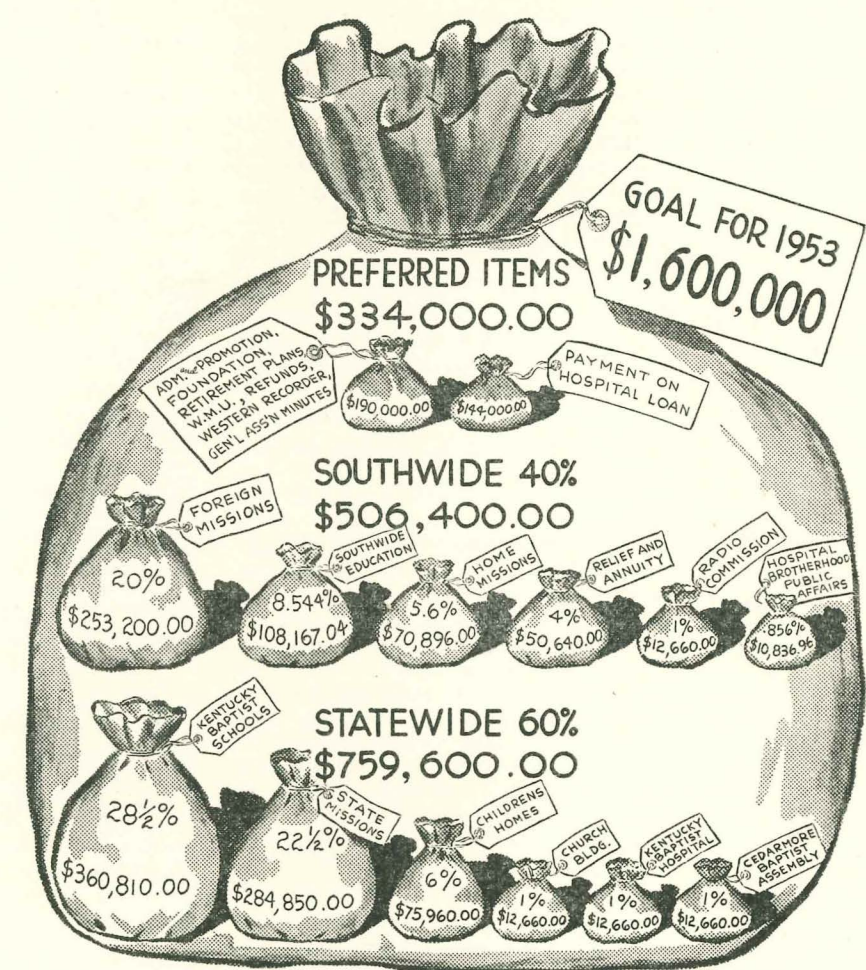


# Western Recorder

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## Kentucky Baptist Cooperative Program



"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:10.

Pastor Charles Wellborn will speak on "Preaching Christ Without Compromise" on The Baptist Hour Sunday, March 8.

Dr. E. W. Patterson, well known Louisville osteopath, died recently in Louisville. He was a member of the Beechmont Baptist Church.

Chaplain (Capt.) Edward B. Harp, Jr., has been named Chief of Navy Chaplains and assistant Chief of Naval Personnel. He is a clergyman of the Evangelical and Reformed Denomination.

Mrs. Lucia Gilpin, died at the residence of her son, Pastor John R. Gilpin, of the Russell Baptist Church, Russell, Kentucky, near Ashland. She was eighty-two years of age at the time of her passing.

Dr. H. Leo Eddleman is to speak each day during the week of March 2-6 to the Baptist Student Union on the campus of the University of Louisville, in Room 106, Gardiner Hall, at 12:30 on Monday, Tuesday and Thursday, and 12:10 on Wednesday and Friday.

Evangelist G. G. Lanter, Atlanta, Ga., has been assisting Pastor D. V. Keys in a revival at the Sylvania Baptist Mission, southeast of Louisville, an arm of the Ninth and O Baptist Church. There were forty-five additions, nearly forty of them being by baptism.

Rev. and Mrs. Thomas H. Francis, Southern Baptist missionaries to Israel who have been serving as special appointees in agricultural work, are now studying at Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. Both are natives of Kentucky.

The Weaver Memorial Baptist Church of Louisville extended on February 8, an enthusiastic call to the Rev. Byron Fletcher to become pastor. Brother Fletcher is a graduate student at the Southern Baptist Theological Seminary, and began his pastoral work on February 15.

Student William Dyal, of the Southern Seminary, preached in a revival at the Ninth and O Baptist Church, Louisville, Ky., on the week-end of February 22. Pastor Roy C. McClung had with him at the time another student, Brother John Breland, of the School of Church Music, Southern Seminary, to direct the singing.

Friends in the Kentucky Baptist Building appreciated a visit recently from Brother L. O. Griffith, director of promotion with the Home Mission Board, Atlanta, Georgia, and formerly assistant to Secretary W. C. Boone at the Baptist State Board of Missions in Kentucky. He was in the city in connection with the Audio-Visual Conference at the Southern Baptist Theological Seminary.

The First Baptist Church, Knoxville, Tennessee, gave a reception on the night of February 10 for their new pastor and his wife, Dr. and Mrs. Charles A. Trentham, who recently came to them from Fort Worth, Texas. Dr. Trentham has been a member of the faculty at the Southwestern Baptist Theological Seminary and spoke to the General Association of Baptists in Kentucky at its session last November in Middlesboro.

Brother Connie L. Hargrove, pastor of the First Baptist Church of Tavares, Florida, and formerly of Kentucky, writes: "We are loving Florida. The folk have been good to us and God has blessed our work. We have completed a beautiful house of worship, and our offerings have advanced from \$4,000 to \$22,000. We have seen advance along all lines. The climate has renewed our health, and we actually feel younger as we grow older. . . ."

Missionaries Ronald C. and Evelyn Hill want to make sure that their friends at New Orleans Seminary know all about Thailand (Siam). They graduated at the Seminary in the Crescent City in 1952. They have sent the librarian, Miss Nelle C. Davidson, four books and money for a fifth. These are: *Bangkok Guidebook*; *A Historical Sketch of Protestant Missions in Siam*; *A Physician at the Court of Siam*; and *Never Dies the Dream*. To be purchased: *Bangkok Editor*. The Hills also sent a large map of Thailand to Miss Helen Falls, Dean of Women and former young people's secretary of the Kentucky W. M. U., for use in her missions classes.

The Ninth and O Baptist Bulletin gives a brief item: "When the Rev. Roy A. Sturm, home missions secretary of the Methodist Church 'dropped off' a plane in Unalakleet, Alaska, recently, had an hour to spend on the ground, he wandered through a nearby cemetery. One lone headstone—in the midst of wooden crosses and tablets—especially attracted his attention. On it he read, 'Rev. Axel E. Karlson, Born in Sweden, September 15, 1856. Arrived in Unalakleet 1888. Died January 15, 1940. When he arrived in this village there was no Christians. When he died there was no heathen.' . . . 'That is the finest tribute I have ever seen to a Christian minister,' related Dr. Sturm."

Miss Mary Lou Murphy has been appointed to the position of chaplain's assistant at the Missouri Baptist Hospital, St. Louis, Mo. Her home is in Louisville, Ky., and she formerly served as church secretary for the Third Avenue Baptist Church. She has recently resigned a similar position with the Southwest Baptist Church in St. Louis, and will assume her duties at the hospital the first of March. She has had a consid-

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

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erable amount of experience in Christian work—as church secretary and in young people's activities. She will be assisting the chaplain in much of his work. Mr. C. E. Copeland, administrator, says, "Her deep consecration, enthusiasm, personality, and training singularly fit her for service in this department of our ministry of healing, which, under the capable direction of Chaplain Paul W. Strickland, has been rendering a constantly increasing and more effective service. We predict great victories for the Lord because of the devoted consecrated leadership of these two fine young people."

One of the greatest mistakes parents can make is to raise a baby to be a baby.—*Chicago Sun-Times*.

# My Baptist People

By B. E. CALLICO

[Abridged historical sermon delivered by Burton Callico at the sesqui-centennial session of South District Association of Baptists at Perryville Baptist Church, August 20, 1952, and printed by request of the Association. Space did not permit using all the sermon.]

Baptists are a people of history, makers of history. Since the earthly ministry of Jesus, down through all the centuries, history reveals the footprints of Baptists. And many of those centuries are marked by a trail of Baptist blood. We have been a suffering people. We have made history according to our willingness to suffer for our convictions.

We trace our origin, not to a human founder, but to the Lord Jesus Christ. He is both the Founder and the Head of all New Testament churches.

In the New Testament we find the source of the faith, the principles and the practices of Baptists. To us, the Bible is the complete revelation of the will of God.

Our faith is not a discovered faith, but a revealed faith; it is not the product of human reason, but a divine revelation. We glory in the "Once for all faith." To Baptists there are no such things as "essentials" or "non-essentials." Everything in the Scriptures is essential. It is placed there by a sovereign God. Our business is to "rightly divide the Word of truth."

We glory in our principles. We have not made our principles; our principles have made us. We have learned that when Baptists cease to stand for something, they will soon fall for anything.

We are a people with a great present. When the world stands at the crossroads, uncertain, Baptists can boldly declare the principles which guide out of the darkness. From small beginnings we have grown until we number millions. Our message has always reached out to the common people. We must not lose the common touch. We must never permit our fine buildings to cause us to break contact with the masses who look to us for the bread of life.

In obedience to our Lord's command we have girdled the globe with the story of the gospel of Christ. Piteable though our efforts may have been at times, yet, across deserts and mountains and seas, we have carried the banner of Christ.

We are a people with a great future. If the world is ever to be guided out of the confusion in which it now finds itself, it will be when it heeds the message proclaimed by Baptists.

The principles of Baptists are woven

into the very life of our nation. We have been the reservoir of religious liberty. We have ever stood for a pure democracy. Though our meeting houses have been closed, and our preachers imprisoned and flogged, while Baptists were regarded as "necessary evils," we have continued to bless the world about us.

We believe in a free church in a free state. With Baptists it is never a matter of toleration but a matter of absolute liberty. The blessings of God have been on us and will continue on us as we remain faithful to our trust. When we depart from that we are not to expect divine blessings.

Such has been the heritage that has come down to the South District Association. We are gathered today in the 150th anniversary of this Association.

1787

In 1787 a group of Baptists met at the old Tates Creek Baptist Church, now in Garrard County, and considered organizing themselves into an association. Another meeting was held in 1788, at which time the Old South Kentucky Association was formed. The Association was dissolved in 1801, and must not be confused with the present South Kentucky Association which was formed in 1845.

South District Association was formed in 1802 from churches that were affiliated with the Old South Kentucky Association. This was 35 years before the organization of the General Association of Baptists in Kentucky (1837).

The first session of the Association was held at the Salt River Baptist Church, in what is now Anderson County, and that session was marked by a debate concerning whether Tates Creek Association would be admitted to correspondence. The matter was held until the next year when the issue split the Association, with the minority organizing themselves into the South District Association. The majority group then assumed the name of South Kentucky Association of Separate Baptists.

By 1820 the Association had 21 churches with a membership of 1,703. The influence of the teachings of Alexander Campbell came into the Association as early as 1828, and soon brought about a split.

In 1831 the Association had 18 churches with a membership of 1,260. But in 1833 a revival began which lasted two years, during which time 505 were baptized. Another revival began in 1842,

lasting four years, during which time 1,331 were baptized. And by 1845 there were 17 churches with a membership of 2,286 comprising the Association. By 1860 there were 26 churches with a membership of 3,149. But due to the separation of colored people from the churches, the Association was reduced to 20 churches and a total membership of 1,731 by 1867. But by 1880 it had 24 churches with a membership of 2,594. In 1895, when the Association met at the Perryville Baptist Church, there were 25 churches with 3,617 members. This 93rd session lasted three days and nights.

### Broader Facts

It will not be amiss to call attention to some of the broader facts concerning the Association.

