

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

*Attend
Your Regional
Sunday School Conventions
They Are Vital
In Our
Denominational Life.*

Rural Worker G. R. Pendergraph has now moved his office to the Kentucky Baptist Building, 127 East Broadway, where he may be reached.

Dr. and Mrs. William C. Taylor, Southern Baptist missionaries to Brazil who are in the States on furlough, are now at 2802 Bransford, Nashville, Tenn.

Wilbur Sutherland is the new district missionary for Edmonson and Goshen Associations. He goes to that work from the pastorate of the Summerville Baptist Church, Summerville, Kentucky.

Buell T. Wells, who left Kentucky a year or two ago to become pastor of the Baptist Church at McLean, Texas, is coming back to this state to become Greenup Associational missionary.

Raleigh Brady has resigned his work as associational missionary of the Rockcastle Association, effective January 26. He is now performing a similar work with the Clinton Association in Tennessee.

Fred W. Martin is the new associational missionary in Union Association, and is residing in Falmouth temporarily. He has been associational missionary in Ohio Valley Association.

Dr. Ralph A. Herring, pastor of the First Baptist Church, Winston-Salem, North Carolina, will conduct Spiritual Emphasis Week at the New Orleans Baptist Theological Seminary, Feb. 23-27.

Brother John C. Busby, has asked us to change his subscription to the *Western Recorder* from Washington, Georgia, to Box 147, West Point, Ga. In the latter town he is now pastor of the First Baptist Church.

The new district missionary to Wayne County and South Concord Associations is Brother Arnold Lovett. Heretofore he has been pastor of the Elk Spring Valley Church, in Wayne County, residing in Monticello, Kentucky.

Pastor Marvin Still, Ekron, Ky., formerly pastor of the Green Briar Church, in Daviess-McLean Association, has been sick for about a year, and has spent most of that time in the hospital. He thinks he is now well enough to preach again.

Brother Lewis Lynch has resigned as county missionary with the Enterprise Association, working especially in Johnson County, in order to become pastor of the First Baptist Church of Irvine, Kentucky. He began his new duties the first of February.

The Grandview Baptist Church, Nashville, Tennessee, has called as its new pastor, Brother W. Alvis Strickland. At his recent installation the sermon was preached by President R. Kelly White, Belmont College. Pastor Strickland was

formerly with the Harpeth Heights Church.

Dr. Lewis C. Ray, after being dismissed from the Kentucky Baptist Hospital following his fall on the ice, has been resting up at his residence, and preached for the first time, following the accident, on February 1, at Baptist Tabernacle, Louisville.

Chaplain Paul B. Jagers, of the Ed-dyville State Penitentiary, addressed the Baptist Brotherhood, Third Baptist Church, Owensboro, on Monday night, January 25. He told of the various angles of his work among the prisoners. For the meeting this month, February 23, the group is expecting to have Judge Eugene E. Siler, moderator of the General Association of Baptists in Kentucky, Williamsburg, Ky.

Mrs. Daisy Cate Fowler, 72, emeritus Southern Baptist missionary to Argentina, died in Hendersonville, N. C., on January 26. She was the mother of Dr. Franklin T. Fowler, Southern Baptist medical doctor in Paraguay. Mrs. Fowler, a native of Athens, Tenn., was appointed a missionary in 1904. Her husband, the late Frank James Fowler, died in 1933. She retired in 1936 and had been bedridden since that time.

Louis Ward Stanger, a former pastor at Greensburg, Carrollton, and Morganfield, has been elected educational director for the West Kentuckiana Baptist Association, composed of thirty-one churches in the Evansville-Henderson area. He is also associated with the Walnut Street Baptist Church of Evansville in the promotion of its mission program. He succeeds Rev. Bert Williams in the office of educational director. Mr. Williams goes to the foreign field early in 1953.

Sally Hewlett, daughter of Pastor and Mrs. J. Edwin Hewlett, formerly of Owensboro and Richmond, Ky., is now a big fifteen year old girl who graduated from Central Institute for the Deaf and entered Southwest Public High School last September. She finished the first semester with one A, one B and two Cs. Pastor Hewlett says, "We are proud of her." Many friends in Kentucky remember Sally and the problem she had with her hearing handicap when she was a real small girl, and will rejoice to learn of her progress.

The new education building for the Vineville Baptist Church, Macon, Ga., will be called the Sammons Memorial Education Building, as a tribute to Dr. J. Ellis Sammons. Dr. Sammons was pastor there for seventeen years, and later became pastor of the Ingleside Church, which had been sponsored by the Vineville Church. The suggested name came from the present pastor, Dr. C. DeWitt Matthews, and the church was quick to

Western Recorder

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

Vol. 127 No. 7 February 12, 1953

WESTERN RECORDER
 KENTUCKY BAPTIST BUILDING
 127 East Broadway
 Louisville 2, Ky.
 Published Weekly by the
**GENERAL ASSOCIATION OF BAPTISTS
 IN KENTUCKY**
 The Purchasers of the *Western Recorder*
 The Baptist World and The
 Kentucky Mission Monthly
R. T. SKINNER Editor
ROBERT L. POGUE Business Manager
BOARD OF DIRECTORS
E. F. Estes Chairman
E. N. Perry Secretary
H. Leo Eddleman, Elroy Lamb, Wendell Rone,
H. Franklin Paschall, J. T. Burdine, Jr., O. W.
Yates, George H. Riggs.
**W. C. BOONE, EXECUTIVE SECRETARY-
 TREASURER OF THE EXECUTIVE BOARD
 OF THE GENERAL ASSOCIATION.**

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

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

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

SUBSCRIPTION RATES—Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, every resident family, 10c per month; Club rate, ten or more in Club, \$1.50 per family. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

act upon the suggestion. Dr. Sammons has been confined to his home with illness during recent months.

The Bardstown Baptist Church started using its new educational building last Sunday, and its dedication will take place next Sunday afternoon, February 15. Pastor C. Carman Sharp is in hopes that the 'flu' epidemic will be abated by that time, and the members and their friends will be able to attend in a great assembly. The building committee has been composed of Brethren J. Smith Barlow, chairman, Millard Brown, Russ Marshall, H. F. Mathis, Harold Searcy and Guthrie Wilson. Working with the committee also were Pastor Sharp and Mr. Frank Wilson, chairman of the deacons.

Jesus and Genesis

By **CARL LOY, Pastor**
Good Hope Baptist Church
Campbellsville, Kentucky

Before we allow ourselves to be influenced by what the critic, the skeptic, the agnostic and the atheist say about the book of Genesis, we should seriously consider this first book of the Bible in the light of what Jesus thought about it. It was a part of the Bible of His day. He accepted Genesis as the Word of God. He made quotations from it, and allusions and references to it on many occasions as we shall see.

First: The Unity of God

In the field of religion, scholars have found that a belief in a high god exists in heathen religious practice. The more primitive the religion is, the more marked is the faith in the high god. We are told that in the Vedas of early India, there is abundant trace of a high god. The Aryan branch of the Indo-European family which migrated to India and Iran, had an exalted idea of a supreme god—Varuna. The Persians, while recognizing lesser gods, worshipped Ahura Mazda as god over all (They held fire, earth, water, and air to be sacred.); the Greeks held Zeus to be the 'chief' god; and the Romans had their Jupiter.

A belief in the lesser gods, and the practice of animism, nature-worship, ancestor-worship, totemism, and magic followed the belief in the high god. This refutes evolution in religion, for, instead of evolving from the concept of many gods to the concept of one God, man has degenerated from the worship of one God to the worship of many gods. His spiritual progress has been downward, and not upward. See Rom. 1:18-32. Where did this concept of a high god, so prevalent in primitive and heathen religions, come from? It came by revelation, for we read in Genesis that away back there somewhere, men like Enoch "walked with God." Man has perverted this concept of one god, and drifted from it; but the traces of it indicate its pureness in the beginning.

Jesus said in Mark 12:29: "Hear O Israel; The Lord our God is one Lord." Genesis records the beginning of the world, and begins with, "In the beginning God," but Jesus spoke of the glory He had with the Father before the world was (John 17:5). Someone has said, "The great contribution of the Hebrews to the world was monotheism." This concept of one God came originally from the teachings recorded in Genesis. Jesus made it clear that the God of

Abraham, Isaac, Jacob and others, was the God whom He came to reveal as Father.

Second: The Creation of the World

Geologists teach that all established orders of life came out of chaos, and that man was the last to appear. This does not contradict, but corroborates the Genesis account of creation. According to this account, the earth was without form at first, and man was the last act of creation (Gen. 1:2, 26). Jesus revealed that there was a time that the foundation of the world was laid (John 17:24).

We are told by some that the days of creation were long periods of time. They say that they could not have been twenty-four hour days, according to our solar system, for the sun was not created until the fourth day (Genesis 1:14-19). The first utterance of God was, "Let there be light." He separated the light from darkness and established day and night before He created the sun (Genesis 1:1-5). On the fourth day He created the sun to "rule the day." It seems from this that the day was not determined from the solar system; but the solar system was determined from the day.

Why couldn't God make twenty-four hour days and do His work in them as easily as He could set aside long periods of time for His work? He is not limited in the limits He may place upon himself. He certainly had a plan in creation and we have every reason to believe that this plan is revealed in His Word. In Exodus 20:8-11, Moses commands the people to work six days and keep the Sabbath, because God did this at the beginning. Again, he spoke of the "day God created man" (Deut. 4:32). He spoke through inspiration. His understanding, and the people's understanding, of what was meant, is too obvious for the consumption of space.

From the following scriptures, John 1:1-3, 17:5, Heb. 1:2, Col. 1:16, and John 1:10, we learn that Jesus was the agent of creation. He made the days. It is in Genesis that we learn of the institution of the Sabbath. Jesus said, "The Sabbath was made for man." What did He mean by "Sabbath?"—a long period of time?—or the day as understood by the Jews? Again the answer is too obvious for comment. Jesus accepted the Genesis record of creation.

Third: The Dignity of Man

In Genesis 2:7, we learn that man was created and endowed with the attributes of personality. He was capable of holding communion with God. He was in the image of God, and could talk with God.

The gift of speech was a divine bestowal. If man is no more than an animal, and learned to speak by an evolutionary process of classifying his inarticulate sounds, thereby developing a language, how is it that the lower animals didn't do this? What was the difference in the "grunt" of man if he were an animal, and that of the other animals? Someone says, "Man was superior to the lower animals." This was true from the beginning, and man's superiority cannot be accounted for except by the fiat of God. If all life came from the same atom, or little life cell, there would be no explanation for the classification and order of the universe.

Genesis gives no hint as to the language first spoken, but makes it clear that Adam did speak. He had a pattern of speech before there was any other person in the world, for, when Eve came along, he had a name for her. Before this, he had named every creature (Genesis 2:19-23).

Linguists tell us that there is evidence that there was at one time a common language (Bauch, Albert C. *History of the English Language*, pp. 21, 25). This is indicated by the similarity of certain words in the languages of the Indo-Europeans. For example, the English word mother, in German is mutter, in Latin is mater, in Greek is may'tare, and in Sanscrit is mata (*Lincoln Library of Essential Information* p. 25).

By pointing out that there is a common source of languages, linguists are giving credence to Genesis 11:1, which states that, "The whole earth was of one language and of one speech." Thus we have the coincidence of scholarship with the Bible. God confounded the language of the earth at Babel. This is one of the miracles of the Old Testament. The confusion of tongues at Babel should make it easy to believe that God miraculously communicated a language or pattern of speech from the beginning.

Jesus accepted the Genesis story of the creation, sin, and fall of man, as the Word of God; and declared that He came to seek and to save that which was lost. The value He placed upon man is revealed in such questions as, "How much then is a man better than a sheep?" And, "What shall it profit a man if he shall gain the whole world and lose his own soul?" We cannot understand the mission of Jesus into the world without accepting Genesis, for it is in this book that we learn of the event which occasioned His redemptive mission among men.

(Continued on Page 10)

Know Your Baptist Missions

There has just come from the press a 24-page booklet bearing the title—"Know Your Baptist Missions"—and published by our Foreign Mission Board through its Department of Missionary Education and Promotion. It is edited by Elizabeth Minshew.

This booklet is literally loaded with information concerning 36 missionary fields being worked by our Foreign Mission Board. Small maps are furnished, in most instances, of the territories covered; the date the field was entered by our Board; the number of missionaries on the field; general characteristics of the field; population and missionary centers of operation.

The booklet closes with a list of missionary publishing houses, publication societies, international seminaries, national seminaries and Bible schools, medical centers and colleges.

The work literally furnishes a "trip" to each field. In case you do not yet have one of these little books, it can be secured from our Southern Baptist Foreign Mission Board, Richmond 20, Va.

Also available is another little book—Missionary Directory—which gives the address of any missionary in our foreign mission service. It, too, can be obtained free of charge and from the same address.

Those who know missionary work thoroughly are interested in it and support it. More and more information must be passed on to the people—all the people. We need inspiration, but the foundation is INFORMATION. When the people know, they act.

Baptist Chaplains Greatly Needed Now

From Dr. Alfred Carpenter, director, Chaplains Commission of the Home Mission Board of the Southern Baptist Convention, comes an appeal which reaches the heart. It is for more Baptist chaplains in the military service.

We recognize fully that Baptist ministers must in all things listen to the call of God. But surely God wants our Baptist men in the service to have the spiritual help and counsel which good men of their own faith could bring them.

Selective Service, we are informed, is now calling men at the rate of about 48,000 each month, and about 4,800 of this number come from Southern Baptist churches. Something like 24,000 of that number have no church connection.

Dr. Carpenter states that the "need for additional chaplains is tragic," and that the Army will accept "all the qualified applicants the Southern

Baptist Commission will endorse." Only 423 Baptist chaplains are now on duty in all branches of the military service, and only 173 of these are in the Army. He states that some of "the aptitudes necessary for this highly specialized type of ministry are spiritual understanding, pulpit ability, leadership, initiative, evangelistic zeal, missionary vision, and effective counseling."

A Baptist sergeant in Korea inquires of Dr. Carpenter, "I have been in the Army for two years and have not found a Baptist chaplain. Where are they?" An officer in Austria wrote, "Tell the churches at home two things for me: first, the pastors seem not to realize there are so many of us in the military, yearning for preaching. Second: it seems to me that pastors can well afford to volunteer a minimum period in their ministry to those of us who are drafted." A deacon wrote him from Texas: "I realize it is difficult for the Armed Forces to supply complete coverage for the men, and for your commission to secure sufficient numbers of Baptist chaplains; but it is indeed serious when our sons have no provisions for religious services." That deacon has two sons in the service.

This is a call that ought to be heard as the Holy Spirit puts it into the heart of qualified men. Our boys are entitled to the spiritual influence and leadership of Baptist chaplains as they lay aside civilian clothes to wear their uniforms. They need that kind of spiritual guidance as they train, as they go into battle, or as they linger in hospitals. And they still need it as they lay aside the uniforms to return to civilian life.

