

# Western Recorder

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## Why I Like the Denominational Calendar

Once in a while we hear of a Baptist who declines to use a denominational calendar of activities in any way.

It is the privilege of every Baptist to decide what he will do, and when. So far as we know (and we have been long connected with denominational life), there has never been any disposition on the part of any denominational servant to tell Baptists what they must do, or when they must do it. In all instances the rights of individuals and churches have been respected fully. And when a brother or a church has gone along on another program and calendar of activities than that which was suggested, fullest respect has been accorded. Baptists would have it no other way.

But I like the denominational calendar of activities—an outline of activities on a time schedule which enables us to think and act together—and I like it for the following reasons:

1. I love the Christ we are all seeking to serve. He mapped out the work which Baptists are trying to do.
2. I love my brethren. They are His, and I love them because they are.
3. I love every New Testament church. They are made up of saved, baptized, covenanting people.
4. I love the associations and conventions those churches have brought into existence and through which they seek to further the work of their only Lord.
5. I love to count myself a part of the total work of my brethren and the churches.
6. I love to feel that, as best I can, I am moving in unison with my brethren. Not only is there joy in it: there is effectiveness therein. It is the power of a marching army.

Some years ago, almost the whole continent of North America was between me and my loved ones. Admittedly, I was lonely. But, without calling attention to it, I had left my watch on "home-time." No one told me to. If they had, I probably would have rebelled. I just wanted it that way. Love made me do it. I caught myself, all through the days and sometimes the nights, glancing at my watch and thinking of what the folk back home were doing: "getting-up-time;" "eating-time;" "going-to-bed-time;" "go-to-church-time." And I found myself trying to do what they were doing, when they were doing it. It was a sort of stepping-together-thing that gets into the heart where there is love.

I like to take, each month, my denominational

calendar of activities for that month, go over it carefully in advance, see what my brothers and sisters in the territory of the General Association and the Southern Baptist Convention will be doing, and, as nearly as I possibly can, move along with my brethren. And, as a help in making long-range preparation, I like to look into the activities months ahead.

This helps me to pray with my brethren. Sometimes circumstances may hinder my doing exactly what my brethren are doing at a particular time, but even then, I can pray with them and for them. I want to move with my brethren who are moving with Christ.

## The Inaugural Scriptures

We congratulate President Dwight D. Eisenhower on the Scriptures used at his inauguration. Though the Scriptures were not read, two Bibles were opened: one at Psalm 127:1, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain;" and the other at 2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

One of the Bibles used in taking the oath of office was a family Bible, we are told; and the other was the one George Washington used at his inauguration.

A moment before President Eisenhower began his inaugural address, he offered a simple prayer for God's guidance and wisdom during his administration, remembering, also, those associated with him in the Government. As we recall, this has not been the custom; but this gesture of humble reverence must have brought a solemn hush to a nation listening over the radios and watching televisions.

Certainly there is need for more prayer in Washington, and throughout the entire nation; and we believe the President should be commended for the manner in which he began his inaugural address. We believe the people should be as quick to commend the right as they are to condemn the wrong. More of our public servants might have walked the better way if we had been as watchful for the better things and as quick to commend such, as we have speedy to detect and speak of those things we regarded as mistakes.

And we should not only commend the President; we should pray for him and all others in high office.

## Theology for Everyman

"This, gentlemen, is the Queen of the Sciences." So the late Principal Blomfield was accustomed to address his students, in the endeavor to stimulate in them the same eagerness for divine themes which was so obvious in the way he delivered his lectures.

I remember wondering where he discovered the phrase "Queen of the Sciences," and whether, in any case, anyone was ever justified in regarding Theology as a science. Was it not Matthew Arnold who complained that theologians had a habit of treating terms like "grace," "new birth," "justification" as though they were scientific terms?

Of course, in a real sense, they are scientific. But before we go further on this matter we may with advantage reflect a little on the word "theology" in its long history. No one was ever the loser for a quiet determination to be exact in his use of words.

Any good English dictionary will give information on the remarkable variety of themes to which the term "theological" may be applied. I find, for example, that there are the following: natural theology, philosophical theology, dogmatic theology, exegetical theology, scholastic theology, and so on. The field is a wide one. If theology is a stream, it has certainly flowed through many different kinds of territory—which is all the more reason why we should trace the stream to its source.

The Greeks, who gave us the word, used the term *theologos* (certainly from the time of Aristotle onwards) of one who spoke of the gods and divine themes. But even before Aristotle, the old Greek poets who sought the explanation of life and its problems in the loves and hates of their numerous gods and goddesses had appropriated the word. With Aristotle, and with the Stoics, "theology" was equivalent to "philosophy." Aristotle indeed called theology "the first philosophy." Since an important part of Christian thinking was influenced by the Greek tradition it is not surprising that in the Christian development "theology" has come to mean the study which deals with God and His relations to the world and man. What is specifically called "Christian Theology" starts from the existence of Jesus, and from His life, death and resurrection builds up its view both of God and of the life He created, in its meaning, purpose and end.

But to return to Matthew Arnold's complaint that theologians treat Pauline terms such as "grace" and "new birth" as though they were scientific: Arnold's contention, it will be remembered, was that in the Pauline usage these were literary terms rather than scientific.

Paul, however, if we could consult

him, would not agree with this. For him the ideas contained in these terms were deeply rooted in experience.

Paul was not unacquainted with the Greek poetry and philosophy of his day, but he would never have allowed the message he had to declare, to be confused with either. To him, the Gospel was no speculation. It was based on historic occurrences, the Cross and the Resurrection. It had become real to him in his own life. It was the most factual thing he knew. Theology to him was scientific in the sense that all he knew about it was linked with actual historic occurrences and with experience both in his own heart and the hearts of others.

But theology is "scientific" with a difference. The experiences of the religious life are as real as any other experiences. They can be analyzed and classified. We can be quite "scientific" in our study of these experiences, but for their explanation we have to go beyond the measurements of the scientist as such, and venture into a realm where biology, chemistry and physics are literally speechless: they have nothing to say. As far as Christian theology is concerned, we are driven beyond all realms of investigation and measurement; for the ultimate truth in Christian theology is not by observation or investigation, but by revelation.

Thus, for the Christian, theology is not the study which is concerned with God in a metaphysical sense: it is the study which seeks to apprehend God as He has revealed Himself.

The starting point for the Christian is not, as with Aristotle, the varied phenomena of life around him on which he proceeds to erect a reasoned explanation; it is, as the first sentence in Genesis reminds us, with "In the beginning God created the heaven and the earth." Beginning with God as revealed, the Christian theologian argues *down*, and seeks to interpret life in terms of Divine Revelation.

When the late Dr. H. Maldwyn Hughes prepared his Christian Foundations for the use of Methodist lay preachers and candidates for the Ministry, he made this point clear. "What happens in actual life is not that men begin with the quest of an intellectual certainty of God, and then endeavour to attain to a knowledge of His nature, but that first of all they are conscious of an experience of God, and then ask whether their experience is well grounded. And that should be the order of Theology, if it is to be true to the facts of the religious life. We start, then, with the knowledge of God. How is it attained? Theology's answer is by Revelation and Inspiration. God can only be known

as He makes Himself known. Man can only think God's thoughts as God Himself kindles them within him."

I have quoted this passage from a book written primarily for lay preachers to draw attention to the importance of theology for all Christians and not merely for the few who are usually classed as theologians. While the church must always be grateful to those who, by their specialized training in metaphysics, the comparative study of religion, Biblical criticism and so on, have special claim to be recognized as theologians, that does not lessen the need for theologians in the pews.

There are, I fancy, fewer theologians in the pews than there were half a century ago. The reason may be that there is less theology in the pulpit than used to be the case. "Topical" sermons and pleasant little essays on journalistic themes have crept into the domain once reserved for weighty expositions of the Word. The result has not been to our enrichment in the churches.

The Baptist minister to whom I listened as a youth could confidently devote his sermons to central Biblical themes, sure that his hearers were familiar with those themes. Even the caretaker of that church had been known on occasion to mount a pulpit, showing as much enthusiasm and dexterity in his handling of sacred themes as he normally showed in his handling of brooms and dusters. And I have a memory which will never be effaced of a Sunday school teacher who began his lesson one Sunday morning by taking to task a famous astronomer who had been lecturing in our town. Those were the days when laymen's bookshelves included manuals of Divinity, and when theological discussions could invade a deacons' meeting.

The recovery of the church's influence in our land is the joint concern of pulpit and pew. Most of the weaknesses which mark the modern world arise from a deficient sense of God. It is beyond doubt that many of our problems, when traced back, prove to be concerned with right or wrong thinking about God.

Since this is the case, a new attention to theology would come like a freshening breeze into our pulpits—but the breeze ought to flow through the pews as well. "The true scholar," wrote Robert Aris Willmott, "drinks from the fountains which taste keeps pure; the corrupted streams of popular entertainment flow by him unheeded." There is a fountain at which all, ministers and laymen, can continually refresh themselves. It is the Word of God to which, if we are wise, we shall turn more and more until its revelation of God in Christ becomes in our experience as a well of water, springing up into eternal life.—Editorial, *Baptist Times*, London.

# Britons Speak Concerning World Council

[Concerning the organization and development of the World Council of Churches, *Fundamentals*, the official journal of the British Bible Union (England) had the following to say in its May-June, 1952, issue.]

The attitude of the main body of Christian believers toward such an event [organization of World Council] is necessarily largely governed by that of their leaders. The Archbishop of Canterbury, being one of the presidents of the new movement, secures for it the support of most Anglicans; the approval of most non-conformists is gained by the knowledge that the secretaries of their denominational unions are identified with its activities.

Thus large numbers of the rank and file of Christians who have had little opportunity or desire to sift the matter for themselves, support the new World Council of Churches because their leaders do . . . In spite of its high credentials, there are certain features in the recently-formed body which give occasion for alarm.

## Ultimate Purpose

We draw attention, first, to the fact that the ultimate purpose for which the World Council of Churches has been brought into being is that of the reunion of Christendom—a reunion in which the tenets of the Roman, the Greek Orthodox, and the Protestant churches are to find equal place: in which modernism and fundamentalism are alike to be merged: one, in short, in which doctrines long believed to be wholly incompatible are to be welcomed as differing aspects of final truth. It is not the first time that proposals of this nature have been made, but they have never before been so unequivocally stated or influentially upheld.

The following extracts from the writings and speeches of the promoters of the World Council state the position with great precision. Dr. C. F. Nolde, representative of the United Lutheran Church, and now an official in the new organization, when leaving Philadelphia for Holland, said:

"In a popular sense, the first meeting of the Church Council could be spoken of as a reversal of the trend which began at the Reformation"—(Philadelphia Inquirer, 17th July, 1948).

Dr. Douglas Horton, chairman of the American Committee for the World Council, was still more explicit. In an address at Amsterdam he said:

"An effective welding of the Christian churches of the world into a single unit, characterized by Catholic continuity and Protestant freedom in Christ, is the burden of our hopes."

The same official, in the American magazine, *Christendom*, wrote:

"The chief heresy today, from the standpoint of Amsterdam—a heresy which has caused endless little schisms, and the largest and most critical of them all, that between Rome and the rest of Christendom—is the spirit of non-cooperation. The Assembly laid a plan for the cure of little schisms, and left the door wide open for Rome" (Autumn issue, 1948).

Of all the personalities behind the present ecumenical movement that of Bishop G. Bromley Oxnam, president of the World Council for the Western Hemisphere, probably exercises the greatest influence. On behalf of his episcopal brethren in the American Methodist Church he spoke on April, 1948, as follows:

"The Church Universal is divided into many Churches. Among them are the Protestant Churches, the Eastern Orthodox Churches, the Roman Church and other communions. . . . First steps toward union must be taken by the Protestant communions. . . . When the full union of Protestantism and Eastern Orthodoxy is fully accomplished, and Christians of the world belong but to two great Churches, the leadership of that day may be great enough and creative enough to kneel before a common altar, beg forgiveness of Christ for disunity, and sharing in the bread and wine of Holy Communion, rise in His Spirit to form the Holy Catholic Church to which all Christians may belong."

It is significant that a poster exhibited in the Assembly at Amsterdam bore on it the words, "One World, One Church," and that at the various sessions all separation—even that of Protestants from Rome—was spoken of as *sin*, to be confessed and forsaken.

Although the Roman Church took no part in the Assembly, it was far from being indifferent to its proceedings. The *International News Service* from the Vatican City of April, 1948, said that the "Holy Father" was following "with assiduous interest the Providential movement for the return of dissidents to the unity of the Church," and he asked for prayer that "those who have torn away from this unity, though still labelling themselves with the name of Christ, may come to realize where the center of this unity has been set by the divine Master, and feel the supreme desire to be recomposed in the ranks under the sole pastor."

References in other Catholic organs clearly show that in papal circles the formation of the World Council is thought to be a definite stage in the journey back to Rome.

