I am not now resolved, but am resolved henceforth to give, over and above my regular church giving of 25 per cent of my income, this special gift to missionary headquarters direct for this year of 1953 and for the years following as God shall give me grace.

"It is my thought that this money shall be proportionately divided among the various missionary efforts."

Hotel Space Available in Galveston for Southern Baptist Convention Messengers

HOUSTON, Tex. — (BP) — Hotel space for the Southern Baptist Convention meeting here May 6-10 is available in Galveston, a neighboring city, according to William R. Estep, Jr., chairman of the Publicity Committee for the Houston meeting.

Mr. Estep writes: "Hotels of Galveston are often used for large conventions that meet in Houston. There is a six-lane highway that connects the two cities, making them only forty minutes apart. Galveston, too, has the advantage of being located right on the Gulf of Mexico with miles and miles of lovely beach.

"The Galvez and the Buccaneer hotels are located at the waterfront. The Jean Lafitte is still another very excellent first-class hotel and the Jack Tar Courts will furnish splendid accommodations."

This arrangement may prove very satisfactory to many since this year the Convention will have only two sessions for the day, a morning and an evening session. Those interested should write directly to the Galveston hotels.

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Baptist Church Organized In Bandung, Indonesia

The First Baptist Church, of Bandung, Indonesia, was organized with 20 charter members on November 23, less than nine months after the arrival of the first Southern Baptist missionaries in Java on Christmas Day, 1951.

The new church is an international group with Americans, Britishers, and Chinese making up its membership, according to Mrs. Stockwell B. Sears, who has written the Foreign Mission Board about its organization. Sunday school classes are taught in four languages.

In spite of great difficulty experienced in obtaining Indonesian visas for entering the country, the Southern Baptist mission staff has been increased to eight. The missionaries, all formerly of the China staff, are Mr. and Mrs. Charles P. Cowherd, Mr. and Mrs. W. B. Johnson, Mr. and Mrs. Buford L. Nichols, and Mr. and Mrs. Sears. Two others, Miss Catherine Walker and Miss Grace Wells, also of the China staff, are now on the way to Indonesia.

Mr. Cowherd is acting pastor of the new church. Dr. Nichols, newest arrival, preached the organization sermon. About 75 people were present.

Following the service seven people were baptized. Among these was a Chinese family of four, the father a recent convert from Buddhism. Baptists, now renting space in the Masonic Hall, are soon to have their own property and church building.

Southern Baptist mission work will soon be extended to other centers in Java. The Johnsons will start work in Djakarta, the capital and largest city. Property has already been acquired for a chapel, mission office, and classrooms; and a missionary residence is being completed.

The Sears will move in January to Soerabaya, a city of a million people. The Cowherds will remain in Bandung.

Mrs. Sears closed with a plea: "Join your missionaries in thanking God for his blessings in the beginning which has been made and pray for us that in the years to come Baptist churches may dot these islands so their 80,000,000 inhabitants may know that Christ Jesus came to seek and to save that which was lost."

First Church Often Not First

By **BRUCE H. PRICE, Pastor**
First Baptist Church
Newport News, Virginia

The name "First Baptist Church" is often misleading because frequently it is not first in membership, influence, gifts, service, teaching, equipment, mission support, or soul winning. The truth of this statement can be ascertained by a visit to Washington. Charles-

ton, Savannah, Mobile, Miami, Baltimore and Houston—three great churches may be able to lay claim to first place.

Obviously First Churches have the name by being the first organized in various localities. Unfortunately it gives some churches prestige in the public mind which they do not deserve, and makes it difficult for churches with other names to receive the recognition to which they are justly entitled.

A "First Church" that is not first in most of the considerations which go to make a leading church may unconsciously be flying under false colors. A member of Central Church in a southern city told me he had known several new people in the city to seek out First Church, some joining it. Later learning Central to be the largest and most influential congregation they immediately transferred their membership to this great downtown church.

An unusual situation exists in St. Louis where Third Church is literally first in everything, there being no



Southern [or other] Baptist church bearing the name, First, in the city.

Other cities which do not have First Southern Baptist Churches are: Louisville, Ky.; Ft. Worth, Texas; Portsmouth, Va.; Texarkana, Ark.; and Alexandria, La.

Members who move from these cities will not be like the woman I talked to recently. After telling me she had visited several Baptist churches in our city she added, "I suppose I shall join First Baptist because in other cities where I have lived I have always been a member of First Church."

Other considerations should be taken into account when seeking a church home for there is often as much difference in First churches as in churches which have other names.

Those obsessed with the First church idea did not name Seventh Baptist Church in Alabama. Evidently they believed a rose by any other name would be just as sweet.

From the scripture I am inclined to believe the name of a church does not matter; it is the kind of people who make up a church that counts.

Rev. T. M. Stearman, Campbellsville, has been preaching recently to his former people at the Poplar Spring Church.

Bracken Holds Its M-Night Program in Maysville Church

AUGUSTA, Ky. — The Bracken Association Baptist Training Union held its M-Night program at the First Baptist Church in Maysville. The record shows that 174 persons attended, including eight pastors. The program was under the direction of Earl Hohman, pastor of the Augusta Baptist Church, and featured the strip film, "Learn From Me."

The highlight of the night was the inspirational address by Dr. Chauncey Daley, professor of Bible at Georgetown College. The spirit of the evening argues irresistibly for a bigger M-night yet in 1953.

Christianity's Future In Japan

Neither communism nor politics will handicap Christianity in Japan in the foreseeable future, says Edwin B. Dozier, who was born in that country of Southern Baptist missionary parents and who has served as a missionary himself since 1933.

In an article written for the January, 1953, issue of *The Commission*, Mr. Dozier says the doors are open as never before for Christianity. The end of Emperor worship discarded seemingly absolute standards of the Japanese and they are now ready to find the good in the teachings of Christ.

Missionary Dozier analyzes the present religious, political, and economic situation in Japan. Regarding communist development against Christianity in Japan, Mr. Dozier quotes Professor Kazutaka Watanabe, a leading theologian and news analyst.

Then the missionary explains Mr. Watanabe's feeling that it is hindrances from within rather than hindrances from without that handicap the Christian churches more than anything else. Lack of dynamic in the pulpit turns away many seekers after an initial visit. Many pastors find it difficult to apply realistic solutions to many of the problems of everyday life.

"Amidst great heart hunger and constant searching, Christianity has an unparalleled opportunity to offer salvation to the nation," Mr. Dozier said. "At the same time, many problems resulting from a heathen civilization prevent the winning of Japan in a day. Bringing a person to steadfastness amid the clamor of the world is no easy task anywhere."

The article entitled "Japan Searches for Absolutes" is a must on your reading list. *The Commission* is \$1.00 for one year and \$2.00 for three years. Order your subscription today so you will not miss this article.

Louisville Area News

Hugh A. Brimm Added To the Faculty of the Training School



Dr. Hugh A. Brimm is the new professor of human relations in the WMU Training School, Louisville, Ky. For the past few years he has been executive secretary of the Social Service Commission of the Southern Baptist Convention.