Our people should be praying about this, asking God to send forth laborers into that part of the vineyard.

►The average woman in her housework takes nearly 20,000 steps a day.—BEV. PAPER CO. NEWSLETTER.

►I recall once congratulating a Philippine pilot for a cool and deft performance in bringing a hospital ship alongside a tanker in a heavy sea. He said in response: "The pilot's job is to watch the signs and the instruments and not to listen to the beat of his own heart."—Chas. B. Marshall, U. S. DEPARTMENT OF STATE BULLETIN.

►Psychologists and medical men are finally coming around to recognize that mother love for a child is the best medicine. Several British hospitals, instead of limiting visits for mothers of sick children, have decided to let mothers come in every night, tell the child a story, tuck him in bed, and kiss him good night. Children in those hospitals are recovering far more rapidly than in institutions from which mothers are kept to infrequent visits. The finest doctors and nurses in the world cannot substitute for mother's love. And scientists are finding, also, that many of the illnesses stem directly from a lack of love. Young or old, people need more love, and less sharpness.

Twenty Reasons Why the First Church Was Instituted Before Pentecost

By J. H. THURMAN, Murray, Ky.

There is every reason to believe that the first New Testament church was in existence before Pentecost. It had every essential of a church before Pentecost. The proof is positive.

1. They had the gospel before Pentecost. "The beginning of the gospel of Jesus Christ" (Mark 1:1).

2. They had a commission to preach. "And as ye go preach, saying the kingdom of heaven is at hand" (Matt. 10:5-7).

3. They had the keys of the kingdom of heaven. "I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19).

4. They had authority to baptize. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

5. They had baptized believers. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5-6).

6. They had an ordained ministry. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Matt. 3:14).

7. The apostles, prophets and teachers were in it before Pentecost. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Cor. 12:28).

8. They had a church roll with 120 names. "And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about one hundred and twenty)" (Acts 1:15).

9. About 3,000 members were added to this church on the day of Pentecost. "And the same day there were added unto them about three thousand souls" (Acts 2:41).

10. They had the Great Commission before Pentecost. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8; Matt. 28:19-20).

11. They had a prayer meeting in an upper room before Pentecost. "They went up into an upper room . . . These all continued with one accord in prayer" (Acts 1:13-14).

12. They had a business meeting before Pentecost and elected a successor

of Judas who had fallen. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed . . . show whether of these two thou hast chosen . . . And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles" (Acts 1:15-26).

13. They had a church treasurer (Judas) before Pentecost. "For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor" (John 13:29).

14. Prophecy had said Jesus would sing in his church. The record says He did. "In the midst of the church will I sing praise unto thee" (Ps. 22:22; Heb. 2:12). "And when they had sung a hymn, they went out into the mount of Olives" (Mark 14:26).

15. They had the Lord's Supper before Pentecost. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-27).

16. If the first church was instituted on the day of Pentecost, the great commission was given to individuals, and not to the church, for Jesus had been in heaven ten days, and the great commission was given by Him before He ascended. (Acts 1:8-11).

17. If the church was organized on Pentecost, the ordinances—baptism and the Lord's Supper, were given to individuals, and not to the church, and for the same reason above mentioned, Jesus was not there but in heaven.

18. The Great Commission—baptism and the Lord's Supper—necessarily had to be given to an organization that was to be permanent, and that would carry on until Jesus comes back to this world. For He said, in instituting the Lord's Supper, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). In giving the church the great commission He said, "Go ye therefore, and make disciples of all the nations. . . and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

19. They had instructions in church discipline before Pentecost. "If thy

brother shall trespass against thee, go tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Matt. 18:15-17).

20. Finally, God sent John the Baptist from heaven to prepare a people with whom Jesus would set up His church. "There was a man sent from God whose name was John" (John 1:6). "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying . . . Prepare ye the way of the Lord, make his paths straight" (Matt. 3:1-3). "Make ready a people prepared for the Lord" (Luke 1:17). Jesus said, "I will build my church" (Matt. 16:18). This He did after He had "continued all night in prayer" (Luke 6:12-13). "And God set some in the church, first apostles" (1 Cor. 12:28). This passage says that the apostles were the first in the church. They were the nucleus of the first church and this was before Pentecost.

Baptist Leaders Honored By Japanese Government

RICHMOND, Va. — Two Baptist leaders of Japan were among those honored on the first Culture Day since the country regained status as an independent nation. They are Mr. Matsuta Hara, president of Seinan Jo Gakuin, Baptist school at Kokura, and Mrs. Tsugiko Fukunaga, who was recently elected president of the Woman's Missionary Union of Japan to succeed the late Mrs. Junko Hara.

Mr. Hara and Miss Fukuo, one of the teachers in the school, were honored by the Japanese Government for thirty continuous years of service in the Kokura school. They were presented scrolls and beautiful vases in a special ceremony in the Kokura City Hall.

Mrs. Tsugiko was honored by one of the leading newspapers of Fukuoka for forty years of continuous service in kindergarten work in Japan. This was the first time such an honor has been given to a kindergarten worker.

Mrs. Tsugiko has been a leader, not only in Fukuoka where she has been associated with the Baptist Kindergarten Training School, but in kindergarten work over much of Japan.

The sixteenth anniversary of Pastor Perry F. Webb was observed recently by the First Baptist Church, San Antonio, Texas.

Many Leaders Believe in God

By DUPREE JORDAN

Radio Commission, Southern Baptist Convention, Atlanta

There has been much discussion about the new book, "This I Believe." *Time Magazine*, in its issue of December 1, 1952 (page 51) said the mid-century in which we live will be known to history as the Age of Tolerance, and that this book will make a suitable text for such an age. It would seem that in our present day and generation strong feelings about anything, especially religion, are in extremely bad taste.

Time Magazine has this to say about the book in question: "Written for CBS Newscaster Edward R. Murrow, 'This I Believe' is a series of doggedly non-controversial statements by representative Americans about the faiths they live by. As a five-minute radio show, 'This I Believe' has been one of the most popular items that ever hit CBS. It has been snapped up by 196 US radio stations; its thumb-nail texts have been reproduced in 85 U. S. daily newspapers, and relayed over the Voice of America to 97 foreign countries."

Actually, the title of the book is rather much of a misnomer. It could more appropriately be called "Why I Disbelieve," or, "I Don't Believe Anything." Most of the outstanding personalities quoted have given rather meaningless statements about their rather vague religious feelings. Of course there were a few, possibly a dozen out of 100, who had the courage to express a definite religious faith. But by and large the statements made certainly will not serve to benefit any individuals looking for some basis for belief; rather, the tendency would be to undermine any little faith that some people might have, or confuse them in their seeking.

During the spring of this year I wrote letters to a number of outstanding men, asking their opinion on the rather prevalent philosophy of relativism growing in many quarters. In replying to my questions many stated a rather definite religious faith, and I believe that their comments will be pertinent to the book "This I Believe."

In response to a letter to Dwight D. Eisenhower, I received a letter of March 7, 1952 from Brigadier General C. T. Lanham, chief of public information of SHAPE, in Paris. General Lanham had this to say: "I have seldom known any man more deeply motivated spiritually than General Eisenhower. At some point in virtually every conversation he has with the countless visitors to this headquarters, he states his firm conviction that the key to success in the great enterprise he heads must be found in a

vast spiritual awakening of the people of the free world. Again and again he points out that no matter how overwhelming our military might, or how thriving our national economies, they are meaningless in the absence of a fervent spiritual propulsion. As he puts it, 'If the spiritual factor becomes zero, everything becomes zero.' From my association with General Eisenhower, I am convinced that his deep and abiding belief in God and God's guidance gives him the strength to shoulder the enormous burdens that have fallen to him over the years. Of one thing you may be certain: He is no cynic. His one absolute is and always has been God."

A letter of May 28, 1952, came from Ellis Arnall, then director of OPS: "Fundamental and basic concepts of right and wrong derive from the Holy Writ. The American Copyright League adopted as its motto a rhyme which was written on November 20, 1885. The motto of the League is very expressive:

"In vain we call old notions fudge,
And bend their conscience to our dealing;
The Ten Commandments will not budge
And stealing will continue stealing."

Senator J. W. Fulbright said in a letter dated May 31, 1952: "The moral values of the Christian religion are absolutes in the sense that I believe you use the word in your letter. As a Christian, I believe in these absolute values, as I think many of the citizens of western countries believe. I think the difficulty is in the failure to live up to these values and that the degree of success in following the ideals and standards is quite inadequate."

A letter of February 29, 1952, from Dr. Arnold Toynbee said in part: "My own belief is that Man is not the court of last instance on questions of right and wrong. As a historian, I should say that whenever he has set himself up as the supreme judge, he has always confuted his own claim by coming to grief. I feel sure that he is not Lord of Creation, and that there is some greater power, beyond him, to which he is subject."

Dr. Norman Vincent Peale wrote me on June 23, 1952: "I take a very conservative attitude as regards mores, standards, concepts of right and wrong. My own standards are the moral principles of the Bible just as stated. I have been reading the Bible all my life and I believe in it now more than ever. I have never known it to be wrong about anything and in fact I find it to be right

about everything. All we need to do today is to look into the Bible then find the answer to the question what is right and what is wrong."

A letter of February 16, 1952, from Dr. Edgar DeWitt Jones says in part: "I most emphatically believe that there are abiding standards of right and wrong. Honesty, truth, sincerity, purity, justice, mercy, forgiveness, will always be right. It is not quite true that we break the Ten Commandments; rather they break us when we throw ourselves against them, not always physically, though sometimes, but morally, spiritually and mentally."

Governor Thomas E. Dewey, of New York, sent me on February 22, 1952, a copy of the statement he had made in his proclamation setting aside a special week as Sunday School Week in April of 1951. His statement should offer encouragement to us all: "The most welcome item of news in many a year is the report that people in our State and others are turning to religion as they never have before. Churches of all denominations are becoming every week more crowded. What is more, despite the high cost of construction, more new churches are being built than in any previous comparable period. These facts are signs and portents of a true spiritual revival of the utmost importance, fraught with good hope for the survival and progress of all that is best in our civilization. The reason is obvious. With our liberties threatened as never before, with the problems on international tension and confusion multiplying day by day, our people are turning to the one hope that has never failed us. Millions who have not been to church for years are returning to the faith of their fathers, a trust in God. It is the faith upon which our free Republic was founded. All this gives us good reason to hope that this revival will also be accompanied by another consummation devoutly to be wished: a great increase in attendance in our Sunday schools. It still is a deplorable fact that at least one-third of the population has never had the benefit of formal religious training. Now that more people are realizing that the solution to the problems which afflict mankind are to be found in Holy Writ, we pray that this lack of the spiritual education of the young will be corrected."

In reviewing these and other letters, and rereading the statements outstanding men from all walks of life, I am encouraged. The Columbia Broadcasting System has produced a popular program, and, I fear, a most influential program; but they have certainly failed in a most dramatic way to present a true picture of the religious faith of our people. This may indeed be the "Age of Tolerance," when many of our people believe nothing and put up with anything, but there are still many, including many of our outstanding leaders, who do have a real vital and significant faith.

Report of a Trip Through Europe and the Near East

By MRS. J. PALMER MUNTZ

[Mrs. Muntz is the wife of Dr. Muntz, pastor of Cazenovia Park Baptist Church of Buffalo, New York. She describes a trip to England, France, Italy, Palestine and Egypt. Many of her reports differ from those of the average traveler, but I believe it will be interesting to the readers of the *Western Recorder*.—E. F. Estes, Pastor, West Broadway Baptist Church, Louisville, Ky.]

We took a 2,000 mile auto tour of England; then went to Paris, Zurich, Geneva, Rome, Athens, Cairo, Beirut, and Lydia in Israel. We saw the people as they are. We visited Windsor Castle. Although King George VI had just had a lung operation we saw the crowds gathered at Buckingham Palace waiting for word of the king. We little realized the next view of King George Chapel would be by television of the king's funeral. We noted the strict rationing of food and fuel as compared with ours in the States. We visited Selfridges' and Harrod's department stores where the finest of merchandise of all kinds was displayed. How can the English buy? They can't, except a few of the wealthy.

Then we went on to Paris and visited Notre Dame and Versailles Gardens. The streets of Paris are so filthy; yet food abundant, expensive items in all the stores, candy wrapped in newspapers sold from tin cans on streets like our garbage cans, churches everywhere, throngs of begging sisters—yet sin and want on every hand.

Then, we went on to Zurich and Switzerland, the highest point in Europe. Zurich is Catholic, but Protestants are plentiful in Switzerland. We saw the little church where Zwingli preached and the monument to his memory. From here we flew to Rome. Riding in we paralleled the Appian Way and saw the old aqueducts; went into the catacombs where on the walls the fish cut in the stone; saw the dungeon where Paul was supposed to be imprisoned. We went to the Capuchian Cemetery underneath a church. "Just going through gets you out of purgatory seven years sooner." Then we went into St. Peter's Church where we watched a wedding; next to the little church, the Scala Santa, with the holy staircase where Martin Luther made his great discovery that *The Just Shall Live by Faith*. Rev. Dewey Moore,

Southern Baptist Missionary, was our host who told us that two-hundred pastors were needed now. I see again the surging multitudes in the market places. I recall the poverty where millions live in wretched hovels—scarce food and clothing, and sin.

We went on to Cairo—dirty, noisy Cairo. Food here is not attractive; outside our hotel the natives are there with their hands out. We visited the pyramids and went into the largest one, Cheops. Egypt, and particularly Cairo, was a real experience—heat, flies, poverty, ignorance, and lack of sanitation.

Then we took a two-hour flight to Beirut, Lebanon. We drove to Tyre and Sidon and to Damascus; saw the Baalbeck Temple erected to the god Baal, saw the ruins of the temple erected to Bacchus. Next we came to Jerusalem. We saw the River Jordan, the Dead Sea, Sea of Galilee, and Mount Hermon. Jerusalem is a divided city. We saw Calvary, the Garden Tomb, Pool of Siloam, and Bethlehem. All are in Arab territory. We walked the Via Dolorosa where Jesus walked. Everything is much as it was in His day. Again there is poverty, dirt, children half naked, and beggars everywhere. We made a trip to Haifa, Nazareth, and the Sea of Galilee. From the Mount of Olives we could see the hills over which Abraham walked to the promised land; to the east we could see Moab, Mount Nebo, and the Jordan Valleys; to the south was where David watched his father's flocks and where the shepherds were watching their flocks that night when Jesus was born; and in the midst of those hills lay Bethlehem in whose inn there was no room. We travelled the same road that Joseph and Mary used and came to Bethlehem. (On the way we saw Rachel's Tomb.) The streets are narrow and winding. The famous grotto of the nativity with Latin inscription translated reads:

JESUS WAS BORN OF THE VIRGIN MARY

All of these scenes are Catholic. Here in Bethlehem we must have a soldier to guard us proving that the Prince of Peace is not recognized.