The promoters of the World Council display the same latitude in regard to modernism and fundamentalism as they do in regard to Romanism and Protes-

tantism. Such conservative evangelicals as are prepared to cooperate are cordially welcomed, and those not willing to do so are chided for perpetuating schism. But an equal welcome is extended modernists, even those that go to great length of heterodoxy. Dr. J. C. Bennett, professor at the Union Theological Seminary, New York, apparently neither believes in the deity of our Lord nor His bodily resurrection, in the full evangelical sense; yet he is one of the World Council's inner circle. Bishop Oxnam, above mentioned, is a noted liberal in theology; yet he is appointed president of the World Council of Churches in the Western Hemisphere. These instances could be multiplied.

Such then is the first and most important feature of the new World Council of Churches; its avowed and ultimate purpose of establishing a "Holy Catholic Church to which all Christians may belong." It cannot be too strongly stressed that this ideal is of the warp and woof of its constitution; that the pursuit of it animates all its activities; and that for its sake the leaders are prepared to sacrifice doctrinal distinctions which were held by our evangelical forefathers to be vital to salvation. . . .

## Unsatisfactory Credal Basis

In view of these larger issues, it may be thought superfluous to refer to the unsatisfactory credal basis of the new movement. We nevertheless briefly advert to it in order to point out that this also carries the impress of the World Council's doctrinal laxity. It is embodied in Article 1 of its Constitution, and reads as follows:

"The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

This short statement is the full extent of the doctrinal foundation on which the new movement rests, and, did it stand alone, might be so far accepted as orthodox. But to it the following declaration is attached:

"(a) That the foundation is not a touchstone, whereby the faith of the Churches can be judged; (b) that the World Council does not concern itself with the manner in which the Churches will interpret the foundation; (c) that it is left to the responsibility of every Church to decide whether it will cooperate on this basis."

The simplest intelligence can perceive that the explanatory clauses render the doctrinal statement in Article 1 wholly nugatory, since they declare it to be no touchstone of belief, and one with the interpretation of which the Council has no concern. There is, however, no inconsistency here. The theological looseness is in harmony with the spirit of the whole movement, and should occasion no surprise. But its credal basis should never be quoted as evidence that it is doctrinally sound.

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# A Year-Round Program of Evangelism For the Rural Church

(Continued from Page 3)

## The New Year Opens January-February

The first Sunday of January is well-suited for a consecration service. Urge every member to attend each Sunday. Set goals. Remember the evening service is an opportunity for evangelism and fellowship. Later in the month, have the church committee on membership and evangelism to meet and discuss the evangelistic opportunities of the coming year. Build up toward the spring season. Plan and prepare for Decision Day in the Sunday school, if one is desired, in co-operation with the teachers. This could be held the fourth Sunday in the month. In addition, there may be a State Evangelistic Conference during January.

In February, make definite plans for the visitation evangelism crusade to run three weeks. There may be a Student Emphasis Week at this time. Begin to make plans for your Vacation Bible School. If it is needed, conduct a community census.

## Leading up to the Special Effort March-April

The pastor might begin a series of seven sermons on the great fundamentals of our Christian faith and life, or some other appropriate theme, climaxing on the day of the resurrection. Stress the Christian duty and privilege of being present at church every Sunday during this period. By the second Sunday in March all plans and personnel for the visitation evangelism crusade should be complete. On the third Sunday the crusade begins. Training Union Study Courses, where some study of soul-winning methods might be included, will come in March, also.

The Simultaneous Evangelistic Crusade occurs the two weeks prior to the day of resurrection, bringing us into the month of April. That Day will be the high point of all efforts thus far in the year. After that, there should be a thorough assimilation of all new members, by calling, pledging, and actively relating each one to the appropriate Sunday School Class, Training Union, etc.

## After the Spring Effort May-June

Complete plans, materials, and staff should be readied for the Vacation Bible School. Teacher-training classes ought to prove helpful. Profit by last year's

mistakes; look ahead; try to have two full weeks of Bible School. Christian Home Week, culminating with Mother's Day, should possibly be given some attention and promotion. Emphasize the Christian family—complete in Christ.

June is the month for Vacation Bible Schools. The pastor must take the lead in seeing to it that the assembly program during the school provides an opportunity for the boys and girls to meet Christ at their level of understanding.

## The Summer Season July-August

This is not vacation time for the rural family, and it ought not to be vacation time for the church. Attendance should be at its highest during the good summer weather. Make plans for the annual August revival. Keep your prospect list up to date, and enlist the young people for visitation and witnessing. See to it you have good music for the summer evangelistic efforts. Hold prayer meetings in the homes for two weeks in advance of the meeting, and get several members, both men and women, to conduct them prior to each service. A revival meeting cannot be "talked up;" it must be "prayed down."

As the time approaches, build up to it in the Sunday school and in the worship services. Ask that homes without Family Altars try to establish them. Publicize your "protracted meeting," as it is called in many rural churches, in every possible commendable fashion. Do not overlook the children who might be won. The pastor should visit lost people as never before.

After the meeting, the committee on membership and evangelism will want to plan the evangelistic program for the next twelve months, beginning September 1.

"Since the day of Pentecost, faith, prayer, and witnessing have been the chief channels through which the power of the Spirit of God has flowed with evangelistic blessing into the lives of individuals and nations.

"A planned program for the year in evangelism, conceived in faith, undergirded with prayer, and glorified with work will bring a rich and inevitable harvest. It will also solve many of the difficult problems, such as new leadership and finance," which perplex rural churches.

"Pray as if everything depended on God, Work as if everything depended on you."—Ignatius.

## Paying And Giving

By O. W. TAYLOR

It is often said that "We do not give anything until we have paid the tithe." But some Biblical quotations in which I underscore certain words show that this statement is not warranted.

Abraham "gave . . . tithes of all" to Melchizedek (Gen. 14:20). Jacob promised the Lord, "I will surely give the tenth unto thee" (Gen. 28:22). The Pharisee in the temple said, "I give tithes of all that I possess" (Luke 18:12). Abraham "gave a tenth part of all" to Melchizedek; that is, he "gave a tenth of the spoils" (Heb. 7:2, 4). Therefore, tithing is giving.

But "Levi . . . payed tithes in Abraham" (Heb. 7:9, 10). Hence, Abraham did the same. Jesus said to the Pharisees, "ye pay tithe of mint and anise and cummin . . ." (Matt. 23:23). He approved their tithing but condemned their neglect of "the weightier matters of the law." Jesus used the expression, "pay tithe." Therefore, tithing is paying.

The scholarly and authoritative *International Standard Bible Encyclopedia*, of which the late Dr. E. Y. Mullins was an assistant editor, applies the ideas of paying and giving to tithing. And more than once I have heard someone who held that we do not give until after we have tithed say in an address that "We ought to adopt the tithe as the minimum standard of giving!" With this I agree.

The tithe is a commanded obligation with a divinely fixed sum or percentage of contribution explicitly stated. It is a debt that continues through life as income is available. As such an obligation, it is *paid*. The offering is a commanded obligation with no divinely fixed sum or percentage of contribution explicitly stated. The love of Christ in the heart determines the size of the contribution. As such an obligation, it is *given*.

But the Christian's tithe is to be contributed as readily, freely and voluntarily as the offering is. The love of Christ constrains the adjusted Christian to obey the fixed measure of the tenth commanded by the Lord. Such tithing is love paying a debt and making a gift in one act.

In a true and deep sense, the obedient Christian in contributing both tithes and offerings is but trying to pay, in some small measure, "The debt of love I owe."

So the idea that we do not give until after we have tithed is not warranted by the Word of God. In the tithe love pays a debt and makes a gift. In the offering love makes a gift and pays a debt.

An old man said, "How do I know that my youth has been spent? Well, my get up and go has now got up and went."

# The First Year of the 5-Year Program Of Kentucky Baptists

By W. C. BOONE, General Secretary

At the last session the General Association reaffirmed the "Five Year Program of Advance, which had been unanimously adopted at Bowling Green in 1951. We give here a brief report of the first year's progress. Note the goals and what has been accomplished:

## I. SOUL WINNING—

Goal: Baptisms each year ..... 30,000  
Baptisms in five years ..... 150,000

### Accomplished first year:

Baptisms ..... 23,214  
Total membership in Kentucky churches ..... 566,187

## II. NEW CHURCHES—

Goal: New churches organized each year ..... 60  
New churches organized in five years ..... 300

### Accomplished first year:

New churches organized first year ..... 17  
But there is a gain of 57 in number  
of churches, the total now being ..... 2,324

## III. ENLISTMENT—

Goal: Reduce number of churches with no baptisms;  
reduce the number of churches with no gifts  
to missions.

### Accomplished first year:

Churches with no baptisms (an increase  
over last year) ..... 443  
Churches with no gifts to missions (about  
the same as last year) ..... 357

## IV. STEWARDSHIP—

Goal: A State-wide Emphasis on enlisting 100,000  
tithers, using the Tithers' Enlistment  
Visitation Plan and other approved plans

100,000

### Accomplished first year:

Number of tithers unknown, but plans were  
launched to observe Southwide Stewardship  
Week, October 18-25, 1953. Many church  
and association stewardship conferences  
and revivals scheduled.

## V. TRAINING—

Goal: Sunday schools, gain in enrolment ..... 250,000  
Standard Sunday schools ..... 500  
Training Unions, gain in members ..... 30,000  
More churches with Training Union Work ..... 500  
W. M. U., gain in number of organizations ..... 1,000  
W. M. U., gain in membership ..... 10,000  
W. M. U., full graded systems ..... 50

### Accomplished first year:

Sunday schools, gain in enrolment ..... 16,282  
Standard Sunday schools (highest in Southern  
Baptist Convention) ..... 201  
Training Unions, gain in members ..... 10,331  
More churches with Training Unions ..... 61  
W. M. U., new organizations:  
Young People ..... 396  
W. M. S. ..... 70  
466  
W. M. U., New members:  
Young People ..... 6,587  
W. M. S. ..... 3,912  
10,499  
W. M. U., full graded systems ..... 17

## VI. CEDARMORE ASSEMBLY—

Goal: Pay off Loan, or at least keep ahead of re-  
quirements. Add Buildings and Equipment.  
Enlarge Program.

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## Family of Peter H. H. Lee Coming to America from Behind Bamboo Curtain

From Dr. Peter H. H. Lee, former Chinese pastor who completed his post-graduate studies in the Southern Seminary and was awarded his Th.D. degree in the Class of 1950, and now living at 3310 Nineteenth Street, N. W., Washington 10, D. C., comes word that the New Year brought new happiness to him and his family. He has not seen some of the members of his family for more than five years. They have been separated with 10,000 miles between them, much disaster, deprivation and anxiety.

"In answer to the prayers of many friends, the Lord has miraculously led my wife and our four young boys out of the Communists' hands," he writes, "and helped them to enter Hong Kong safely last June. Our oldest boy, Samuel, is 17 years of age, Joseph is 14, Eugene 12, and the baby, James, is 11.

"On December 23 they secured all the visas from the U. S. Consul and booked passage on the S. S. President Wilson. They are to sail from Hong Kong February 8, and will arrive in San Francisco, February 25. This was wonderful news for me to receive on New Year's Eve. . . . I am grateful to God and Christian friends for their love and help in every respect."

Dr. Lee plans to drive to the West coast to meet his family and to help them adjust to the new world. On his return to the East coast they plan to go through Texas, Arkansas, Memphis, Southern Illinois, Louisville, Ky., and Jefferson City, Tenn., eventually reaching Washington, D. C. They will make their temporary dwelling and headquarters there.

The mother of Dr. Lee is still in Shanghai behind the Bamboo Curtain. His niece is with her. He says that his daughters, Jay and Lois, are well and are happy in their school work in this country. Friends who may wish to communicate with him while he is enroute may write him in care of Mrs. A. C. Graham, 1251 South Second Street, Louisville, Ky., and she will forward the correspondence to him and his wife.

President D. Chester Sparks, of the Oneida Institute, Oneida, Kentucky, will address the North Kentucky Baptist Pastors' Conference Monday, February 9. The group will meet at 10:30 a. m. at the Madison Avenue Baptist Church, Covington, Ky. Rev. T. E. Dougherty, pastor, First Baptist Church, Fort Thomas, is president of this Baptist group which includes pastors of the 54 Baptist churches in the Northern Kentucky area. Any Baptist pastor in the Greater Cincinnati Area is cordially invited to attend the meeting on February 9. The Oneida Institute is a Baptist academy located in the heart of the Cumberland mountains.

## Sunday School Department

ROY E. BOATWRIGHT, State Secretary



Dr. H. Leo Eddleman

Dr. Leo Eddleman, associate professor of Old Testament Interpretation in the Southern Baptist Seminary, will be the inspirational speaker at the North Central Regional Sunday School Convention to be held at the First Baptist Church of Frankfort, February 16, and the Northeastern Region, to be held at West Liberty on February 17.