1. There were only seven associations organized in Kentucky older than the South District Association.

2. Spencer's History says: "South District Association has been a rather enterprising body, from an early period in history. It adopted something like a systematic plan of home mission operations as early as 1837. This was three years before the Elkhorn or Salem Associations initiated such a measure. It very early encouraged foreign missions, Bible Societies, and the circulation of religious periodicals. And it has exhibited much the same spirit in each succeeding generation."

We have had a great past with great churches and great preachers. We shall stand on the principles that have made us great in days gone by:

1. That the Bible is the only complete rule of faith and practice. We are not among those who would bring the Bible before the bar of human reason.

2. We believe in the Lordship of Jesus Christ. He is Head of the church, and Head over all things to the church. He is the central Person in all the revelation of God. We accept what the Bible teaches about His virgin birth, and His humanity. We accept His Deity, His oneness with the Father, His eternal existence.

3. We believe in a regenerated church membership. We regard the natural man as dead in trespasses and sins, and in utter need of grace. We reject utterly the "Fatherhood of God and the brotherhood of man" apart from a vital union with Christ. We believe salvation is wholly by grace, not a matter of merit, character, good works, or church membership.

4. We believe in the eternal security of the believer.

(Continued on Page 22)

The new \$750,000 chapel and educational building of the Second-Ponce de Leon Baptist Church, Atlanta, Ga., was dedicated on a recent Sunday. This is the church where Dr. Monroe F. Swilley is pastor.

## An Ugly Picture, But There Is Hope

Some years ago a friend had his picture taken. When he saw the proof he asked the photographer, "Do I look like that?" "Well, that is only the proof. I will do some retouching here and there and when I'm through it will look like a different picture," the photographer replied. And when he had finished the pictures they looked like the man wanted to appear.

But when God gave His picture of man's natural self He did no retouching. It was faithful to the facts: the wrinkles were all there and the scars sin had made. The only way to change the picture is to change the man.

### Son of Adam

The natural man is just a son of Adam and as such bears his image. God said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Every unregenerate person is therefore a sinner in God's sight, for "all have sinned and come short of the glory of God" (Rom. 3:23). "For we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19). "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one" (Rom. 3:12). And Paul further emphasized man's sinful nature by saying, "And you hath he quickened who were dead in trespasses and sins . . . and were by nature children of wrath, even as others" (Eph. 2:1, 3).

### Nicodemus

There was no more respectable man in all Jerusalem than Nicodemus but Jesus said to him, "Marvel not that I said unto thee, YE MUST BE BORN AGAIN" (Jno. 3:7). With all his good qualities Nicodemus in God's sight was not good. All he had received up to the time of his visit to Jesus by night was the natural birth and he therefore needed as does every son of Adam the birth which is from above and without which he could never become a son of God.

The national Brotherhood Week is now on as we write these words and men are saying over and over that all men are spiritual brothers and that God is the spiritual Father of all alike. No one believes more than this writer that all men should be treated with brotherly respect. But when men say that God is the spiritual Father of all alike they go beyond the revealed truth of God in the Book. God is the spiritual Father of men only as they are born

into His spiritual family and that birth is possible only as they turn in humble repentance and faith to Christ Jesus as Saviour and Lord.

### Cornelius

Cornelius was respectable. He was even called a "devout man, and one that feared God with all his house" (Acts 10:2). He "gave much alms to the people and prayed to God always." But the angel told him he should send for Peter who would "tell thee what thou oughtest to do" (Acts 10:6). He had many virtues but he did not have the life from above. He did not have Jesus Who is "the way, the truth, and the life." He did not have the Holy Spirit Who brings the new nature into believers. And as Peter was preaching: "To Him [Jesus] give all the prophets witness, that *through His name, whosoever believeth in Him shall receive the remission of sins,*" Cornelius along with others present believed in Jesus and "the Holy Ghost fell on all them that heard the Word" (Acts 10:43-44). Being a decent man was not enough. He was still a sinner in God's sight and therefore needed a Saviour. He was still unrighteous and needed Christ's righteousness. He needed the grace freely given through Christ Jesus and for His sake.

### Neglecting Vital Truth

Although Christians know the truth concerning man's natural condition before God they neglect to make the needed emphasis thereon; for if they fully realized the awful condition of the lost they would turn the world upside down. They could never rest until they exerted every effort in the power of the Holy Spirit to make men know their condition and the way to God through Christ.

Some years ago we heard of a deacon who, while listening to his pastor talk to the deacons, suddenly realized the awful lostness of his three sons. He immediately excused himself from the meeting and went home. As best he could he told his boys the gospel story and then for the first time in his life really prayed with them. The deacon knew after a fashion but he had done nothing about it.

The picture of the natural man is ugly but alongside it there is another picture—of what man may become in Christ Jesus. "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). "Wherefore are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4).

Regeneration is actually a creation and not a

mere transformation. It is the bringing in of new life, a new nature, a new relationship. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). It is this truth which baptism symbolizes. Baptism declares there has *already* been a death to sin and a spiritual resurrection to walk in newness of life. Let no man be afraid to see himself as he actually is. But let him see, also, what he can become in Christ Jesus the Lord.

## Congratulations to Convention Committee

No afternoon sessions of the Southern Baptist Convention in Houston! That announcement seems to be meeting with general approval.

In the past, there has been each day the long morning session which frequently ran past noon. Then the mad rush for something to eat, with most of the nearby places crowded, and long lines waiting. Then came the push back to the auditorium

for another long afternoon session which might run over the hour of adjournment. Then came the rush for hotels, a bite to eat, and the dash for the auditorium for another long night session. Five or six days of that will make either you or the program get old. No one in particular was at fault in the matter; it was just customary, and seemed necessary.

But the Committee on Order of Business for the Houston Convention brought a happy recommendation to the Executive Committee at Nashville in December, and it was approved. Morning sessions begin at 9:30 and run to 1:30 in the afternoon. No afternoon sessions. Night sessions begin at 7:30 and run two hours.

This arrangement makes it possible for Convention committees to attend all sessions and do their work in the afternoons. It gives Houston citizens time to get lunch before eating places are crowded by Convention messengers. It enables messengers to have opportunity for a little visiting with each other—always a happy feature.

## Woman Puts Lifetime Savings in Memorial

Thirty-five years of hard work, sacrifice, planning, and a long train trip to Richmond, Va., preceded the visit of a woman to the Southern Baptist Foreign Mission Board headquarters one day in 1946.

A person of moderate financial standing, she wanted her lifetime savings of \$30,000 invested in perpetuity for Christ, so she chose to establish an endowment fund with the Board, the interest from which would be paid to her during the remainder of her life and afterwards would be used in the Board's mission work.

The memorial fund, named for the giver, is safely invested in interest-bearing bonds and other approved securities. By January this year the earnings from the fund aggregated \$8,507.38, every cent of which she has added to the fund along with enough additional money to make it total \$40,845.81. Now she is grateful that she envisioned the worth-whileness of creating a fund which might be increased by earnings on the investment.

The donor's goal is to reach \$50,000; and in a recent letter to Treasurer Everett L. Deane she said, "For the next five years, if I am in the land of the living, I shall be driving hard for another \$10,000."

She continued: "Thanks for everything—for peace of mind, for the security I have felt since the day I left my gift

of love with the Foreign Mission Board, for the assurance that it will surely minister to the children of men long, long after I am gathered up into the past. . . .

"In life's sweet morning I would have liked much to have been a foreign missionary, but this was not to be; my heart was then set on sending someone to carry the Word for me. Believe it or not, what you have there seems a lot more like mine than what I have here. . . .

"I think when it shall come to pass that I can no longer stay on earth, I shall say with my last fleeting breath, 'Father, I thank thee that thou gavest me this opportunity to lay by in store a little handful of unwithering golden sheaves for your precious children in faraway places.'"

The donor, now 74, has tended invalid relatives for 25 years. Her absorbing interest in foreign missions has in no way lessened enthusiasm for her hobby of collecting and sending clothing and other gifts to "the afflicted and the needy far back in the mountains and hills." She said, "This and my precious memorial makes every newborn day a joy forever."

The memorial fund provides that, after the death of the donor, half of the income is to be used to pay the salaries or maintenance of national helpers in

the Board's mission work in China and the other half is to be used toward the operation of hospital work in China.

The contract provides, however, that if operations and activities in China are suspended for sufficient reasons, then the income may be used on other mission fields. (Due to communist control of the entire mainland, there are no Southern Baptist missionaries in China at present and it is impossible for the Board to send funds to help carry on Christian work there.)

## Why I Preach on Tithing

E. N. Patterson

1. Because it is the basis for all Biblical Stewardship.
2. Because it is the only plan taught in the Bible for financing God's work.
3. Because it will solve every financial problem for the local church.
4. Because it would take care of every material need in a world wide mission program.
5. Because it deepens the spiritual life of everyone who responds.
6. Because Southern Baptists as a group gave less than 1½ per cent of their income last year.
7. Because Southern Baptists kept more than 7½ per cent of their tithe that belonged to God last year.
8. Because the tithe is Holy unto the Lord.
9. Because the Bible is my source of authority in preaching.

# Sin and Grace

By J. H. THURMAN, Murray, Ky.

"Where sin abounded, grace did much more abound" (Rom. 5:20b).

Two major subjects of the Bible are sin and grace. Grace is the larger of the two.

Sin is the big problem of this world. You may say, War is the most important problem of this world. But I remind you, The sin of greed is back of all wars; and, but for this sin, war would cease. The warlords of this world clamor for more money, more territory, more recognition, regardless of the young manhood of the nations involved, and to say nothing of the billions of dollars that are worse than wasted.

## Sin's Origin

As far as humanity is concerned, sin originated with the first man, Adam, in the Garden of Eden (Gen. 3; Rom. 5:12). Adam, by his disobedience, brought sin upon the whole race. No descendent of his has ever been able to escape the taint of sin in his soul. No matter how morally good one may be, he must be regenerated, born of the Spirit, to be made spiritually clean and fit for heaven (Jno. 3:3-7; Tit. 3:5).

## Sin, an Incurable Malady

"The whole head is sick, and the whole heart is faint; from the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:5-6).

An Old Testament type of sin is leprosy—a loathsome disease. True to the type, sin is incurable by human hands. Sin affects both soul and body. Grace will apply the blood of Christ to the sin-sick soul and make it white as snow. "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

## Sin Is Deceptive

The human heart is so obsessed by sin that it is described as being "deceitful above all things, and desperately wicked" (Jer. 17:9). Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Sin, then, has its roots in the heart. No matter what the character of one's sin may be, it is the product of a wicked heart.

## Sin Grows

There is a growth in sin, even as there is a growth in grace. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). Men grow to be BIG sinners—the very worst of sinners.

## Sin Destroys

Nothing is so destructive as sin. Fire, wind, water, lightning—all these are destructive. What is more destructive than war with its atomic and hydrogen bombs? Sin is more destructive than all these. The greatest destruction yet is that which sin brings to poor fallen men and women.

Sin destroys peace and happiness. Sin wrecks homes. Sin tears down churches. Sin destroys the finer things of life. Sin will "destroy both soul and body in hell."

## Sin Separates

Sin will separate you from your good name. Solomon said, "A good name is



rather to be chosen than great riches, and loving favor rather than silver and gold" (Prov. 22:1). A good name is something to be chosen, and we choose our names by the kind of life we live.

Sin will separate you from your earthly possessions. Many highly respected and well-to-do men have come to poverty and want, because they "wasted their substance with riotous living." The Prodigal Son, "when he had spent all . . . began to be in want" (Luke 15:11-13). Waste leads to want.

Sin will separate you from your job or your business. Men with excellent business abilities and high position have come to naught because they played with sin. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Sin is a crop that never fails.

Sin will separate you from friends and loved ones. If you play with sin, you sooner or later embarrass your friends and bring your loved ones grief and tears.

Sin separates you from God. Sin separated Adam and Eve from God in the Garden of Eden; and, because of

their sin, the whole race is separated from God" (Gen. 3; Rom. 5:12). "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59:2). This is spiritual death—spiritual separation from God. Unless men repent of their sins, and come back to God in this life, then spiritual death becomes eternal death—eternal separation from God (2 Thess. 1:9).

## Grace Provides a Remedy

Jesus Christ is the sinner's way back to God. He said, "I am the way . . . no man cometh unto the Father, but by me" (Jno. 14:6). Paul wrote, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Thus we see that grace has made every provision for the estranged sinner to become reconciled to God.