A technicality is a microbe which gets into the procedure of the law and gives justice the blind staggers.—Statement of Oklahoma Supreme Court.

The Same Without the Name

By O. W. TAYLOR

A committee is "A body of persons appointed or elected to investigate, take action upon, and usually to report concerning, some matter or business" (Webster). A board is "A number of persons appointed or elected to sit in council for the management or direction of some public or private business or trust" (Webster). Therefore, a committee and a board are basically the same.

In its organized work, our denomination as a whole cooperates through committees and boards. Many an anti-board church condemns this method. Then it proceeds to choose a building committee to look after the construction of a building. The church members cooperate through this instrumentality. This church does not realize that its committee could as well be called a board and that it follows the same principle as Southern Baptists follow in their organized work.

There are other ways in which brethren who condemn the board method in others employ the same without the name. An anti-convention, anti-board association had an *Executive Board* in its set-up, recorded as such in its minutes! If an association can justifiably cooperate through a board, surely the denomination at large can do likewise.

It is reliably reported that a certain charitable institution sponsored by anti-convention, anti-board brethren has a *self-perpetuating Board of Trustees!* In Southern Baptist Convention connections, boards are not self-perpetuating but are chosen annually by the vote of the messengers of the churches.

The association and the brethren just referred to are strongly opposed to the board method of denominational work. And then, they go right ahead and follow the very principle which they condemn and even go further in having a *self-perpetuating board*.

From a practical viewpoint, "What is everybody's business is nobody's business." Hence, for the sake of efficiency a church chooses a building committee and the members cooperate through this agency. The same principle applies in denominational connections. For the sake of efficiency boards and committees are chosen to look after the phases of the work and brethren and sisters cooperate through these agencies.

The absence of such a principle means wide inefficiency. An association which refused to follow the principle received a report, "The association is doing next to nothing for missions."

To get things done, there must be a chosen group or chosen groups to look after the work and to serve as an instrument of cooperation.

A person proud of his knowledge is ignorant.—Quote.

Kitty and the Princess

By MARGUERITE L. McQUILKIN

Kitty had been sobbing on her pillow for a long while. She was a beautiful little girl, but I am sorry to say that she had one very bad fault. That afternoon Mother had taken her to call on Mrs. Foster, and Kitty went about the house handling things that she should not have touched, and even taking up some of the good things to eat that were on Mrs. Foster's table.

Now Kitty knew that Mother did not allow the children to handle the things on the table or in the parlor when they were at home. Mrs. Foster was very nice about it, and did not scold Kitty, but the little girl knew that the things she was doing were very naughty. When they returned home Mother sent her to bed before it was dark, and without any supper. Kitty wanted her supper very much, even though she had had some good things to eat at Mrs. Foster's in the afternoon; but I think what troubled her most was to know that Mother had to punish her.

With her face buried in the pillow Kitty had cried for a long time, when suddenly down in the pillow she saw another little girl of just her own age playing in a lovely garden. She had seen the little maid before, and knew that it was the beautiful Princess May. The little Princess had a ball which she was tossing high in the air and catching. Once when she tossed the ball up, as it came down again it escaped from her and rolled toward a clear pool of water that was in the garden. As she ran after the ball to keep it from going into the water, the little girl's foot slipped and she fell into the pool, all dressed as she was in her beautiful clothes.

Then Kitty could see the little Princess going down, down, down, through the water till she came to the bottom. And there, strange to say, instead of finding mud and slime, Kitty saw that the Princess found herself in a beautiful lawn filled with flowers and trees. As Kitty watched, this is what happened:

Running about in surprise, seemingly unhurt by her recent fall through the water, Princess May soon spied a strange looking house on the edge of the garden. It seemed to the Princess that this was the nicest little house she had ever seen, though she was accustomed to the beautiful palace of her father. The walls of this strange house were made of oranges, and the windows of rock candy; the shutters were made of peanut brittle, and the chimney of maple sugar.

"Goody, goody," cried the little girl. She ran forward with the thought of

breaking a piece of the peanut brittle from the shutters and helping herself to one of the pretty oranges. But she drew back her hand, and was sorry that she ever thought of such a thing as taking pieces from somebody else's house.

While she was standing before the door, wondering if she should knock, the door suddenly flew open, and an old, old woman with a very wrinkled face and a bent back, leaning upon a stick, came hobbling out to the little visitor. Princess May at first was so frightened that she did not know what to say. But she had no time to speak, anyway, for the old lady said in a voice that grew shriller and shriller, "Now, my dear, now, my dear, now, my dear, you're a good little girl, a good little girl, a good little girl. All the little children that ever came here before helped themselves and broke things off of my house without ever stopping to ask.

"Come in, my dear, come in, my dear, come in, my dear," the old lady continued. "I have been looking for some good child, and maybe you are the very one." The old lady took her into the house, though Princess May was not so sure whether she wanted to go. The strange hostess took the little girl into a dark room and left her there, saying she would be back soon.

After Princess May's eyes became accustomed to the dark, she saw a great number of most wonderful things in the room. Jewel boxes and ring boxes candy boxes and glove boxes, suit boxes and hat boxes, and most delicious things to eat on the table. Princess May did not touch any of these things, but sat on the edge of the chair awaiting the old lady's return. Almost an hour passed, and everything about the house was in silence. The old lady had not come back. At the foot of the chair that the Princess was seated on was a dear little blue ring box, and May was tempted to stoop down and examine it. But she stopped and said to herself, "No, mother says that real little ladies must never meddle with other people's things." So she sat up and waited.

It was not long before the door opened and the wrinkled old lady returned. But her face was all smiling now, and Princess May was surprised to see how kindly it looked. And the old lady's voice did not sound quite so shrill and strange as she said, "I see I can trust you, I see I can trust you. You're the little girl I've been looking for, I've been looking for. I'll leave my house and garden and everything in

them to you. And now we can sit down and eat some ice cream."

As the old lady said this, her voice seemed to get sweeter and sweeter, and indeed Kitty thought it sounded exactly like her own mother's voice. She lifted her head from the pillow, and there her mother really was, standing in the room, stroking her hair and telling her that Daddy had brought home ice cream for all of them, and that Kitty might come down and eat some.

Can you guess what Kitty said to her mother as they walked down the stairs? "Mother, I'm never, never, never going to meddle any more with things that belong to other folks."—*Sunday School Times.*

1952 Southern Convention Report Shows 23 per Cent Mission Gain

NASHVILLE, Tenn. — (BP) — Southern Baptist mission gifts reached an all time high in 1952 with a total offering to all mission causes of \$45,822,830. This is a 23 per cent increase over 1951, a gain of \$8,544,658.

The information was released today by J. P. Edmunds, Nashville, secretary of the Department of Survey, Statistics, and Information for the denomination.

Total gifts to all causes were \$248,004,289, an increase of \$25,166,180 or 11.3 per cent over the 1951 figure of \$222,838,109. Per capita giving jumped from \$30.22 in 1951 to \$32.48 in 1952. Per capita giving to missions increased from \$5.05 in 1951 to \$6.00 in 1952.

Total church property valuation stood at \$890,697,339 for 1952, a gain of 17 per cent over the 1951 total of \$761,510,838.

Five hundred and seventy-six new churches were reported to bring the total to 28,865 for 1952, a 2 per cent gain over the total of 28,289 for 1951.

There was a gain of 3.5 per cent in church membership, or an increase of 260,995 from 7,373,498 in 1951 to 7,634,493 in 1952. A total of 354,384 people were baptized in 1952.

Sunday school enrolment for 1952 was 5,491,056, a gain of 4.5 per cent over 1951. Seven hundred new Sunday school leaders have launched plans to enrol a million more in Sunday school in 1954.

Gain in Training Union enrolment was 122,633 or 7.9 per cent to bring the total to 1,677,293. Gain in the number of Training Unions was 895 or 5.3 per cent to a total of 17,781.

Vacation Bible school enrolment stood at 2,059,163 in 1952.

The W.M.U. enrolment increased to 1,143,993 in 1952 from 1,087,427 in 1951, a gain of 56,566 or 5.2 per cent.

The Brotherhood, Southern Baptist men's organization, increased 15.6 per cent in enrolment, a gain of 28,899 to 214,486 in 1952 from 185,587 in 1951.

Sunday School Department

ROY E. BOATWRIGHT, State Secretary

VACATION BIBLE SCHOOL CLINIC 1953



Hodgenville Baptist Church, Hodgenville, Kentucky
Dr. Wm. W. Stevens, Host Pastor

February 26-28, 1953

Thursday 2:00 P. M. Saturday 11:00 A. M.

Will you plan to have your Association represented by some persons interested in the promotional phase of Vacation Bible Schools?
Bed and breakfast and three cents per mile will be furnished for associational officers and key persons. Be sure to let Rev. Dan Thomas, 127 East Broadway, Louisville, know of your intentions to come if you have not already done so.

Mr. Sibley Burnette will be the principle speaker and instructor.

NOTICE

The State Leadership Clinic which was to have been held with the First Baptist Church of Princeton, Kentucky on March 1-6, 1953, has been cancelled. Due to certain circumstances it seems wise that this action be taken.

Standard Sunday Schools

- Mt. Washington**—Pastor H. C. Jacobs; Superintendent Roy A. Tinsley.
- East Hickman**—Pastor Letcher Tipton; Superintendent C. J. Hisel.
- Evansville, Walnut Street**—Pastor C. W. Lawrence; Superintendent A. B. Chamberlin.
- Eubank**—Pastor C. M. Hill; Superintendent Don E. Gay.
- Loyall, First**—Pastor C. H. Robinson; Superintendent Charles Bussell, Jr.
- Mexico**—Pastor J. H. Adams; Superintendent Charlie Lockhart.
- Salem**—Pastor Hudson Badgett; Superintendent W. H. Haynes.
- Paducah, Trinity**—Pastor Rudy Bouland; Superintendent J. C. Foth.
- Hurricane**—Pastor Garnett Moss; Superintendent O. P. Morris.
- Princeton, Second**—Pastor H. D. Knight; Superintendent Allen Olliver.

- Concord**—Pastor W. E. Powell; Superintendent Earl T. Saltsman.
- Laurel River**—Pastor Raymond George; Superintendent Ray Brewer.
- Decoursey**—Pastor C. R. Rader; Superintendent E. M. Thomas.
- Riverside**—Pastor Ralph S. Voris; Superintendent John S. Osborn, Jr.
- Central**—Pastor W. L. Crumpler; Superintendent G. R. Jester.

Special Committees For A Million More in '54

(Continued from last week)

- McCreary Co.**—Rev. R. O. Fitts, Chairman, Rev. Roy Lewis, Rev. Milford Waters, Rev. Clark Stephens, Rev. George Mason, Mr. H. J. Litton.
- Little Bethel**—Rev. Gifford W. Berry, Rev. George Gass, Rev. W. T. Crumbaker, Rev. Joe Lawless, Rev. Cleatus Braden.
- Muhlenburg Co.**—Rev. Charles Woodburn, Rev. James J. Vincent, Rev. John H. Bruce, Rev. Denzil Dukes, Rev. Robert Morris.
- Upper Cumberland**—G. C. Meadors, Rev. S. R. Helton, Rev. K. D. Trosper, Rev. A. L. Walker, Rev. Wayne Markham.

SUNDAY SCHOOL—TRAINING UNION ATTENDANCE, FEBRUARY 1, 1953

Church	Training Union	Sunday School
Ashland, Pollard	---	434
Unity	---	412
Beechland, Long Run	---	485
Bellevue	---	503
Booneville, Ind., Cpress	80	1,071
Bowling Green, First	281	---
Bruner's Chapel (Near Harrodsburg)	---	224
Buechel	---	228
Cadiz	---	207
Campbellsville	---	519
Campbellsville, Pleasant Hill	123	367
Corbin, First	118	419
Corbin, Central	---	621
Covington, Calvary	124	306
First	174	832
Latonia	---	491
South Side	220	702
Danville, First	---	452
Danville, Lexington Ave.	---	535
Dayton, Ohio, Westwood	63	220
Earlington, First	---	238
Elsmere	67	345
Erlanger	---	585
Evansville, Ind., Calvary	249	900
Grace	---	210
Keck Ave.	---	421
Walnut Street	---	312
Fairdale	---	789
Frankfort, First	135	---
Thornhill	123	431
Franklin, First	71	242
Fort Thomas	---	402
Fulton, First	196	517
Georgetown	114	618
Glasgow	---	595
Harlan	200	831
Harrodsburg	---	273
Hazel	60	249
Hawesville	118	419
Henderson, First	---	540
Immanuel Temple	---	229
Hima, Horse Creek	---	337
Hodgenville, First	139	578
Hopkinsville, First	141	714
Second	---	228
LaGrange, DeHaven	---	284
Lawrenceburg, First	---	333
Sand Spring	---	362
Mt. Pleasant	45	1,229
Lebanon	---	690
Lexington, Ashland Avenue	---	343
Calvary	---	617
Felix Memorial	110	754
Grace	149	263
Immanuel	---	895
South Elkhorn	143	519
Porter Memorial	---	---
London, First	---	567
Louisville (Long Run)	---	272
Baptist Tabernacle	---	218
Baptist Temple	---	752
Bethany	---	1,134
Beechmont	258	520
Carlisle Avenue	150	863
Clifton	---	514
Crescent Hill	---	248
Deer Park	66	524
East Audubon	---	271
Eastern Parkway	---	328
Farmdale	---	387
Harmony	---	339
Highland Park, First	78	203
Immanuel	79	481
Kenwood	---	1,161
Meadow Home	231	907
Ninth and O	236	524
Parkland	---	504
St. Matthews	---	336
Shawnee	---	538
Shively	---	411
Southside	---	448
Third Avenue	---	648
23rd and Broadway	---	261
Virginia Avenue	---	703
Victory Memorial	302	1,650
Walnut Street	---	579
West Broadway	---	317
Ludlow	83	863
Madisonville, First	251	953
Mayfield, First	---	360
Middlesboro, E. Cumb. Ave.	---	634
First	---	265
Monticello, First	---	385
Morganfield, First	---	232
Mt. Washington	---	846
Murray, First	---	749
Newport, First	110	287
Nicholasville	---	390
Owensboro, Eaton Memorial	142	1,019
First	268	451
Hall Street	165	271
Seven Hills	107	956
Third,	288	---

(Continued on page 21)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Enlarge Your Training Union in March (Concluded)

(From tract by same title by J. E. Lambdin)

The Study Classes During Enlargement Week

Study courses in methods should be conducted at night during the Enlargement Week, March 22-27. There should be two periods of forty-five minutes each night with a general conference period in between.