Dr. Fred Eastham

Dr. Fred Eastham, pastor of the First Baptist Church, Springfield, Missouri, will be the inspirational speaker for the Southeastern and the South Central Regions to be held at First Baptist Church, Williamsburg, February 19, and at High Street Church, Somerset, February 20.

### Regional Sunday School Convention Program

February 9-20, 1953  
Morning Sessions

9:30 Song, Scripture, Prayer  
REACHING 70,000 IN KENTUCKY IN 1954  
9:45 Why Reach Them?  
10:05 How Reach Them?  
10:35 Use the Vacation Bible School in Reaching Them.  
11:05 Song, Announcements, Offering.  
11:20 Spiritual Preparation for the Task.  
12:00 Noon.

### Afternoon Sessions

1:15 Song and Prayer.  
1:25 Department Conferences.  
Cradle Roll and Nursery  
Beginner  
Primary  
Junior  
Intermediate  
Young People  
Adult  
Pastors, Superintendents, Educational Directors  
2:45 Song  
2:55 Business Session  
3:05 A Year of Preparation—  
1. The Enlistment and Training of Additional Workers.

2. Provision of More Space.  
3. Advancement from Class to Department Sunday School.  
4. New Sunday schools.  
5. Discovering Unenrolled People.  
6. Impelling Concern for Lost People.

### Evening Session

7:00 Department Conferences (same as in afternoon).  
8:00 Song and Offering.  
8:15 All Together for Victory Ahead—Dismiss.

### State Sunday School Leadership Clinic

The date set for the State Sunday School Leadership Clinic is March 1-6. The place is Princeton, Kentucky and the program personnel will be of the Sunday School Board of Nashville, Tenn., and the Sunday School Department of our State.

### Special Committees For A Million More in '54

Ohio Valley—Rev. Frank Mitchell, Chairman, Rev. C. H. Warford, Rev. John Coble, Rev. J. D. Burklow, Mr. Kelley Hearon.  
Union—Rev. Marion Antrobus, Rev. William Austin Roberts, Rev. Carl Sears, Rev. Don Lamb.

## SUNDAY SCHOOL—TRAINING UNION ATTENDANCE JANUARY 25, 1953

CHURCH	Training Union	Sunday School
Arlington	72	355
Ashland, Pollard	---	429
Beechland	---	322
Bellevue	---	924
Bowling Green, First	281	203
Cadiz	---	270
Campbellsville, Pleasant Hill	81	352
Corbin, First	113	242
Central	---	566
Covington, First	130	758
Calvary	---	244
Latonia	173	390
Madison Avenue	---	624
South Side	---	404
Danville, First	206	528
Lexington Avenue	---	426
Dayton, Ohio, Westwood	---	258
Elizabethtown,	---	70
Severn's Valley	---	61
Elsmere	---	335
Fort Thomas, First	70	558
Erlanger	---	403
Evansville, Ind., Calvary	---	258
Walnut St.	---	153
Grace	258	228
Frankfort, First	153	300
Thorn Hill	104	392
Franklin	---	346
Fulton	---	533
Georgetown	93	458
Glasgow	---	591
Greenville, First	128	247
Harlan	---	344
Harrodsburg	144	528
Hazel	---	131
Hendersov, Audubon	---	75
Hopkinsville, First	141	229
Second	131	285
Ebenezer	75	213
LaGrange, DeHaven Memorial	---	323
Lawrenceburg, First	---	669
Sand Spring	---	306
Lebanon	112	644
Lexington, Calvary	---	656
Felix Memorial	---	810
Grace	---	310
Immanuel	189	413
Porter Memorial	172	210
South Elkhorn	---	643
London, First	153	936
Louisville, Baptist Temple	---	450
Beechmont	104	707
Carlisle Avenue	227	205
Clifton	142	263
Crescent Hill	---	240
East Audubon	---	255
Fairdale	136	334
Farmdale	---	293
Harmony	114	862
Highland Park First	---	343
Immanuel	73	570
Kenwood	62	202
Ninth and O	212	373
Parkland	224	1,401
Southside	---	530
23rd and Broadway	---	332
Virginia Avenue	---	78
Third Avenue	---	809
Walnut Street	---	225
West Broadway	139	363
Ludlow	---	334
Lynch	78	593
Madisonville, First	221	362
Marion Baptist	---	805
Mayfield, First	363	668
Middlesboro, East Cumberland Avenue	---	422
First	---	317
Monticello, First	---	1,004
Morganfield, First	---	382
Mount Pleasant	65	270
Murray, First	146	860
Newport, First	80	534
Okolona	---	224
Owensboro, Eaton Mem.	149	342
First	302	251
Hall Street	190	220
Seven Hills	107	252
Third	264	119
Paducah, First	153	294
Trinity	88	432
Twelfth Street	---	498
Paintsville, First	---	412
Prestonsburg, Irene Cole Memorial	---	345
Princeton, Second	94	214
Northside	119	---
Russellville, First	---	---
St. Matthews	---	---
Shively	---	---
Somerset, First	---	---
Springfield	---	---
Stanford	99	---

(Continued on Page 20)

**Baptist Training  
Union Dept.**  
BYRON C. S. DeJARNETTE  
State Secretary

**Enlarge Your Training Union in March**

(From tract of this title  
by J. E. Lambdin)

**A Suggested Schedule for the Month.**

1. Survey Week, March 8-15.
2. Blueprint Week, March 15-22.

After making a careful study of the condition of the Training Union in all departments and unions, you are ready to decide upon the next step. The next step is to analyze the list of prospects, putting the number of prospects in each age group alongside the number already enrolled in that age group. A decision can then be made as to how many units of organization ought to be added. In order to make this decision constructively, it is well to keep in mind the ideal enrolments for all organizations.

A Junior union should have about 12 and not more than 15 enrolled. An Intermediate union may range from 15 to 18. A Young People's union should be about 20 and not more than 25. An Adult union may be about the same size as the Younger People's union, perhaps going a little higher up to 30. A three-year Nursery department is best with not more than 15 enrolled. An ideal Beginner department should be about 20. An ideal Primary department may be 25 to 30.

Study very closely the chapters on organization in *Building a Church Training Program* for small churches and *The Baptist Training Union Manual* for large churches.

Then proceed to make a blueprint of the proposed enlarged Training Union. This blueprint will indicate exactly where each new organization is proposed and the plans for making it real.

3. *Enlargement Week, March 22-29*  
During the week of March 22-29, conduct study courses at night using the methods books, enlist new workers and leaders for all places needing them, visit the prospects for membership and for taking the study courses at night and organize new unions and departments wherever needed.

To organize the Nursery, Beginner, and Primary departments, follow the Standards for these departments and the literature on organization which is provided free of charge by the state Training Union department. Consult also *The Nursery, Beginner, and Primary Leadership Manual*, by Arnote.

To organize Junior and Intermediate departments, consult *The Junior Leadership Manual*, by Lambdin, and *The*

*Intermediate Leadership Manual*, by Pearson.

*Baptist Young People's Union Administration* and *The Baptist Adult Union Manual* give full information on organizing departments for these age groups.

Chapter 2 in *The Baptist Training Union Manual* gives instruction on how to set up the departments.

In organizing unions, the following procedure is recommended.

(1) *Enlist the workers.*—The first step in organizing any union is to enlist the head of the union first. For Junior and Intermediate unions this means the leader. For the Young People's union both a counselor and a president should be enlisted. For the Adult union a president should be enlisted first.

(2) *Assign the possibilities.*—Assign to the workers for each union the list of possibilities for that union.

(3) *Visit.*—Visit aggressively and continuously to enlist the people. Go after whole families. Parents should be enlisted for the Adult union, and then urged to bring their children to the children's groups and the boys and girls and young people to the other unions. All Juniors, Intermediates, and Young People should be visited personally.

(4) *Complete the organization.*—Just as rapidly as possible all the unions should elect officers, divide into groups, and appoint the committees. Consult the age group manuals for guidance here. The Standard of Excellence of each union shows just how much organization is needed for each one.

(5) *Set each organization to work.*—Each union should be provided with all of the literature and equipment needed to carry on its work. The director of each department should see that his leaders are instructed properly in getting the work done. Seek to enlist every union in the activities outlined in the Standard of Excellence of each union. Seek to lead every member of every union to make a high grade on the Eight Point Record System every Sunday.

The work of Enlargement Week should be carried on through Sunday, March 29. An attendance goal should be set for Sunday, March 29. All new organizations should be perfected as far as possible also on that night.

The poet Southey in one of his letters, recalls a story from Spain that has a needed suggestion for people anywhere, and at any time. He writes of a Spaniard who "always put on his look bigger and more tempting." It is so easy to fall into the miserable habit of exaggerating our troubles that it is a boon to cultivate the habit of magnifying our blessings. There is a sure pair of spectacles which will make our "strawberries" look larger—the habit of giving thanks.—*Pulpit Digest*.

**Illinois May Invite  
1956 SBC Convention**

CARBONDALE, Ill. — (BP) — Chicago is being discussed as the site for the 1956 Southern Baptist Convention, according to an editorial in the *Illinois Baptist*. No official invitation has been issued. The editor suggested that it would be a good way to help Southern Baptists in Illinois celebrate the fiftieth anniversary of their state association.

**Nashville Paper  
Pushes Church News**

NASHVILLE, Tenn. — (BP) — Churches are news! Here in Middle Tennessee, where for years folks have taken their religion pretty seriously, the *Nashville Banner* has met this challenge with a young, ex-Air Corps bombardier named Bob Bell, Jr.

A little over a year ago Charles Moss, *Banner* executive editor, asked Mr. Bell, then a general assignment reporter, if he wanted to try a religious column. The two agreed on a column published tri-weekly confined to church news in metropolitan Nashville.

The response was immediate and overwhelming. Circulation men reported the column was selling papers even in rural areas.

Today the column—"Churches Are News"—is a five-day-a-week feature on page one.

Mr. Bell, who will be covering the Southern Baptist Convention in Houston next May for his paper, receives weekly from 150 to 200 pieces of mail. He prefers the mail to the phone as a means of transmitting news because it eliminates errors and permits him to handle a larger volume. Nevertheless, the Bell phone, both at the *Banner* and at home, gets a good workout.

He defines his column as "a personal approach to religious reporting with emphasis on people who normally get little recognition from their own church or public.

"Any church, any congregation," he says, "is made up of a lot of folks doing a little bit. We try to emphasize this."

Generally, the column contains about twenty entries per day which are boiled down telegraph style.

There are approximately 400 churches in Nashville, and Mr. Bell devotes a good part of his time to establishing and maintaining personal contacts at each.

A native of Nashville, Mr. Bell's newspaper career has included work on the *Union City Daily Messenger*, *Jackson Sun*, and *Paris Post Intelligencer*—before bombardier duty and confinement as a German prisoner of war—and the *Banner* since 1950.

**WOMAN'S MISSIONARY UNION**  
MRS. GEORGE R. FERGUSON, Executive Secretary  
MISS BEULAH WINGO, Young People's Secretary  
J. C. BALLEW, R. A. Secretary

**Personal Letters From Our  
State Chairmen**

In order that you may keep abreast with the news and the progress of our work throughout the State we have asked our State Chairmen to write you through the medium of this column every once in a while. Following you will find news and comments from our *Stewardship Chairman*, Mrs. Frank Norfleet and our *Community Missions Chairman*, Mrs. George N. Smith. We want you, through these news letters from them, to become acquainted with them and let them help you with your problems and inspire you to a greater service. You will hear from Mrs. Frank Hill, the Mission Study Chairman next week.

**Stewardship News**

At this time of year when everyone is working overtime with figures for Uncle Sam, I decided to work a little with the figures contained in the 1951-52 Stewardship Report. Here are a few significant facts which concern our state of Kentucky in our W. M. U. Stewardship activities:

I. 47% of Kentucky W.M.S. members are tithers. (This is a 5% increase.)  
II. There were 2,292 new tithers in 1952. This is good.

III. A Stewardship book was taught in 328 Societies in Mission Study Classes.

IV. A Church Night of Stewardship program was presented in 182 Churches by the W.M.U. (This is a 17% increase.)

V. There was a \$28,098.30 increase in mission offerings. (This is a 23% increase.)

Perhaps the figures will be more meaningful broken down on a regional level.

I. Percentage of tithers in the Regions compared with the enrollment:

C	NC	SC	NE	SE	S	W	SW
50	46	53	54	31	46	53	53

II. Percentage of Societies observing Church Night of Stewardship:

C	NC	SC	NE	SE	S	W	SW
24	21	18	18	6	10	16	23

III. Percentage of Societies studying Stewardship books in Mission Study Classes:

C	NC	SC	NE	SE	S	W	SW
42	34	24	31	13	24	27	46

By comparing these percentages one conclusion is evident. Where preparation, work, and teaching have been used, results can be seen in proportion to the effort made.