John S. Hutcherson Honored for His 50 Years Service as a Deacon

BUFFALO, Ky., Jan. 6. — Brother John S. Hutcherson has been a deacon for fifty years, so last night the Pastor John M. Wall, the other deacons of the Buffalo Baptist Church took the occasion to pay him a deserved tribute. Pastor John M. Wall, the other deacons, along with their wives, planned a surprise supper for him. After the meal Brother Earl Brownfield, chairman of the deacons, presented him with a nice Bible on behalf of the deacons.

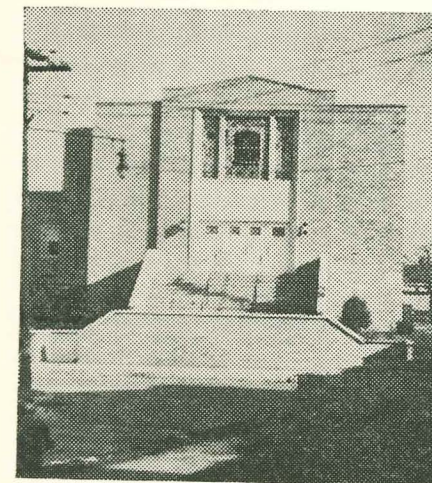
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Brother Hutcherson was ordained to the office of deacon at the Barren Run Baptist Church, LaRue County, in January, 1903, being at that time about 25 years of age. He moved from time to time, and always he would move his membership to the church in his community. During this time he has always been active in church work not only as a deacon but in various other duties. He has served as a deacon in Barren Run Church one year, South Fork Baptist Church ten years, Mt. Zion Church one year; Twenty-third and Broadway Church of Louisville eight years; Middle Creek twenty years, with the remaining years being spent in Buffalo Church.

During the time Brother Hutcherson was a member of Twenty-third and Broadway he served on the Building Committee during its building program in 1926. He was not only on the committee but worked most of the time the building was being erected.

West Side Church Now Worships in Beautiful New Yellow Brick Building



Beautiful new, yellow-buff brick edifice of the West Side Baptist Church, recently dedicated under the direction of Pastor Gordon Craig Whiteley. The new building was superimposed over the old first floor structure, which serves as a foundation for the rear of the new building, now facing Twenty-first Street, Louisville. The former building faced St. Xavier Street, next to the parsonage.

The speaker at the morning service was Dr. G. C. Mitchell, Regional secretary of the Indiana Baptist Convention. In the afternoon, Dr. Manual A. Cooper, pastor of the Fourth Avenue Baptist Church which for many years sponsored West Side as a mission, delivered the sermon of dedication.

W. Dean Brooks is New Assistant to Pastor at Walnut St., Louisville

Brother W. Dean Brooks is the new assistant to Pastor W. R. Pettigrew at the Walnut Street Baptist Church,



W. Dean Brooks

Louisville. He comes to his present work from Columbus, Georgia, where he had been educational director at the First Baptist Church since May, 1950.

Mr. Brooks is a native of Pensacola, Florida. He left there in 1933 to attend Union University, Jackson, Tenn. After graduating there in 1937 he taught school at Trenton from 1937 to 1950. He moved back to Pensacola and worked for Rhodes, Incorporated, a large furniture concern. In February, 1941, he was drafted into the service of the U. S. Army. He was discharged in March, 1946, with the rank of captain. He returned to work for Rhodes, Incorporated, the same company with whom he was formerly connected. They sent him to Jackson, Mississippi, to open a store there. Later he was transferred to the general office as traveling auditor, with headquarters in Atlanta, Ga. At the time of his decision to go into definite Christian service he was assistant manager of Rhodes, Inc., in Mobile, Alabama.

He entered the New Orleans Baptist Theological Seminary in September, 1949. He took up his duties as director of religious education in May of the following year.

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Walter Price, David's Fork Church, Ordained By Immanuel, Lexington

LEXINGTON, Ky. — At the request of the David's Fork Baptist Church, Fayette County, Kentucky, Rev. Walter Price, who became pastor of David's Fork church on the first Sunday in January, 1953, was ordained by the Immanuel Baptist Church, Lexington, Ky., on January 11, 1953.

Dr. Clyde Francisco, of the Southern Baptist Theological Seminary, Louisville, was in charge of the service, and preached the ordination sermon.

The report of the Clerk of the Council was read by J. R. Nunnelley. The Rev. Ira McMillan, of Hillcrest Church, read the scripture and the Rev. John Wallace, of Felix Memorial Church, gave the charge to the church. After the charge to the candidate, and the presentation of the Bible by Dr. Samuel E. Shepherd of the Nicholasville church, Dr. F. Russell Purdy, of Calvary Church, led in the ordination prayer. Following the laying on of hands by all ministers and deacons present, Rev. Walter Price gave the benediction. Walter, who is one of our outstanding young men, will graduate at the Seminary April 30, and we wish for him the richest blessings God may give.—James R. Nunnelley, Clerk.

Georgetown Students Giving Program on "Job" in Central Kentucky Churches

GEORGETOWN, Ky. — The Speech Department of Georgetown College announces a religious drama, "Job," which is available for presentation in the churches of central Kentucky. This dramatization of the Bible book of "Job" is entirely based upon the King James version. It is portrayed by students of Georgetown College, under the direction of Professor O. R. Corey, a professor in the Speech Department.

"Job" has been presented to congregations in Millersburg and Danville, Kentucky. Pastors and laymen alike, are unanimous in their recommendation of it as a reverent, appropriate worship service. The play can be presented anywhere, preferably in church auditoriums. Lights, costumes, sound are brought to the churches. No stage is required. Costumes are authentically Biblical;

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students have spent two months studying the theology, historical setting, and characterizations of the drama.

Any church desiring further information should write Miss Rena Calhoun, Chairman of Speech Department, Georgetown College, Georgetown, Kentucky. The play is available for cost of transportation, and a minimum fee for expenses.

FALLEN ASLEEP

FRANK E. HAND

BE IT REMEMBERED That we deem it proper to record here, in the Beechmont Baptist Church, a brief memorial and history of our departed brother, Frank E. Hand, who long served as a member, as a teacher, as an officer, and as a deacon of this church.

Frank E. Hand was born in Louisville, Kentucky, on the 21st day of April, 1884, to Malinda and John William Hand, being one of five children. He was educated in the Louisville public schools and Male High School. He became a Christian when about eleven years of age, joining the Immanuel Baptist Church. He became a member of the Beechmont Baptist Church on the 26th day of June, 1927. He thereafter continued as a member, always interested in the work of this church, actively participating in its work, and partaking of its fellowship.

In March 1909, he was married to Laura White, and to this union were born three sons: Frank Hand, Jr., Robert Hand, and Stanley Hand. Early in life he worked for the Alfred Struck Construction Company and thereafter, for many years, was engaged in the insurance business. During all of this time, in his many business duties and family obligations, he always found time to fulfill his Christian duty by being a help, guide, and example to his fellow man. Frank E. Hand departed this life on the 30th day of August, 1952, survived by his wife, three sons, three grandchildren, one brother, one sister, and a host of friends.

While our beloved brother, Frank E. Hand, has passed from this life to his eternal reward, and while the good of his Christian life of service lives on and continues to be an inspiration to his fellow men through those that knew him, and while Frank E. Hand needs no memorial, we feel it proper to express and record here, an expression of thanks and appreciation for what he has done for us, this brief memorial of his life of Christian service.