The following suggested plans are offered for the classes.

1. In small churches which do not need department organization, the pastor should teach Building a Church Training Program to one class composed of all the Adults, all the Young People, all the general officers, and all of the adult workers for all age groups. Separate classes in their own manuals should be taught to Juniors and Intermediates.

In the general period between classes each night the enlargement of the various age groups should be discussed. For instance, on Monday night plans for enlarging the Adult work could be discussed and set in motion. On Tuesday night the needs of the Young People could be considered. On Wednesday night the Intermediates could be considered. On Thursday night the Juniors could be discussed. On Friday night the Nursery, Beginner, and Primary departments could be discussed.

Actual plans for enlarging these various departments and groups should be set out in conference period and adopted by the whole church.

2. In large churches with department organization, the pastor or educational director should teach The Baptist Training Union Manual to all general officers, all Adults, and all adult leaders and department officers from all departments and unions. Three other classes should be provided: for Young People, using Baptist Young People's Administration; for Intermediates, using The Baptist Intermediate Union Manual; and for Juniors, using The Baptist Junior Union Manual. A general period between classes should be devoted to considering the needs of the various age groups as described in the foregoing for smaller churches.

3. Classes should be provided each night also for the instruction and care

of Nursery, Beginner, and Primary children.

An attractive program should be provided for this week of special study of the methods books. There should be reports in the general conference period each night on attendance and on the visiting done in all departments. Work up a good-natured rivalry for large attendance of all groups.

By Thursday or Friday night, put on the blackboard in the general period the actual enlarged organization and the goals for attendance on the following Sunday night and for increased enrollment for the whole Training Union.

December Awards in Kentucky By Courses

In Kentucky during December, 1952, there were 2,990 awards earned in 39 associations. Kentucky was seventh in the list of states of the Southern Baptist Convention. The awards by courses are as follows: Administration diplomas 127, seals 187; Adult diplomas 388, seals 789; Young People's diplomas 70, seals 230; Intermediate diplomas 185, seals 365; Junior diplomas 201, seals 448.

Standing of December Awards by Courses

In the Southern Baptist Convention the standing of awards for December 1952 by courses was as follows: Adult 17,499; Junior 9,877; Intermediate 7,827; Young People's 5,571; Administration 3,714; total 44,488.

Standing of December Awards by Books

For December 1952 the standing of awards in the Southern Baptist Convention by books was as follows: The Baptist Adult Union Manual 6,293; Baptist Junior Union Manual 3,796; Baptist Intermediate Union Manual 3,215; Baptist Young People's Administration 2,026; Every Christian's Job 1,204; The Baptist Training Union Manual 1,063.

State Convention

The State Training Union Convention in the fifty-seventh year will meet with the Campbellsville Baptist Church, Campbellsville, beginning Wednesday night, April 15, and closing Friday night the 17th. A cordial and urgent invitation came from the Campbellsville Church, supported wholeheartedly by the other churches in and around Campbellsville and Campbellsville College. Free bed and breakfast will be furnished in homes to those who attend. Now is the time for every church to make plans for as many as possible of all ages to attend.

The preacher was at ease after the Sunday evening service. "Many folks in church?" asked his wife. "Yes, good attendance. A stranger was present, but I didn't see him." "Then how do you know?" questioned the wife. "In the collection box, there was a dollar bill!"—*Reformatory Pillar.*

Jesus and Genesis

(Continued from Page 3)

Fourth: The Institution of Marriage

In Genesis we find that God performed the first marriage ceremony, established the first home and family. Sociologists (although they may not accept Genesis) say that marriage has existed in some form from the most remote and primitive times. Jesus, discussing marriage with the Pharisees, said that it had come from the "beginning of the creation" (Mark 10:2-9). He accepted the marriage record of Genesis as authentic.

Marriage is not a product of evolution in social progress, but is the oldest institution known to man. To find it in its purest form, Jesus went back to the beginning as recorded in Genesis.

Fifth: The Reality of Sin

Some psychologists rule out sin in dealing with mankind. In Genesis, sin is introduced into the world. Jesus accepted this as a reality.

1. In Genesis, Satan is in Eden. Jesus said, "He was a murderer from the beginning" (John 8:44).

2. In Genesis, we find the murder of Abel by Cain. Jesus spoke of "Righteous Abel" (Matthew 23:35).

3. In Genesis, we have the record of the flood. We do not have to go to the Gilgamesh Epic or to the findings of archaeology for additional evidence, for Jesus said there was a flood (Matthew 24:37-39).

4. In Genesis, we read of the destruction of the cities of the plain. Jesus said it "rained fire and brimstone" on them (Luke 17:29).

5. In Genesis the fate of Lot's wife is given. She became a pillar of salt for disobedience. Jesus said, "Remember Lot's wife" (Luke 17:32).

The validity of Genesis and the veracity of Jesus must stand or fall together. To accept or reject the authority of one is to accept or reject the authority of the other.

The soul would have no rainbow had the eyes no tears.—John Vance Cheney, *Baraca-Philathea News.*

HERBERT C. CRALLE

Funeral Home

Herbert C. Cralle
Herbert C. Cralle, Jr.

Phone TAYlor 5223

Frankfort and Peterson Avenues
Louisville, Ky.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS BEULAH WINGO, Young People's Secretary

J. C. BALLEW, R. A. Secretary

Her Life Story Told

Have you read the story of the life and work of Kentucky W. M. U.'s beloved mountain missionary? Miss Annie Allen,



Miss Annie Allen

now of Prestonsburg, has given thirty-eight years of devoted, faithful and loyal service to the people of the Kentucky mountains in Christ's name. For thirty-four of these thirty-eight years she has been associated with Kentucky W.M.U. In recognition of these years of meritorious service Kentucky W.M.U. has published a book giving the biography of Miss Allen.

The title of the book is, "Beautiful Upon the Mountains," by Nan Trantham Poe. It is now available at the Baptist Book Store, price 60c for paper-bound copies and \$1.25 for cloth-bound copies. You will not want to miss reading this interesting, historic story of the life and experiences of this faithful missionary.

State W. M. U. Meeting At Immanuel Baptist Church Lexington, April 7-9, 1953

The Fiftieth Anniversary meeting of the Woman's Missionary Union of Kentucky will be held at Immanuel Baptist Church, Lexington, April 7-9, 1953. Speakers of world-renown and highest rank in our Baptist life will bring messages of challenge and inspiration. There will be historic recognitions, pageantry, a pilgrimage to Winchester, the site of our organization meeting fifty years ago and many other unusual features. You can't afford to miss this meeting. Make your plans now to attend.

Representation

Messengers to the annual meeting shall be: (1) Officers of the Baptist Woman's Missionary Union of Kentucky and members of the Executive Committee; (2) W.M.U. Field Workers; (3) regional chairmen of mission study, stewardship and community missions; (4) regional young people's leaders; (5) superintendents of associations; (6) associational group leaders; (7) associational young people's leaders; (8) all former state presidents; (9) one from each W.M.S. and one additional for every fifty members above the first fifty, three being the limit (except the hostess society which shall be entitled to six); (10) each young people's director and counselor of Y.W.A., G.A., R.A., and Sunbeam Band or substitute for same. Only such delegates as are present and duly accredited by the societies they represent shall be entitled to vote.

Credential Cards

Requests for credential cards for messengers are to be sent to the State Office. Names and addresses of those requesting them and the organization they represent must be included with the request for the cards.

Room Reservations

Entertainment in homes will be on the pay plan, which is the plan adopted many years ago. The rates will be \$2.00 for bed and breakfast. For reservations in homes write to Mrs. Edwin L. Hulett, 104 Westwood Drive, Lexington.

For hotel reservations write direct to the hotel of your choice. The headquarters hotel will be The Lafayette. Following is a list of hotels, motels and tourist homes with their rates:

Hotels	Double	Four in Suite
Campbell House	\$9.75-	\$13.50
Lafayette	6.00-7.00	12.00
Kentuckian	6.00-7.00	9.00
Phoenix	6.00-7.00	12.00
Motels		
Days	\$5.00-6.00	\$ 8.00
Springs	6.00	10.00
By-Pass	5.00	8.00
Ranch	5.00-6.00	8.00
Stables	5.00-6.00	8.00
Tourist Homes		
Hill Top Haven	\$5.00	\$ 8.00
Markwell's	5.00	8.00
Nickell (per person)	2.00	
Kimball Hall	4.50	3.50
Pucketts (Per person)	2.00	1.50
(Convention Rates)		
Datons (Per person)	2.00	1.50
(Convention Rates)		

Space is limited. Reservations should be made early.

R. A. Secretary becomes Full-time worker

It was on May 1, 1950, that Mr. J. C. Ballew became Royal Ambassador Secretary for Kentucky W.M.U. He was a student at the Seminary at the time and has given us full-time service during the summer months but has worked on a part-time basis during his student years. He has completed his work at the Seminary now, having received the B.D. in



J. C. Ballew

Religious Education degree. He also holds the B.A. degree from Wofford College, Spartanburg, S. C. Beginning January 1, 1953, he is giving his full time to this work.

We are grateful for the untiring efforts and capable service of Mr. Ballew and we are confidently expecting that the promotion of the work of Royal Ambassadors will make great strides under his leadership. You will want to remember him in your prayers and call on him for aid.

Goals For Fortieth Anniversary Of Girl's Auxiliary

Some questions have arisen with regard to G. A. Anniversary Goals. The goals for the Fiftieth Anniversary of Kentucky W. M. U. are found in the Kentucky Guide Book and also on the special anniversary leaflets. The goals as given on the quarterly bulletin for G. A. Counselors are in observance of the Fortieth Anniversary of Girls' Auxiliary, on a Southwide basis. It is our earnest hope that you can observe both of these Anniversaries in accordance with the plans that you will have before you. The plans for the G. A. Anniversary have been sent from Birmingham for all G.A.'s in the Southern Baptist Convention—while the plans for the W.M.U. Fiftieth Anniversary are for Kentucky only.

Eleven

Meetings of Profit and Interest For Every Kentucky Baptist



W. Fred Kendall
Jackson, Tenn.
Eastern Speaker



Porter Routh
Nashville, Tenn.
Western Speaker



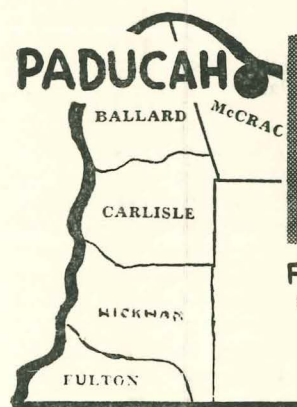
H. C. Chiles
Murray, Ky.
Western Speaker

EASTERN
March 3—Calvary Baptist Church, Lexington, Ky.
March 4—First Baptist Church, Monticello, Ky.
March 5—Manchester Baptist Church, Manchester, Ky.
March 6—Baptist Church, Paintsville, Ky.

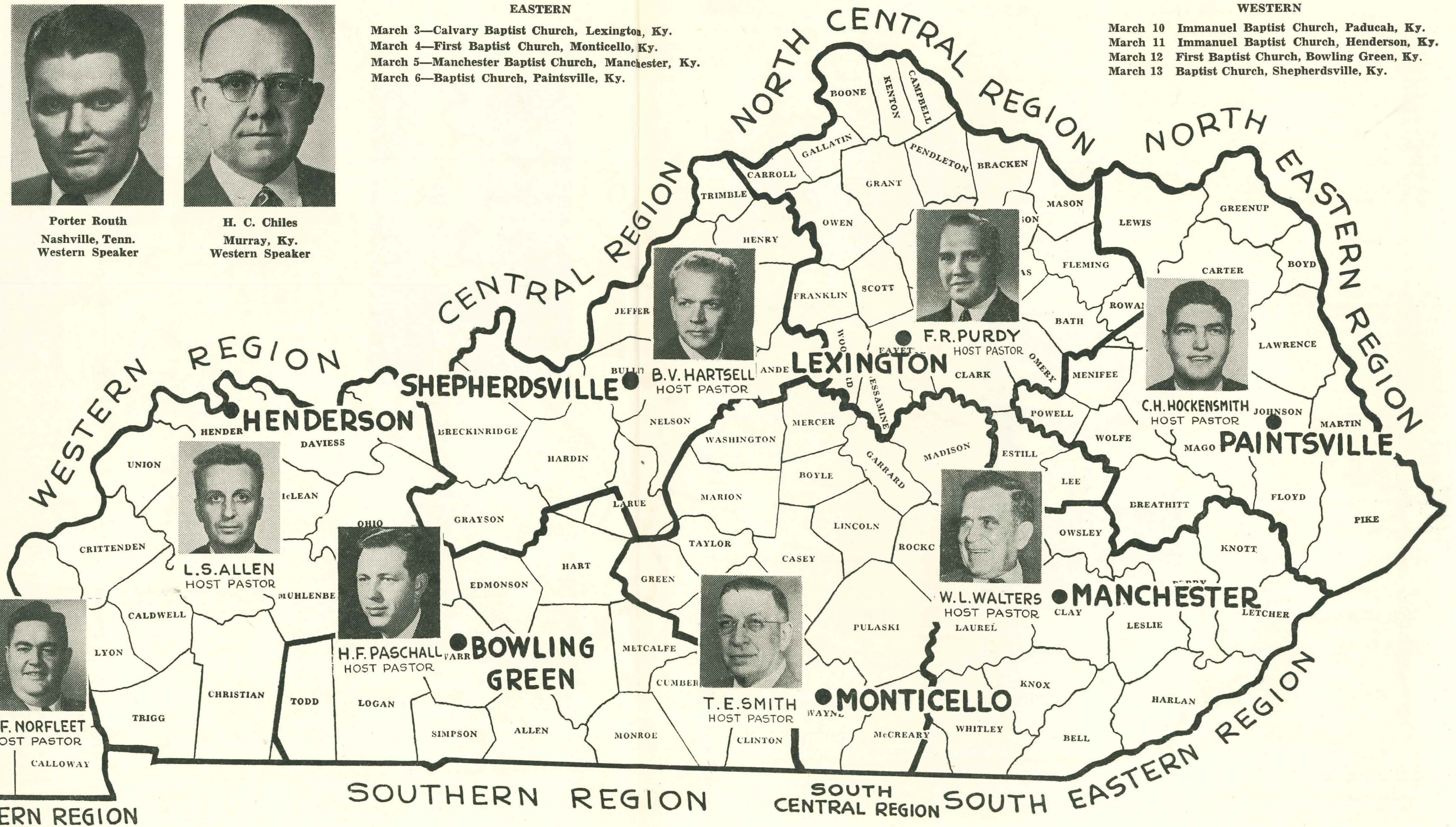
WESTERN
March 10 Immanuel Baptist Church, Paducah, Ky.
March 11 Immanuel Baptist Church, Henderson, Ky.
March 12 First Baptist Church, Bowling Green, Ky.
March 13 Baptist Church, Shepherdville, Ky.