**FIND YOUR REGION! DIAGNOSE  
THE CAUSE! APPLY THE REMEDY!  
WATCH FOR THE RESULTS!**

These figures are past history. Some records are good; some are bad. We must press on and forward in this our Anniversary year, to make an even better record. Since missions is the compelling force in W.M.U., I think it is most fitting that the Stewardship Anniversary Goal concerns our mission offerings. The goal is 15% increase in total gifts during the special weeks of prayer. Last year there was a 23% increase. Surely this year we can do more! As Longfellow wrote:

"Let us then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learning to labor and to wait."

VIRGINIA NORFLEET, (Mrs. Frank)  
Ky. W.M.U. Stewardship Chairman

**A Challenge For Community Missions**

Already a quarter this year has slipped by and we are deeply concerned about the spiritual victories being won for Christ through W.M.U. in each local community.

How many of the fourteen suggestions on "Community Missions Plans for 1952-53" has your Society followed? It is a real joy as we visit associations throughout the state to find wonderful things being done under Community Missions Chairman leadership. The vision of people rarely goes beyond that of their leader. What a privilege the Community Missions Chairman has! It is she who is to map out the campaign for souls, the crusade for righteousness, and the ministry of burdenbearing for the W.M.S. and the young people of her church.

We want to emphasize some specials of this memorable year. Take stock of your work thus far. Have family altars increased in number? The Community Missions Chairman must lead the way in her own home, church, and community. Some societies have definite planned efforts to help newlyweds to begin their home-life with daily worship. Others are having study courses, special sermons, and conferences on "Love, Courtship, and Marriage."

We have more than a hundred students from other lands in one of our Kentucky institutions to say nothing of the small groups to be found in every school. Kentucky has six Japanese and many German war brides. Are all of these being welcomed, loved and led to Christ or strengthened if they are already Christian?

The first Kentucky Community Missions Bulletin will be sent out soon. Be on the alert for the news it brings. Write at least one personal news letter to your associational chairman giving the highlights of activity for the quarter. She will pass on the interesting items through her regional chairman to the state chairman. From these much of the Community Missions news will be gleaned.

We challenge you to go forward in this our Anniversary year ever mindful of the text "We must work the works of Him that sends us for the night cometh." —MRS. GEORGE N. SMITH, Ky. W.M.U. Community Missions Chairman.

**Suggestions for Using the Scholarship  
Certificates**

PLAN No. 1.—(Individual record—Dollar-A-Month Club.)

It is suggested that a certificate be given those who agree to sign up for this plan. She signs the certificate and returns it to the treasurer or the anniversary chairman, who in turn gives her 12 envelopes for the year. As she turns in her monthly dollar the treasurer or anniversary chairman marks her certificate. When the year is complete and the certificate has been marked for the year, either by punch or star, the certificate is returned to the donor for a memento.

The treasurer may send these gifts in monthly, or according to the decision of your Society. Send all gifts to Mrs. W. H. Jaegle, 127 E. Broadway, Louisville, Ky., marked FOR FIFTIETH ANNIVERSARY SCHOLARSHIP FUND. Be sure to give the name of your church. PLAN No. 2.—(\$50 Certificates)

These certificates may be handed to those who express a desire of making this contribution. These may be signed and returned to the treasurer or anniversary chairman immediately; she holds them until the gift is made, returning them to the donor signed and dated at the time she received the gift.

When sending these \$50 gifts in, be sure to make a note of the fact that they are individual gifts—list them separately from the Dollar-a-month gifts. Both may be sent in one check; just be sure to list on a separate sheet of paper what kind of gift it is. All gifts are sent to Mrs. W. H. Jaegle, marked FIFTIETH ANNIVERSARY SCHOLARSHIP FUND.

Do not send the Certificates to Mrs. Jaegle—these are to be signed by the treasurer or anniversary chairman and given to the one making the gift. The gifts should be removed from the envelopes as they are received and recorded by the treasurer or anniversary chairman.

Order the envelopes that you will need according to pledges made for Plan No. 1, so they will not be wasted. We will be glad to send what you need, but try to order them according to your need.

# A Dog of Friendship

By ROBERT L. WHITE

Clyde Starke hung his coat and put his books on the hall table; then instead of going into his mother's room, as was his custom on coming from school, he went through the kitchen and out to the garage, where a playful puppy leaped joyfully at the sight of him.

"I can't see why Jimmy claims him because he happened to see him before I did. He was on our back lot, and that certainly ought to make him more mine than Jimmy's. He would not have any sort of place to sleep over at the Murphy's place. I should think it would be about all they could do to feed all those kids without taking on a dog. If Jimmy wants to get mad at me about it, then he can just please himself."

Clyde was talking out loud, and playing with the cunning little puppy that he called Fluff. He had no idea there might be any one listening. But Clyde's mother was making a little flower garden directly behind the garden. She could hear every word her son was saying to the little dog. She looked a little grave at the way he was arguing to himself concerning the matter.

Clyde played a little while with the puppy, then shut him up again and went off to have a game of ball.

"Well, Clyde, you certainly took the wind out of Jimmy Murphy's sails today when you told him where to head in about your dog. I never could argue; I always let the other fellow get the best of it, somehow," laughed Perry Carter.

"How does it happen that you and Jimmy are both claiming the same dog, anyhow?" asked Richard Stone.

Clyde began to look uncomfortable. "Oh, we found him in an alley back of our place, and Jimmy claims he saw him first. He got to him first, that was all, I think. I claimed him because he was on our place."

"I thought you said he was in the alley," interrupted another of the boys.

Clyde's face got red with a little flush of anger. He wasn't enjoying himself. "I'm not on the witness stand," he answered shortly. "The Murphys haven't any business with a dog anyhow. They are too poor."

"Let's play ball," shouted Richard.

"Well, I think poor children would enjoy having a nice little dog quite as much as rich ones; and, besides, there's a lame kid at Murphy's—"

"Aw, cut out the argument, Perry," called Danny Black; "it's none of your business what Clyde does about the dog."

"Well, I like fair play," muttered

Perry, as he ran to his place in the outfield.

Clyde reached home late and found his mother giving a pan of milk to a very beautiful Maltese kitten. He gave a little cry of delight. "Where did you get it, Mother? Isn't it a beauty? I want to name it, please."

"But I'm not sure we can keep it," said Mrs. Starke. "It was like this: I picked it up in the alley back of Mrs. Wrenne's house this afternoon, and she may claim it because it was in her alley. I am going to talk with her about it in the morning. I'd hate to lose her friendship on account of a kitten, but—"

"Why, it couldn't be hers just because it was in her alley," said Clyde warmly. "I never heard of such a—" He stopped abruptly. He remembered the puppy in the garage. Wasn't that exactly what had happened?

He said nothing more about naming the kitten, and pretty soon went out of the kitchen. His mother did not mention the matter again to him, but he did not forget it. He could not imagine his dear mother and good, kindhearted Mrs. Wrenne having a dispute over a kitten. Of course it was different with himself and Jimmy. They were just boys, and the matter would soon blow over, and Jimmy forget all about it.

But Jimmy didn't seem to forget. Clyde saw him next day at school and Jimmy said, "Lo, Clyde!" but he didn't stop and put an arm about Clyde's shoulder and walk with him along the street, as was a habit of Jimmy's.

When he reached home he went out to see Fluff, but instead of playing with him as he had the previous afternoon, he just left a bone and went on back to the house. Somehow he didn't care about playing with dogs anyhow. He was getting too big.

He hunted up the kitten when he got back to the kitchen. It was such a cute kitten. He stopped to play with it for a time, then hunted his mother and asked if she had seen Mrs. Wrenne.

Her answer astonished him. "I guess I'll just keep it, whether she likes it or not," she said, and kept sewing as if it were a matter of no importance.

Clyde went back and sat on the kitchen steps. Somehow he wasn't feeling very happy. He didn't like this thing of having kittens in the house that might cause trouble with their neighbor.

"Whee, I can't stand for mother to lose a good friend like that over a kitten," he muttered to himself, and going back to the kitchen he got the

kitten and carried it over to Mrs. Wrenne, telling her she could have the kitten if she wanted it, since it was in her alley when his mother saw it.

Mrs. Wrenne shook her head. "You take that kitten back to your mother, Clyde. She did pick it up in the alley, but I had already given it to her, I think she wanted to make you understand the situation between yourself and Jimmy Murphy about the dog, so she came over and we planned this about the kitten. Your mother and I, Clyde, would not sacrifice our love and friendship for each other for a thousand cats."

About twenty minutes later Jimmy Murphy answered a knock on the Murphy front door, and found Clyde standing there holding the puppy they had disagreed over. Close behind Jimmy a little crutch came "thump, thump, thump," and an eager little voice shouted, "Whee, but that's a fine puppy. Where did you get him, Clyde? Won't you let me play with him sometimes?"

Clyde looked at Jimmy, and Jimmy looked at Clyde. Neither of them spoke of what had happened. "I've brought this puppy over for you to keep, Billy," said Clyde a little huskily. "Here, take her. Jimmy and I are going over to the ball ground, aren't we, Jimmy?"

"You bet we are," shouted Jimmy happily. And linking his arm in Clyde's they started to run. "I'd rather play with you Jimmy, than have a million dogs like Fluff," said Clyde solemnly.

"So'd I," returned Jimmy.—*Religious Herald.*

## DeJarnette Resigns as Training Union Secretary

Byron C. S. DeJarnette, State Baptist Training Union Secretary since 1933, has resigned that position, effective when his successor is elected.

In a letter to the Executive Committee meeting recently in Louisville, Secretary DeJarnette offered his resignation, but expressed his willingness to continue to work in the Training Union Department, stating that his preference is henceforth to do office work, and be relieved of field work.

The Executive Committee accepted the resignation on behalf of the Board, and unanimously requested Brother DeJarnette to continue working as stated above. Appreciation was expressed for his long term of service with the State Mission Board, and his consecrated Christian character.

A committee was appointed to study the organization of the Department, and to look for a new Training Union State Secretary who will be recommended to the Executive Board for election. This committee consists of Harold D. Talant, Chairman; Fred T. Moffatt, and H. Leo Eddleman.

## The First Year of the 5-Year Program of Kentucky Baptists

(Continued from Page 8)

### Accomplished first year:

All payments due made to date on loan.  
New Motels Completed.  
New Tabernacle Started.  
Other Lodging Quarters Built.  
Ten Week's Program, with total attendance ..... 3,355

### VII. HOSPITALS—

Goal: Complete the buildings at Paducah and Lexington. Enlarge the Kentucky Baptist Hospital. Begin a larger charity service.

### Accomplished first year:

New wing at Kentucky Baptist Hospital completed. Contracts let to finish both Central and Western Baptist Hospitals.  
Mother's Day Offerings set aside for Charity.

### VIII. EDUCATION—

Goal: Determine on a long-range program for our schools. Add Buildings and increase Endowment.

### Accomplished first year:

Survey of schools made by group of Baptist Educators from outside Kentucky.  
Education Department enlarged by vote of General Association to 23 members.  
Schools received thirty per cent (30%) more from Kentucky Baptists than previous year, including \$50,000 for capital needs.

### IX. CHILDREN'S HOMES—

Goal: Complete any other needed buildings at Kentucky Baptist Children's Home. Complete any other needed buildings at Spring Meadows. Build the first unit of Eastern Kentucky Home.

### Accomplished first year:

New buildings under construction at Spring Meadows ..... 2  
New building under construction at Kentucky Baptist Children's Home ..... 1  
Eastern Baptist Children's Home put in Cooperative Program for one per cent.  
Plans being made to build first unit in 1953.

### X. ENLARGE STATE MISSION PROGRAM—

Goal: A Missionary in every Association. Strengthen our Existing Departments. Add new Brotherhood and Music Departments.

### Accomplished first year:

Sixty of the Eighty Associations have state Missionaries working in their boundaries. Several new Associations considering the matter.  
New workers added to several departments. Budgets increased.  
Committee now seeking a Brotherhood State Secretary. Money appropriated to pay expenses of the department.  
A State Music Conference held in 1952 in Louisville. Another planned in Spring of 1953 at Somerset.

### XI. WESTERN RECORDER—

Goal: A subscription List in five years ..... 75,000

### Accomplished first year:

Present circulation ..... 59,000

We have made a good start on these five-year goals. Let us "thank God and take courage" for the four years ahead. Let us make 1953 the best Kentucky Baptists have ever had, so far!

## BOOK REVIEWS

Path of the Dawning Light, by Gwynn McLendon Day, published by The Broadman Press, Nashville, Tenn., 124 pages, price \$1.75.

Mrs. Day, native of Manchester, Kentucky, and one-time resident of Louisville, and Hopkinsville, has long been recognized as a poet of considerable ability. Her present volume, however, is not poetry as such, but is couched in prose of a devotional nature, with here and there a sprinkling of poetic quotations. The devotionals are the fruit of many years of her own personal work with young people, trying to establish their feet on solid ground, giving them assurance and confidence in their early years in the Christian life. The chapters are short, being four or five pages each, and each one is based upon some passage found in the Bible. She writes with a freshness and simplicity, coupled with fine illustrations, destined to hold the interest of her readers.