Be It Resolved that a copy of this memorial be made a part of the church minutes, copies sent to the members of the family, and a copy sent to the Western Recorder.—Deacons Memorial Committee, Charles M. Foster, Chairman, Elmer Johnson, Robert L. Perkins.

Dr. W. O. Carver Teaches Philippians to Church In Mississippi Capital

Dr. W. O. Carver, Sr., has just returned to Louisville from a trip to Jackson, Mississippi. While there he spent a week teaching the Book of Philippians at the Calvary Baptist Church, where Brother Harold G. Darden is pastor and Brother Thomas Chaney, formerly with the Walnut Street Church of Louisville, is the educational director.

"When I got down there," says Doctor Carver, "I found they were having similar studies in other Baptist churches in that district in the book of Philip-

plans. I was utterly amazed at the interest shown. In all my years I have never seen such staggering results. In Calvary Church we had a total enrollment of 601 different persons for the week."

In the First Baptist Church, where Pastor W. Douglas Hudgins did the teaching, they had 500 studying, and in the Parkway Church, Pastor George Norman Price taught nearly 600. In the three churches there were 1,600.

"I got to thinking about the tens of thousands of people who are studying Philippians in the Southern Baptist Convention," says Doctor Carver. "It seemed to me to be significant, and the dawning of a new day in Bible study."

Board Plans Extension Negro Baptist Work

ATLANTA, Ga. — (BP) — Mission work among Negroes in 1952 was conducted in five different phases by the Southern Baptist Home Mission Board, according to a report of a special survey committee headed by Harold G. Sanders, Florida. (1) There are thirty-one teacher-missionaries working in Negro colleges; (2) twenty Negro centers sponsor evangelistic services, study classes and Vacation Bible schools; (3) three hundred and seventy-four Negro institutes were conducted in 1952 with an enrollment of 6,314; (4) seventy scholarships were granted to ministerial and missionary students; (5) eight students were appointed to do summer work among Negroes in large cities. Guy Bellamy, Oklahoma City, directs the program for the Board.

The Committee proposes five areas for advance in Negro work: (1) Baptist Student Union programs on every Negro campus of higher learning; (2) more and better kindergartens and Good Will Centers, an area in which Catholics are making their greatest inroads among Negro people; (3) better denominational co-operation: each church, pastor and member of the Convention seek opportunities for helpfulness and sharing of ideas with Negro churches, pastors and people everywhere, to the end that the gospel might more fully be exemplified by both groups and that the kingdom be advanced among us all.

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Nightmare

The editor recently had a bad dream. He dreamed that, overnight America had become Spain—that is, that the Spanish system of government had been put into effect in America, although the people had remained the same. And this is what he found.

The Bill of Rights now had an article stating: "The profession and practice of the Protestant religion, which is that of the United States, should enjoy official protection. None shall be molested for their religious beliefs or their private practices. No other ceremonies or external demonstrations than that of the Protestant religion shall be permitted." This meant, in practice, that some 29,000,000 Americans of Roman Catholic faith, 5,000,000 Americans of Jewish faith, and other millions of varying beliefs had been declared second-class citizens.

Non-Protestant citizens were now barred from serving as Congressmen, Senators, army officers, or in other positions of public trust.

None but Protestant educational institutions were now allowed to exist.

Non-Protestant houses of worship were now forbidden to have any markings identifying them as such, nor could the faithful be summoned to worship by the use of bells, through newspaper advertisements, bulletin boards, or public notices of any kind.

Non-Protestant clergymen were now denied the right to officiate at legally recognized marriages.

Burial permits for non-Protestants could now be obtained only at the whim of bitterly hostile Protestant policemen. Social security and other government benefits were now denied to non-Protestants.

Non-Protestants were now forbidden to proselytize for their beliefs by use of the written or spoken word; publishing, radio, television, and motion pictures had become all-Protestant enterprises.

A venerable and respected clergyman preached to his flock against the government's policy of "tolerance" toward Roman Catholic "heresy," and young Protestants under his influence made frequent violent assaults on Catholic places of worship. . . .

As the horrors continued to pile up, the editor luckily awoke from his nightmare, and breathed a sigh of relief that these things had not come to pass in free America. And he prayed that these things might NEVER come to pass.

BOOK REVIEWS

FLAME FOR THE ALTAR by William Ward Ayer. Zondervan Press. Price \$2.

The author was pastor of the Calvary Baptist Church of New York City from 1936 to 1950, and has conducted evangelistic tours in England and South America. The book contains 12 sermons or addresses: Where Is Eli-

jah's God? Man of Like Passions With Us; The Fire of God; Revivalism in America; The Preparation of the Church; Can America Be Saved? Can the Church Be Saved? Biblical Repentance Essential to National Revival; Design for Local Church Evangelism; The Effective Evangelistic Sermon; A Future Tragedy—Crowns Without Stars; The Glory of the Ministry.

CAPTAIN DALEY'S CREW AT THUNDER-HEAD LAKE, by Craig Massey. Zondervan Press. \$1.

This 15-chapter, 90-page book will hold the attention of youngsters of Junior and Intermediate ages. There is a mystery element in the story. They will like it.

SPRING ON BREEZY HILL by Betsy McCurry. Zondervan Press. \$1.

This is an interesting piece of religious fiction for younger children, entertaining, teaching many useful lessons from nature. There are six chapters, 56 pages, centering mostly on farm life and the great outdoors.

"1,001 ILLUSTRATIONS AND QUOTATIONS" Baker Book house, Grand Rapids, Michigan. Price \$1.75.

This well-bound 116-page book abounds in Scripture texts, illustrative thoughts, classic proverbs and sayings, usable poetry and stories. All materials are alphabetically arranged for easy finding and use. This is the fourth in the highly useful and popular Baker's Minister's Handbook Series. It can be purchased at your Baptist Book Store and you will find it highly useful.

W. C. Boone Leads Sea and Air Tour to Baptist World Youth Conference at Rio

Dr. W. C. Boone, General Secretary of Baptists in Kentucky, is organizing a party to attend the Baptist World Youth Conference in Rio de Janeiro, Brazil, in July.

This group will sail from New York for Rio on June 27, on the Steamer BRAZIL of the Moore-McCormack Line, with calls at Trinidad and Barbados. After the youth meeting, the tour will continue by Pan American Airways to Uruguay, Argentina, Chile, Peru, Ecuador and Panama, returning by air to Miami on August 10. Opportunity will be given to visit many of our Foreign Mission Fields in South America.

This will be the fifth time Dr. Boone has taken parties to Baptist World meetings. Young people, pastors, leaders and friends of youth are invited to join this tour. Registrations are now being made.

Anyone interested in this trip should write at once for full particulars to Dr. W. C. Boone, Kentucky Baptist Building, 127 East Broadway, Louisville, Kentucky.

If I could get a message over to the youth of this country, it would be that success in life does not depend on genius. Any young man of ordinary intelligence, who is morally sound and not afraid to work, should succeed in spite of handicaps and obstacles, if he plays the game and keeps everlastingly at it. The possibilities are measured by determination.—J. C. Penny, chain-store magnate.