Grace will pardon the sinner and forgive the saint. "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord. . . for he will abundantly pardon" (Isa. 55:7). To His child He says: "If we confess our sins, He is faithful and just to forgive our sins. . ." (1 Jno. 1:9). Pardon for the sinner is essential to salvation; forgiveness for the saint is essential to peace, happiness, usefulness.

Faith is the channel through which all the benefits of grace may be received and appropriated. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich. . ." "For the grace of God hath appeared, bringing salvation to all men. . ." "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works. . ."

It is of faith, that it might be by grace" (2 Cor. 8:9; Tit. 2:11; Eph. 2:8; Rom. 4:16a). Redemption, justification, reconciliation, sanctification, adoption, and numerous other benefits come to us simply by faith in Christ. "God is able to make all grace abound toward you" (2 Cor. 9:8).

Sin is our enemy; grace is our friend. Sin is against us; grace is for us. Sin blinds us; grace opens our eyes. Sin allures us; grace restrains us. Sin leads us astray; grace brings us home. Sin loses us; grace seeks and finds us. Sin troubles us; grace brings us joy and peace. Sin breaks our hearts; grace binds up and heals them. Sin wrecks and ruins us; grace makes us new. Sin hardens our hearts; grace makes them tender. Sin casts us down and out; grace lifts us up and steadies us. Sin sends men's souls to hell; grace takes them to heaven.

Pastor Frederick G. Schlafer and the First Baptist Church of Paducah are making broad plans for the opening of a new Baptist mission on Hinkleville Road.

# Ministry of Kindness by Mail

By S. L. MORGAN, Sr.  
Wake Forest, N. C.

In my town is a professor known nation-wide as scholar, author, orator and spell-binder. To me his distinctive virtue is his benevolent, gracious use of postals. To him a postal seems to mean a messenger of kindness and encouragement.

Most others ignore your little courtesy or kindness as too little to notice. He doesn't; he sends a postal. You do a single deed of bravery that costs you blood, maybe friends. You fear you'll be left cold, not a friend to rally to you. Likely he'll write a postal with one word, "Brave!" Do you write something eminently sensible and worthwhile? Will *nobody* read it and say a word? He sends a postal with just two words, "Thank you!" and his initials.

"Too busy to write?" He's as busy as the next one—and that's the point of his brevity. It's quicker than a phone call. A minute, a line, and the human, cheering message is off on its mission to encourage or comfort.

I plead for a ministry of kindness by mail. Not alone by ministers, teachers, and social workers, but by everyone that can write. And nearly everyone can learn to write notes effectively, and so multiply his usefulness to his last days. And incidentally to cement friendships and hold them intact even down to old age.

## "Thank-You" Notes for Kindness

Thousands are in debt for kindnesses received in years long gone, but have never said so, even by a word on a postal. Why not begin to say it by mail, if only by a postal, and warm another heart and your own?

"Only a postal?" Lately I read of the death of a young man. I remember him as an admirable, promising lad in a prominent, wealthy family, not of my church. I wrote the widowed mother a postal about the lovely impressions I had carried of the deceased and the family for 25 years. "Only a postal," yet she wrote me, little more than a casual acquaintance, "We had over 500 telegrams and letters, yet your note we've read over and over." It is wonderful what can be done with a postal and a minute, if only one feels and cares! I've used postals by the thousand, and I've FOUND it pays.

But the letter—if you'll write it. Yesterday came a letter out of the dead past—called forth by my article in January *Home Life* magazine. It said, "I wonder if you remember preaching

in little Marmaduke Church long ago? [My diary showed it was 47 years ago.] You taught us to sing 'Will there be any Stars?' The little girl I was loved it, and it has blessed my life all these years. The little church building was sold—a farmer packs his hay in it! I pass it with nostalgic feelings, for it is a symbol to me of the good I found in it—so long ago!

"I saw your name, and thought, 'Maybe a note will give him a good feeling.'" Indeed it did.

## Better Use of Christmas Greetings

Therein lies the vast potential value of the millions—maybe billions—of Christmas greetings that lately deluged the land. A card with your name is worthwhile. It is a silent token of friendship, and a wistful appeal for yours. But I plead for a better use of these greetings next year. Besides your name let them carry a tiny note of love, encouragement, or comfort. Hungry hearts will love you for it.

A great doctor said to me, "Often out of pure kindness I've refused the doctor's fee from ministers and others. And I felt a little pang of regret that when Christmas came the kindness was not acknowledged by even a greeting and a word of gratitude."

Knowing that is human, I have for years made a point of sending at Christmas or the end of the year a grateful note to those who have shown me marked kindness, or to certain noble souls near and far whose lives have blessed me or the community. Sometimes touching replies have come back full of gratitude—even from the high and great, for their hearts to reach out wistfully for appreciation and gratitude, too often in vain.

## Opportunities Round the Corner

One of my last acts of the last day of 1951 was to mail 100 2c postals (their deadline) with little notes of comfort and encouragement. Three of them went to old people in my home town; one a grand old "gentleman and scholar" past 90, another to a rare woman in her 80's and blind, the other to a retired minister and educator, long honored but now palsied and done for, all hope for health and usefulness gone. In each case I expressed pleasure and congratulation that they had lived and served their generation nobly, and were bravely and cheerily facing their sunsets.

(Continued on Page 23)

# Independent of the Church

By O. W. TAYLOR

Contrary to the view of some, the work of Philip, recorded in Acts, does not support the notion that a call to service from the Lord and the guidance of the Spirit makes one independent of church authority and supervision.

When the Jerusalem church was scattered by persecution, the apostles remaining, with such members as were added later, were the church as such (Acts 8:1; 11:22). Philip became a member of it and also a deacon (Acts 6:3, 5). Undeniably, he was under authority and supervision in his work as a deacon. And it would be unreasonable to infer that he passed from under such control when he became an evangelist.

Philip did a great work in the city of Samaria (Acts 8:5-17). The Jerusalem church sent the apostles, Peter and John, to look into the work and do what was needed (Acts 8:14). Would the church have officially sent this committee to look into the work of one of its members if he had been independent of the church and if his work had not been under its supervision?

The work of Philip in the case of the eunuch (Acts 8:26-40) does not warrant the conclusion that he acted independently of the church. Since he was under church authority and supervision as a deacon and in his work in the city of Samaria, it would be absurd to conclude that he passed from under such control as soon as he started toward the eunuch.

True, he had the special guidance of the Holy Spirit. But one cannot lay this down as a premise and logically argue from it that Philip and his work were independent of the church as a result. The church was "the temple of God" in which the divine Presence was realized through the Spirit (1 Cor. 3:16). On no Biblical and logical ground can it be concluded that guidance by the Spirit ever made Philip independent of the temple of the Spirit or severed his work from the supervision thereof. That conclusion would involve the absurdity that the Spirit led in harmony with Himself but independently of His chosen habitation, where Philip was a member!

The facts surrounding Philip and his work cannot be consistently accounted for except upon the premise that he, a loyal member and deacon in the church, together with his work, was in willing and pleasing subjection to the authority and supervision of the church, the temple of the Spirit, who so graciously directed him. *His program and the baptisms administered by him were under church authority and control.*

Pastor W. G. Potts, retired, Oklahoma, Ky., preached for Pastor T. J. Barksdale at the Calvary Baptist Church, Louisville, February 1.

# Christ Died for All

By E. G. SISK, Dixon, Ky.

[This article sets forth the author's convictions concerning the doctrine of Election. He also sets forth that Christ died for all, and that, therefore, all who repent of their sins and trust Jesus as their personal Saviour are saved.]

We believe that nothing prevents the salvation of the greatest sinner on earth except his own voluntary rejection of the gospel.

The idea that God in eternity fixed the destinies of all men so that some of them *must* be saved, and all the rest are *doomed* forever, originated in the fertile mind of John Calvin.

There are only two classes of people in this world, elect-saved and non-elect-lost; only two classes at the judgment, some on the right hand and others on the left; only two roads, broad and narrow; only two places to go, heaven and hell.

Calvinists have another class, "Un-saved-Elect." What road are they in? Where would they go if they were to die in that condition? They say that none of the elect ever die until they are saved, and that none of the non-elect children ever die in infancy.

If Christ only died for a part of Adam's race; if only a few are called effectually and they have to be made willing to come; if you think that an all-wise, merciful, impartial God will send teeming millions of immortal souls to an endless hell without a chance to escape, you had better study the following Scriptures.

What is God's Will? "That every one which seeth the Son and believeth on Him, may have everlasting life" (Jno. 6:40). "Who will have all men to be saved" (1 Tim. 2:4). He is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11).

1. God provided salvation for every man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (Jno. 3:16). "All souls are mine" (Ezek. 18:4). "He died for all" (2 Cor. 5:14, 15). "Who gave himself a ransom for all" (1 Tim. 2:6). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 Jno. 2:2). "Christ died for the ungodly" (Rom. 5:6). "But we see Jesus who was made a little lower than the angels, for the suffering of death,

crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9).

2. God calls all men through the gospel. Christ said "Go ye into all the world" to every nation, to every creature (Mark 16:15). "Behold, I bring you good tidings of great joy which shall be to all people" (Luke 2:10). "This gospel of the kingdom shall be preached in all the world, for a witness to all nations" (Matt. 24:14). "The mighty God, even the Lord hath spoken and called the earth, from the rising of the sun to the going down thereof" (Psa. 50:1).

3. The Holy Spirit strives with all who hear the gospel. "He will reprove the world of sin and of righteousness and of judgment" (Jno. 16:8). "I will pour out my Spirit upon all flesh" (Acts 2:37). "No man can come to me, except the Father which sent me draw him" (Jno. 6:44). "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). "The Spirit and the bride say come" (Rev. 22:17). "Ye do always resist the Holy Ghost" (Acts 7:51). "My Spirit shall not always strive with man" (Gen. 6:3). The only man on earth who cannot be saved is one who has sinned against the Holy Ghost.

4. Jesus urges all men to be ready. "Be ye also ready for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). "They that were ready went in with him to the marriage" (Matt. 25:10). "Strive to enter in at the strait gate" (Lu. 13:24). "Make your calling and election sure" (2 Pet. 1:10). "He that taketh warning shall deliver his soul" (Ezek. 33:5). "God is angry with the wicked every day, if he turn not, he will whet his sword; he hath bent his bow and made it ready" (Ps. 7:11, 12).

5. Jesus urges all men to seek him. "Seek and ye shall find." "He that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "Seek ye me, and ye shall live" (Amos 5:4). "Look unto me and be ye saved, all ye ends of the earth" (Isa. 45:22).

6. God demands obedience from all men. The Ten Commandments prove that (Ex. 20). "He became the Author of eternal salvation, to all them that obey him" (Heb. 5:9). "What shall the end be of them that obey not the Gospel of God" (1 Peter 4:17). Jesus gives us an example of the two men:

one obeyed, one did not obey the gospel. His house fell. Great was the fall of it (Matt. 7:24-27). "He heard the sound of the trumpet, and took not warning, his blood shall be upon him, but he that taketh warning shall deliver his soul" (Ezk. 33:5). "Incline your ear, and come unto me; hear and your soul shall live" (Isa. 55:3).

7. God commands us to yield to him. "Be not stiff necked, as your fathers were; but yield yourselves unto the Lord" (2 Chro. 30:8). "To whom ye yield yourselves servants to obey, his servants ye are" (Rom. 6:16).

One night I said, "Lord if you send me to Hell it is just, but if you save me I will do anything you want me to do." I yielded, and he saved me. "Let the wicked forsake his way and the unrighteous man his thoughts . . . for he will abundantly pardon" (Isa. 55:7).

8. God urges us to choose life. "I have set before you life and death, blessings and cursings, therefore choose life that both thou and thy seed shall live" (Deut. 30:19). "Choose you this day whom ye will serve" (Josh. 24:15). Elijah said, "If the Lord be God, follow him" (1 Kings 18:21). The 450 prophets of Baal refused to follow the Lord and were slain that day. "Ye will not come unto me that ye might have life" (Jno. 5:40). "Turn ye, turn ye, from your evil ways, for why will ye die" (Ezk. 33:11).