Mrs. Day now resides in Richmond, Virginia, and is an active member of the First Baptist Church there, where her husband is a deacon. She graduated from the Louisville Girl's High School here, Bethel Woman's College at Hopkinsville, Coker College, Hartsville, S. C., and returned here to study at the W. M. U. Training School. After that she went to Baylor University, where she was given her Master of Arts degree "with highest honor."

Her teaching career took her to Magoffin Institute in Kentucky, the high school in Thomasville, Ga., and the Colorado Woman's College, Denver, Colo. Also she has served as educational secretary for Baptist churches in Hot Springs, Ark., and Richmond and Norfolk, Va.

Her friends will welcome this new book from her pen, and this little volume will attract new friends to its author.

In this connection, we hope that readers of the Western Recorder noticed the poem by Mrs. Day which appeared on the W.M.U. page of last week, commemorating the 50th anniversary of the Kentucky W.M.U. in 1953.—George Raleigh Jewell.

MOMENTS OF DEVOTION by Grace Noll Crowell. Published by Abingdon-Cokesbury Press, Nashville, Tenn. Retail for \$1.50.

Through twenty-seven volumes of poetry and prose, written out of her own deep faith, Grace Noll Crowell has brought comfort, strength and inspiration for her readers. Her most recent work, entitled "MOMENTS OF DEVOTION," is composed of twenty-six inspiring devotionals that will richly reward the reader.—Robert L. Pogue.

53 NATURE SUNDAY TALKS TO CHILDREN by Joseph A. Schofield, Jr. Published by W. A. Wilde Co., Boston. Price \$2.00.

Here are 53 suggested talks to children—lively, appealing, and stimulating—for pastors, teachers, and parents, for use in the pulpit, Sunday school, and in the home. This is not a nature study book, but fifty-three religious talks on topics suggested by nature themes. It can be obtained at your nearest Baptist Book Store.

TALKS TO TEENERS by Leonard Greenway. Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00.

Here is a group of thirty chapel talks delivered during morning devotions at the Christian High School, Grand Rapids, Michigan. Each one is on a subject of very vital interest and concern to young people and is presented in a most interesting manner. This book can be of real help to leaders of teenage groups.

77 PARABLE TALKS TO YOUNG FOLKS by John Henry Sargent. Published by W. A. Wilde Company, Boston, Mass. Price \$2.00.

Here are seventy-three minute talks surrounding objects and ideas well known to boys and girls which will lead them to feel that God is around about us and watching over us. These talks are excellent illustrative material for all age groups, in addition to the Junior and Intermediate ages. Mr. Sargent has attempted to draw brief lessons from objects and ideas, pointing the story told directly toward God's great love and creative power. This book may be purchased through your Baptist Book Store.

## Vatican Spokesman Insists Italy Must Continue Curbs on "Cults"

WASHINGTON, D. C. — It is the duty of the Italian Government to protect Roman Catholicism against "calumnies and defamation" spread by non-Catholic "cults"—so declared prominent spokesmen for the country's established church less than two weeks after the police had lifted a ban on 22 Churches of Christ.

In thus renewing their claim to favored treatment, the Catholic spokesmen proved the soundness of POAU's statement of September 30: "The ban has been lifted—at least for the moment—but the power to ban remains, and the basic question is, therefore, still unresolved."

Fearful lest the government go too far in relaxing restrictions, Ildefonso Cardinal Schuster of Milan addressed a "notification" to parish priests and members of the faith on October 10 that "superior religious and political reasons" made it advisable to "restrict freedom, especially of apostate priests and monks, to impair the unity of Italians with their distortions and create 'sixth' columns at the orders of foreign hierarchies."

Cardinal Schuster accused Protestant leaders of converting "active" Communists who were threatened with excommunication from the Roman Catholic Church, of uttering "calumnies and defamation" against members of the Roman Catholic hierarchy and victimizing "simple souls" by offering them "paradise at a cheaper price."

### Lener's Article

Cardinal Schuster's statement was followed a day later by an article appearing in the Vatican newspaper, *Osservatore Romano*, expounding the same theme in greater detail.

The article, written by the Jesuit priest, Salvatore Lener, was reprinted on October 18 in the official Jesuit organ, *Civiltà Cattolica*. All leaders of "cults," wrote Lener, are subject to the "vigilance and tutelage of the state" and must obtain permission before they can exercise their ministry. **There is no constitutional or legal basis for non-Catholic churches to claim "freedom with parity," he insisted.** [Emphasis ours.—Ed.]

On the other hand, he continued, the Roman Catholic derives its special privileges from the Lateran pacts of 1929, which were incorporated into the Constitution of 1947. Article 8, Paragraph 1, of the Constitution, which says that all religious confessions are equal before the law, should be regarded as "purely ideological," Lener declared,

adding that Paragraphs 2 and 3 of Article 8 provide for regulation of non-Catholic religions by the public authorities.

The official organ of Italian Catholic Action, *Il Quotidiano*, followed suit with a similar statement a few days later.

### Turned Down in U. S.

These blunt statements by the Roman clergymen greatly embarrassed their brethren in America. The *Catholic Standard* of Washington, D. C.—to take a typical example—carried only a two-paragraph National Catholic Welfare Conference news story on the subject in its October 17 issue, under the headline, "Ask Religious Law Inquiry." The full text follows:

"ROME (NC) — A prominent Jesuit magazine here has called for a careful study of the exact application of Italy's laws to eliminate obstacles arising from the co-existence of different religious groups.

"The call is made in the forthcoming issue of *Civiltà Cattolica* in an article written by the Jesuit Father Lener. An advance of the article was published in *Osservatore Romano*, Vatican daily."

### Purposely Vague

The *Standard* dared not go into any more detail than this, for only two weeks earlier (Oct. 3) it had carried an editorial, "Persecution in Perspective," which began by saying: "The Republic of Italy has punctured the noisy and unjust bubble of indignation over the alleged religious persecution by granting permission to the 'Disciples of Christ' (sic) to hold religious services in that country." The editorial then went on to allege that "civil authorities" in certain parts of Virginia had "refused permission" to Catholic priests "to give talks in various communities." *Standard* editor Philip M. Hannan then went on to contrast the "courteous" behavior of the priests with the "wailing" about "persecution" which was (he said) indulged in by the Protestant leaders in Italy. "When refused permission, the priests have departed very unostentatiously and with no protest, deferring to the sensibilities of the people," the *Standard* declared.

This editorial in the Washington archdiocesan paper was picked up by the *Washington Post* and given a front page story on October 4, a Saturday. On Monday, October 6, POAU—which had, in the meantime, done some investigation of its own—issued a release on the Virginia allegations and the

*Standard* editorial, but the *Post* declined to print it, although the *Washington Evening Star* used a few lines of it. The release was then redrafted in the form of a letter to the editor, but the *Post* still declined to print it. The text of the release follows:

"An appeal was made yesterday (Monday, October 6) to Roman Catholic leaders in Richmond, Virginia, and Washington, D. C., to name specifically the communities in Virginia where, they allege, acts of discrimination have been committed against them by civil authorities. The appeal was issued by Protestants and Other Americans United for Separation of Church and State (POAU) when the organization's research director, Stanley Lichtenstein, discussed the question by telephone with the editor of the *Catholic Standard* and the vice-chancellor of the Richmond chancery of the Roman Catholic Church. The POAU spokesman pointed out that Bishop Peter L. Ireton of the Richmond diocese had made corrective action impossible—even if needed—because he had refused to name the localities where the objectionable actions had allegedly occurred.

### Three Questions

"Three specific questions were asked in POAU's telephone interview with the Rev. Philip M. Hannan, editor of the *Catholic Standard*, and the Rev. Justin D. McClunn, vice-chancellor of the Richmond chancery, and their answers indicated that they did not know of any Virginia laws which could be compared to the currently existing Italian laws requiring the leaders of religious 'cults' to obtain police permission to conduct services—although the *Catholic Standard* editorial of October 3, 'Persecution in Perspective,' had implied that some Virginia communities impose restrictions like those which are imposed in Italy." A summary of the questions and answers follows:

1. Q. The *STANDARD* editorial states that the "Diocesan Missionary Band of the Diocese of Richmond... has often been refused permission to give talks in various communities by the civil authorities." Was the permission of public officials in order to hold church services on church-owned property, or was permission sought for the use of public property?

A. (by Hannan): For open air meetings, I guess.

A. (by McClunn): For talks to be given from trailer chapels parked at or near public school grounds or other public places.

2. Q. Do you know of any Virginia laws which require "cult" leaders to obtain police permission to hold services in their own building, as is required in Italy?

A. (by both Hannan and McClunn): No.

3. Q. If Virginia had such laws, would you regard them as good or bad laws?

A. (by Hannan): They would be perfectly proper laws.

A. (by McClunn): It is to be regretted that the matter was publicized at all. I am sure that Bishop Ireton had no intention of starting any fuss over the thing. The *CATHOLIC STANDARD* was only trying to show that persecution can occur anywhere, and that there are different ways of dealing with the problem. The whole affair has been exaggerated by the newspapers.—Church and State.

## Louisville Area News

### Broadway Celebrates Pastor Perry's Fourth Anniversary with Three Special Announcements



Front Row (left to right): William P. Lowe, C. Edwin Gheens, John Atherton Miller and Andrew Broaddus. Back Row: Almond Cooke, Gordon Ford and Pastor Edwin Fleetwood Perry.

The Sunday morning worship service on January 11 was a high hour in the life of Broadway Baptist Church, Louisville. This Sunday marked the completion of four years of the pastorate of Dr. Edwin F. Perry. The occasion was highlighted by three special announcements.

The chairman of the Board of Trustees, Mr. John A. Miller, announced that the indebtedness had been paid in full upon the eight-acre lot and the present chapel and Sunday school accommodations.

The chairman of the Finance Committee, Mr. Gordon Ford, announced that the church budget for 1953 has been underwritten.

The chairman of the Building Fund, Mr. Almond Cooke, announced that one third of the cost of the next building is already assured.

Following these encouraging reports, Mr. William P. Lowe, chairman of the Deacons, and Mr. Andrew Broaddus, chairman of the Building Committee, came forward and held the tray upon which Mr. Miller placed the cancelled note. Dr. R. T. Skinner, editor of the *Western Recorder*, led in a prayer of thanksgiving and dedication. Mr. C. Edwin Gheens, an active member of the church for over 50 years, was then invited to come forward and on behalf

of the church, light the match and set fire to the note.

The Broadway congregation has enjoyed the use of the new building for a period of two and one half years. Already the congregation is looking forward to the letting of the contract for the next building to house the Sunday school departments from the Nursery through the Juniors. The bids have been received and the contract will no doubt be let during January, with construction to start as soon as weather permits.

Broadway Church looks forward to the fulfilling of its new destiny in a new community.

### Grace Church's James B. Sawyer Goes to the Beechwood Village Chapel

The Crescent Hill Baptist Church, Louisville, has elected Dr. James B. Sawyer to be pastor of the Beechwood Village Chapel, according to announcement made by Pastor Rollin S. Burhans, and he has accepted. Dr. Sawyer has resigned the care of the Grace Baptist Church, Louisville, and will begin his new duties at Beechwood subdivision February 1.

Dr. Sawyer is a native of North

Carolina, a graduate of Wake Forest College. Before coming to Louisville to enter the Southern Seminary six years ago he was for thirteen and one half years pastor of the Larchmont Baptist Church, Norfolk, Va. He was awarded the Th.D. degree at the Seminary's last commencement. Mrs. Sawyer is a graduate of the W. M. U. Training School. They have one daughter, June, who has attended both Georgetown College and the University of Louisville. She is now secretary in the X-Ray Department



James B. Sawyer

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ment of the Kentucky Baptist Hospital, associated with Dr. L. L. Townsend, its superintendent.

The Beechwood Chapel is now meeting temporarily in the O. J. Stivers School on Westport Road. The new building, when it is erected, will be placed on a two acre lot in Beechwood Village No. 2, at the corner of Biltmore and Cordova. The Long Run Association purchased the lot, the Kentucky W. M. U., the State Mission Board, Crescent Hill and St. Matthews Churches are all helping to pay for the lot, and Crescent Hill Church is sponsoring the church and underwriting its current financial program.

Most of the preaching prior to the coming of Dr. Sawyer has been done by Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions in Kentucky, and himself a member of and former pastor of Crescent Hill.

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Religious Focus Week At Georgetown College

By Robert S. Denny, Nashville, Tenn.

Fifteen of us were privileged to be visiting team members on the campus of Georgetown College during their first Religious Focus Week, sponsored jointly by Georgetown College and the Department of Student Work of the Baptist Sunday School Board. We, the visiting team members, lived on the campus in dormitories, fraternity houses, faculty homes, and the president's home. We ate with the students. We visited and spoke in their classes. We conducted discussion groups with students and faculty alike. We led informal discussions in the dormitories and fraternity houses and in general, lived with the students and faculty of Georgetown College during the week.