George Ragland
Lexington, Ky.
Eastern Speaker



F. F. NORFLEET
HOST PASTOR
CALLOWAY



Regional Conferences on Evangelism and Stewardship

Hospital Commission and Boards Hold Joint Meeting

By B. B. HILBUN, Chaplain
Kentucky Baptist Hospital

A joint meeting of the Kentucky Baptist Hospital Commission and the Boards of Trustees of the Kentucky Baptist Hospital, Central Baptist Hospital, and West Kentucky Memorial Baptist Hospital was held at Kentucky Baptist Hospital on January 22. Almost 100% of the members were in attendance for the meeting.

Mr. H. L. Dobbs, administrator, opened the meeting with a statement of our aims and objectives in hospital work. He emphasized the fact that we are in the hospital business for the three-fold purpose of healing, preaching, and teaching. The hospital is the only institution we have that is undertaking this complete ministry in the Lord's work. Mr. Dobbs presented several speakers whose messages were designed to develop the theme of "The Ministry of Healing, Preaching and Teaching in Our Baptist Hospitals."

Dr. W. C. Boone spoke on the healing ministry of Jesus and discussed how Kentucky Baptists are endeavoring to continue that healing ministry and its attendant opportunities of preaching and teaching the gospel through our hospital work.

Mr. Harold Warren, administrator of Central Baptist Hospital, was introduced to the group. He spoke on the subject, "Why Baptists Are in the Hospital Business." He gave the following reasons, justifying our participation in the hospital business: (1) the urgent needs of the times; (2) the example of our Lord; (3) the opportunities afforded for carrying out the three-fold ministry of healing, preaching and teaching; (4) the readiness of patients and friends to receive the Christian message.

Mr. Emmett Johnson, administrator of West Kentucky Baptist Hospital, gave a very interesting discussion of "The Future of Baptist Hospitals in Kentucky." "Brick and mortar," he said, "do not make a Christian hospital. A Christian ministry is essential. God must be present."

Miss Mary Lou Massengil, a student nurse from Middlesboro, Kentucky, stirred our hearts as she related how she surrendered her life to do whatever the Lord might direct her to do. This act of surrender led her to Georgetown College where she came to have the conviction that God wanted her to serve Him in the nursing profession. Consequently she came to Kentucky Baptist Hospital for her nurse's training. Then the Lord led her one step further in

making known to her His will for her life. Hence, upon her graduation in May she will be ready for appointment by the Foreign Mission Board as a missionary on some foreign field.

Mrs. Frances Vittoe, a member of the Carlisle Avenue Baptist Church, Louisville, gave a testimony of what Kentucky Baptist Hospital had done for her and to express her very deep appreciation to Kentucky Baptists for hospitalization and needed surgery made possible through the Sunday School Charity Fund.

It was my privilege as hospital minister to tell something about the spirit-



ual ministry of our hospital. Our spiritual ministry is planned to reach and serve four groups within the hospital. These are: (1) the patients—about 16,000 per year; (2) relatives and friends of the patients; (3) the student nurses—there are 159 of them; (4) more than 500 employees.

Miracles of grace are observed within the hospital daily, one of which was a young man who entered the hospital for major surgery. He was not a Christian. He had no interest in spiritual things and even disclaimed to believe in the reality of God. A suggestion from the hospital minister that he be permitted to pray for his recovery was vetoed emphatically. The things that followed would be of interest if related. Suffice it to say that when he left the hospital

ten days later it was with the assurance that he was trusting Christ for his personal salvation. He was a changed man.

We wish all Kentucky Baptists could have heard Mr. H. L. Dobbs, hospital administrator, give his plans for the future hospital program in Kentucky. He has a great vision, and we believe Kentucky Baptists will join hands in making it a reality in the very near future.

Missionary W. Neville Claxon and Family Are Back in West Africa

OYO, Nigeria, West Africa. — After a busy and pleasant stay in the U. S. A. for 17 months we are located at the Baptist Mission in Oyo and are at the work of building and enlarging the Baptist Training Union program of Nigeria. It is very good to be here again. We are located here only temporarily with the expectation of removing to Ibadan, the city of our Baptist Headquarters (general) in the next two years. By that time, we will have a central office building like the Kentucky Baptist Building, and all our departments of work will have their offices there. We are looking forward to that day, but in the meantime, we are enjoying the work here.

My family and I are located at Baptist Mission, Box 14, Oyo, via Ibadan, Nigeria, West Africa. The family is in better health than for many months, although we just now discovered that Billy has been having amoebic dysentery for the past two years. The medical treatment which he is now receiving is expected to clear up the situation. We are looking forward to his recovery and will be grateful for your prayers.—W. Neville Claxon.

A woman, showing a massive piece of family silver, apologized as she took it from the cupboard. "It's dreadfully tarnished," she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver.—Baptist Observer.

LEE E. CRALLE CO.
Incorporated

LEE E. CRALLE, Jr., President
ARTHUR W. GARRETT, Vice-Pres.

Funeral Directors

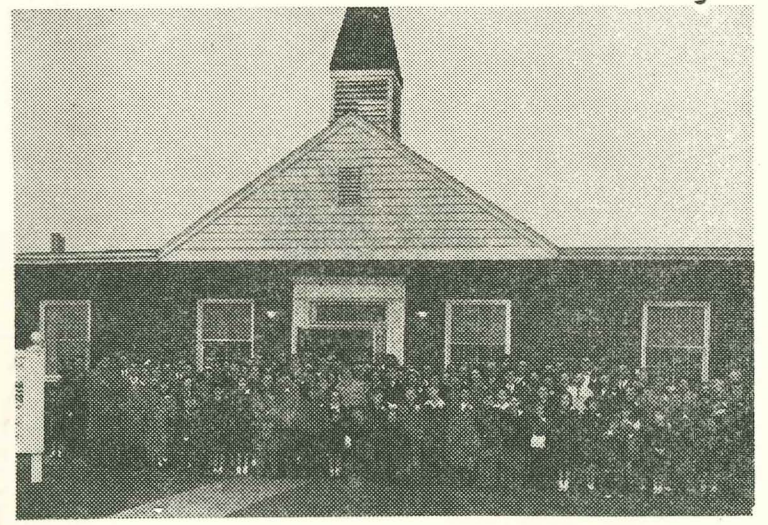
PHONES
MAGnolia 0771 MAGnolia 0772

1330 South Third Street
Louisville, Kentucky

February 12, 1953

Louisville Area News

Ralph Avenue Baptist Chapel Organized Into Church



Ralph Avenue Baptist Church

On Sunday, January 11, at 2:30 P.M., Ralph Avenue Baptist Chapel (for four and one-half years a mission of Parkland Baptist Church) was fully organized into a New Testament Baptist Church.

Participating in the program of organization were Dr. R. T. Skinner, editor of the *Western Recorder*; Dr. E. N. Wilkinson, pastor Parkland Baptist Church; Rev. James Kirk, missionary to Brazil; Robert James, educational director, Parkland Baptist Church; and John M. Snawder, pastor, Ralph Avenue Baptist Church.

Ralph Avenue held its first service four and one-half years ago under the leadership of its first pastor, John M. Snawder (still pastor of this church). The Sunday school attendance that day was forty-one and the offering was \$36.00. Four and one-half years later that Sunday school enrolment has exceeded 250 and the offerings consistently exceed \$250.00 per week. With a strong tithing program, the people of Ralph Avenue Baptist have seen the original property worth \$5,000 increase to property worth \$30,000, and once more due to amazing growth, they are launching another building program which shall provide some \$25,000 more building space by Go-To-Sunday-School Day of this year. Ralph Avenue Baptist for these several months has been a mission, yet the cause of missions has never been overlooked or neglected as a dis-

STUDY BY CORRESPONDENCE

You may take for Bible Institute credit courses in Bible, Church Administration, Homiletics, Religious Education, Music, Evangelism, English.

Write Today
BAPTIST BIBLE INSTITUTE
P. O. Box 552 Lakeland, Florida

WESTERN RECORDER

results are anticipated in 1953. Perennial fires of evangelism burn in this church as hardly a Sunday passes without the Lord adding to His church.

The original program instituted under the leadership of the pastor consisted of Sunday morning and night preaching and Wednesday night prayer service. Today, that program has been extended to include a Baptist Training Union, a Baptist Brotherhood, a Woman's Missionary Society (with G. A., R. A. and Sunbeams).

Ralph Avenue Baptist Church is located at Ralph Avenue and Verna Road, Louisville, in a beautiful suburban residential area just outside Louisville. This young church, strategically located gives promise with its strong evangelistic program of becoming another great New Testament church in the enterprise of our Lord on this earth.

Three ambitious politicians were walking along a beach, planning a strategic move to defeat a powerful rival, when they came upon several young boys looking for crabs. As each crab was caught, it was put into a wicker basket. Looking into the container, one of the men warned: "You boys should cover your basket; if you aren't careful the crabs will all climb out and run away." "Aw, we don't need any cover," a freckle-faced youngster explained. "If one crab tries to climb up, the others will pull him down."—John Chinen.

Hodgenville Has New Parsonage For Pastor Stevens' Family



The above picture shows the new \$15,500.00 parsonage of the First Baptist Church of Hodgenville, Kentucky, which has been purchased and completely paid for in the last 15 months. During the same period the church more than subscribed its budget, purchased a new \$3,000.00 organ, and increased its building fund for a much-needed educational building by many thousands of dollars. During a recent tithers enlistment campaign, 227 people expressed their desire to tithe by signing pledge cards to this effect. William W. Stevens is their pastor.

Fifteen

South Elkhorn Church Burns Note

The South Elkhorn Church, of which Henry M. Downing is the pastor, at a special service on Sunday morning, January 25, burned a note which marked the retirement of the debt on the church.

At the special service the pastor presented each of the deacons and trustees with a flower for their coat lapels, in appreciation of their loyalty and cooperation. Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, was the speaker at the service.

The church is now making plans and looking forward to the erection of a Sunday school building on the rear of the auditorium.

Georgetown College's Treasurer, R. R. Atkins, Dies of Heart Ailment

GEORGETOWN, Ky., Jan. 30. — After spending his entire day working in his office at Georgetown College, Treasurer Robert Ryland Atkins died last night unexpectedly of a heart ailment. He had been treasurer of this Baptist institution since April, 1943, shortly after Dr. Samuel S. Hill became its president a dozen years ago.

Before going to the college post Mr. Atkins was wholesale coal sales agent for the Kentucky Cumberland Coal Company in Louisville and was a member of the Deer Park Baptist Church at the time Dr. Samuel S. Hill was its pastor.

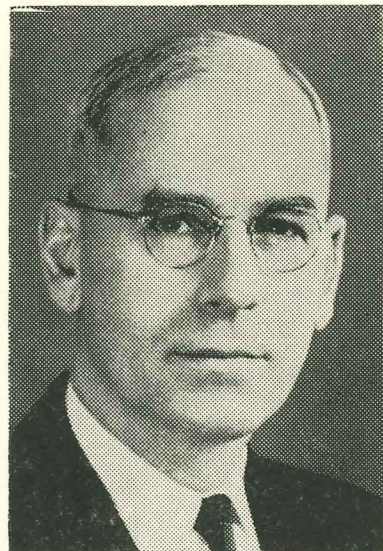
Mr. Atkins was born in Lexington sixty-three years ago. He was graduated in 1910 by the University of Kentucky. For 30 years he was a mining engineer and was active in the operational end of coal mining in Eastern Kentucky and Tennessee. For a time he was president of the Straight Creek Coal Company in Pineville and Knoxville.

"Georgetown College lost one of its dearest friends," writes Billy Thompson, publicity director for Georgetown. He cites him as being "one of the most faithful workers in the upsurge of Georgetown College during the past ten years." Continuing, he says, "It was through his patient work, and that of President S. S. Hill, and later of Chancellor Leonard C. Smith, that George-

town College was renovated and the campus beautified."

"Known to many of the students as 'Pop,' Mr. Atkins was a deacon in the First Baptist Church of Georgetown, and superintendent of its Sunday school. Prior to being elected to the latter position, he had served as Training Union director. Georgetown College is going to miss him."

He leaves his wife, Mrs. Lida Jones Atkins; four daughters: Mrs. Jack Downard, Beverly, N. J.; Mrs. Leon Hoskins,



Robert Ryland Atkins

Knoxville, Tenn.; Mrs. John Hill Bailey, Danville, Ky.; and Mrs. Edward Wilson, Pineville, Ky.; and ten grandchildren.

BOOK REVIEWS

"WE, THE FEW," by John L. Hawkinson. Published by the Exposition Press, New York 16, N. Y. Price \$3.50.

This novel, about the survivors of the cataclysm, makes interesting reading. Beginning with the premise that mankind cannot avert another war and that this war will wipe out the earth as we know it, John Hawkinson's tale pictures the ensuing life of the 129 survivors. The men, women and children who are left attempt to rebuild society upon the basis of faith in God, love for Him and for each other, and fellowship with God and with each other. The narrator of this Odyssey, Tom Devens, in 1985, is made to write: "Still we are marching onward, armed with faith. Each of us in turn will pass along whatever serves those younger lives which overlap our own. Chastened once, the endless continuity of human trial and error reaches out. Again our kind has set its feet to climb. This is beginning, though coinciding with the end." This book is for those who want a new experience in novel reading. Call your Baptist Book Store for it.—J. T. Burdine, Jr.

"SERMONS AND OUTLINES ON THE SEVEN WORDS," by F. W. Robertson, et al. Published by Baker Book House, Grand Rapids 6, Michigan. Price \$1.75.

Here is another of the popular "Minister's Handbook Series. Contained in this book are sermons, sermon outlines, suggested texts,

CLASSIFIED ADS

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

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

PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3 Owensboro, Kentucky. Phone, Panther 2403.

WANTED: 35 good, comfortable, used church pews. Call or write Marshall Flournoy, Box 119, Southern Baptist Theological Seminary, Louisville, Ky.

poetry, and hymns centered around the words of Christ on the cross. Real help is here from such men as F. W. Robertson, C. H. Spurgeon, James Stalker, David Burrell, Charles Simeon and others. This volume should make for a more effective preaching ministry. Order from your Baptist Book Store.—J. T. Burdine, Jr.

"SEVEN SIMPLE SERMONS ON THE SAVIOUR'S LAST WORDS" by Dr. W. Herschel Ford, pastor, First Baptist Church, El Paso, Texas. Zondervan Press. Price \$2.50.