9. God Commands all Men to Repent. "God now Commandeth all men, everywhere, to repent" (Acts 17:30). John and Christ said "Repent ye for the kingdom of heaven is at hand" (Matt. 3:2, 4:17). "Except ye repent ye shall all likewise perish" (Lu. 13:3, 5). "The Lord is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). The Lord said of Jezebel, "I gave her space to repent and she repented not" (Rev. 2:21).

Jesus reproved three cities for not repenting and said, "If the mighty works had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" and that Sodom "would have remained until this day" (Matt. 11:20-24). Remember, "God can not lie" (Titus, 1:2).

10. God demands personal faith. "By Grace are ye saved through faith" (Eph. 2:8). Christ said to Nicodemus, "He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18). "He that believeth not shall be damned" (Mk. 16:16). Unbelief is the Sin that sends men to hell. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (Jno. 6:40).

## Sunday School Department

ROY E. BOATWRIGHT  
State Secretary

### Regional Sunday School Conventions

At the time of the writing of this article the Western, Southwestern, Southern and Central Regional Conventions have been held.

We are happy to report good attendance and great interest in each Convention. The program was centered around the theme, "A Million More in '54." Many good messages were delivered on the ways Kentucky Baptists can reach their share of this great goal.

The attendance was as follows: Western 345; Southwestern 295; Southern 331; and Central 258—a total of 1,229. The new officers which were elected for the ensuing year are:

**Western**—H. C. Zachry, president; Carl Pendley, vice president; Mrs. R. Trevis Otey, secretary-treasurer. Place of meeting—First Baptist Church, Hopkinsville.

**Southwestern**—M. M. Hampton, president; J. T. Burdine, Jr., vice president; Paul Dailey, secretary-treasurer. Place of meeting—First Baptist Church, Mayfield.

**Southern**—Charles E. Daniel, president; Nobel Cottrell, vice president; Mrs. Orvil Daniel, secretary-treasurer. Place of meeting—First Baptist Church, Bowling Green.

**Central**—William Nevins, president; A. L. Meacham, vice president; Henry Beach, vice president of enlargement; C. Carman Sharp, vice president of standards; A. W. Allison, vice president of Vacation Bible School; H. W. Jones, secretary-treasurer. Place of meeting—DeHaven Memorial, LaGrange.

### Plan Now For a Million More in '54

Your secretary received a letter from Dr. J. N. Barnette, secretary of the Sunday School Department of the Sunday School Board of Nashville, Tenn., reporting the action of the committee of the State Sunday School Secretaries which met in Nashville, February 7. The objective of the committee is to work with the leaders in Nashville on the preparation for A Million More in '54. Here is a list of the vital things discussed in the meeting:

"1. That we urge the Special Associational Committees to get each district association to put Preparation Week September 20-27 in the associational calendar as a major associational simultaneous effort in the churches.

"2. That we urge the Special Associational Committees and the Special Church Committees to enlist every

church in their respective associations to put Preparation Week in the church calendars, September 20-27.

"3. That the suggested special leadership conference listed for March 31 be used to study two important matters: The leaflet, 'YOUR SUNDAY SCHOOL CAN MOVE UP FROM A CLASS SCHOOL TO A DEPARTMENT SUNDAY SCHOOL,' and BRANCH SUNDAY SCHOOLS. The first matter will include a study of the enlistment and training of more workers and the provision of more space. That the March 31 meeting be used to see that the association has adopted the date of September 20-27 as 'Preparation Week,' and that progress is being made in the enlistment of churches for the observance of the week.

"5. That all regular associational meetings, state conventions and assemblies, Ridgerest and Glorieta, be used to encourage pastors and churches to make preparation now for the adequate observance of 'Preparation Week.' Also, that all of these meetings be used to show the real purpose and expected blessings of the objective, 'A Million More in '54.'

"6. That the state forces, through the Special Associational Committee, begin immediately to get the objective, 'A Million More in '54,' presented forcefully in every annual associational meeting this summer and fall, and that the Special Associational Committees be prepared to recommend a plan of promotion for the associations and churches that will produce the desired results.

"7. That September 11-15-16 be placed on the associational and church calendars, and plans made for the full observance of these dates as outlined in the booklet, 'HOLDING FORTH THE WORD OF LIFE TO MORE PEOPLE.'

"8. That we use all possible means such as denominational papers, THE SUNDAY SCHOOL BUILDER, and special leaflets to get the objective, plans, and meetings before all the people, and that we request pastors and laymen to speak in pastors' conferences, associational meetings and all church meetings.

"10. That we use the book, 'The Pull of the People,' in 'Preparation Week,' September 20-27, taught as a rule by the pastor or superintendent, and that we urge the Special Associational Committees and the Special Church Committees to urge the use of this book. The book will be available in the Baptist Book Stores August 1.

"11. That through the Special Associational Committees we plan to enlist and help all churches observe 'Preparation Week' in October, November, or December that did not do so the week of September 20-27.

"12. That we suggest a 'Visitation Week' in the churches for the week of March 29-April 2, 1954."

### SUNDAY SCHOOL—TRAINING UNION ATTENDANCE, FEBRUARY 15, 1953

Church	T.U.	S.S.
Arlington, First	76	119
Ashland, Pollard	---	376
Unity	---	399
Bardstown	---	362
Bellevue	---	320
Berea	---	380
Booneville, Cypress	92	---
Bowling Green, First	268	1,128
Burlington	---	239
Cadiz	---	210
Campbellsville, First	219	502
Pleasant Hill	102	---
Carrollton	64	225
Clay, First	---	200
Corbin, First	104	308
Central	---	334
Covington, First	93	318
Calvary	---	591
Latonla	202	868
Southside	---	439
Danville, First	231	710
Lexington, Avenue	---	501
Dawson Springs	---	217
Dayton, Ohio, Westwood	---	582
Earlington	69	---
Elizabethtown, Severns Valley	---	655
Elsmere	---	234
Erlanger	---	348
Evansville, Ind., Calvary	---	581
Grace	253	867
Frankfort, First	173	886
Franklin, First	---	322
Thornhill	122	---
Fulton, First	---	415
Georgetown	182	519
Glasgow	123	644
Glendale, Gilead	---	332
Harrodsburg	232	921
Bruners Chapel	214	---
Hawesville	62	247
Hazel	72	267
Henderson, First	122	432
Audubon	---	346
Immanuel Temple	---	524
Hodgenville, First	130	427
Hopkinsville, First	117	590
Second	148	879
LaGrange, DeHaven Memo'l	63	259
Lawrenceburg, First	93	323
Sand Spring	---	304
Lebanon	108	412
Leitchfield	---	237
Lexington, Ashland Avenue	---	1,234
Calvary	---	809
Felix Memorial	72	300
Grace	125	657
Hillcrest	---	235
Immanuel	---	797
Porter Memorial	---	851
London, First	185	458
Louisville, Audubon	91	218
Baptist Tabernacle	---	571
Baptist Temple	---	288
Beechland	---	500
Beechmont	---	801
Bethany	---	211
Carlisle Avenue	266	1,129
Clifton	150	528
Crescent Hill	---	941
Deer Park	---	513
East Audubon	93	273
Eastern Parkway	---	561
Farmdale	---	321
Harmony	101	341
Highland Park, First	---	417
Immanuel	75	376
Kenwood	64	205
Lee's Lane	117	217
Lynn Acres	88	208
Mt. Pleasant	47	---
Ninth and O	204	1,200
Okolona, Meadow Home	---	396
Parkland	283	982
Shively	---	573
South Jefferson	---	455
Southside	---	416
St. Matthews	---	579
Third Avenue	---	440
23rd and Broadway	150	636
Valley View	72	---
Victory Memorial	253	776
Virginia Avenue	110	256
Walnut Street	---	1,704
West Broadway	159	641
Ludlow, First	---	302
Lynch	82	---
Madisonville, First	246	776
Marion	---	227
Mayfield, First	352	904
Middlesboro, First	---	559
East Cumberland	---	254
Monticello, First	56	232
Morganfield, First	---	406
Mt. Washington	---	237
Murray, First	189	862

(Continued on Page 17)

## Baptist Training Union Dept.

**BYRON C. S. DeJARNETTE**  
State Secretary

### The Graded Training Union Study Course for All Church Members

From the tract under the above title, available at this office, we offer the following two important selections: "Suggestions for Conducting a Study Course" and "Special Training Union Requirements on the Study Course." Please write for the tract.

#### Suggestions for Conducting a Study Course

##### 1. SELECT A SUITABLE TIME

March is Training Union study course month, but any week in the year is a good time and may be "Training School Week."

##### 2. SELECT THE TEACHER OR TEACHERS

The pastor is usually the right person to teach young people or adults. The Junior and Intermediate leaders will likely be suitable for teaching the Junior and Intermediate course. If outside helpers are desired the associational Baptist Training Union director can usually supply such helpers.

##### 3. OBTAIN THE TEXTBOOKS

A careful selection should be made in view of the courses that have already been taken and the present needs of the people. The manuals should be studied first by those who have not had them.

Books should be ordered at least three weeks in advance from the Baptist Book Store serving your state or association. Only the books indicated in this tract are credit courses for the Baptist Training Union.

Collect for the books as you go, and pay for them promptly. Some one person should be made definitely responsible for looking after the books.

##### 4. ENLIST THE CHURCH MEMBERS FOR THE TRAINING SCHOOL

Every Training Union member should be enlisted and every church member not in Training Union should be invited. The president and group captains should visit and personally urge every member to attend.

The Standard of Excellence requires that all unions take a course every twelve months. The Eight Point Record System grades each individual 10 per cent on having taken the study course.

##### 5. PROVIDE ATTRACTIVE PRO- GRAMS

A program which combines study, devotion, fun, and fellowship should be

provided. See the tract, Ten Vital Themes, for suggestions.

#### SUGGESTED PROGRAM

- Director or President Presiding  
7:00 P.M. Classwork  
7:45 P.M. Address by the pastor, teacher, or visiting speaker  
Announcements, reports, special features  
8:15 P.M. Classwork  
9:00 P.M. Adjourn

(In some churches it will be desirable to leave off the address and close thirty minutes earlier.)

##### 6. CONDUCT A WRITTEN EXAMINA- TION

The final period of classwork on the last night should be devoted to a written examination on the whole book. See "Direction for the Teaching and Study of the Books for Credit" which follows.

##### 7. OBTAIN THE AWARDS

The director of the training school (or the teacher if only one class is taught) should write to the state Training Union department (addresses listed on page 22) when the training school is being planned and get blanks upon which to request the awards. These blanks should be filled out in duplicate and both copies for each class sent to the state Training Union department. The awards will be sent free of charge from Nashville.

##### 8. HOLD AN APPROPRIATE RECOG- NITION SERVICE FOR GRANT- ING THE AWARDS

After obtaining the awards, preparation should be made for a recognition service at which time they will be given to the people earning them. The evening preaching service is a good time. Usually the pastor will be glad to co-operate in working out the program.

#### Special Training Union Requirements on the Study Course

1. *Individual credit* on the Eight Point Record System is given every Sunday for twelve months following a successful examination on an approved textbook of the Training Union Department of the Sunday School Board of the Southern Baptist convention.

2. *Any union may receive credit* on the Standard of Excellence if it takes a study course every twelve months, using an approved textbook of the Training Union Department of the Sunday School Board of the Southern Baptist Convention. In addition to the courses in each respective department, young people and adults may receive credit on the Administration courses.

The duration of the period of credit is twelve months following the date of completion of all study course requirements.

## The Rural Church Program

G. R. Pendergraph

Did you ever stop and wonder what our nation, yea, the world would be like today if there had been no Baptist churches in the open country?

Well, to wonder is all we can do, because we have no way of evaluating the contribution our rural churches have made to our national life and the world.

We do know that, through the years, they have poured into the bloodstream of our denomination the greatest percentage of our preachers, missionaries, church workers and leaders. This being true, it stands to reason that many of our national leaders—teachers, doctors, lawyers, and people of all walks of life—have come out of communities where there was a Baptist church; and they could not have lived in these communities without their lives being either directly or indirectly influenced by that rural church.