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE JANUARY 18

(Continued from Page 9)

Paducah, First	167	562
East		424
Trinity	96	240
Twelfth Street		358
Paintsville, First		282
Paris, Central	60	275
First	68	258
Pikeville, First		211
Pineville, First	162	475
Pleasant Hill No. 2 (Somerset)		218
Prestonsburg, Irene Cole		236
Princeton, First	98	562
Russellville, First		334
Somerset, First		629
Sonora		204
South Elkhorn	126	
Springfield		377
Stanford	87	252
Sturgis, First		220
Taylorsville, First		231
Versailles	107	440
Walton	112	
West Danville, Gethsemane		200
Whitesburg		330
Williamsburg, First		318
Williamson, W. Va., East		344
Winchester, Central	77	436

Why A Tithing Canvass

By E. N. PATTERSON
New Orleans Baptist Seminary

Why not turn away from every plan except "God's Plan." Southern Baptists are ready to promote the every member tithing canvass.

According to the teaching of God's word the Christian who gives less than the tithe in the Lord's work is an unfaithful steward. Why continue to beg Christians to give less than a tithe of their income.

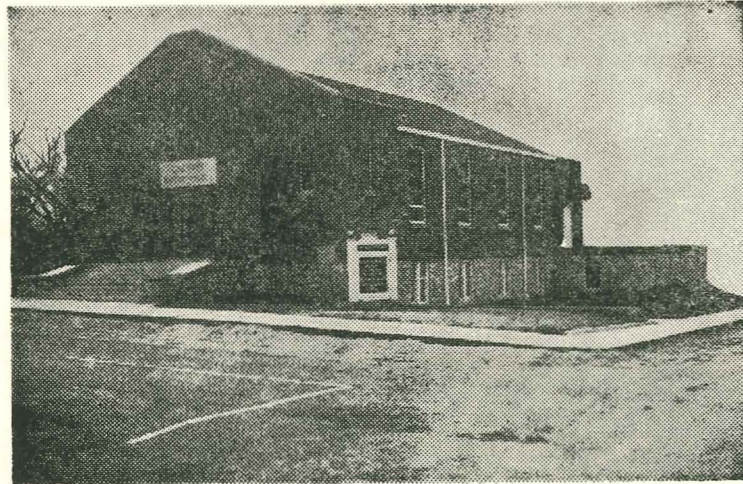
The Christian who attends church regularly will give more, in an all out tithing program, than he will when the church asks him to sign up for less than a tithe.

Every Christian can do as he pleases about this matter, but it is time for our churches to teach only the tithe as a minimum for Christian stewardship. Let us stop begging Christians to tithe, or please give some small amount. Let us teach the only plan taught in the Bible and then challenge all Christians to be faithful in their Stewardship.

This is not legalistic, and should not be presented in that spirit. The tenth is the beginning for all Biblical stewardship of material possessions and we should not ask Christians to do less.

The Foxport Baptist Church, in northeastern Kentucky, has called Brother Don Bayes to be its pastor.

Calvary Church, Bowling Green, Enters New Building



The new building of the Calvary Baptist Church of Bowling Green, was recently dedicated under the leadership of Pastor Harry L. Carter. The building is located at Eleventh and Fair Streets, and cost \$50,000. The lot was purchased in 1945 and work started on the full basement, auditorium and eleven class rooms in 1949. The body was started by the First Baptist Church in August,

1921, and was called the Second Baptist Church, until its name was changed to Calvary on March 15, 1949.

Four of the original charter members are still living and active. They are Mr. and Mrs. J. A. Speck, Mr. Mason Hardcastle and Mrs. F. C. Hardcastle. The membership of the church is now 395.

The H. O. Niceleys Honored With a Supper And Appreciation Gifts

HARRODSBURG, Ky. — The Hopewell Baptist Church, in Baptist Association, regrets to accept the resignation of its pastor, Brother Horace O. Niceley, but our prayers will follow him as he accepts his new duties as pastor at West Creek Baptist Church, Batesburg, S. C.

Brother Niceley has been pastor of Hopewell Church a little over four years. The church has prospered in many ways under his leadership. The church was redecorated, new carpet bought, and new song books purchased, and many other things completed. He loved young people and he had the joy of seeing many accept Christ under his preaching. He is a faithful preacher of the Word of God and one who will do his full duty in any capacity to advance the Kingdom of God. The messages he brought will live on among us long after he is gone.

We will also miss his faithful companion who was one of our devoted Sunday school teachers, a Training Union worker, and a consecrated W. M. S. worker. We have lost a valued member in her. She will be greatly missed.

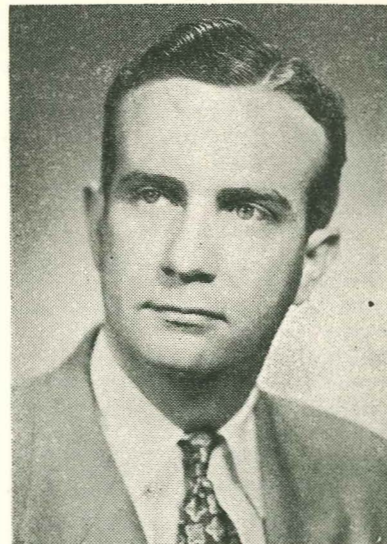
A surprise supper was given Brother

and Mrs. Niceley just before they departed. A large number was present for the occasion. A gift was presented to each, expressing partial appreciation for blessings bestowed upon Hopewell Church during their stay among us. We pray God's blessing on this dear family as they leave us for South Carolina. Their lovely daughter, Helen Ruth, is now a student in Campbellsville College.—A Member.

The Ferguson Baptist Church recently conducted a successful revival with Elvis H. Egge, pastor of the Lancaster Baptist Church, serving as the evangelist. All records for the Sunday school were broken on the middle Sunday of the meeting with 284 present. Visible results of the meeting were a total of fifteen additions to the church, eleven of them being received for baptism. Several of these were adult men, including one young man who had shortly before returned home after having served a term in the state penitentiary. Another was a deaf mute. The pastor, E. R. Prather, has been with the church for ten years. This past year has been, perhaps, the most fruitful of his ministry. A new educational building has been completed during the year and about 65 received into the church by baptism.

Harold Reynierson, Jr., Of Danville Goes to Tennessee Church

Harold Reynierson, Jr., is moving from the Lexington Avenue Baptist Church, Danville, Kentucky, to Murfreesboro, Tennessee, where he is to be the director of music and education.



Harold Reynierson, Jr.

He has completed four years at the Danville church, where he directed five choirs, involving 160 voices, and started a graded choir program for ages 9 and upwards. He also directed the Lexington Avenue Male Chorus. He is married and has a boy seventeen months old. Mrs. Reynierson has been outstanding in the young people's work. He began his new duties January 15.

TOLERANCE: Either tolerance or intolerance is bad, when rooted in ignorance rather than in knowledge and understanding. And either tolerance or intolerance may be good, when based on knowledge and understanding. But real prejudice—either a favorable or an unfavorable attitude—based upon ignorance or formed prematurely, before giving due consideration to all of the facts, is an evil thing.—Samuel E. Burr, Jr.

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Louisville, Ky.