The general purpose of the week is to lead students to apply maximum Christianity to every phase of life. Most of the meetings in a Focus Week are discussion groups rather than lectures so that student opinions can be expressed. Here is one team member's evaluation of the Georgetown Focus Week. "A Focus Week is the only technique I know to make a full Christian impact on the whole campus. All other accepted methods, though good, are fragmentary by comparison. Nothing else reaches all the students. You take the challenge of the whole gospel to all the student body in the classroom. You face them with Christ's claims for practical Christian living in seminars or in dormitories. God's purposes are proclaimed to the physical education major as well as the ministerial student. The science student, the pre-professional, and the artist are as aware of the urgency and winsomeness of maximum Christianity as is the mission volunteer.

The fifteen speakers and leaders in the Focus Week team represent widely divergent professions and viewpoints. In some of these tested Christians every youth can find a personality who stimulates his mind and excites his higher drives to real Christian living. Focus Week is the best way to preach all the gospel." Dr. J. P. Allen, pastor, First Baptist Church, Charlottesville, Virginia.

A. L. Gillespie, former Kentucky student secretary and missionary on furlough from Japan, says: "It was a definite personal satisfaction to see what appears to be the most wholesome Christian spirit that Georgetown has enjoyed in fifteen years."

From Dr. Elwyn N. Wilkinson: "I do not believe I have ever attended chapel meetings or seminars that gave more evidence of the Spirit's presence and leadership as the students were more earnest in their search for truth. The student body and faculty were more

cordial in their reception of the program. It is my firm conviction that Georgetown College is one of the best in scholastic standing and Christian spirit and in her emphasis on Baptist principles and teaching among all our Baptist senior colleges in the South. Their faculty and student body are loyal to their denomination. I feel that the Focus Week which we had there recently will do much to strengthen these fine qualities and deepen spiritual life on the campus at Georgetown."

Congressman Percy Priest of the House of Representatives, Washington, D. C.: "It was my pleasure and great privilege to be a member of the Focus Week team at Georgetown College. I have long felt that much of the strength of our social and political system depended upon the type of education given in our smaller colleges and universities, particularly our Christian institutions. Georgetown College, in my opinion, is one of our very best of the institutions. The spirit that I found there in the student body and in the faculty was a great encouragement to me. The emphasis on sound scholarship and spiritual and moral values that was everywhere evidenced led me to conclude that Georgetown is certainly the type of institution which I hope my own little daughter may attend when she reaches

North Fork Church Dedicates New Building

SWITZER, Ky. — On January 11, the North Fork Baptist Church of Franklin Association dedicated its new educational building and parsonage.

The new building contains eight Sunday school rooms and a five room apartment for the pastor.

The ministry of this church has extended over a period of 152 years, and the new building will serve to broaden her outreach. The service of dedication was led by the present pastor, John Robinson.



Showing New Building Added to the Rear of North Fork Church, Frankfort.

that age. The Focus Week program and my participation in it was a very fine experience for me. I came back home feeling that I had been richly blessed as a result of that participation."

From Dr. George Schweitzer of the Department of Chemistry of the University of Tennessee: "The faculty members with whom I had personal contact were of the highest caliber. These included Mullikin, Alexander, Wharton, Lindsay, Curry, Redding, Daly, Fields. If they are representative of the other men and women on the Georgetown faculty, Georgetown is indeed well equipped with a teaching staff. The physical set-up and equipment seem to be above average for a college of this enrollment. The staff members were unusually cooperative with those of us who visited their classrooms during the week."

Now from a member of the team who has a daughter in Georgetown College, Mr. C. Homer Neikirk, county attorney, Pulaski County, Somerset, Kentucky: "Georgetown College is truly a Christian institution and one deserving the support of all Baptists. The student body has the most wholesome Christian attitudes, and the students there are able to prepare themselves for life in the best of academic, social, and Christian environment. Georgetown Focus Week was a great experience in the lives of all those participating. Being on the campus and coming under its influence, all must agree that the standards and principles of maximum Christianity can be lived and practiced by all persons in every walk of life."

Space does not permit a quotation from each of the team members but to these representative statements, all team members say a hearty "Amen."

We of the Department of Student Work feel that the preparation both organizationally and spiritually was as fine as we have ever observed on any other Baptist campus of the South. Not only the cooperation of the faculty and students but the sympathetic attitude on the part of the total Georgetown family made the week a blessing to all. Yes, we went to Georgetown. We came. We saw, and we were conquered by the wholesome, well-balanced Christian atmosphere we found there. Kentucky Baptists can be proud of their senior college as well as their other institutions.

Zion's Herald says, "The seminary professor was advising his students about preaching. Be sure of what you say, someone might be listening."

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First Church, Dayton, Ky., Refuses to Accept Dr. Cole's Resignation

Week before last the Western Recorder mentioned the fact that Dr. Walton R. Cole had resigned as pastor of the First Baptist Church of Dayton, Kentucky, after having been with them for the last twenty-three years. Word comes now that the church refused to accept his resignation.

Fifth Anniversary of Wood Memorial Chapel Sunday at Covington

COVINGTON, Ky., Jan. 27. — The Wood Memorial Baptist Chapel will have an all-day observance of its fifth anniversary Sunday, February 8. Five years ago the Latonia Baptist Church started mission work in a roller skating rink with twenty-one present in Sunday school.

Now the enrollment is 188 and, despite the flu epidemic, the mission had an average attendance of 102 during January. There have been a number of people saved and enlisted in the work of the church through this mission.

When we gather to observe the fifth birthday of the Chapel it will be in a building adequately equipped with a beautiful sanctuary and class rooms to carry on departmental work all the way from the nursery to the adult classes.

The day will start with a Sunday school mass meeting, with Associate Pastor Tom Cole as the speaker. Superintendent Chase W. Jennings, of Northern Kentucky Mission Program, will be the guest speaker during the morning worship hour. Basket lunches will be spread at noon.

At two o'clock Pastor Thomas Hicks Shelton will be the devotional speaker. Mission Pastor Sam Hogan will lead in a recognition service; a male quartet will bring special music; and the afternoon will be climaxed with a message brought by Pastor Roy Johnson, of the

Florence Baptist Church. Chapel Pastor Hogan invites the public to attend and rejoice with them over the way the Lord has smiled upon this city mission effort in Covington.

Gleanings

Ellsworth McElfresh and A. Leon Burkeen have been ordained as deacons of the First Baptist Church, Maysville, Kentucky.

Morton Oliver is the new educational director of the Erlanger Baptist Church. Formerly he was pastor of the Bethany Baptist Church, Crittenden Association.

Dr. Clyde T. Francisco, teacher in the Old Testament Interpretation Department of the Southern Seminary, was the speaker at a Training Banquet February 4 at the First Baptist Church, Fort Thomas, Ky. This banquet was held for those Sunday school teachers and others who have completed their study courses.

Grady Wilson, associate evangelist with Billy Graham, will hold a series of services at Wayland College, Plainview, Texas, February 17-20, according to Sam Choy, director of religious activities. Wilson returned recently from a preaching mission in Korea with Graham. The invitation to Grady Wilson to be at Wayland College was extended by President J. W. Marshall in the fall when the Graham evangelistic group was holding a series of services in Albuquerque, New Mexico.

Evangelist William E. Burke, of the Evangelical Information Center, P. O. Box 744, Covington, Ky., for ten years a Roman Catholic priest and now an ordained Southern Baptist minister, recently concluded a speaking tour in more than forty St. Louis churches. His itinerary was arranged by Pastor J. Edwin Hewlett, of Southwest Baptist Church of St. Louis and formerly pastor of the First Baptist Church, Richmond, Kentucky. Pastor Hewlett says of Brother Burke's ministry: "He has a wholesome and sane approach to the problem of Roman Catholicism, and did much good in alerting our young people to the dangers of mixed marriage with Catholics. Our pastors were pleased with his ministry and have requested his return this spring for an engagement. We were indeed fortunate in having him available for our Baptist churches."

Kearnie Keegan Reports Larger Circulation

NASHVILLE, Tenn. — The Baptist Student Magazine, in its thirty-second year of publication, has reached an all-time high in circulation according to Dr. G. Kearnie Keegan, editor and sec-

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retary of the Baptist Sunday School Board's Department of Student Work.

The subscription list now totals more than 15,000, which is believed to be the largest circulation of any denominational student periodical in America.

Dr. Keegan, editor, attributes much of this achievement and the magazine's popularity to the outstanding journalistic work of the assistant editor, Miss Louise Girling. A graduate of Mississippi College, Miss Girling came to the Baptist Sunday School Board in 1950 in her present position.

Dr. Keegan became editor of the Magazine in 1950, when he came to the Baptist Sunday School Board as head of the Department of Student Work, succeeding the late Dr. Frank H. Leavell. Previously he had served as pastor of Temple Baptist Church, Los Angeles, California, and held pastorates in Texas, Louisiana, and served for a time as the Louisiana State Baptist Training Union, Sunday school, and Student Secretary.

A unique feature of *The Baptist Student Magazine* is that it is the only periodical published by the Sunday School Board which must begin each October with a totally new subscription list, largely made up of students on college campuses throughout the U. S.

A goal of 25,000 circulation has been set for 1953-54.

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## Post Oak Church, Near Russellville, Gives Pageant



The Post Oak Church, near Russellville, presented a pageant, "The Coming of the King," recently, with thirty-three taking part. The Standard of Excellence Banner for 1951-53 is shown on the wall in the picture. Pastor C. E.

Daniel is beginning his fourth year as pastor and has led the Sunday school in reaching the Standard each year. Mrs. Daniel, wife of the pastor, was the director of the pageant, but she and her husband are not in the picture.

### J. S. Thompson of Somerset Recovers From Year's Illness

After about thirty years in the pastorate, Brother J. S. Thompson, Box 227, Somerset, Kentucky, found it neces-



Pastor J. S. Thompson

sary, about a year ago, to retire from active work. However, he has now fully recovered and would be available for meetings, supply or Bible institutes, and would go anywhere the Lord will lead.

### Weaver Memorial, Louisville, Made Progress During J. C. Raikes' Pastorate

Rev. and Mrs. J. C. Raikes closed their labors at the J. M. Weaver Memorial Baptist Church, Louisville, to begin work at Morehead, Ky., on November 1, 1952. Brother Raikes was pastor of Weaver Memorial for three years.

During this time this strategically located church made steady progress. Some of these deserve special mention because of their influence on the church's future service to the community. Early in Brother Raikes' pastorate the church remodeled its baptistry, making it both beautiful and serviceable. And the entire building was completely redecorated, both the auditorium and the Sunday school

buildings. During the last ten days of Brother Raikes' pastorate a heart-warming revival was conducted by Rev. James Haskins.

In appreciation of Pastor and Mr. Raikes the church gave them a farewell party during which they were presented a monetary love gift.

In going to his new field Pastor Raikes' many friends at Weaver Memorial wish him God's best. The work in a downtown field is often slow and discouraging, but the rewards are soul-satisfying because of the great host of people contacted. In such situations the true harvest may be known only in eternity. —A Member.

Dr. Antonio Mesquita from Brazil addressed the Bardstown Woman's Missionary Society on Friday, January 30.

The First Baptist Church of Bowling Green has called Mr. Bob Feather as director of religious education. He received his A.B. degree from Baylor University, and his Master of Religious Education from Southwestern Seminary, Ft. Worth. H. Franklin Paschall is pastor.

### Z. T. Connaway Dies at Henderson as a Result of An Automobile Accident

HENDERSON, Ky. — Pastor Zachery Taylor Connaway, passed from earth "to be with Christ" on January 10, 1953. He had been in an automobile accident some weeks previous to his going, and his death was thought to be the result of the accident.

Brother Connaway was a native of Henderson County, and lived there during childhood and early youth. He was a graduate of Bethel College at Russellville, Ky., and attended the Southern Baptist Theological Seminary. Soon after leaving the Seminary, and during his first pastorate, which was at Earlington, Ky., he was married to Miss Jessie Catherine Ballard, Louisville.

During his ministry in the pastorate he served the following churches: Earlington, Ky., Audubon Church, Henderson, Ky., the First Baptist Church at Princeton, Ind., the Baptist Church at Brandenburg, Ky., and the Sullivan Baptist Church, Sullivan, Ky. He was with the Audubon Church ten years; six years with the church at Brandenburg, and at Sullivan eight years. At the close of his work at Sullivan in 1950 he retired from the active pastorate, and made his home in Henderson.

While pastor at Earlington he led the people to erect its present building. During his work at Sullivan he led the church there in the erection of a large addition to its building, which houses most of its Sunday school. Not only did he inspire the people to build, but did no small part of the work himself, laboring with his own hands, as did Paul.

Both as a man and minister he lived a life worthy of high confidence. In his personal life he was an example of the humility, the self-effacement, and the Spirit-centered ideal, commended to preachers by Paul.