Our urban churches are to be commended for the job they have done in reaching people for Christ, training them for His service, enlisting them in His service. However, they have their advantages as well as disadvantages.

The urban communities are more compact, thus making their membership more concentrated. They have paved streets which make transportation possible at all times. They have better physical equipment with which to work. Yet, there are more distractions in our urban centers than in our rural areas. In this respect, the rural church has the edge for the present. However, the rural areas are being rapidly invaded by interests that are counter to that of the church.

Our Baptist churches, rural as well as urban, have been and will ever be, a blessing in the community in which they are located. Of a rural church, Ed Bryson says, "It blesses the community in which it is located. Wherever a rural church rises, the community rises with it; for it lifts the hearts and minds of the residents and opens their souls to the bright sunshine of the Spirit. The little church at the forks of the road is the trademark of a trustworthy people."

Mr. Bryson goes on to say that, "When a community loses a good citizen, it loses some of its lifeblood . . . but when it loses a church, it loses a part of its soul, and darkness falls upon the spot where once a bit of heaven touched."

## ACCORDIONS

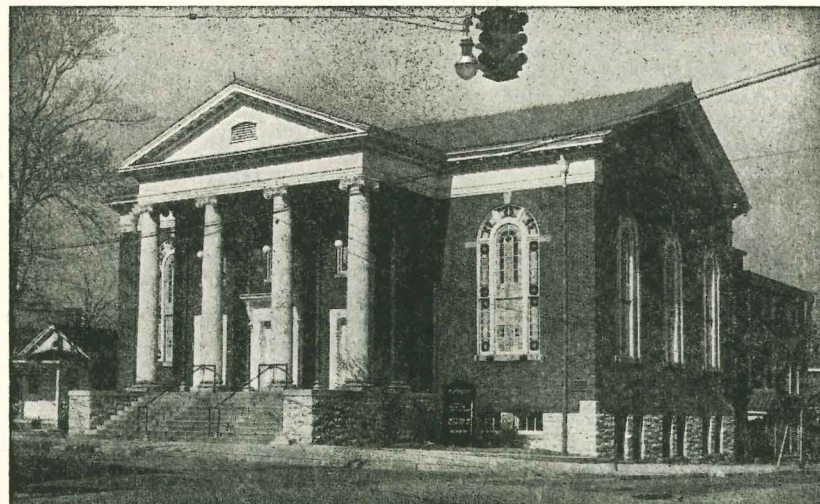
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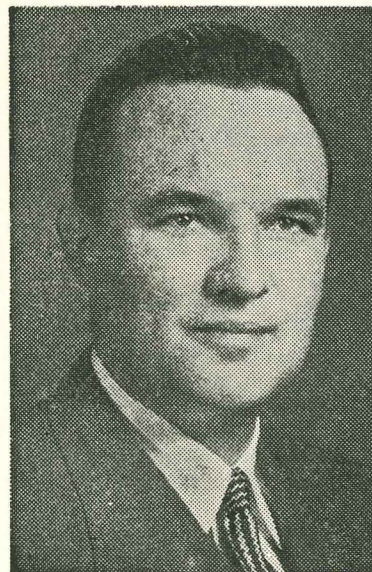
## WOMAN'S MISSIONARY UNION

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

### IMMANUEL CHURCH, LEXINGTON, WELCOMES STATE WMU MEETING



The church in which the fiftieth anniversary meetings will be held April 7-9, 1953.



Dr. Clyde T. Francisco  
Interim Pastor



Mrs. Roy F. Williams  
W. M. S. President

"Immanuel Baptist Church considers itself fortunate to be honored by the presence of Kentucky Woman's Missionary Union. No force in all Southern Baptist life has been so significant in World and Home Missions as Woman's Missionary Union. These wonderful women have pleaded, toiled, saved and given to bring us to a consciousness of our great world task. They continue to be God's remembrances and good stewards. This opportunity assists them in their world-circling efforts in a rare one for us. We welcome each one of you and place ourselves at your serv-

ice.—Clyde T. Francisco, Interim Pastor."

#### Greetings from W. M. S. President

"Greetings and welcome to all Kentucky W.M.U. members from Immanuel W.M.U. Our hearts are bubbling over with joy as we go forward with plans to entertain the State Meeting. Lexington is so beautiful in April, and there are so many lovely places to visit between the W.M.U. hours, and we plan to share not only our Church Home but ourselves and our possessions with you.

This is our personal invitation to you to attend the State W.M.U. Meeting and partake of God's Rich Blessings always received at W.M.U. Meetings.

"Too, this is our Golden Anniversary and we are so grateful to our precious Lord that we can have a part in such a wonderful Christian Missionary Work. Come let us 'Hallow the fiftieth year.' We will be looking for each of you.—Yours in the Master's service, Katherine E. Williams, President W.M.S. of Immanuel Baptist Church."

#### State Meeting Notes

See last week's issue of the *Western Recorder* for the announcement concerning credential cards, room reservations, hotel rates, etc. Watch this page weekly for vital information concerning plans for this historic session of Kentucky Woman's Missionary Union.

#### Regional Conferences on Evangelism and Stewardship

Woman's Missionary Union will participate again this year in the Regional Evangelism and Stewardship Conferences being held in every section of our state. Dates and places for these meetings are given elsewhere in this paper. The State President and the Executive Secretary will conduct conferences in each of these meetings. We urge that as many as possible from every W.M.S. attend the meeting nearest them. All meetings are scheduled to begin at 10 a. m. and close at 3:30 each day. The host churches will provide free lunch for out-of-town guests. Speakers, other than those representing the departments of work for Kentucky Baptists, are Dr. W. Fred Kendall, Pastor of the First Baptist Church, Jackson, Tennessee, and Dr. George Ragland, Pastor of the First Baptist Church, Lexington, Kentucky, for the Eastern Conferences. Dr. Porter W. Routh, Executive Secretary of Southern Baptist Executive Committee, and Dr. H. C. Chiles, Pastor of the First Baptist Church, Murray, Kentucky, are the speakers for the Western Conferences.

#### "America the Beautiful"

Theme for  
Week of Prayer for Home Missions  
March 2-6

How much do you love America?

Keep her free.

Meet and Pray for  
Home Missions Every Day

Annie Armstrong Offering

Makes Possible

Extension of Home Mission work

Realize your part

In gifts and prayer for a

Christian

America

Observe the  
Week of Prayer for Home Missions  
March 2-6

# "A Million More in '54"

By **DARRELL C. RICHARDSON, Pastor**  
**Ft. Mitchell Baptist Church, Covington, Ky.**

A million new people enrolled in Southern Baptist Sunday schools in a single year? Is it possible?

Well, let us compare this goal to gains of the past. Suppose we go back into history a few years. Southern Baptist Sunday school enrollment in fifty years has grown from 712,012 in 1901 to 5,253,695 in 1951. This represents a growth of 4,541,683 in fifty years.

For the fifteen year period 1932 to 1946 the Sunday school enrollment remained in the three millions. In 1947 it went above four million. By 1950 it had climbed above five million. In the six year period 1946 through 1951, the period of greatest growth, there was a gain of 1,728,385.

It took Southern Baptists sixty-three years (1845-1908) to enroll their first million in Sunday school. It took thirteen more years (1932-1947) to push up to four million. However, it took only three years (1947-1950) to grow from four to five million.

Now, our Sunday school forces have determined to annex their next million from the unreached multitudes in a single year! *Kentucky's goal in this Crusade is 70,000.* Through the years, Kentucky has been among the leaders in the Convention in every phase of Sunday school progress. The stage is set for the greatest period in our history.

## Why "A Million More in '54?"

Why should Southern Baptists enroll "A Million More in '54?" It is a matter of motive. The reason back of this crusade begins in the heart of the compassionate Father—"For God so loved the world."

When we think of the millions who are unreached for Bible study, and most of these without Christ, we feel the terrific pull of the people.

Why? Because the people are available. There are millions of unreached people in the very shadows of our churches. "The fields are white unto the Harvest."

## How "A Million More in '54?"

How can Southern Baptists enroll "A Million More in '54?" It can be done if each state reaches its goal; if Kentucky Baptists, for example, will enroll 70,000. It can be done if each of the 28,289 Southern Baptist churches plan for and do six things during the period September, 1953-October, 1954.

(1) Organize additional Sunday school classes based on the number of church members. A church of 200 could possibly organize five new classes. A church with 500 members should organize eight

new classes; a church of 1,000 members, a dozen or more new classes. (2) Have a Cradle Roll Department with three workers for every 100 church members. (3) Have an Extension Department with three workers per 100 members. (4) Adopt a plan to locate unenrolled people and make their names available to classes and departments. (5) Adopt and maintain a program of weekly visitation. (6) Organize one or more branch Sunday schools.

How can we do these things? By making 1953 a year of preparation. Six major items of preparation are necessary. (1) Enlistment and training of additional workers. (2) Provision of more space. (3) Advancing from class Sunday schools to department Sunday schools. (4) Planning for new branch Sunday schools and mission stations. (5) Discover the unenrolled and assign them to classes. (6) And most important of all: an impelling concern for lost people.

## Organization—Participating Forces

Organization and planning are necessary for ultimate success. All churches will kick-off simultaneously at associational Sunday school victory rallies Sept. 11, 1953. Victory week has been planned for September 20-24, 1954. However, most churches will have launched preparations by early 1953.

Perhaps no movement has had such careful planning and complete organization. The Sunday School Department of the Baptist Sunday School Board and the twenty-two state Sunday school departments will spearhead the movement. In addition there is a Convention-wide special committee composed of over thirty denominational leaders and pastors. It is also planned that each state and each association will have a special committee. It is also suggested that each church have a church-wide committee with possibly the Sunday school superintendent or educational director as chairman.

Then there are some forty special convention-wide groups, each headed by a chairman, which will aid in promoting the plan. These special groups include pastors, state mission secretaries, the Baptist press, seminaries, Training Union, Brotherhood, radio, music, summer assemblies, Baptist colleges, and practically all of our agencies and institutions. To make a long tale short—all of our forces will be mobilized for this titanic effort!

Although many regular meetings will be utilized to promote the idea, there will also be special promotional meetings planned throughout 1953 and 1954. Preparation week has been set for Sep-

tember 21-25, 1953, so that churches may make their plans at the very beginning of the Sunday school year.

## Cooperation

Co-operation is the keynote. A quest for "A Million More in '54" calls for full participation of each one of the more than 28,000 Southern Baptist churches. There are definite values in simultaneous participation in an important task. All together—on schedule—means victory ahead.

A close observance of time schedule is necessary since the present quest for a million more is for one year only. Classes and Sunday schools organized in September, 1953, will produce good gains by July, 1954.

## Gains in All Phases of Our Work

Obviously the enlistment of a million additional persons in our Sunday schools will affect every phase of the work of the Southern Baptist Convention. The very thought of such a prodigious effort is thrilling and inspiring.

Among the marginal gains would be the increased concern for the lost, thousands of new Sunday schools, organized, church buildings enlarged, and the enlistment and training of additional workers. Such an effort would result in many class Sunday schools developing into department Sunday schools plus the organization of many brand-new Sunday schools.

An impetus for sustained advances in Bible study, Bible evangelism, and Christian growth would be a natural by-product. It would be impossible to estimate the value of the solidarity and spirit of "togetherness" which would result from such a tremendous co-operative enterprise.

"A Million More in '54" will mean a year of soul-winning and a year of growth in Baptist churches such as has never been seen in any one year of our previous history. In the words of Dr. J. D. Grey, president, Southern Baptist Convention, "May the Lord grant that every church and every member will respond to the call, a million in one year!"

Labor to keep alive in your breast that little spark of celestial fire—conscience.—George Washington.

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## Riggs to Preach in Lebanon Junction Revival



Pastor George H. Riggs (left), of the Victory Memorial Baptist Church, Louisville, will preach in a revival meeting with Pastor Joe Canzoneri at the Lebanon Junction Baptist Church, March 11-20. Pastor Canzoneri will lead the singing.

## Baptist Highlights

### (Survey Bulletin)

Southern Baptist mission gifts reached an all-time high in 1952 with a total offering to all mission causes of \$45,822,830, a gain of 23 per cent over 1951.