January 29, 1953

G. A. Coronation Service at Union Church, near Marion



The G. A. Counselors and Reviewing Council and Young People's Leader, along with other members of the Union W. M. S., arranged a coronation service at Union Baptist Church, six miles south of Marion, Ky. Miss Linda M. Stallion was crowned Queen; Barbara Yates (left) passed the step of Princess; and Mary Carner (right) passed the step of Lady-in-Waiting. Anna K. Benton, Nancy L. Conyer, Paluette McClure and Carol York had become Maidens. Thirteen Sunbeams took part in the

service. Leaders and visitors are (left to right): Mrs. George L. Patmar, pianist; Mrs. W. G. Potts, wife of associational missionary; Mrs. J. M. Hanson, associational young people's leader; Mrs. Varnie Binkley, G. A. counselor and Y. P. Leader; Mrs. Virgil Yates, Intermediate G. A. Counselor; and Miss Sallie Sullenger, Sunbeam Band leader. Seated are: Pastor R. F. Thurman and Mrs. Lal Conyer. Mrs. Conyer had charge of the program. This was the first service of its kind to be held in Union Church.

Review of Attainments Made at Annual Business Meeting, Owensboro Church

By Kenneth C. Findley, Educational Director First Baptist Church

OWENSBORO, Ky. — The First Baptist Church, Owensboro, Kentucky, held its annual business meeting January 7, at which time reports were read giving the attainments of the previous year.

The reports were called for by the church moderator, Sam C. Coots. The first report presented was the financial summary for 1952 read by F. S. Brannon, church treasurer. Gifts for the year totaled \$145,273.01, which represented an increase of \$11,809.77 over the 1951 receipts. Total gifts to mission causes amounted to \$58,122.09. This figure exceeded the funds needed for current expense.

Mr. Coots then called for the enrollment report which was presented to the church by the clerk, H. T. Howard. Additions for the year totaled 242. There were 108 additions by baptism, 133 by letter, and 1 received by statement. The net gain in membership for the year totaled 85. The church membership now stands at 2,468.

The Wing Avenue Extension report was read by R. R. Williams, chairman of the Wing Avenue Committee. This report was very encouraging. Each phase of the program there showed

gain over the previous year. Rev. Frank Borich is the pastor of Wing Avenue.

The Sunday school report read by the Associate Superintendent, Earle W. Adams revealed these facts. There are enrolled in the Sunday school 1,692 with an average attendance during the year of 986. This has been the record year for Sunday school attendance.

James E. Abell, Training Union Director, told the church in his report that the Training Union attendance exceeded the best previous year by 17 per Sunday. His plans call for even greater increases in 1953.

The Brotherhood had a full year of service to the church and the community. D. M. Sheets, past president, told the church about the gains in the Brotherhood program in 1952. Several outstanding Baptist leaders were featured on the programs last year, among whom was Dr. C. Oscar Johnson past president of the Baptist World Alliance.

Mr. Coots then read the W.M.U. report submitted by the president, Mrs. Wallace Thacker. During the year just ended, the W. M. U. has increased its number of circles and has added two new auxiliaries. The Lottie Moon offering this year was the largest yet received.

Dr. Robert E. Humphreys, pastor, said in his devotional thought that unity of spirit has led us through one of our greatest years. Dr. Humphreys leaves tomorrow for Newton Centre, Massachusetts, where he will enter Andover-

Newton Theological Seminary for three months of special study. It is his hope that he will return renewed in soul, body, and spirit for a greater 1953.

What Will You Do With The Old Property?

By ROLAND Q. LEAVELL, President New Orleans Baptist Theological Seminary

It is practically certain that the New Orleans Seminary will move to the 75-acre Gentilly campus next June. Hallelujah!

Everybody asks next, "What will you do with the old campus on Washington Avenue?"

Endowment Needed

From the beginning we have purposed to use the central square for productive endowment. The Seminary must be endowed. I repeat, this Seminary absolutely must be endowed! It must have \$2,000,000 to \$3,000,000 productive endowment as quickly as possible. The 1220 Washington square should produce part of that.

The Seminary trustees have announced that they will sell, rent or lease the central square to the best possible advantage.

Adaptable for a High School

A Baptist high school is sorely needed in New Orleans. It is my convinced opinion that a high quality high school established in our plant could draw 300 to 400 students paying high tuition the first year. Other adaptations of our property could be made advantageously.

The square contains the administration, classroom, heating plant, chapel and old dormitory buildings. The two other dormitories and several residences across the street could be used if needed.

Listed for Sale

The trustees have listed the central square for sale, rent or lease for a principal sum of \$600,000. A number of people are studying it in view to obtaining possession.

The School of Providence and Prayer

Kindly pray with us and for us in this matter. God has wrought many miracles for us in our expansion and in building the Gentilly campus. He will direct the trustees in disposing of this property for His glory and for the advancement of the Seminary.

Rev. Joe Parker has been called and has accepted the pastorate of the Maceo Baptist Church, near Owensboro. Brother Parker will move on the field at once. Maceo is full time and has had a splendid year during the past twelve months.

For February 8, 1953

By H. C. Chiles

God's Generosity

Matthew 20:1-16

In the previous lesson we studied the interesting, illuminating, and pathetic interview of the Saviour and the rich young ruler, which was held on the former's last journey to Jerusalem from whence He was to return to the Father by the route of rejection, crucifixion, and ascension. When that young man went away from Christ, it gave the Master a splendid opportunity to teach a very important lesson to His disciples. Our Lord told them that it is with great difficulty that a rich man enters the kingdom. In the light of that statement, Peter made the self-applauding and self-seeking comment, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" In reply thereto Christ spoke the parable which forms our lesson for today.

I. The Request For Service. Matthew 20:1-7.

Time having arrived for the harvesting of the ripe fruit, the householder went out in the early morning to hire laborers so that they would be able to do a full day's work. The householder and the laborers were aware of the customary wages for that type of work, so, in a businesslike manner, they agreed that the compensation for each laborer would be a penny a day. This penny was perhaps worth seventeen cents of our money, but in those days its purchasing value was far greater than that. Knowing exactly what to expect in wages at the close of the day, the laborers proceeded to the vineyard and went to work.

At nine o'clock in the morning, the householder went out and saw others standing idle in the market-place, which was the place where laborers were customarily hired. When they were employed, no agreement was made as to their wages, other than the householder promised to pay them whatever would be right. With implicit confidence in his fairness and justice, they went forth into the vineyard and performed their duties satisfactorily. About twelve o'clock and three o'clock the householder went out and hired others, giving them the same promise, namely, that he would do the right thing by them.

At five o'clock the householder went forth into the market-place again, and there he observed that others were standing there idle. When he inquired, "Why stand ye here all the day idle?" they answered, "Because no man hath hired us." Even though only an hour

was left for work, he told them to go into the vineyard and get busy. They went to work without any stipulation as to the exact amount of their remuneration. Evidently they were quite willing to trust that matter entirely to their employer's sense of justice.

II. The Rewards For Service. Matthew 20:8-16.

When six o'clock came, which was the time for all day laborers to appear for their wages, the employer instructed his steward to call all of the workers and to pay them, beginning with those who started last. No doubt those who came to work late were surprised, delighted, and grateful when they received a full day's wages. Every man received a penny—no more and no less.