Dr. W. A. Criswell, pastor First Baptist Church, Dallas, Texas, wrote the introduction to this book, stating, "These sermons were not spun out of a philosopher's chair, far removed from the tears and turmoil of life. They come from the warm soul of a great pastor who lives with his people and who shares with them their daily joys and sorrows. God has wonderfully blessed Dr. Herschel Ford with an understanding heart, with a sympathetic spirit, and with a love for the Word that keeps him always close to the Book. He is a Bible preacher in the best and highest sense of the term. . . . You will find in these plain, moving, simple messages the 'seeking note.' The preacher, like his Master, is after the lost. He is pleading for the soul's return to God. . . . Dr. Ford is everlastingly the evangelist. I like that. It blesses and encourages my heart. . . ."

There are seven chapters: Christ's Prayer for His Persecutors; Christ's Promise to a Penitent Thief; Christ's Provision for His Mother; Christ's Cry from the Depths of Sorrow; Christ's Cry of Human Suffering; Christ's Cry of Triumph; Christ's Cry of Soul Committal. You will find in this work many high values. It can be secured through your Baptist Book Store.

THE PRESIDENTS—MEN OF FAITH, by Bliss Isely. The W. A. Wilde Company, 131 Clarendon Street, Boston, Mass. Price \$3.75.

This work is designed to reveal the religious life and faith of all the presidents of the United States from Washington to Eisenhower. The whole work makes highly interesting and informing reading. The author does not claim that all the presidents were active participants in organized Christianity, but he offers a factual presentation of the religious concepts of each president. The book abounds with quotations from the presidents' own declarations concerning religious faith and conviction. The author uses the word "faith" in its broad sense. You will find this work helpful as a source book on the presidents, not only as to their religious thinking, but also as regards their background and life in general.

Sleeping saints may not realize it but they are working hard for the devil.

EAST TEXAS BAPTIST COLLEGE

Marshall, Texas
Christian—Orthodox—Reasonable Rates
Business—Pedagogy—Pre-Professional
February 3, 1953—June 8, 1953
Contact: H. D. BRUCE, President

Charles Lee Garringer Becomes Pastor of Covington's South Side

COVINGTON, Ky. — Rev. Charles Lee Garringer has resigned as pastor of the Great Crossing Baptist Church, Georgetown, Kentucky, and accepted the call to become pastor of South Side Baptist Church, Covington, Kentucky. He will begin his work on Sunday, February 1. Pastor Garringer succeeds Rev. A. B. Colvin, who is now at Lebanon Baptist Church, Lebanon, Kentucky.

The new pastor at South Side is originally from the state of Indiana. He

is a graduate of our Southern Baptist Theological Seminary, and has held his latest pastorate at Great Crossing Baptist Church for the past two years.

For the past two months the pulpit at South Side has been supplied by Rev. O. J. Steger, former pastor of the church.

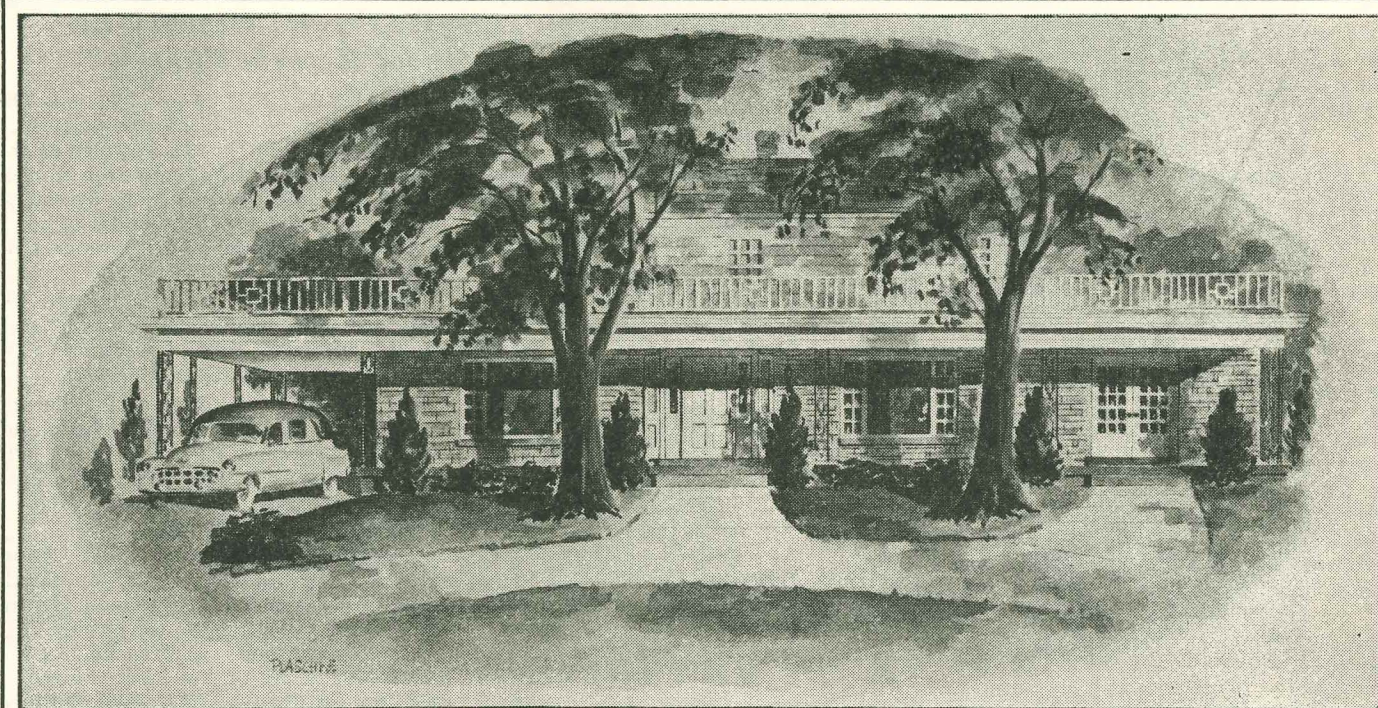
Jas. W. McGregor Resigns Sand Run Church; Goes To First, Cleves, Ohio

COVINGTON, Ky. — Rev. James W. McGregor, after a pastorate of nearly five years, resigned as pastor of the

Sand Run Baptist Church, Hebron, Kentucky, in order to accept the pastorate of the First Baptist Church, Cleves, Ohio. He will take up his new duties on February 22.

Mr. McGregor, a native of Western Kentucky, came to Sand Run on April 1, 1948. During this period there were 111 additions to the church membership, a large increase in financial gifts, a Training Union organized, two church busses were purchased, and an educational building erected.

Mr. McGregor was active in denominational work. He is currently the president of the Missions Committee of Northern Kentucky and served for two years as associational Training Union director of North Bend Association. He has also served for three years on the executive board of Kentucky Baptists.



New

Nunnelley FUNERAL HOME

4327 Taylor Boulevard At Oakwood

Open House Sunday, February 15

1:00 P. M. to 8:00 P. M.

"Beauty and Dignity Without Extravagance"

An Invitation

to all of you to visit Louisville's newest and most modern funeral home at our open house Sunday.

James Close, H. M. Dunn, Sherrell Nunnelley

Russell Creek B. W. C. Meets at Campbellsville



CAMPBELLVILLE, Ky. — The Campbellsville Baptist Church was host to the Business Women's Circle of the Federation of Russell Creek Association at its last meeting. We believe we are the first to celebrate the "fiftieth Anniversary" of W. M. U. of Kentucky with Anniversary cake and ceremony.

Mrs. Joe Knifley, Columbia, B. W. C. Federation chairman for Russell Creek Association, presided and cut the cake. Mrs. H. Collins Randall, also of Columbia and seated on Mrs. Knifley's left, was the main speaker, and discussed "The Goals for the Fiftieth Year." Mrs. Paul G. Horner brought the special message in song. Mrs. John M. Carter

BAPTISTRY
Instantaneous Gas Water Heater
450 G.P.M.-20° Rise in Temp.
Write For Special Discount
Folders To Churches
Also Furnishes Hot Water to Church
Kitchens, Rest Rooms and Residences
LITTLE GIANT MFG. CO.
907 7th St. Dept. 26 Orange, Texas

brought the devotional on the subject, "And They Hallowed the Fiftieth Year."

The B. W. C. of the Campbellsville Baptist Church, with one more member, will have reached the goal of fifteen per cent increase in membership, and has voted to give at least \$1.00 per member to the Scholarship Fund.—Mrs. Mayme Chumbler.

Mrs. Samuel G. Shepard Talks on African Women Before B. W. C., Danville

DANVILLE, Ky. — A brief view of the customs in Nigeria and some of her interesting, personal experiences during her life there were recounted by Mrs. Samuel G. Shepard, a returned missionary from Nigeria and now residing in Nicholasville, Kentucky, on Monday night at a quarterly meeting of the Baptist-South District Federation

of Business Women's Circles at Lexington Avenue Baptist Church of Danville.

Mrs. Julia Watts, Danville, president of the organization presided and introduced Mrs. Shepard. The topic of the visiting speaker was "The Life of Business Women of Nigeria."

Mr. Jimmie Clark, Danville, had charge of the music and led the group in song. Miss Betty Caswell, also of Danville, with Mr. Clark, sang a duet.

The devotional was presented by Mrs. A. B. Darland, Harrodsburg. Mrs. Watts conducted the usual business session following the program, and Mrs. B. D. Beeler, Danville, gave the benediction. Dinner was served in the dining room of the host church.

Earl Nelson Is Ordained To Gospel Ministry by The Guthrie Church

GUTHRIE, Ky., Jan. 27. — The Guthrie Baptist Church met on Sunday, January 25, at the request of the Mannington Baptist Church for considering the ordination of Earl Nelson to the Gospel ministry. A number of nearby sister churches sent messengers to help form the council.

Pastor Harry L. Winters opened the meeting with prayer, and was chosen by the council to be its moderator. Pastor J. E. Camp was chosen clerk.

Pastor W. C. Skinner, of the Second Baptist Church, Clarksville, Tenn., led in the questioning of the candidate, and found him to be sound in the faith. Both the council and the church voted to proceed with the ordination.

Pastor Edward Camp, Hollis Chapel Church, gave the charge to the candidate, and Pastor Harvey Holland, Greenville, gave the charge to the church. The ordination sermon was preached by Dr. A. J. Dickinson, of the First Church of Elkton. Deacon Wayne C. Hall, Guthrie, led the ordination prayer, and Deacon E. S. Allison presented the Bible.

Democracy is nothing but an attempt to apply the principles of the Bible to a human society.—Pulpit Digest.

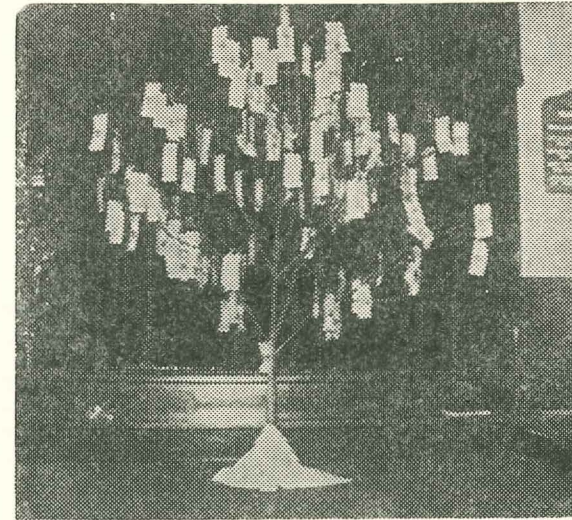
YOUR CHURCH provides the Christian fellowship everybody needs to cope with the problems of everyday life.

Kerr Brothers FUNERAL HOME
463 EAST MAIN ST. • DIAL 2-3343
Lexington, Ky.

The Little Tree That Bloomed For Christ at Barlow

BARLOW, Ky. — A small sassafras tree that grew unnoticed by the side of the road blossomed for Christ on Christmas Eve and swelled the foreign mission offering with many dollars. The occasion was the Sunday School Christmas program at the Barlow Baptist Church. This particular little tree was chosen from among many other trees of various kinds because of its size and symmetrical lines. Mounted on a wooden base, it stood across the rostrum from a beautifully decorated cedar tree under which was piled a treat of fruit, candy, nuts and gum in cellophane bags. Its barren limbs were in sharp contrast to the Christmas tree until it was pinned full of one dollar bills—185 of them. Then it was as green as the cedar and worth a lot more.

The idea of the "money tree" was that of the pastor and his wife, Rev. and Mrs. O. A. Edwards. And since December is the month for foreign mis-



sion offerings, they suggested that the Woman's Missionary Union adopt the plan.

The W. M. U. Lottie Moon Christmas offering was changed into one dollar bills and put on the tree with clips. The remainder was contributed by those present at the program.—Mrs. Eulah Wills Harlan.

Baptists Active in The Temperance League

Kentucky Baptists have shown their great interest and concern in the temperance cause by their hearty financial support of the organization which is leading a militant campaign against the evils of the alcohol liquor traffic.

Due to certain changes in the constitution which were made at the annual meeting of the Temperance League of Kentucky held in January, and subsequent to the meeting of the General Association at Middlesboro, Baptists were entitled to a larger representation on the League's board of trustees than before. Along with five brethren who were chosen at the General Association, several others nominated by the League were more recently elected at the January meeting of the Executive Board of the General Association. The following brethren now constitute the trustees:

Rev. George H. Riggs, President; Mr. W. A. Frost; Mr. George E. Hays, Sr.; Rev. R. B. Hooks; Mr. R. H. Hobbs; Dr. E. F. Estes; Rev. I. Ferd Graves; Mr.

Joseph Stopher; Rev. Charles Holland; Rev. Rufus A. Slinker; Rev. Eldred Taylor; Dr. W. H. Rone; Dr. F. G. Schlafer; Rev. Darrell C. Richardson; Rev. O'Ray Weeks; Dr. J. Chester Badgett; Rev. Dewey H. Jones; Dr. H. F. Paschall; Dr. T. E. Smith; Dr. Hugh Brimm; Dr. E. H. Egge; and Rev. H. G. M. Hatler.

Under the leadership of the Rev. Walter C. House, who has served for three years as executive director, the program has been greatly enlarged. Last year, speakers representing the League visited over 750 churches throughout the state. Wise and efficient leadership has been given the dry forces in local option elections. Eight such elections were held last year, six of which were won by the temperance forces.

The League is much concerned about law enforcement. Through its efforts many licenses have been revoked where gambling was found on the premises, or where boys and girls under 20 years of age were frequenting.

A 20th Century Temperance Crusade for Sobriety and Christian Citizenship, with a ten point program, is being pro-

moted. Special emphasis is given to the education of our high school students, concerning the evils of the alcohol liquor traffic. The organization of a dry committee in every county of the state, now being effected, will do much to wipe out the curse of our greatest scourge.

Training School to Get New Name and Broadened Field

According to a release from Miss Emily K. Lansdell, President of the W. M. U. Training School, Louisville, the Training School "will get a new name after the Board of Trustees gather on February 25, for their annual meeting."