Other records were broken: Total gifts to all causes reached \$248,004,289, compared with \$222,838,109 in 1951. Per capita giving climbed from \$30.22 in 1951 to \$32.48 in 1952. Per capita mission gifts increased from \$5.05 to \$6.

Church membership increased to 7,634,493, a gain of 3.5 per cent. A total of 354,384 were baptized in 1952.

Sunday school enrolment reached 5,491,056, a gain of 4.5 per cent over 1951. Seven hundred new Sunday schools were reported to bring the total to 28,040.

Training Union enrolment advanced 7.9 per cent to bring the total to 1,677,293. A gain of 895 new Training Unions was reported.

Vacation Bible schools reported an enrolment of 2,059,163, gaining a million in enrolment in six years, from 1,055,678 in 1946.

The Woman's Missionary Union enrolment increased 5.2 per cent to a new high of 1,143,993; while the Brotherhood gained 15.6 per cent to an enrolment of 214,486.

Church property valuation stood at \$890,697,339, a gain of 17 per cent over 1951.

Thus Southern Baptists pass another milestone in their spiritual conquest. A gain of 365,507 in 1953 will enable us to reach 8,000,000 in church membership this year. We are writing the record today and the immediate days ahead.

## BOOK REVIEWS

**WHO SPEAKS FOR MAN?**, by Norman Cousins, published by The Macmillan Co., 319 pages, price \$3.50.

The author begins this book by a confession in which he declares that he had been educated in everything except the meaning and purpose of education itself. He says, "It was like a wheel with beautiful spokes but no rim. If there was real education or desti-

nation, it was never convincingly explained. I was over-exposed and underdeveloped."

In the second portion of the book he makes another assertion, namely that he had been re-educated. His new education was less concerned with sophistication than with compassion. It now teaches him the most difficult lesson of all: to look at someone anywhere in the world and be able to see the image of himself.

In between these two assertions he relates his observation from visits to the Far East with special emphasis upon Hiroshima, Japan and warring Korea; post-war Germany, Ceylon, India, Pakistan and Bikini during the bomb explosion.

As the reader follows him in his journeys he hears the call of the starving millions in India and the war ravaged refugees of Korea. He learns of the Pakistani's conception of America's culture which is gathered from the covers of American books depicting incredible debauchery and violence, glorifying cheap love and cheap death; the charge of the Asiatic that the United States is the global headquarters of race prejudice.

It was these experiences that brought about an orientation of the author's education. He believes that "as long as man is more concerned about being a member of a system or national unit than being a member of the human race he plans for chaos."

He believes that world government is inevitable, but the questions that confront the world are, what are the circumstances under which it will come about? Will it come in time to avert a new war? Will it ennoble man or diminish him, inspire him or degrade him?

His final assertion is that a world federation will not automatically produce a better man or a nobler one. "All it can do is to open up an area in which man may have a better chance to prove himself."

The book is timely and offers a challenge to every responsive chord in the reader's mind and heart.—A. M. Vollmer.

**THE LITTLE JETS YOUTH TALKS**, by Wade C. Smith. Published by W. A. Wilde Co., 131 Clarendon Street, Boston, Massachusetts. 192 pages. Price \$2.

These youth talks are designed as a challenge to young people. Character building is stressed, and the great truths of the Bible are revealed in story and illustrated form by the author. The power of these simple etchings stands out on every page as they tell their story in a most appealing manner. To each of the talks has been given an intriguing title; for example: "The Sandwich Man," "A Woman Sparkplug," "Grasshoppers," "Two Morticians," and "So."

**IF YOU HEAR A SONG**, by Lon Woodrum, published by The Zondervan Press, 219 pages. Price \$2.50.

"Unusual," is the word to characterize a story that begins with the owner, Mike Daner, disposing of his saloon in Pittsburg, going to Hollywood to spend the income from his newly tapped oil gushers; there becoming a victim of the underworld and a wicked "Jezebel," the object of murderous intrigue, then finally coming to "know Him, whom to know aright is life eternal."

Running through the story like a silken thread is the Christian witness of Mary Cameron, whose testimony wins Mike Daner for Christ and as her husband.

This is the kind of book that will cause the reader to miss a meal or loose sleep rather than lay it down before the final page is reached.

The book is proof of the fact that Christian literature can be exciting and interesting as well as inspiring.—A. M. Vollmer.

Brethren in Enterprise Association of Baptists are seeking to prepare a Historical Table for their association. They have completed it for 1916 to the present time, but are lacking the information for the years 1877 to 1915. Anyone having old minutes for Enterprise for any one or all of those years is requested to get in touch with Pastor E. L. Howerton, First Baptist Church, Pikeville, Ky., who is chairman of the committee.

## Kentucky Baptists on the Move

Pastors of Baptist churches associated with the General Association are requested to send to the Western Recorder the future addresses of members moving to other communities. This will enable us to keep pastors of churches in communities, to which Baptists are moving, informed so that contacts may be made and our people kept enlisted in the work of our churches.

**Bardstown**—Mr. Elbert Sprigg; Mr. Estel Shields.

**Bloomfield**—Mrs. Earl Chesser, Route 2; Mrs. Robert Chesser, Route 2.

**Cecilia**—Mrs. George Cralle.

**Coral Ridge**—Mr. Darrell Napper, Granger Road; Mr. and Mrs. Paul Napper, Box 330—A, Route 2; Cecil Napper, Route 2.

**Elizabethtown**—Mr. and Mrs. Richard McNeil, Route 1; Mr. Elmer Metcalf, Route 1; Earnest Douglas.

**Fairfield**—Mr. and Mrs. Otis Wilson.

**Finchville**—Everett Hardin.

**Hodgenville**—Mrs. Howard Markham, Route 2.

**Korea (Ky.)**—Mrs. Jimmy Mann.

**Lebanon Junction**—Mr. and Mrs. W. O. Daugherty; Mr. Ben Abel; Mr. Leonard Florence, Route 1; Mr. and Mrs. Lee Hall; Mr. and Mrs. Harry H. Leslie; Mrs. Martha Schuffitt.

**Louisville**—Mrs. James W. Harned, 1543 Longfield Avenue; Mrs. Mattie Harris, Maggie, and Geneva, 2227 Pirtle Avenue; Mrs. Velgay Huff, 2603 W. Jefferson St.; Mr. and Mrs. Woodrow Metcalf, 205 Hiawatha St.; Ernest Lee Sanders, 316 W. Brandies; Mrs. Louis Scalo, 2327 W. Kentucky; Mr. and Mrs. Jake Shields, 4547 South Second; Mr. and Mrs. Earl Vittitow, 770 East Logan St.; Mr. and Mrs. Tommy Allen, 1033 South Second; Mr. and Mrs. Ervin Chesser, Cora and Mildred, 5003 Preston Highway; Mr. Floyd Coates, 2327 West Kentucky; Mrs. Edward Coyle, 4547 South Second; Mrs. W. O. Coyle, 630½ Talulah; Mrs. Raymond Crow, 2820 Greenwood Avenue; Mrs. Oletta Dougan, 319 Atwood; Mrs. Luke Eldridge, 316 South Campbell St.; Charles E. Frazier, 116 East Oak St.; Brown Greenwell, 1308 Lillian Ave.; Miss Alberta Hardin, 1223 South Third; Mr. and Mrs. Hollis, 926 East Madison.

**Nelsonville**—Mrs. Walter Brown.

**Okolona**—Mrs. Robert McCawley.

**Rineyville**—Mrs. Floyd Trumbs, Route 2.

**Shelbyville**—Mrs. Claude R. Frazier, Route 5.

**Shepherdsville**—Mrs. A. B. Ashby; Mrs. Sadie Buckman; Mr. J. W. Crowe; J. W. Ewing, Route 1; James Richard, Route 3; Preston Richard, Route 3; Mrs. William Wade.

# The March Week of Prayer And Home Missions

By JOHN CAYLOR

ATLANTA, Ga. — One of the outstanding features of the March Week of Prayer and the Annie Armstrong Offering for home missions is the fact that hundreds of thousands of women are meeting daily and praying fervently for home missions and home missionaries about whom they are studying. The Week of Prayer undergirds all the work of the Home Mission Board. Income from the week's offering provides the Board with half its operating income. The goal of a million dollars is worthy and WMU leaders optimistically expect the goal to be reached.

## Extent of Home Mission Fields

In 1845 when the Home Mission Board was constituted there were fourteen states from Maryland to Arkansas. Later came Texas, Oklahoma, Missouri, and Illinois; then California, Kansas, Oregon, Washington, and Alaska.

Home mission work was started in Cuba in 1886; in Panama in 1905; and in Alaska in 1949.

The great challenge of the West has sent the Home Mission Board to the rescue of Southern Baptist people in Colorado, Idaho, Indiana, Iowa, Michigan, Montana, Nebraska, Nevada, North Dakota, Ohio, South Dakota, Utah, West Virginia, and Wyoming. The geography of the territory stretches over three million square miles with a population of 109,140,695.

## Distinctive Services Rendered

The Home Mission Board surveys fields, needs, and opportunities to discover where Southern Baptists may best use home mission resources and energies. It seeks to unify and co-ordinate our Baptist forces for common interests and tasks such as evangelistic crusades, city missions, and the Rural Church Program. Ranchers, Indians, Negroes, migrants, underprivileged, isolated, language groups, Jews, deaf, servicemen—all are home mission responsibilities and the Board seeks to serve them. Through its magazine, *Southern Baptist Home Missions*, its mission study books, visual aids, student missionaries, camps, conferences, and Schools of Missions, the Board offers an educational ministry.

## Good Will Centers

There are about forty Good Will Centers in the territory of the Southern Baptist Convention. Besides operating sixteen of these centers the Home Board furnishes conferences and leadership for the improvement of workers in all the centers. In the past ten years the num-

ber of centers operated by the Home Mission Board has doubled and the number of conversions has multiplied five times.

## The Weary—the Wayward—the Unfortunate

The Men's Rescue Home in New Orleans is twenty-five years old. In a quarter of a century it has sheltered and cared for more than 750,000 homeless men. Services have been conducted every night since it was founded and 16,048 men have confessed Christ as Saviour and Lord. Such homes are needed in East St. Louis, Baltimore, San Diego, San Francisco, and other cities. The Woman's Emergency Home was founded to care for the prodigal girl when help and friendship are most needed. Nearly a hundred women are cared for every year in the home. The Baptist Baby Home is housed in the same building as the Woman's Emergency Home. The babies have been adopted by foster parents living in eleven states. More space is urgently needed for both homes.

## The Language Groups

There are approximately 8,500,000 people in our Convention territory that may be classified as belonging to the language groups. Some speak only their native tongue, but most of them speak English. There are about forty nationalities included in the minority groups. Now there are 222 missionaries among them. The work should be greatly expanded and the Annie Armstrong Offering will help provide funds for this work.

## Church Building Funds

Again attention is called to the need of more money for church building loan funds. Churches are expanding. Home mission work is opening new fields and making the demands for new churches even greater. There should be \$10,000,000 in the church building loan.

## Home Missions Co-operating

Every phase of home missions is Convention-wide. Chaplains service, evangelism, education, co-operative missions, direct missions, radio, Negro work—all of it is for all our people.

## Home Missions Appealing

Paul said, "Help those women." The Home Mission Board appeals to all our people to help in all our work by reinforcing the March Week of Prayer and Annie Armstrong Offering with liberal giving.

## FALLEN ASLEEP

MRS. LURA WHERRY

Whereas, the Angel of Death has again overshadowed us and served the thread of life from a friend and faithful member of Beechmont Baptist Church, of Louisville, Sister Lura Wherry. Her sudden death on June 4, 1952, was a great shock to her family and many friends.

Be it resolved, that we hereby express our gratitude to God for her beautiful Christian life of service in her church and community, and since she has been taken from our midst, we know that our loss is Heaven's gain.

Be it resolved, that we extend deepest sympathy to the bereaved family of Sister Wherry, and express the hope that even so great a loss to her loved ones and church may be overruled for good by Him who doeth all things well.