When they observed that those who had worked fewer hours received a full day's wages, those who had worked all day expected to receive more. Failing to do so, they complained to the householder. They did not contend that they had not received enough, because they were paid according to their agreement. They were simply envious at the good fortune of their fellow-workers, who were employed for a much shorter period of time. The employer rebuked them for their attitude. They had no right to grumble because they received the exact amount of wages for which they had agreed to work. If the owner of the vineyard chose to pay the other laborers a like amount, it was certainly not any of the business of the murmurers. The employer had a perfect right to pay the others according to his own pleasure. He was certainly free to be as generous as he pleased in the disposal of his own property.

It is obvious from this parable that our Lord measures our work for Him, not solely by the amount done, nor by the skill with which we do it, but by the motive for which and the spirit in which we do it.

As soon as one becomes a child of God, it is both his privilege and his duty to labor in the vineyard of the Lord. He will be duly rewarded in proportion to his faithfulness to duty.

Why is indolence such a common and prevalent sin today? Is it because there is no work to be done? Is it because of a lack of talents? Is it due to the idleness of others? Is it because of a lack of remuneration? Certainly it is not due to any of these things. But whatever the cause, it is inexcusable. Failure to

work diligently in the vineyard of our Lord reveals the fact that our hearts are so calloused that we are insensible to the needs of lost souls throughout the world. "To him that knoweth to do good, and doeth it not, to him it is sin."

In view of the fact that Christ has saved us and called us into His service, let us strive diligently to be faithful in our work, unselfish in spirit, and loyal in devotion to our Lord. The rewards that we shall receive as a result of our service for Christ will be determined by our faithfulness to the tasks to which He has assigned us.

Books to Close Feb. 1 Thanksgiving Offering

The Thanksgiving Offering for orphans will come to a close on February 1. All contributions received by the Baptist State Board of Missions by that date will be included in the tabulation to be published in the *Western Recorder*. All church treasurers are urged to send in all amounts received for the Thanksgiving Offering to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, 127 East Broadway, Louisville 2, Ky.—Thanksgiving Offering Committee.

Virginia's Religious Herald Prints its 125th Anniversary Issue

The 125th anniversary of *The Religious Herald*, Richmond, Virginia, was signaled with a 60-page issue on January 8. Many of the articles contained therein review the salient highlights of its own past history, and chronicle the events which transpired under the leadership of its editors. Up to the present time seven men have guided the destinies of the Baptist weekly. Its first editor was Henry Keeling who served from January 11, 1828, to February 11, 1831. He was succeeded by Eli Ball (1831-1833). Then began a period of long terms of office for its editors, with some overlapping. The third editor was William Sands (1828-1865), who sat at the editorial tripod for 37 years. Following the close of the War Between the States a joint editorship began, with Jeremiah Bell Jeter and Alfred Elijah Dickinson at the helm. Jeter remained 15 years and Dickinson 41 years. Robert H. Pitt began his connection with the paper in 1888 and remained until his death in 1937—a period of 49 years. The present editor, Reuben E. Allen, has been at the post since September 23, 1937, now approaching 16 years. This 125th Anniversary issue is well worth preserving for its historical review of its own past as well as brief sketches on its colleges and institutions, and nearly fifty of Virginia's oldest churches.

Leave too much to chance and you won't have a chance.—*Illinois Wesleyan Argus*.

Thirtieth Anniversary Celebrated by First Church of Loyall

HARLAN, Ky. — The First Baptist Church of Loyall observed its 30th Anniversary with eight days of special meetings from January 4 to 11. Organized on January 7, 1923, under the direction of Rev. W. D. Bolton, with thirteen charter members, the church has grown to a present membership of more than five hundred.

Sunday school day was observed Sunday morning, January 4, with particular emphasis on the importance of the Sunday school in the life of the church. Dr. L. C. Kelly, president of the Clear Creek Mountain Preachers Bible School, delivered the message in the morning worship. Choir night was observed Sunday night, with the choir presenting a special musical program under the leadership of Glenn L. Durham, director.

Monday night was Deacon's Night with a message by Dr. T. D. Brown from the faculty of the Mountain Preachers Bible School, and special music was presented by a men's chorus.

Tuesday night was Royal Ambassador and Girl's Auxiliary Night with boys and girls having part in the opening exercises and making up the choir. Dr. L. T. Hastings, also of the Clear Creek faculty brought a message on the Tabernacle in the wilderness illustrated with colored slides.

Wednesday night was Anniversary Night. A history of the church was read by the present pastor, C. H. Robinson, and a message was delivered by W. D. Bolton, pastor of the First Baptist Church, Baxter, Ky., who assisted with the organization of the Loyall Church thirty years ago when he was Associational Missionary.

Rev. A. L. Walker, pastor of the Evarts Baptist Church and Moderator of Upper Cumberland Association, delivered the message on Family Night which was Thursday. Youth Night was observed on Friday night and featured as speaker, Rev. Wm. R. Howard, pastor of Bellepoint Baptist Church, Frankfort, Ky., and a student at Southern Baptist Seminary, Louisville. Brother Howard grew up in the Loyall church, and received from it his license to preach the gospel. He is the son of Mr. and Mrs. Ray L. Howard of Loyall.

Saturday night was Missionary Night with messages by Brother Geo. Meadors, a former deacon, who was sent out by the church as a local missionary, and Rev. S. B. Helton, associational mission-



ary for Upper Cumberland Association, who is a member of the First Baptist Church of Loyall.

The present pastor, Rev. C. H. Robinson, preached at both services Sunday, January 11, and that night was Training Union night in the church.

The church has just completed the construction of a new boiler room and the installation of a new large automatic steam plant. Plans for 1953 include the completion of a thirty-six by forty-two foot addition to the present structure. George N. Sheppard is chairman of the building committee and Hayes Bunch of the financial committee. The present deacons of the church are: G. C. Gatliff; A. B. Jackson; A. P. Wil-

son; E. H. Smith, N. B. Jackson; Geo. Baker; G. N. Sheppard; Joe Slusher, and C. B. Bissell, Jr. John D. Gross is the clerk.

Eleven pastors have served the church: Dr. R. F. Jasper, F. P. Gates, J. S. White, Dargan E. Montgomery, O. L. Robinson, T. C. Vaughn, E. J. Caldwell, H. M. Herron, O. L. Overlin, Rans Hill, and C. H. Robinson.

New Orleans Seminary Borrows Bowdler for Mission Department

NEW ORLEANS, La. — Dr. George A. Bowdler, Jr. will head the Department of Missions at New Orleans Theological Seminary during the spring semester, taking the place vacated by the sudden death of Dr. Arthur S. Gillespie December 28.

Dr. Bowdler was born in Argentina of missionary parents; however, he claims South Carolina as home. He is a graduate of Furman University and the New Orleans Seminary. He was pastor of Deeny Terrace Baptist Church, Columbia, S. C., from 1948 until appointed to Guatemala in 1952. Part of his work there was with the Bible Institute of Guatemala. He is in New Orleans on emergency leave due to his oldest son having been stricken with polio. He wishes it known that no permanent agreement has been made, and that he and his family will return to Guatemala because the "need is so great." Dr. and Mrs. Bowdler have two sons, Bruce Nicholson 5, and Gordon Edward 2½.



C. H. Robinson

Southside Baptist Church Burns Note



Above—The Building Fund Debtor stands at "O" on the wall as Treasurer E. R. Carson burns the note representing the old debt. Pastor Maurice R. Barnes (left), E. G. Riggs, and other deacons, look on. This debt represented expenditures on an educational building, parsonage, lot and store building bought for future expansion, and building improvements, all completed in the last eight years.