It is recalled that last year the Woman's Missionary Union voted to begin to enlarge the curriculum of the school along all lines of missions and social work. Concerning that action, Miss Lansdell states, "The trustees were authorized to bring immediately to the Training School professors of highest qualifications and to take the necessary steps to gain accreditation."

Recently added to the staff are, Dr. Maxfield Garrott, missionary to Japan; Dr. Hugh A. Brimm, former executive secretary of the Social Service Commission; Dr. George A. Carver, who was formerly a missionary to China, as professor of missions.

The Training School will continue to offer the Master's degree after two years of study beyond undergraduate college. "All of the candidates for the Master's degree will, in a sense, major in Christianity and Human Relations, but within this emphasis there will be opportunity for specialization according to the vocational need of the individual student along the lines of religious education, social work and missions," states Miss Lansdell.

President Lansdell also states that "the school does not plan to duplicate unnecessarily courses already offered at the neighboring seminary but anticipates that Training School students will continue to take some classes at the seminary. At the same time Training School classes are open to seminary students, men and women."

Those interested in additional facts should write directly to the Training School.

There is no scientific way of bringing up a child, and there never will be. Where the deepest, most precious part of your child is concerned, science is and always will be an outsider.—Milton Lomask.

THE JENKINS-ESSEX CO., Inc.

Building Materials for 48 years
DESIGNERS BUILDERS

Elizabethtown, Kentucky

For February 22

By H. C. Chiles

Jesus Answers His Critics

I. THE PROBLEM OF TRIBUTE Matthew 22:15-22

1. The Schemers.

This twenty-second chapter of the gospel according to Matthew presents three groups of schemers against Christ.

(1) The Pharisees.

They were the most strict and the most orthodox sect of the Jews. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs, and precise in their religious worship. They reduced religion to a set of rules and ceremonies. They were noted for their orthodox creed and punctilious observance of the Jewish ritual. They were the strict formalists of the day. They added numerous traditions to the Word of God. To them, the ceremonies which their fathers invented were more important than the divine revelation. And the Pharisees hated Christ with satanic animosity.

(2) The Herodians.

They were essentially a political and not a religious party, and in this respect were the very opposite of the Pharisees. They believed that the dominion of the Romans over the Jews was just, and that it was their duty to submit to it. Religiously they were skeptics.

(3) The Sadducees.

They were the rationalists and materialists of that day. In their estimation there was no place for repentance, faith, or forgiveness. They taught that the existence of angels and a bodily resurrection were illusions. They denied the miracles, the resurrection of the physical body, and the judgment.

2. The Scheme.

Even though they had nothing in common, but were at great variance with each other, these crafty and cruel enemies of the Saviour met, exchanged ideas, and concocted a clever scheme to allure Christ into self-incrimination. One need not be surprised that two hostile groups, like the Pharisees and the Herodians, were drawn together in their common hatred of Christ. Frequently bitter enemies become friends in a common crime. In fact, about the only thing on which Satan's followers will unite is their efforts against Christ and His cause.

These unscrupulous leaders were not interested in ascertaining the truth. They were seeking some admission from Christ which they could twist into a charge against Him. Their diabolical

scheme was to propound a question to the Master that, regardless of how He might answer it, would bring upon Him the hatred of the populace or the punishment of the secular authorities. They merely wanted to prove that He was disloyal to His people because He advocated the payment of tribute to Caesar, or that He was a traitor to Caesar because He recommended rebellion against taxation.

3. The Subtlety.

Their question was maliciously subtle. Starting with words of smoothest flattery, those hypocrites asked Him an exceedingly delicate question. Seemingly they thought that He could not possibly discover a way out. The obvious intent of their subtle question was to ensnare Him in His speech. With that in mind, they challenged Him to speak His mind without any reservation or any fear of man whatsoever. These wicked pretenders posed as learners, but in reality their minds were already closed. They were simply searching for a weapon to use against Him. They did not care how He answered their question, so long as it would result in His downfall and destruction.

4. The Surprise.

Christ promptly indicated to them that He saw through their trickery and duplicity. Turning to them, He said, "Shew me the tribute money." And they brought to Him a denarius, a coin which the Jews used when paying their taxes to the Roman government. He asked them whose image and superscription appeared on the coin. Of course, they had to reply "Caesar's." By receiving it and using it as the current coin of their country, and by acknowledging that it was Caesar's, they thereby admitted their subjection to Caesar's government and their consequent obligation to pay the tribute which was demanded of them.

Christ's statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," truly surprised them. Thus He laid down the rule that it is the duty of all people to acknowledge their obligations to human governments and to God. Just as the coin bore the image of Caesar and was to be rendered unto him, so they bore the image of God and therefore were under obligations to yield their lives unto Him. And that very thing they were refusing to do. Failure to perform one's obligation to human government is wrong, but denial of God's ownership and failure to perform

one's obligation to Him is a far greater sin.

II. THE PROBLEM OF LOVE Matthew 15:34-40

Let no one think that the enemies of Christ become discouraged and quit working against Him, His cause, and His followers simply because they may suffer a defeat at His hands. Although they had suffered a severe rebuff, the Pharisees and Herodians and Sadducees proceeded immediately to make another attack on Christ. They decided to enter a realm where the Pharisees thought they knew about all there was to be known, the realm of the Jewish law. To facilitate matters, they selected a brilliant young lawyer to ask the Lord Jesus a question about the law. Acting as spokesman for the hostile Pharisees, he inquired of Christ as to which of the commandments was the greatest or the most important.

What he asked is the primary question for every man, namely, "Which is the great commandment in the law?" Our Lord's answer to that young lawyer's question is the ultimate answer to all in every age.

Just as in the other problem with reference to tribute money, Christ again showed that man's responsibility is twofold: first to God, and second to his fellowmen. The law deals with man's relationship to God and his relationship to man. Christ placed love to God first, and love for man second. Man's first duty is to God, and his second duty is to his fellowmen. It is the duty of every man to love God with that love which controls the whole being. He must put God first in everything. His claims are always supreme. In His memorable reply to the lawyer, Christ set forth the heart of true religion and the substance of right living. Only the one who loves God with all his heart will be able to love his neighbor as himself. Such love is made possible through the grace of God.

Japanese Christmas Offering Tops Goal

RICHMOND, Va. — Baptist women of Japan gave 642,640.50 yen (approximately \$1,800 in U. S. money) through their 1952 Christmas Offering, topping their goal of 400,000 yen.

This record offering, according to Miss Floryne Miller, Southern Baptist missionary to Japan, will be divided equally between the Japan Baptist Convention and the work of the Woman's Missionary Union.

The Woman's Missionary Union organizations in Japan now number 122 with 1,440 members. Over 700 W.M.U. magazines are mailed out monthly.

Whatever or whoever is in the sun will either ripen or wither.—German proverb (Quote translation).

Southeastern Hospital Board has Election Of Its 1953 Officers

CORBIN, Ky., Jan. 27. — At the January meeting of the board of Southeastern Kentucky Baptist Hospital, Inc., held Tuesday evening at the hospital, Dr. E. O. Edwards was re-elected president. The Honorable Eugene E. Siler, Williamsburg, was elected vice president, Ed. Peace the treasurer, and this writer, secretary.

G. DeWitt Brown, superintendent of Southeastern Kentucky Baptist Hospital, Inc., gave his monthly report. It showed that since the opening of the hospital, 1,088 patients have been treated. This includes 128 new-born babies, 4,396 patient days of service have been rendered.

The report also stated that a number of registered nurses have been added to the staff recently and that a great deal of training and several adjustments have been made to insure better service. Up to the date of the meeting Tuesday, the hospital had had 130 surgical procedures without the loss of a case. Out of the 128 new-born babies at the hospital there has not been a loss. The number of patients in the hospital at midnight January 19 was 48. The average daily occupancy since the opening August 25 has been 34.

The board feels that as the surrounding area becomes aware of the services rendered that the occupancy of the hospital will remain practically filled.

At the meeting Tuesday night one new doctor was added to the active staff and six new doctors were added to the visiting staff.—Harold Wainscott, secretary, 600 Kentucky Avenue, Corbin, Ky.

Two New Deacons Ordained by the West Corbin Church

CORBIN, Ky. — A council was called at the West Corbin Baptist Church recently for the purpose of ordaining Brethren Coy Brewer and Curtiss Queory as deacons. Pastor Roscoe Douglas was elected moderator, Deacon Willie Williams the clerk, and Pastor C. R. Brock the interrogator.

As to their faith, doctrine and practice, their answers being satisfactory, the council recommended that the church proceed with the ordination, and the church voted unanimously to go ahead.

Pastor Howard Meadows offered the ordination prayer, and this was followed by the laying on of hands.

Pastor Lewis Wyatt gave the charge to the candidates and Missionary Sam

Branham the charge to the church. Pastor Volin Cline brought the message.

Others present and assisting were Pastors Leslie Sears, Eclol Parker, John Brewer, Deacon Jake Thompson from Lynn Camp, and the deacons of the local church.

Gleanings

Brother W. W. Thompson, of the Clear Creek Mountain Preachers' School, has been supplying the pulpit of the Marrowbone Baptist Church in Pike County.

Pastor E. L. Howerton of the First Baptist Church, Pikeville, recently suffered a fall from his chair and suffered a fractured vertebrae. He has been confined to his home, but his condition is steadily improving.

Rev. George Sweeting, evangelist and artist, and Mr. Harold DeCou, organist arrived in Ashland, Kentucky, January 30 and began a revival the first of February with Pastor Carroll Hubbard at the First Baptist Church.

Lewis Lynch, for several years pastor of the Van Lear and West Van Lear Churches, in Johnson County, and local missionary for the General Association of Baptists in Kentucky, has resigned that position to become pastor of the First Baptist Church, Irvine. Brother Lynch assumed his new duties on Feb. 1.

Mrs. Wendell H. Rone, wife of the pastor of the First Baptist Church, Middlesboro, recently underwent a major operation in the Middlesboro Hospital. She remained for nine days, but is now back home and recovering rapidly. Pastor Rone states: "We are well pleased with her condition, and we wish to express our appreciation to the many who have called, wired or written concerning her."

A welcome sight these days is such as one might observe at the Swiss Colony Baptist Church, in Laurel County, of which Brother Caleb McFadden is pastor. On most any Wednesday evening the auditorium is filled for the mid-week prayer service. And to bear out the adage that "a praying church is a growing church," with a Sunday school enrollment of slightly over 200, the Sunday school attendance on January 18 of 175 and the Training Union attendance 115.

SUNDAY SCHOOL—TRAINING UNION ATTENDANCE, FEBRUARY 1, 1953

(Continued from Page 9)

Paducah, First	526
Immanuel	558
Trinity	263
Twelfth St.	367
Paintsville, First	78
Pikeville, First	300
Pineville, First	239
	398

Princeton, First	531
North Side	224
Second	241
Russellville, First	354
Somerset, First	642
Pleasant Hill No. 2	205
Sonora	241
Springfield	373
Stanford	278
Versailles	78
Walton, First	57
Whitesburg, First	65
Williamsburg, First	78
Williamson, West Va., East	303
Winchester, Central	84
First	150
	370

FALLEN ASLEEP

Mrs. Sarah Elizabeth Lucas

IUKA, Ky. — The Iuka Baptist Church lost one of its oldest members in the death of Mrs. Sara Elizabeth Lucas.

She had a stroke on October 11, 1952, but was not bedfast all the time. She was born November 3, 1872 and departed this life December 3, 1952. She was 80 years old. Most everyone called her "Aunt Lizzie." She was married to Charlie F. Lucas in January of 1891, and to this union were born three sons, Ernest, Clarence, and Lawrence.

Aunt Lizzie loved children and claimed all who came in contact with her, as part of her own to love and teach.

After her own sons left home she helped rear her nephews, neighbors' boys, one girl from the Baptist Orphans' Home, and a strange little girl passing through.

She really kept the Scripture, "It is more blessed to give than receive," for as long as she was able to work. You never visited her but that she gave you something to carry home.

We feel a loss in our church, W.M.S., community and town, without "Aunt Lizzie."

It mattered little how bad she felt, she always had a smile and a pleasant word for those she met. She was loved by all who knew her.

She leaves one son, Lawrence Lucas of Paducah; two brothers, O. T. Driskell, Smithland, and H. W. Driskell, Grand Rivers; one foster daughter, Mrs. Helen House, Dallas, Texas; nephews, nieces, and a host of friends to mourn her going.—Mrs. Nellie Driskill, Mrs. Angie Robertson, Mrs. Lillian Driskill.

Mrs. Nora Newton

POOLE, Ky. — Whereas God in His infinite wisdom saw fit on December 11, 1952, to take from our midst a true friend and acquaintance, and,

Whereas the Woman's Missionary Society has lost a faithful, consecrated member, therefore,

Be it resolved: (1) that the members of our society will miss the smiling face of Mrs. Nora Newton when we have our gatherings each month; (2) our loss is her eternal gain, and we look forward to the happy reunion on heaven's golden shore; (3) that a copy of these resolutions be placed on the minutes of our society, and copies be sent to each of Mrs. Newton's children, and the Western Recorder.—Respectfully, President of W.M.S., Poole Baptist Church.

1848 - 1953

L. D. Pearson & Son FUNERAL DIRECTORS

1310 S. 3rd St. MA 0510
149 Breckinridge Lane TA 0349
or Call TA 0340
Louisville, Ky.



Foreign Mission Board Reports to the People

M. THERON RANKIN
Executive Secretary

IONE GRAY
Press Representative

INCREASED COOPERATIVE PROGRAM FUNDS ASSURE 100 APPOINTMENTS

Southern Baptist Cooperative Program funds for the advance of foreign missions, totaling \$1,038,035.88 in 1952, have brought a measure of relief to Southern Baptist missions around the world and assured the appointment of up to 100 new missionaries in 1953.

(Foreign missions advance program money is the Foreign Mission Board's share in Cooperative Program funds over-and-above the fixed budget of the Convention.)

The Southern Baptist Convention's share of Cooperative Program receipts in 1952 reached \$9,076,047.82, an increase of \$974,626.19 over 1951. The total of \$1,384,047.82 over the Convention's budget was divided between the mission boards, with 75 per cent going to the Foreign Mission Board and 25 per cent to the Home Mission Board.

The Foreign Mission Board's share of the receipts was in the hands of the treasurer before the regular monthly meeting of the Board on January 8, and action was taken at that meeting to set aside \$500,000 of the money to be applied on the Board's 1954 budget to underwrite the increased recurring commitments for advance in 1953.

(The full cost of appointment of 100 missionaries in 1953, plus the increased expenses of operations on the fields which such additional appointments will automatically involve, will not be reflected in the budget until 1954. Thus, the \$500,000 was set aside to apply on the 1954 budget.)