"His life was gentle, and the elements So mix'd in him, that Nature might stand up And say to all the world, 'This was a man!'"

Also as a pastor and a preacher of the Word he was faithful. He loved his calling, and throughout a long ministry there were no competitors for his allegiance. His works do follow him.

Brother Connaway leaves his widow,

a son, James Edward Connaway, of Arlington, Va.; a daughter, Mrs. LeRoy Hurley, Evansville, Ind., and two grandchildren. He is also survived by his brother-in-the-flesh and brother-in-the-ministry, Pastor Benjamin Connaway, of the First Baptist Church, Providence, Kentucky.

### Billy Gray Hurt Ordained To the Gospel Ministry By the Hazel Church

HAZEL, Ky. — At the call of the Hazel Baptist Church a presbytery was formed from the ministers present from sister churches for the purpose of considering the ordination of Brother Billy Gray Hurt to the full work of the Gospel ministry. His ordination had been requested by the church of which he is now pastor—the Shady Grove Baptist Church, near Paris, Tennessee.

The presbytery was organized as follows: M. M. Hampton, moderator; Har-Lassiter, clerk; H. F. Paschall, to preach the ordination sermon; H. C. Chiles to do the interrogating; J. H. Thurman to bring the charge to the church; C. H. Wilson to present the Bible; and T. G. Shelton to offer the ordination prayer. Other members of the council included Brethren E. A. Sommers, D. W. Billington, and T. D. McMillion, all ministers within the Blood River Association of Baptists.

After the organization of the presbytery, the service proceeded as follows: The interrogating of Doctor Chiles was done in a thorough, informative, and convincing manner. The candidate, Billy Gray Hurt, gave full, complete, and satisfactory answers to all questions, and at the close of this examination period, the council voted unanimously to recommend him for ordination to the Gospel ministry. The church then voted unanimously for the presbytery to proceed with the ordination.

The presbytery then proceeded as planned and H. F. Paschall delivered to all present a thorough, convincing, and a heart-searching message from God's Word. He was followed by J. H. Thurman with his message charging the church with its responsibility as a New Testament Church. C. H. Wilson then presented the Bible and did it in a noble way indeed, with many pointed admonitions to the candidate. Then followed the ordination prayer by T. G. Shelton and this was followed by the laying on of hands by the council members.

The service then came to a close with all praying for and wishing for Brother Billy Gray Hurt a long and successful ministry, asking God to richly bless him and his church richly and to use Him in a great way to God's glory. M. M. Hampton, Moderator; Harold Lassiter, Clerk.

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WESTERN RECORDER

### Tour of Central American Missions to be Conducted By Professor Goerner

A two-week tour of Baptist missions in Mexico and Central America immediately following the Houston Convention has been announced by Dr. H. C. Goerner, Professor of Comparative Religion and Missions at the Southern Baptist Theological Seminary, Louisville, Kentucky. Designed to give pastors and laymen a firsthand knowledge of missions, the tour will cover four Latin American Republics and the Panama Canal Zone. Missionaries in Mexico, Guatemala, Costa Rica, and Panama will cooperate in arranging itineraries and serving as guides and interpreters for the group.

A total of about five thousand miles will be covered during the two weeks, the major portion by plane. Side trips by chartered bus and train are also included. The party will leave from Houston, Texas, and return on May 23 either to Houston, or to New Orleans or Miami, according to individual preference.

The tour is being offered on an all-expense basis, with hotel, meals, and local transportation included in the cost of approximately \$500. The party is open to women as well as men, but will be limited to forty persons. Application for reservation or for further information should be addressed to Dr. H. C. Goerner, 2825 Lexington Road, Louisville 6, Ky.

For Professor Goerner this will be a return to familiar territory. During a Latin American tour in the summer of 1948 he visited most of the points on the 1953 itinerary. Last summer he conducted a large party on a post-convention tour of missions in Cuba.

The contemporary attitude of society which dismisses a woman as "just a housewife" becomes all the more silly and unfounded when you appreciate this fact: a man's income effectiveness is increased 30 to 60% through the work of his wife in the home.—Lawrence Galton, *Household*.

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For February 15, 1953

By H. C. Chiles

# The Consequences of Rejecting Christ

Matthew 21:33-43

Fully aware of His approaching crucifixion, Christ stood in the temple, faced His bitter enemies, and answered their heartless attacks in words such as no other ever spoke. By means of parables He brought them to the point where their own words condemned them for their hypocrisy, for their rebellion against God, and for their rejection of Him. He made it perfectly clear that rejection of Christ is ever the very essence of sin, and to this sin is attached an awful peril. What a pity that the Jews did not recognize in Christ their promised Messiah!

In this parable our Lord employed imagery which was quite familiar to the minds of the Jews to illustrate God's goodness to them. A certain man owned a piece of fertile land. On it he planted a vineyard with the choicest vine. For its protection he fenced it with hedge. For the benefit of those who would watch for any intruders he erected a tower. Expecting fruit as a result of the careful planting and the diligent cultivation, the owner dugged a pit and erected a winepress. After doing all of this, the proprietor left it with others and withdrew from it. However, his absence did not have anything to do with his ownership of the vineyard or the responsibility of the husbandmen who had supervision over it.

In due season the owner sent his servants for the fruit from his vineyard, but the husbandmen ill-treated and abused them. When he sent a larger group of servants, they received similar treatment to those who were sent previously. All of them received this cruel treatment for nothing more than simply requesting the fruit which rightfully belonged to the owner of the vineyard. Most assuredly the request was perfectly reasonable because the vineyard belonged to the householder, and was merely entrusted to the care of the husbandmen. Finally, he sent unto them his son, whereupon they seized him, cast him out of the vineyard, and slew him.

This householder represents God, the creator and owner of all things. The vineyard represents the nation of Israel. The husbandmen represent the rulers and leaders of Israel. The servants represent the prophets and teachers whom God sent to warn the Israelites of their disobedience and wickedness. The son represents the Lord Jesus Christ, God's only begotten Son.

In this remarkable parable Christ

Jesus gives us an accurate picture of God's dealings with the Jews, and of their reaction to him. God placed them in a strategic location, and gave them singular advantages in order that they might carry His message to all of the other nations. He protected them from their enemies, and conferred upon them numerous blessings in order to enable them to bear much good fruit. Because He had loved them with an everlasting love, and had done everything possible for them, He had a perfect right to expect them to be faithful to Him, to be obedient to His commandments, and to produce such fruits as would attract others to Him.

From time to time God sent His messengers to Israel in search of the fruit which He longed for and had a right to expect, but they received varying degrees of maltreatment and violence. Then, as a final and crowning effort of His mercy, God had sent His only begotten Son. He had come to save His people from their sins. From the time of His arrival He encountered opposition. With the passing of time this opposition to Him increased until He was about to be put to death. On the verge of getting rid of Him, they foolishly thought that somehow they would escape the consequences which would follow His death.

Christ let them know that there was not the slightest possibility of an evasion of responsibility on their part. He knew that a reckoning day was coming. In the shadow of the cross, and seeing the hatred in the hearts of those who would destroy Him, Christ wanted to save them from the coming judgment, but they would not let Him do so. In much the same way in which Nathan led David to pronounce judgment upon himself, our Lord led these leaders to pass sentence upon themselves. In reply to His question they unconsciously condemned themselves and unwittingly pronounced their own doom.

Ere forty years had elapsed, their beloved city, Jerusalem, was destroyed, the temple was burned and laid in ruins, and the Jews were scattered over the face of the earth. When they were dispersed after that terrible siege, others inherited what they might have retained. The heartbreaking story of their unbelief and rejection of Christ, and the judgment which has been upon them through these intervening centuries, should teach all of us that it is always perilous to reject Christ. An

inevitable doom awaits any and all who persistently reject Christ as Saviour. Those who reject Him seal their doom forever. To reject Him is to spurn an adequate provision for every need, a perfect solution for every problem, a genuine comfort for every trial, and sufficient strength for every weakness. Christ is all that anybody needs. How sad it is that so many have rejected Him, and that many continue to do so! It is truly perilous to reject Him. What is your personal relationship to Christ? Have you accepted Him as your personal Saviour? If not, do so now. Failure to accept Him is to reject Him. Such rejection is never justifiable, and it is always perilous.

## National Temperance And Prohibition Council Elects Its Officers, Commends President

WASHINGTON, D. C. — The National Temperance and Prohibition Council meeting in Washington in January re-elected Wilbur E. Hammaker as its president. Also elected were: Mrs. D. Leigh Colvin, Major Clayton M. Wallace, and Sam Morris, as vice presidents.

By formal resolution the Council expressed "to President Dwight D. Eisenhower, our commendation and sincere appreciation of his action of beginning his term of service as President of the United States of America by recognizing God and seeking His guidance and blessing, not only for himself but also for all those associated with him in office and for the people whom they serve. We appreciate his desire that the Inaugural Festivities be conducted without alcoholic beverages, and that fruit juices be used at the official reception. . . . We commend our President for setting new precedents in the cause of righteousness, and for the high moral atmosphere surrounding his inauguration. . . ."

To the Inaugural Committee it extended "sincere appreciation and commendation of their decision and action in making completely dry the official reception for governors and distinguished guests on January 18, 1953. . . ."

The Council also urged the Secretary of Defense to make regulations eliminating alcoholic beverages from all branches of the Armed Services.

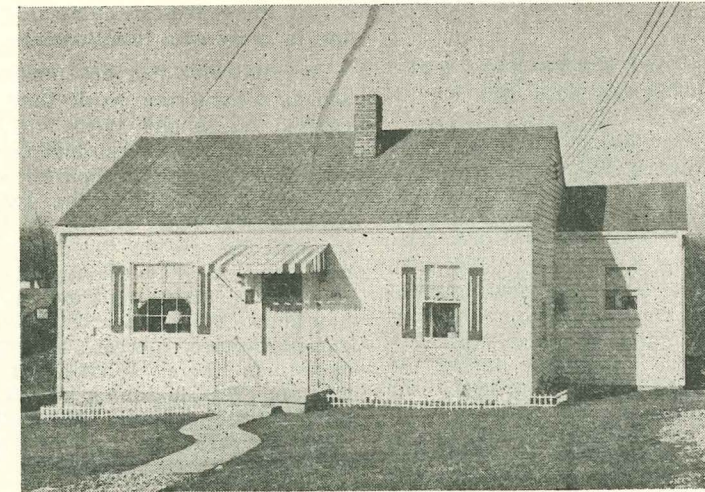
For some, religion is like a bus: they ride it only when it is going in their direction.—Rev. T. Bruce McDivitt, *Christian Advocate*.

### SUNDAY SCHOOL—TRAINING UNION ATTENDANCE

(Continued from Page 9)

Sturgis, First	221
Versailles	289
Walton, First	211
Whitesburg, First	266
Williamson, West Virginia,	
East Williamson	240
Winchester, Central	338
First	291

## Bracken's Associational Worker to Have New Residence



MAYSVILLE, Ky. — The Baptists of Bracken Association have secured a home for its missionary. This is a \$7,500 residence, located at 106 McMullen Street in Maysville. The residence is situated on a lot with a fifty foot front, with a depth of 120 feet. Erected two years ago, it is located in a new subdivision of the town.

## First of Pineville Has a Church-Centered Missions Program

By Charles A. Jolly, Pastor

PINEVILLE, Ky. — The First Baptist Church of Pineville has a church-centered missions program of which we are greatly proud. It has been growing steadily over the past few years. A Missions Committee from the church, consisting of Dr. J. M. Brooks, Jr., Mrs. J. M. Brooks, Sr., Mrs. James Partin, W. Otto Hoskins, and Deacon L. G. Swafford, chairman, who directs this program. Deacon Swafford is not just chairman in name only. The mission workers go to him with their problems and he seeks to keep the church up with the needs and problems through his committee. The superintendent of the program is Brother Bill Clouse, outstanding student from the Clear Creek Mountain Preacher's Bible School. He is loved and respected as a deeply consecrated and able leader and the men who work under his supervision do their job splendidly. The church pays part of his salary and the State Mission Board part.

The six missions we operate and their

pastors are: Jerome Bernard, Newtown Mission; Wilbur Lindsey, Pineville Mission; Roy E. Ballard, Cary Mission; Earl Clark, Mathel Mission; Earl Hopkins, Molus Mission; and C. O. Jones, Coldiron Mission.

These men received \$10.00 monthly from our church and \$8.00 per month from First Baptist Church, Middlesboro, Kentucky, for expenses—a bare covering of expenses. They are some of the finest, most deserving students from the Clear Creek Mountain Preachers School and all of them have families.

The missions help the pastors also and bear their own expenses as to rent, lights, water, literature, etc. Our aim is to develop them as much as possible in the spirit of independence. They have responded wonderfully. The Mathel Mission will soon be a church, having already built a splendid building which they will soon have paid for. All of these missions give to the Co-operative Program and to other special offerings.