Be it resolved, that a copy of these resolutions be spread on the minutes of the Beechmont Woman's Missionary Society, a copy sent to her bereaved husband and mother, and a copy to the Western Recorder for publication—Mary Dooley, Louise Helm, Martha Atwood, Committee.

MISS ALMA FERGUSON

SMITH'S GROVE, Ky., Feb. 4. — The Oak Forest Baptist Church of Hays sustained a great loss December 26, 1952, when one of our loyal and faithful members, Miss Alma Ferguson, 43, was killed. A train crashed into the automobile in which she was riding, killing her instantly.

Miss Ferguson had made her home with her uncle, J. C. Ferguson, since childhood. She was a fine Christian girl, having professed faith in Christ and united with her church at an early age. She had a kind and loving disposition, and is sadly missed by all who knew her.

Her funeral was conducted December 28 at Oak Forest Baptist Church, with Pastors W. T. Jewell and Odell Willoughby conducting the service. Burial was in Hays Cemetery.

Be it resolved, that a copy of the foregoing be kept by the church, a copy sent to her uncle, J. C. Ferguson, and a copy sent to the Western Recorder for publication.

MRS. MARY BLAND BENNETT

In memory of my mother, Mrs. Mary Bland Bennett, who died November 30, 1931, I wish to quote the lines of a brief poem, written by Eliza M. Hickok, in "The Best Loved Religious Poems," edited by James Gilchrist Lawson, and published by Fleming H. Revell Co.:

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know that He has given His Word,  
Which tells me prayer is always heard,  
And will be answered, soon or late,  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought;  
But leave my prayers with Him alone,  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blest."  
The lines of this poem were copied by my mother in her own handwriting a short time before her passing.

—MRS. JOIE BENNETT GARDNER  
1844 Rutherford,  
Louisville, Ky.

MRS. BOBBY NELL MASSEY

BURNA (Livingston Co.), Ky. — We the members of Dyers Hill W.M.S. feel that we have sustained a great loss in the death of our beloved member, Bobby Nell Massey.

Bobby Nell loved her church and all its activities.

Therefore be it resolved, our church and W.M.S. have lost a faithful member, the home a loving wife and mother.

Be it also resolved, that a copy be sent the Western Recorder and a copy be placed on our record book.—Mrs. Marie Foster, president; Mrs. Helen Ramage, secretary; Mrs. Laura Ramage, reporter.

## Louisville Area News

### Lyndon Church Holds Reception for Its New Pastor



Receiving Line: Dr. and Mrs. Charles A. McGlon, Pastor and Mrs. Hugh B. Goldsby, Deacon Melwood Keeling shaking hands with Pastor Goldsby.

The Lyndon Baptist Church was the scene of a gala reception held for its new pastor and his wife. He is Pastor Hugh B. Goldsby, Little Rock, Arkansas, a graduate of Ouachita College and the Southern Baptist Theological Seminary. He is still at the Seminary working on post-graduate studies.

A music program continued throughout the evening, given by Mrs. Vern Ferguson and Mrs. William Finney.

In the receiving line were: Pastor and Mrs. Hugh B. Goldsby, Dr. Henry E. Turlington, who was supply pastor when Brother Goldsby was called; Dr. Charles A. McGlon, Sunday school superintendent; Mrs. McGlon; Raymond Waite, Training Union director; and Mrs. Waite; Hubert Byers, assistant chairman of the deacons, and Mrs. Byers; and Mrs. Vern Ferguson, president of the Woman's Missionary Society.

### St. Louis Pastor Comes To Seminary for Post-Graduate Studies

By T. W. Medearis, General Supt., Missouri Baptist General Association

JEFFERSON CITY, Mo., Feb. 5. — Pastor William A. Merryman closed his work recently at Mehlville, Missouri, and has moved to Louisville, Kentucky, to pursue post-graduate studies at the Southern Baptist Theological Seminary. Let me say to Kentucky Baptists that he served the Mehlville Baptist Church in St. Louis Association for nearly five years, during which time the church membership was doubled. A \$13,000 parsonage was built and paid for. Brother Merryman served for years as superintendent of the St. Louis Baptist Sunday School Association, was assistant clerk of the association, and was vice president of the St. Louis Baptist Pastors' Conference. He is a thorough Baptist, and will do a superb work

wherever he serves. He is residing at 3003 Linwood, Louisville 11, Ky.



William A. Merryman

### Carlisle Avenue Church Honors Pastor and Mrs. Walker with Surprise Party

How surprised and thrilled Pastor and Mrs. A. W. Walker were, recently, to find a basement full of church members and friends gathered in their honor, thus showing their love and appreciation for these two faithful servants, especially in connection with the building program! The Carlisle Avenue Church has just completed a large new educational building which makes it possible for more than 1,900 people to receive training at the same time.

A very interesting program was presented as a "take-off" on the radio and television program entitled "This is Your Life," with various church members taking the parts. Pastor Walker's life was re-enacted in this skit, and the church had even gotten his mother to come and take her appropriate role in the skit, as a surprise to him.

At the end of the evening the honorees were given over \$400 worth of furniture for the living-room, including a new divan, end tables, etc. Delicious refreshments were served.

On June 15 of this year, Pastor Walker will complete his tenth year at Carlisle Avenue Baptist Church in Louisville.

### Dr. H. Leo Eddleman in Meeting at First Baptist Church of Sarasota

SARASOTA, Fla. — In a recent revival meeting at the First Baptist Church of Sarasota, Florida, Dr. Leo Eddleman, former pastor of Parkland Baptist Church, led in one of the best meetings that the Sarasota church has had. Forty-two people were added to the church's membership.

Pastor William R. Hamilton has this to say concerning the meeting, "The impact and spirit of our meetings are continuing to bless in many ways. Let me say a personal 'thank you' for the revival which we so badly needed, for the renewed experiences of real worship and consecration, and for the challenge which I am sure will lead us to do more for Him. Only the Lord knows the good that was done and only He can bless and repay accordingly."

Dr. Eddleman is now serving at the Seminary as Associate Professor in Old Testament and Hebrew.

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**A. H. Stainback Inaugurated President of the Baptist Bible Institute, Lakeland, Florida**



Dr. Arthur House Stainback, formerly pastor at Georgetown, Kentucky, Madison Avenue in New York City, and in Rocky Mount, North Carolina, was officially inaugurated president of the Baptist Bible Institute, Lakeland, Florida, February 2, 1953. Participating in the inauguration and reading from left to right are: Dr. J. D. Grey, president of the Southern Baptist Convention; President Stainback; Dr. J. Ollie Edmunds, president of Stetson University; Dr. John Maguire, executive secretary of the Florida Baptist State Convention; Dr. Andrew M. Hall, president of the Board of Trustees of the Institute; and Dr. W. E. Denham, Sr., dean.

**Gleanings**

The sum of \$3,617 has been raised toward the rebuilding of the organ of the First Baptist Church, Paris. Dr. C. R. Daley is the interim pastor there during the assignment of Pastor Elroy Lamb to the military chaplaincy.

Dr. William R. Estep, Jr., 187 Harvard Avenue, Houston, Texas, pastor of

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the First Baptist Church Heights in Houston, is chairman of the Local Publicity Committee in Houston for the coming Southern Baptist Convention next May. Dr. Estep hails from Williamsburg, Kentucky, and also formerly lived in Berea and Louisville, Kentucky.

Dr. Gaines S. Dobbins, professor of religious education at the Southern Baptist Theological Seminary, was with Pastor Fred T. Moffatt at the First Baptist Church of Frankfort Sunday morning, February 15, and assisted in the ordination of ten men as deacons. These new deacons are: Anthony Thomson, John T. Gaines, John Vickers, David Arnall, Fred Hillyard, James R. Lewis, Dr. Salin Baker, Jr., Robert Potter, G. D. Davies and J. J. Leary.

Dr. J. W. Thompson, retired professor of Bible in Georgetown College, recently preached for Pastor E. Lowell Adams at the Georgetown Baptist Church just following his 85th birthday. His many friends and former students will be glad

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to learn that the genial Scot still gets around in the pulpit and still plumbs the depths of the Scriptures. Regardless of his national background, he has never sought to practice economy when it comes to giving forth the Word of Truth, as it is found in the Two Testaments.

The membership of the Cynthiana Baptist Church now has moved up to 745, according to a report made by the church clerk, John W. Switzer, Sr. His son, John W. Switzer, Jr., the Sunday school superintendent, reports a Sunday school enrollment of 455. The Training Union enrollment is 75 and the W.M.S. 150. The church has had 69 additions during the past year, 38 of which were baptisms. Pastor W. Austin Roberts is especially proud of the division of their funds, which this year were just one half of one percent of being 50-50 between missions and benevolences, and the local expenses.

The annual Church Architecture and Building Exhibit will be held at the Southern Baptist Theological Seminary, Louisville, March 3-6. The exhibit will be opened for the public Wednesday through Friday, March 4-6.

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613½ S. 1st St., Louisville, Ky.

**W. Wendell Wegford Is Ordained to Ministry By Elsmere Church**

ELSMERE, Ky. — At the request of the Persimmon Grove Baptist Church, the Elsmere Baptist Church invited brethren from the Big Bone Baptist Church, the Erlanger Baptist Church, the Calvary Baptist Church, the Latonia Baptist Church, the Florence Baptist Church, the Persimmon Grove Baptist Church, the Oak Island Baptist Church, the New Banklick Baptist Church, the Walton Baptist Church and Brother Chase W. Jennings to form a council to question Brother William Wendell Wegford with the view to his ordination to the Gospel ministry.

The Council was called to order by Pastor E. V. Howell at the Elsmere Baptist Church on February 6, 1953, at 3 P.M. The following churches were represented: Elsmere, Big Bone, Erlanger, Calvary, Persimmon Grove, Walton, together with Brother Jennings. After the statement of the purpose of the Council by Brother Howell, Brother Jennings led in prayer. The Council then organized by electing R. Don Gambrell as Clerk and D. B. Eastep as Chairman and Interrogator.

Brother Wegford was questioned first regarding his conversion. He gave a clear and convincing account of his conversion.

He was then questioned regarding his call into the ministry. He told the Council that he is sure that God has called him for this work, relating some of his experiences in connection with this call.

He was then questioned regarding his beliefs on some of the great Christian doctrines commonly asked by such a Council: The doctrine of God in all three Persons, salvation, the Scriptures, sin, the Church, the ordinances of the Church, the final destiny of the unsaved and the saved, missions and evangelism, the relation of the Church to the State and personal Christian living.

Having answered these questions to the satisfaction of the Council the Council voted unanimously to recommend

to the Elsmere Baptist Church that he be ordained to the full Gospel ministry.

Announcement was made by Pastor Howell that he would be ordained by the Elsmere Baptist Church the same evening at 7:45, and that the following brethren would participate in the service: Ordination Sermon by the Rev. Jack McClure; Ordination Prayer and the giving of the Bible by the Rev. D. B. Eastep; the charge to the candidate by the Rev. R. Don Gambrell; and the charge to the Church by the Rev. Chase W. Jennings.

The Council adjourned until the time for the Ordination Service.—R. Don Gambrell, Clerk.

**Fourth Anniversary Of Curtis L. Niceley At Wadsworth, Ohio**

The fourth anniversary of Pastor Curtis L. Niceley at the First Baptist Church of Wadsworth, Ohio, recently took place, but on account of weather conditions and the prevalence of so much sickness, the celebration of the event has been postponed until the first of April. Pioneer Missionary Ray Roberts will speak on Wednesday, Thursday and Friday, April 1-3. Services will be held Wednesday night through Saturday night, and then on Sunday night, April 5. Beginning Monday night, April 6, Pastor Ralph B. White, of the Twelfth Street Church, Paducah, Ky., will start a revival which is expected to continue for ten days or two weeks.

In Providence, R. I., a poll of the Brown University class of 1942 revealed that graduates with a "C" average are now earning more money yearly than graduates with a "B" average.—John A. Toomey, America.