Below—E. H. Riggs, chairman of deacons, leads the way in making first gifts to Building Fund for new house of worship and additional educational



facilities. Pastor Maurice R. Barnes (left) receives the offering as Roy Brigrance, minister of music and education, and the deacons look on. The church's motto, "Debt Free by '53," was realized in one moment and a movement for future expansion started in the next.

Letters to the Editor

(Concerning the New Version)

4211 Vermont Avenue
Louisville 13, Ky.

Dear Brother Skinner:

I read with interest Prof. Dale Moody's article in the Western Recorder relative to the new translation of the Bible. It is very good, but there are two angles which apparently he has not considered. . . .

First, the original Hebrew word translated as young woman could have, at that period of history, meant a chaste (virgin) young woman. With sorrow we must acknowledge that to just say "a young woman" today means only that you refer to a young person of the feminine gender. Hence the entire doctrine of the virgin birth has been imperiled.

Second, we as Baptists declare that we believe the Scriptures to be the inspired Word of God. We say that we believe 2 Timothy 3:16 which states that all Scripture is given by inspiration of God, and is profitable for doctrine, etc. Is it consistent to believe that our God Who inspired the Scripture would state a thing as truth in one place, and in another place state it differently? He promised to give us the Spirit of truth (Jno. 14:17). Jesus says "God is a spirit, and they that worship Him must worship Him in spirit and in TRUTH" (Jno. 4:24). If we believe there is only one God and that He is the Spirit of truth, then let us believe what He (Jesus) said to the Pharisees in Matthew 12:25 when they accused Him of being in league with Beelzebub, the prince of devils. He said, "Every kingdom divided against itself is brought to desolation, and a house divided against itself shall not stand."

It is not necessary to quote the whole of Matthew 24:24, but let us look at this one statement. Jesus, speaking of the time in

the Old and the New came from the same Author—God.

Trouble has always come when men have rejected the truth that the Scriptures are inspired and therefore from God, and that the Holy Spirit Who inspired men to write them must guide in our understanding of them. Man, by his natural powers alone, cannot understand divinely revealed truth. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14); "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . . ." (Jno. 16:13). And Jesus added in the next verse, "He shall glorify me: for he shall receive of mine, and shall show it unto you."

We must therefore be guided by the Holy Spirit in the interpretation of the Word of God, for only God Who gave it can guide in the interpretation and use of the Word. And when I read a translation of the Scriptures, or a revision, I want to KNOW that the man who has undertaken its translation or revision is himself a man of God, that he believes it is God's Word and not man's. To correctly understand and interpret the Word of God, one should not only know the language: he must believe in and know the Author, and he must be guided in his labors by the Spirit of the living God.

Reference was recently made in our columns to the death of Charles H. Thomas, a brother of our own Rev. Dan Thomas, of the Sunday School Department. Brother Charles H. Thomas had been ill for some months, and had been in hospitals in Lexington and Louisville. The end came just when they thought he was getting better. He had been a kind foreman. He leaves his wife, Mrs. Edna Rudd Thomas, and three children: Ada Lee, Carlos Aaron and Juanita Thomas. He is also survived by his parents, Alice and Aaron Thomas; two sisters, Sallie and Frona Thomas; and three brothers, William, Elihu and Dan Thomas.

which we now live, says there will be false christ and false prophets who will arise and insomuch that if it were possible, they shall deceive the very elect. The deep truths of God are revealed by His Holy Spirit (I Cor. 2:10), and surely, in the light of the TRUTH we find written in I Corinthians 2:9-10, we may believe that God is one God, that there is unity in His Word and, because of that, the TRUTH of the Old Testament must needs be the same as the TRUTH of the New Testament. . . .

Do we believe that it [Bible] is man's word, as the Unitarian's claim, or is it the Word of God?

Cordially yours,
Robert W. Cooke

P. S. Won't you please give this space in the Recorder?

Our Answer

Referring only to Brother Cooke's question—"Do we believe it is man's word, as the Unitarians claim, or is it the Word of God?"—we answer:

We believe that holy men of old wrote both the Old Testament and the New Testament as they were inspired so to do by the Holy Spirit of God. The Old and the New Testament were therefore divine in origin and did not originate from men except insofar as they were inspired, moved, guided to write them.

We believe further, that God's revealed truth of the New Testament is in perfect harmony with the revealed truth of the Old Testament, since both

Campbellsville College Extension Department

By PAUL G. HORNER
Extension Director

Campbellsville College Extension Department began its fall semester of work the week of September 15 with the opening of twenty-two Extension Centers, with 884 students now registered. These Centers range from Covington in the Cincinnati area to Glasgow and Somerset near the Tennessee border.

All of the thirteen Centers in session for the Spring Semester were re-opened except one and ten additional Centers began their work this fall. Following is the list of the Centers, where located, the night of meeting, the names of the Director and Registrar, courses offered and their respective teachers:

BEAVER DAM CENTER: First Baptist Church, Beaver Dam; Monday night, 6:30-9:30; Director—Rev. C. R. Hill; Registrar—Mrs. Tom W. Dunlap; Old Testament—Rev. Arnett Williams; New Testament—Rev. Tom W. Dunlap; Baptist History—Mr. J. Neil Embry.

COVINGTON CENTER: First Baptist Church, Covington; Monday night, 7:00-9:00; Director—Rev. T. E. Dougherty; Registrar—Miss Lulu Litteral; Biblical Introduction—Rev. Kenneth Parks; New Testament—Dr. W. R. Cole; Church History—Dr. P. Ennis Taylor; Church Music—Rev. Tom Cole.

DRY RIDGE CENTER: First Baptist Church, Dry Ridge; Monday night, 6:30-9:30; Director—Rev. W. M. Kaufman; Registrar—Mr. M. J. Belew; Old Testament—Rev. G. R. Henson; New Testament—Rev. Gerald A. McNeely; English—Rev. R. S. Moore.

ELIZABETHTOWN CENTER: Severns Valley Baptist Church, Elizabethtown; Thursday night, 6:30-9:30; Director—Rev. John M. Wall; Registrar—Mrs. W. P. Denny; Old Testament—Dr. Verlin C. Kruschwitz; New Testament—Rev. Dr. Paul G. Horner; Baptist History—Rev. Tom W. Maddox; English—Dr. W. W. Stevens.

EMINENCE CENTER: First Baptist Church, Eminence; Monday night, 6:30-9:30; Director—Mr. Robert W. Moore; Registrar—Mrs. Carl W. Wade; Old Testament—Rev. Tom E. Bray; New Testament—Rev. Louis Taylor; Baptist History—Rev. Victor Mantiply.

FLORENCE CENTER: First Baptist Church, Florence; Thursday night, 6:30-9:30; Director—Rev. William Burkette; Registrar—Mr. Donald Forman; Old Testament (Pentateuch)—Rev. Joe Waltz.

GLASGOW CENTER: First Baptist Church, Glasgow; Monday night, 6:30-9:30; Director—Rev. Cecil Adams; Registrar—Miss Alice Rogers; Old Testament—Rev. Leon Larrimore; New Testament—Dr. Bradford Curry; Baptist History—Rev. James Gary.