Buildings and Equipment

The entire balance of the advance program funds will be used for urgently needed buildings and equipment on foreign fields. The Board's administrative committee, after careful study of a list of recommended appropriations, will bring final recommendations to the February meeting of the Board.

The money will cover only part of the urgent needs which overseas missions have already listed with the Foreign Mission Board for the erection of buildings and provision for equipment for churches, schools, hospitals, publication plants, and missionary residences in the 32 countries of the world where the Board is promoting missionary work.

On the other hand, the amount will give great relief to those who in some instances have been waiting three or four years for the urgently needed appropriations.

1953 Advance Secure

Executive Secretary M. Theron Rankin told the Board that the receipt of over-and-above funds from the Cooperative Program and the provision for increased operating funds for the Foreign Mission Board which the Executive Committee of the Southern Baptist Convention will present to the Convention in May will effectively meet the Board's needs for advance in 1953.

(The Executive Committee of the Southern Baptist Convention, at its meeting in December, voted to recommend to the Convention in May an increase of \$750,000 in the fixed budget of the Convention, 50 per cent of which will be allocated to the Foreign Mission Board. This recommendation, if adopted by the Convention, will provide an additional \$375,000 in operating funds for the Foreign Mission Board in 1954.)

Dr. Rankin said: "These two provisions—the over-and-above total of \$1,038,000 and the provision for increased operating funds for 1954—constitute a definite solution of the crisis for 1953 which caused the Foreign Mission Board in its October meeting to adopt a recommendation that the appointment of missionaries in 1953 be limited to a maintenance level of 40, unless the Foreign Mission Board is convinced that the prospect of recurring income warrants the Board in authorizing a larger number at a later date."

"At the same time, we must face the fact that advance in 1953 will absorb the provision which has thus been made and that continuing advance in 1954 will depend entirely upon further advance in the recurring funds of the Foreign Mission Board. The \$500,000 which we are able to set aside for the 1954 budget will not be recurring.

"Therefore, in 1954 we shall automatically have to depend upon further increase in income for increase of missionary activities in 1954. The finance committee of the Executive Committee of the Convention is fully aware of this situation which arises from the very nature of advance in foreign missions.

"We enter the new year of 1953 with confidence and gratitude."

Missionary Appointees

The first four of 100 missionaries expected to be appointed by the Southern Baptist Foreign Mission Board in 1953 were set apart at the January meeting of the Board. They are Dr. and Mrs. C. F. Clark, Jr., of New Orleans, La., and Morganton, N. C., and Mr. and Mrs.

William Walthall Graves, of Fort Worth and Texarkana, Tex.

Dr. and Mrs. Clark, he a medical doctor and she a registered nurse, will join three other recent medical appointees in opening hospital work in Japan.

The appointment of Mr. and Mrs. Graves marks the beginning of a new chapter in Southern Baptist mission work in the River Plate republics. Trained as specialists in the field of religious education, they are expected to lead in the development of a program of religious education in that area.

Help for Korea

Rev. Rex Ray, Southern Baptist missionary to Korea, writes that hungry Korean children need whole milk powder and multi-vitamin tablets. Millions still need warm clothes. Address packages to Rev. Rex Ray, Baptist Mission, P. O. Box, Special No. 1, Pusan, Korea.

Camp Committee Announces Plans

At the State Camp Conference held at Cedarmore in February 1952 a committee was appointed to select the theme, song, scripture and type of mission emphasis to be suggested to the leaders of 1953 camps. This committee makes the following report which is merely a suggestion to camp leaders over our state:

1. Emphasis in foreign missions with a foreign missionary speaker if possible
2. Theme: One Christ, One World.
3. Song: "Christ For The Whole Wide World."
4. Scripture: "The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Revelation 11:15.

Rev. W. H. Curl, Director of Missionary Training, 127 East Broadway, Louisville, has agreed to help the Camp Directors secure foreign missionaries for their camps. Please contact him immediately if you need a missionary.

Camp folders are now being prepared. Send your order to Miss Valedia Wolford, 127 East Broadway, Louisville, as soon as you know approximately how many you will need. Order one for each camper.

If Lincoln were alive today, he wouldn't have such a hard time getting an education. His height would entitle him to a basketball scholarship.—Peoria (Ill.) Journal.

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Depl. WR, 2003 W. Chicago Ave., Chicago 22, Ill.

The Survey Bulletin

BAPTIST HIGHLIGHTS

.... Dr. Spright Dowell, president of Mercer University, Macon, Georgia, for twenty-five years, has announced his retirement. The announcement was made while the school was celebrating its 120th anniversary. His retirement follows a career of more than 50 years in the field of education.

.... Baptisms in our Southern Baptist churches have increased 50.9 per cent during the period 1947-52, compared with a similar six-year period, 1941-46. Total baptisms from 1941-46 were 1,349,304, compared with 2,036,264 from 1947-52.

.... The First Church, San Antonio, Texas, celebrates last Sunday the sixteenth anniversary of its pastor Dr. Perry F. Webb. During his pastorate, membership has increased from 3,693 to 9,152, an average annual net gain of 341 members for the sixteen years.

.... Chaplain Ernest L. Ackiss, a native of Virginia, and formerly Deputy Chief of Navy Chaplains in Washington, has been employed by the Home Mission Board to develop and direct a program in the interest of military personnel.

.... *The Religious Herald*, Virginia Baptist paper, celebrated its 125th anniversary, January 11. Founded in 1828, it is one of our three oldest Baptist papers. It has the distinction of retaining its same name, same denominational relationship, and the same place of publication for the entire length of its history. Dr. Reuben E. Alley is the present editor, having served since 1937.

.... Isaac Russell Foster, Sr., faithful deacon in the First Church, New Orleans for over twenty years, died January 15 in New Orleans. He was a public school principal and active in educational circles for many years.

IN THE WORLD OF RELIGION

.... Churchmen in Washington are protesting against the establishment of the new Capitol Hill Club across the street from the House office buildings, and which includes "a large bar and cocktail lounge with adjoining conference rooms." The pastor of Washington's largest Methodist Church "sparked" the fight by denouncing it from his pulpit as a place where "the leaders of our government may go to have cocktails and then into separate rooms for conferences."

.... Churches valued at \$339 million were erected in 1952, according to the Departments of Commerce and Labor, which was 12 per cent below the all-time high of last year. The present year is expected to reach \$425 million in church construction due to anticipated relaxation of controls.

.... An All-American Sportsman team of professional football players has

been named by the Christian Athletes Foundation. The eleven were chosen on the basis of religious activities and sportsmanlike conduct. Wirt Gammon, sports editor of the *Chattanooga Times* and Byron H. Boyd, editor of *Football News*, published in Detroit, were honored for "effective and fearless" promotion of Christian principles in sports.

FACTS OF INTEREST

.... In October, 1952, there were 2,592,400 civilians employed by the Federal government. Of this number, 249,000 were employed in Washington, D. C. Defense agencies accounted for approximately 1,350,000, and the Post Office Department 516,000.

.... Major crimes in the United States

increased 6.4 per cent during the period January-June, 1952, over the same period in 1951. Robbery showed the greatest increase, 13.8 per cent. Auto thefts increased 8.8 per cent and murder 3.4, according to latest FBI reports.

.... Of the 423,214 persons fingerprinted by the F. B. I. from January-June, 1952, 1632 were under 15 years of age; 34,413 from 15-18; 43,021 from 19-21. The highest age-bracket was 25-29 with 71,076 persons fingerprinted. Drunkenness led in cause of arrest with 99,396 fingerprinted.

.... A serious thought to reflect upon: Eighty-three cents of our present Government budget dollar is allocated to some aspect of war—past, present, or future. The breakdown is: military service, 59c; veterans, 6c; interest, 8c; International, 10c; all other items, 17c.

—J. P. Edmunds.

Here Is Your

NEW Home Missions Series



THE WEST IS BIG

By Albert McClellan. The sweep and glory of Southern Baptist work in eleven western states. Adults. (22h) Paper, 50c



ADVENTURING WITH GOD

By Eva R. Inlow. History and background of Spanish-speaking people in the West. Young People. (22h) Paper, 50c



LO, I AM WITH YOU

By Mrs. J. L. Moyer. Biographical studies dealing with Spanish-speaking missionaries. Intermediates. (22h) Paper, 50c

AMERICANS, TOO

By Martha Thomas Ellis. Mission work among Spanish-speaking boys and girls. Juniors. (22h) Paper, 50c

HE LOVES ME, TOO

By Betty Davis Mojica. Picture storybook about children in a Mexican Baptist Mission kindergarten in Fort Worth. Primaries. (22h) Paper, 50c

SPANISH-SPEAKING AMERICANS

By Thelma Brown Burland. Ties together the five books in the series. A resource book of helps for teaching all of the books in this series. (22h) Paper, 50c

Order from your BAPTIST BOOK STORE

317-319 Guthrie St.

LOUISVILLE, KY.

Serving Daviess-McLean Association

OWENSBORO, Ky.

WESTERN RECORDER

Baptist Work in the District of Columbia

For obvious reasons the eyes of the nation are always focused on the District of Columbia, and Washington in particular. Not only is it the seat of our National Government; many thousands of our citizens from all over the United States work there in one or another branch of the Government.

And since so much interest centers on the District of Columbia, it is quite the natural thing for various denominational groups to want to know how the religious life of their people is progressing there. And certainly this must be true of Southern Baptists, since thousands of members of Southern Baptist churches have, first and last, made their homes at least for a while in the District of Columbia.

Purely as a matter of information to our people concerning the Baptist work in the District of Columbia, we offer, below, a quick look at a part of the report from the 1952 minutes of the District of Columbia Baptist Convention.

There are 39 Baptist churches with a total membership (1951) of 30,292. Total baptisms (1952)—1,551. Total additions in 1952—3,802.

Eight of the churches showed a net loss in membership in 1952: Bethany Church, 82; Capitol Heights Church, 8; First Church, 164; National Memorial Church, 161; Redeemer Church, 3; Temple Church, 56; West Washington Church, 37; Wisconsin Avenue Church, 1; or a total loss in membership for these churches, of 509. The total net gain of the other churches was 1,688. There was a total increase of membership of all the churches of 3,802, and a total loss of 2,550.

Another interesting item is the gifts from the churches of the District of Columbia to either the American Baptist or the Southern Baptist Convention causes. Fifteen churches are reported as giving nothing through either convention. All that gave through the American Baptist Convention gave also through the Southern Baptist Convention. Seven churches contributed through the Southern Baptist Convention which did not contribute through the American Baptist Convention.

The churches contributing through the Southern Baptist Convention follow, with the amounts reported:

Bethesda Church, \$90.96; Brookland Church, \$84.80; Brookmont Church, \$240; Calvary Church, \$2,785.42; Centennial Church, \$500; Central Church, \$62.87; Congress Heights Church, \$200; East Washington Heights Church, \$1,000; Fifth Church, \$476.40; First Church, \$245; Fountain Memorial Church, \$3,113.44; Grace Church, \$2,248.30; Hyattsville Church, \$141.73; Luther Rice Memorial Church, \$1,118.84; Maryland Avenue Church, \$200; Metropolitan

Church, \$8,000; National Memorial Church, \$5,432.93; Petworth Church, \$50; Silver Spring Church, \$237.35; Temple Church, \$154.46; Wisconsin Avenue Church, \$2,000.

The total gifts for all purposes by the churches of the District of Columbia amounted to \$2,345,412.69—this included local expenditures, missions and benevolences of all kinds.

The Rural Church Program

G. R. Pendergraph

A Look at the Problem of Rural Church Attendance.

During a recent visit to one of our rural churches, a group of lamenting members asked, Why do people not attend church services as they did in the "good old days?"

They recalled the times when the pews were filled and people stood around the wall and were on the outside looking in at the windows.

They even remembered how mothers would bring their children and place them on pallets on the platform with the preacher. "This never happens any more," they said with regret. And they wanted to know why.

This is a good question, but there is no one answer to it. It requires thought. The trouble should be diagnosed and a remedy found, but each case will have to be considered individually.

Before attempting an answer, it should be observed that the total attendance in our churches today, as compared to the attendance in "the good old days," is probably larger. We have more Sunday schools, Training Unions, and other organizations than we did then. We have more regular preaching services because we have fewer quarter-time and more full-time churches. Many of our rural churches do not hold themselves to just one revival a year; some are having two.

So, comparing the figures, the total picture is not as discouraging as it appears on the surface. Actually, more people are attending more services; they are giving more and doing more than they did in the "good old days."

Certainly this is not an encouragement to relax our efforts to get all the people in the community to attend all our services; it is rather to offer facts to bolster courage and cause us all to launch out with greater determination to do all we can for Christ's cause and His churches.

Back to our question: we are living in different days—an age of gadgets, good roads, "gas wagons." In the past there was little choice as to where the people in rural sections would meet with other people. The church services of-

ferred just about the only opportunity for public gatherings, and these were not too frequent. Today, it makes little difference how far out in the country one lives; with good roads and cars, an urban center is but a matter of minutes away.

Including Baptist Gatherings In Your Planned Itineraries

NASHVILLE, Tenn. — While traveling each summer over the United States and in Canada, Europe, and South America, many of our people plan their itineraries to include some of the Baptist gatherings in the territory in which they travel.

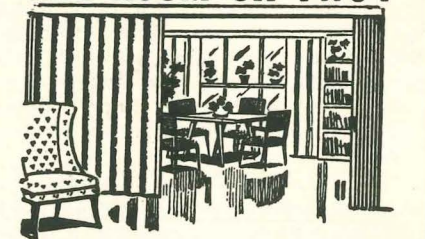
At the Canadian Baptist Youth Camp (for those between the ages of 18 and 25), located about 130 miles north of Toronto, Southern hospitality reigns. In fact, our Canadian Baptist friends have issued special invitations for Southern Baptists to visit them August 8-22.

For those going to Europe, two dates have already been set, with more to come later. The European Student Conference, August 5-13, at Konigsfeldt in Black Forest of southwestern Germany, will be an interesting experience. This second European student conference is also open to those not of student age. In Ruschlikon Seminary, Zurich, Switzerland, a Youth Leaders Conference is scheduled July 21-28. The seminary in Zurich will also conduct a pastors' conference, a laymen's conference, and probably a chaplains' conference sometime during the summer. Dates will be announced later.

Of course the biggest meeting of the summer is the Fourth Baptist Youth World Conference, July 15-22, at Rio de Janeiro, Brazil. Billy Graham, Arnold Ohrn, Duke McCall, Culbert Rutenber, Everett Gill, and C. Oscar Johnson are some who will appear on the program.

For further information on any of these, write Robert S. Denny, chairman, Youth Committee, Baptist World Alliance, 161 Eighth Avenue, North, Nashville, Tennessee.

ONE ROOM OR TWO?



You can have both with
FOLDOOR

For Church or Home
Call WA 8191 Ed Silver
613½ S. 1st St., Louisville, Ky.