Our own church is giving more to missions than we have ever given before—to both the Co-operative Program and Clear Creek and to this local missions program. The local program costs us over \$2,000 per year. But, rather than hurting our church it has helped. Last year over \$42,000 was given through our total program despite a down year economically—the most we have ever given in a single year. Some two-fifths of the total baptisms (over 40) last year were through our missions. Of the twenty thus far baptized in our church this associational year, 13 have come from the missions. It is almost like a revival meeting in our church on Sun-

day evenings when the missions come with their candidates for baptism. We humbly thank God for such a matchless opportunity as ours and pray that He may continue to use in this great work!

Since our missions program was started several years back, the East Pineville Baptist Church which had just about gone out of business has been resurrected, unified, and challenged to move ahead with a full-scale program. They are now completing a new building on which building the State Mission Board has contributed \$300.00. In all of our missions program we seek to emphasize the matter of Missions and the Co-operative Program. We believe that our missions out in the mountain areas help to challenge weaker churches to a better understanding of what a full Baptist program is as we see it as Southern Baptists. It is a great thrill and challenge to our church to be able to carry on such a church-centered missions program for our Lord.

## Gleanings

William Marcum has succeeded former Pastor Robert Williams in the leadership of the Aberdeen Baptist Church, Aberdeen, Ohio. Native of Richmond, Ky., he is a graduate of both the Madison High School and Georgetown College. During his student days he was pastor of the Foxport Church. Mrs. Marcum is the former Miss Betty Jean Hobbs, Jonesville, Virginia.

The new pastor of the Lewisburg Baptist Church in Eastern Kentucky is Brother Richard M. Shields. Native of Beaver Dam, Ohio County, his family moved to Vine Grove during his boyhood. He graduated from the Vine Grove High School, and was called to the service of his country. On returning to civilian life he entered Georgetown College, and while there he was student pastor in Lee County at a mission of the Beattyville Baptist Church. Mrs. Shields is the former Miss Martha Dowell, Vine Grove.

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# Southern Baptists Advance in the West

By DUPREE JORDAN, The Radio Commission, Atlanta

An intensive speaking tour of all our Western States and numerous contacts in those areas with the pastors, missionaries and state workers there, as well as with S. F. Dowis and Fred McCauley of the Home Mission Board, have taught me to appreciate much more than ever before the great work that is being done beyond the state of Texas. After traveling some 9,000 miles through those western areas in a period of some five weeks, I am still amazed and thrilled by the marvelous progress Southern Baptists are making in the West.

In 1942 New Mexico had 165 Baptist churches with 25,540 members; total gifts of \$349,584.00 of which \$69,401.00 was for missions. In 1951 there were 187 churches with 50,219 members with total gifts of nearly two million dollars, of which \$347,372.00 went for missions. Twelve new Baptist churches reported in New Mexico during the first ten months of 1952.

Arizona had only 17 churches in 1942 with 4,201 members; total gifts were \$81,315.00, of which \$12,040.00 was for missions. In 1951 Arizona had 82 churches with 14,257 members and total gifts of \$738,857.00, of which \$132,292.00 was for missions. Twenty-seven new churches were reported at the State Convention for the first ten months of 1952, but of course these include the new churches in Colorado, Utah, Idaho, Nevada, and Montana.

In 1943 California had only 60 churches with 3,994 members; total gifts were \$95,855.00, of which \$8,555.00 was for missions. In 1951 California had 295 churches with 40,963 members with \$2,035,516.00 gifts of which \$211,954 was for missions. California reported 51 new churches during the first ten months of 1952.

In 1947 Kansas reported 31 churches with 2,602 members; total gifts of \$88,000.00 of which \$8,762.00 was for missions, whereas in 1951 Kansas had 68 churches with 8,429 members; total gifts of \$398,584.00 of which \$48,965 was

for missions, and Kansas had 10 new churches during the first ten months of 1952.

The states of Oregon-Washington had only 23 Southern Baptist churches as late as 1948, with only 3,101 members; total gifts of \$145,976.00 of which \$15,240.00 was for missions. In 1951 Oregon-Washington had 41 churches with 5,493 members; total gifts \$280,707.00 of which \$37,820 was for missions. Twenty-three new Baptist churches were reported in those two states during the first ten months of 1952 bringing the total now to 64.

There were 673 churches in these five western conventions in 1951, and 123 new churches were reported for the first ten months of 1952. This brings the present total to well over 800, and reflects an increase of almost 20% in the number of churches in those areas during the first ten months of 1952.

Anyone attending those five state conventions this year could not help noticing several significant facts. Each of these states had the largest convention attendance in its history, with an increasing percentage of new and strong men going into these states as pastors and denominational leaders. The budgets of these state conventions were larger by far than ever before, and a much larger percent of each individual budget goes to the Cooperative Program. A spirit of unanimity prevails in all of these Conventions, and recommendations for forward looking programs requiring aggressive support were adopted by each state.

There are 1,500 cities and towns, to say nothing of the vast rural population in California which have no Baptist church and no Baptist message, other than our Baptist Hour and the Good News Hour broadcasts. There are more than ten million people in California, of which only 28 percent claim to have any religion. There are more unevangelized in California than there are people in all the state of Texas. If there were as many Southern Baptist churches in proportion to the population in Los Angeles County as in the state of Texas, the number of Baptist churches in that one county would be more than 2,400. If the San Francisco Bay area were as well church-ed as the state of Georgia, there would be more than 2,500 Baptist churches there.

In the northwestern part of the United States, out of a population of some four million, some three and a quarter million have no religious affiliation whatsoever in the community in which they live. Over 79% of the people in Oregon and Washington belong to no kind of

religious faith. The 1950 United States census revealed that in the ten-year period between 1940 and 1950 the population of Oregon increased 49% and that of Washington 40%. The population of all of these Western States is continuing to grow at a breath-taking rate.

Anyone who has an opportunity to see first-hand the work that is being carried on in the West will be convinced that any investment our Baptist people can make in those states right now will certainly bring tremendous dividends in years ahead. In Washington and Oregon, for the past two years our churches have contributed \$11.00 for every \$1.00 contributed by our Southern Baptist Boards. This is an eleven hundred percent return on our investment there. What is true in Oregon and Washington is also in all our other Western States, and will be increasingly true as the work continues to grow in those areas.

It is essential to recognize that the maiming and killing of men and the destruction of human shelters and other installations . . . cannot in itself make a positive contribution to any democratic purpose . . . But the actual prospering occurs only when something happens in a man's mind that increases his enlightenment and the consciousness of his real relation to other people—something that makes him aware that, whenever the dignity of another man is offended, his own dignity is thereby reduced . . . (We need) an undertaking aimed at widening the horizons and changing the motives of men.—George F. Kennan, former ambassador to Moscow.

Business men are being shortchanged in the most important of all coin—length of life. According to latest figures, the white American man has a life expectancy of 65.5 years, the white woman of 71 years. A recent obituary notice in the *New York Times* recorded the following deaths: an insurance broker, 57; an advertising executive, 63; a food merchant, 60; a funeral director, 59; a stockbroker, 63. Average at death 60.4—not the 65 allotted by statistics.—*Nation's Business*.

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# The Ortho Twins

By W. C. TAYLOR

You read in the Psalms (85:10) that "Righteousness and Peace kissed each other." Of course, you know how that turned out. They married and lived happily together forever afterwards. That was the older generation of the Righteousness family, Mr. Lord Our Righteousness, of New Jerusalem fame, and Miss Faith Peace, of Heartsville. One of the sons in this large family was Gospel Righteousness and he married Miss Revealed Truth. From that union sprang likewise a notable family. First among them were twins, and they gave these offsprings of the union of the Righteousness and Truth similar names, as is the custom with twins. Their names are Orthodoxy and Orthopraxy. They look very much alike, are almost inseparable, and play together in a most beautiful fashion. Perhaps you will be interested in a brief study of the Ortho twins. This is, of course, off the record, for nobody likes to see the inside of family life written up for the newspapers. But there are things here that are really of public interest. And that is especially true among Baptists.

Our Baptists people have loved both of these twins. They belong to the household of faith and we have high hopes wrapped up in them. We want each of them to have full opportunity for normal growth. We hope they remain healthy. We want them to go to Sunday school and be well trained in the Bible. We stand for fair and impartial treatment of both of them, equal opportunities and equal honors. And we want no wedge of schism or division driven between them, no rivalries set up of one against the other, no partiality shown. Those are simple principles we, as a people, would covet for all the children in the household of faith, and certainly for these lovely children of grace, Orthodoxy and Orthopraxy.

Sometimes people pet one child and pick on another. There are ministers, servants in the household of faith, who never lose an opportunity to sneer at Orthodoxy. She is cowed by sarcasm, browbeaten by stale and far-fetched jokes, treated unfairly and jeered out of the social circle, whenever possible. This is hard on the mistreated twin. Then, too, the partisan petting, pampering and favoritism shown toward the other twin make Orthopraxy self-conscious, vain and unbalanced. The peace and unity of the home of the soul is destroyed by these meddlers, who follow their partisan ends, to disrupt what would otherwise be a beautiful harmony and wholesome growth together, into oneness and maturity, in spiritual life. There are people who even go so far

as to deny the very existence of both mother and daughter, Truth and Orthodoxy. They trace the family tree of Truth back to Reality. They have very vague ideas of what is reality; and, that far back, all its revealed features seem forgotten. Then they deny the daughter as they did the mother, saying Orthodoxy is "my Doxy" and Heterodoxy (the neighbor child of a family of a similar name, Self Righteousness, really no kin) is "your Doxy." That is both false and silly. Of course, if there was no mother Truth, neither twin exists. When we have no Absolute, back in the divine ancestry of Truth, then neither Orthodoxy nor Orthopraxy can trace their ancestry to any stable and honorable source.

Furthermore, there are special pleaders who would deny a place in the home to Orthodoxy and put in her place a bastard child, of the University Quarters, called Neo-orthodoxy. They would fool the unwary by the name. The fraud is already generally understood.

The maternal ancestry of both Orthodoxy and Orthopraxy is unquestionable. Both come from Truth. God gave her Gospel Righteousness in holy wedlock. From that righteousness, by the family name and nature, sprang the twins, right thinking and right acting, as they are. Neither is happy, wholesome or right, without the other. Let them grow on together in the household of faith. Keep them in the fear of God which is the beginning of all wisdom. Let them grow in grace and in the knowledge of the Lord. Let them be symmetrical, not fattening one and impoverishing the other. And the whole household of faith will be happier and holier as they grow together into the wide usefulness of which they are each and unitedly capable. Long live, in grace and saintliness, both Orthodoxy and Orthopraxy, obeying their parents in the Lord, for this is right.

## Britons Speak Concerning World Council

(Continued from Page 6)

### Lack of Control

A further relatively minor point appears to us to be worthy of passing notice. It is that of the practical impossibility of evangelical members of the World Council exercising over it any effective influence or control. Its constitution is broadly as follows: The *Assembly*, which is nominally the principal authority in the movement, and which is composed of delegates appointed by the churches, meets once every five years; *The Central Commit-*

*tee*, which is the governing body between sessions, and consists of the president and not more than ninety members chosen at the Assembly, meets normally once a year; while *The Executive Committee*, composed of the president, chairman and vice-chairman of the Central Committee, with twelve others, meets every six months. Concerning the system of control, Dr. Donald Grey Barnhouse, the American preacher well known in this country [England] as a speaker on the Keswick platform, has the following comment to make. In the November, 1948 issue of his magazine, *Revelation*, he wrote:

"The finances are largely furnished by the United States, that is, by the Federal Council, or the same source which furnishes the Federal Council money. Who pays the piper calls the tune. Bishop Oxnham, noted liberal, is the co-president, representing the money . . . The delegates from China, India and other places whose money comes from the United States of America will vote with Oxnham. *The Ideology of the World Council will be the ideology of Bishop Oxnham.*" (Italics ours.)

If Dr. Barnhouse's estimate of the situation is correct, such evangelicals as have joined the movement in the hope of steadying its course have risked compromising their testimony to very little purpose.

### Peril to Liberty

. . . The World Council may, in course of time, become a peril to the liberty of those who for conscientious reasons remain outside its borders. The smaller evangelical groups who do not conform may ultimately come to be regarded by secular authorities as irresponsible separatists who may safely be ignored. In a series of articles under the heading of "Amsterdam," which appeared in *Action*, the organ of the National Association of Evangelicals of America, the author, Dr. J. D. Murch, stated that "the ramifications of the World Council are such that it is already beginning to function as a 'super-church,' bringing pressure, or exercising control over both member and non-member churches. Evangelicals are even now being forced to take protective steps to insure unfettered liberty in preaching the gospel and carrying on their church program." (15th May, 1949.)

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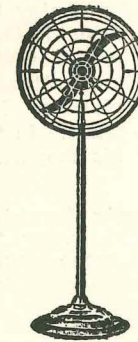
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