HARRODSBURG CENTER: First Baptist Church, Harrodsburg; Monday night, 6:30-9:30; Director—Mr. H. A. Cocanougher; Registrar—Mrs. Robert Noel; Biblical Introduction—Dr. R. R. Couey; New Testament—Rev. E. H. Egge; English—Rev. Evans T. Mosely.

IRVINE CENTER: First Baptist Church, Irvine; Tuesday night, 6:30-9:30; Director—Rev. H. R. Crain; Registrar—Rev. Frank Noel; Old Testament—Dr. Phil Rodgers; New Testament—Rev. Shirl Davidson; Baptist History—Rev. Douglas Miller.

LEITCHFIELD CENTER: First Baptist Church, Leitchfield; Thursday night, 6:30-9:30; Director—Rev. W. C. Harrell; Registrar—Mrs. L. R. Roach; Old Testament—Rev. L. R. Roach; New Testament—Rev. Charles C.

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WEST LOUISVILLE CENTER: Shawnee Baptist Church, Louisville; Tuesday night, 7:00-9:00; Director—Rev. John Boykin; Registrar—Mrs. Naomi Paul; Old Testament (Studies in the Prophets)—Rev. Jack Glaze; New Testament (Acts and the Life of Paul)—Rev. John Boykin; Church History—Rev. Henry Beach; English—Mr. Dewitt Holland.

MADISONVILLE CENTER: First Baptist Church, Madisonville; Thursday night, 7:00-9:00; Director—Rev. Arthur L. Walker; Registrar—Rev. C. D. Cole; Old Testament—Rev. A. L. Meacham; New Testament—Rev. Harold D. Tallant; Baptist History—Rev. Hughlan P. Richey; English—Rev. Arthur Walker.

OAK HILL CENTER: Oak Hill Baptist Church (Lynn Association); Monday night, 6:30-9:30; Director—Rev. Nobel Cottrell; Registrar—Mrs. Kenneth Bell; Old Testament—Rev. J. E. Darter; New Testament—Rev. Nobel Cottrell; English—Mr. Dellard Moore.

OWENSBORO CENTER: First Baptist Church, Owensboro; Tuesday night, 6:30-9:30; Director—Rev. H. Van Eaton; Registrar—Rev. Carl E. Wright; Old Testament (studies in the Prophets)—Rev. Henry W. Schafer; New Testament (Acts and the Life of Paul)—Rev. J. D. Herndon; Biblical Archaeology—Rev. H. Van Eaton.

CALHOUN BRANCH OF OWENSBORO CENTER: First Baptist Church, Calhoun; Thursday night, 7:00-9:00; Old Testament—Rev. John Hammett; New Testament—Rev. John Hammett.

PADUCAH CENTER: Tabernacle Baptist Church, Paducah; Tuesday night, 6:30-9:30; Director—Rev. J. Frank Hixon; Registrar—Rev. Perkins Atherton; Old Testament—Rev. J. Frank Hixon; New Testament—Rev. Rudy Foulard; Baptist History—Dr. Frank L. Norfleet.

PRINCETON CENTER: First Baptist Church, Princeton; Tuesday night, 6:30-9:30; Director—Mr. R. Y. Hooks; Registrar—Mr. Cecil Smith; Old Testament—Dr. H. G. M. Hatler; New Testament—Rev. Norman Ellis; Baptist History—Rev. I. L. Baughn.

SOMERSET CENTER: First Baptist Church, Somerset; Thursday night, 6:30-9:30; Director—Mr. Wayne Buck; Registrar—Mrs. Wayne Buck; Biblical Introduction—Dr. John M. Carter; New Testament—Dr. Preston L.

Ramsey; Baptist History—Rev. Gerald K. Ford.

SPRINGFIELD CENTER: First Baptist Church, Springfield; Tuesday night, 6:30-9:30; Director—Rev. Henry Hedgepath; Registrar—Mrs. Prue L. Kelly; Old Testament—Rev. Lewis Taylor; New Testament—Rev. Prue L. Kelly; Baptist History—Rev. Herbert Gilmore.

STANFORD CENTER: First Baptist Church, Stanford; Tuesday night, 6:30-9:30; Director—Rev. Burley Turner; Registrar—Miss Addie Sowder; Old Testament—Dr. J. D. Hillman; New Testament—Rev. Elvis H. Egge; Baptist History—Rev. Clark W. McMurry.

WINCHESTER CENTER: Central Baptist Church, Winchester; Thursday night, 6:30-9:30; Director—Mr. T. L. Beckham; Registrar—Miss Marie Johnston; Old Testament—Mr. D. C. Anderson; New Testament—Rev. Shirl Davidson; Baptist History—Rev. Harry G. Jacobs.

A. C. Miller Elected Commission Head

LOUISVILLE, Ky. — (BP) — Dr. A. C. Miller, Dallas, head of the Christian Life Commission for Texas Baptists, has been elected to succeed Dr. Hugh A. Brimm as executive secretary of the Social Service Commission. Dr. Brimm resigned to become professor of human relations in the Woman's Missionary Union Training School.

Dr. Miller is a native of Texas and received his education from Hardin-Simmons University, B. A., 1917; Southern Seminary, Th.M., 1921. Hardin-Simmons granted him an honorary doctorate in 1942.

Following graduation from college, Miller served as a chaplain in World War I. He later was pastor of churches in Indiana, Oklahoma and Texas. In 1944 he was elected state supervisor of the ministry to service men. From 1944-1950 he was secretary of the department of ministry with minorities. Since 1950 he has been with the Christian Life Commission.

Dr. and Mrs. Miller will make their home in Nashville, the new location of the Social Service Commission.

Dr. Leo Eddleman, of the Seminary faculty, was a recent guest speaker with Pastor Francis R. Tallant at the First Baptist Church of Central City, Kentucky.

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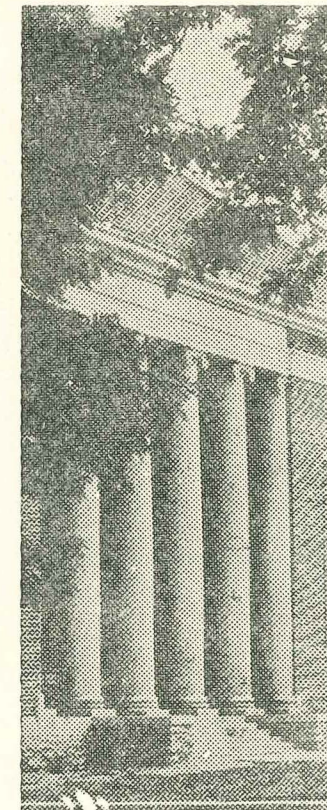
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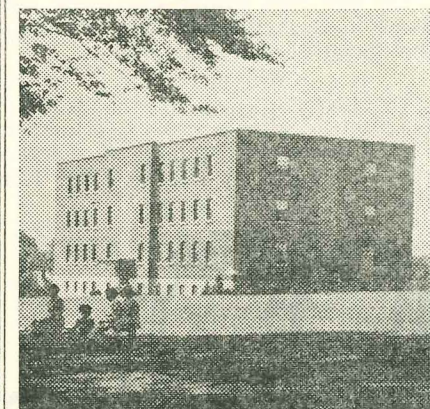
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