**SUNDAY SCHOOL—TRAINING UNION ATTENDANCE, FEBRUARY 15, 1953**

(Continued from Page 9)

Newport, First	122	695
Nicholasville	67	---
Owensboro, Eaton Memorial	152	363
First	273	1,002
Hall Street	161	407
Seven Hills	122	310
Third	263	914
Paducah, East	182	410
First	185	563
Immanuel	---	614
Trinity	80	247
Twelfth Street	---	395
Paintsville, First	67	247
Paris, Central	42	233
First	60	215
Pineville, First	148	353
Princeton, First	116	569
Russellville, First	---	327
Somerset, First	166	649
Sonora	---	224
Springfield	---	412
Stanford	---	226
Sturgis, First	---	257
Taylorsville	72	---
Versailles	82	337
Walton, First	51	225
Whitesburg	53	335
Williamsburg, First	93	364
Williamson, W. Va., East	51	341
Willisburg	---	314
Winchester, First	158	386
Central	75	430

The Gaston Avenue Baptist Church, Dallas, Texas, honored Dr. and Mrs. W. Marshall Craig on their twenty-sixth anniversary with them during the week of February 15. Someone wrote in the bulletin, "If Dr. Craig has one talent that outstrips another, it is his ability to preach the Gospel. He has a consuming passion for winning the lost and enlisting inactive Christians into fuller service." In the last more than a quarter of a century he has seen the membership swollen from 1,800 to 7,000. He has baptized 3,234, and has led in the raising of \$3,500,000. "Plans call for the complete remodeling of the Memorial building, which will include a lovely church office suite, library, chapel, several Sunday school and Training Union Departments. All of the facilities are to be completely air-conditioned."

The trouble with this country is that there are too many wide open spaces entirely surrounded by teeth.—Arkansas Baptist.

**Summer Work at Cedarmore**

Applications for summer work at Cedarmore are now available. Applicants must be 17 years of age. Preference will be given to those eighteen or above. A staff of forty young people is anticipated. Those chosen will have the opportunity of serving several thousand Kentucky Baptists who will attend the various camps and assemblies throughout the summer. Staff members will also gain personally as they are privileged to meet and hear leaders and speakers from all phases of our denominational life. They will come to be a blessing and go away blessed.

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**Bradford Curry Resigns  
Glasgow Pastorate;  
Going to Shively Church**

GLASGOW, Ky. — Dr. Bradford Curry has resigned as pastor of the Glasgow Baptist Church to accept the call



Dr. Bradford Curry

of the Shively Baptist Church, on the southeastern edge of Louisville. He preached his last sermon with the local congregation last Sunday, February 22, and will begin his new pastorate March 1.

Dr. Curry came to the Glasgow pastorate nearly five years ago from a four-year pastorate at the Warsaw Baptist Church. The membership of 300 five years ago has been more than doubled, its present total being 1,691. The Sunday school enrollment has increased 500 more than it was five years ago. Gifts have jumped from \$38,000 to \$61,000 in the same period.

The Glasgow pastor has been moderator of the Liberty Baptist Association for three and one-half years.

He took his major in the Department

**Pastor Cecil H. Britt  
Is New Pastor of Plum  
Spring Church, in Warren**

GLASGOW, Ky. — Pastor and Mrs. Cecil H. Britt, who have been living on North Garmon Street since selling their store at Lucas, have moved to Warren County where he has assumed the pastorate of the Plum Spring Baptist Church, which is located on the road leading off 31-W at Floyd's filling station. For the present they are residing on the Louisville Road, just north of the Glasgow Road intersection with 31-W.—*The Glasgow Republican.*

of New Testament Greek under the late Dr. W. Hersey Davis. He is a son of Dr. and Mrs. J. M. Curry.

Mrs. Curry is the daughter of Mr. and Mrs. J. T. Rigsby, Crab Orchard, Kentucky. She is a graduate of Lancaster High School and the University of Kentucky, where she took the A.B. degree in library science. She also attended the Baptist W.M.U. Training School in Louisville.

In the Shively pastorate he will succeed Brother Ben F. Mitchell, now superintendent of the Long Run Association.

**Mrs. J. T. Gillenwater  
Buried in Cave City**

CAVE CITY, Ky. — The funeral of Mrs. Joseph T. Gillenwater was held in the Cave City Baptist Church February 3. She died at the age of 80 in the Samson Community Hospital, Glasgow, Sunday night, February 1. Burial took place in the Cave City Cemetery.

Native of Monroe County, she was a daughter of the late Robert H. and Margaret Kirkpatrick Richardson. Her maiden name was Gertrude Richardson. She and her husband moved to Barren County in 1908. The late, distinguished Appellate Court Judge, Basil Richardson, was her brother.

She is survived by five sons—Terry, Sellersburg, Ind.; Basil, Alonzo and Irvin, all of Louisville, and Linder, Scottsburg, Ind.; three daughters—Mrs. Bernice Swann, Tompkinsville; Mrs. Eldon Bullock, Park City; and Mrs. Gordon Swirles, Boston, Mass. She also leaves twelve grandchildren and five great grandchildren.

Pallbearers included: Wilson Willis, Clyde Smith, D. Y. Bybee, Kirk Williams, M. O. Davis and S. D. Caldwell, Jr.

**Salem's Mrs. L. W. Parrish,  
The Children's "Cookie  
Woman," Dies at Cave City**

CAVE CITY, Ky., Feb. 13. — The Salem Baptist Church in Liberty Association, will greatly miss Mrs. L. W. Parrish who slipped away to be with her Lord January 10, 1953. She had been a member of Salem Church since her conversion at the age of thirteen, and had been a member more than seventy years.

The children of the church knew her as "The cookie woman," for she always brought cookies to the little ones. She loved the young people and worked with them as long as she was able.

Mrs. Parrish was small in stature, but she was great in soul, and her influence for the Lord will long be felt in the community. She attended Salem Church

as long as she was able, and, even after she was not able, she walked and brought her lantern. We of Salem will long remember Aunt Betty, as we affectionately knew her and her lantern.—James Gary, Pastor.

**Rocky Ford Baptist  
Church Burns Note**



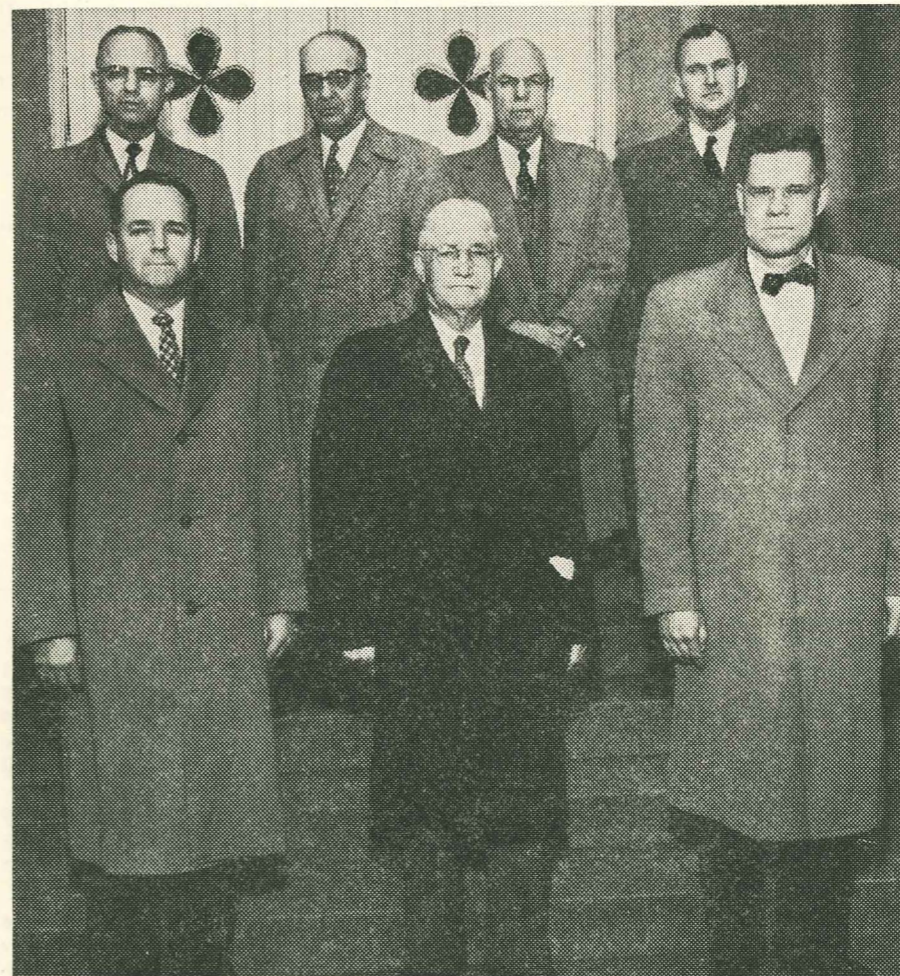
Pastor Elmer Wiley ignites note covering final payment held by Senior Deacon W. A. Powers, as the treasurer, Mrs. Bernice Peyton looks on.

The Rocky Ford Baptist Church, of Casey County Baptist Association, burned its note, which represented the final payment on a building program started six years ago, on January 25. During this six-year period the church has erected and paid for a five room parsonage, twelve class rooms, installed a heating plant and purchased a new piano. Brother Elmer Wiley, of Georgetown, Kentucky, is the pastor.

Beginning February 22 and continuing for one week, Victor Stroud, a Canadian-born lyric tenor singer and preacher, is holding evangelistic services with Pastor R. Truett Miller at the First Baptist Church of Danville, Kentucky. He has with him Jerry Renkenberger, organist, composer, radio and recording artist. Both men are well known for their radio appearances, and they may be heard this week, Monday through Saturday over station WHIR, Danville, at 9:00 a.m.

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**Kentucky Baptist Schools Consider Incorporating  
Baptist Doctrine as Required Curriculum**



The presidents of the Baptist colleges and schools in Kentucky are teaming up for a united front in promoting Christian Education on a statewide level.

Front row, left to right: President John M. Carter of Campbellsville College; President L. C. Kelly of the Clear Creek Mountain Preachers School; and President James M. Boswell of Cumberland College.

Back row, left to right: President W. Edwin Richardson of Bethel College; President D. Chester Sparks of Oneida Institute; President Samuel S. Hill of Georgetown College; and Pastor Kenneth Clendaniel representing Magoffin Institute for President D. M. Aldridge.

The Department of Christian Education held its first meeting in the new year in a spirit of harmony and unity at the Baptist Building at Louisville on February 3. In the absence of Dr. Robert E. Humphreys, Dr. L. M. Polhill, pastor of the Deer Park Baptist Church, presided over the meeting. Following a devotional period led by Dr. George Ragland, Dr. Polhill presented the new executive secretary of the Department of Christian Education.

The Reverend Mr. Fisher presented an outline of goals and policies for the consideration of the directors and also was high in his praise for the love and loyalty which Kentucky Baptists have shown to their educational institutions.

The committee unanimously approved the following 12-point program includ-

ing in Vacation Bible School literature material designed to direct the interest of juniors and intermediates toward Baptist colleges and schools.

6. To plan a Christian Education edition of the *Western Recorder*.

7. To make an intensified effort with appropriate literature on Christian Education Day.

8. To continue systematic cooperation with all state-wide organizations in promoting student recruitment.

9. To maintain a special display on Christian Education at Cedarmore Assembly throughout the summer.

10. To have a Georgetown Day for junior colleges.

11. To conduct a public relations and promotion workshop sponsored by Georgetown College for the benefit of all Kentucky schools, at which time such matters as college-church relations, college-community relations, fund-raising, and work with the alumni might be considered.

12. To begin to encourage as far as possible every institution to examine itself, its needs, aims, and objectives for the next ten years, in order that a more realistic program for achievement might be organized.

The following members of the Board of the Directors were present: Reverend H. G. M. Hatler, Princeton; Dr. Bradford Curry, Glasgow; Reverend J. F. Hixon, Paducah; Reverend R. Truett Miller, Danville; Mr. Stephen S. Jones, Louisville; Reverend William Austin Roberts, Cynthiana; Reverend C. H. Hockensmith, Jr., Paintsville; Dr. L. M. Polhill, Louisville; Dr. George Ragland, Lexington; Dr. A. J. Dickinson, Elkton; Dr. James M. Boswell, Cumberland College, Williamsburg; Mr. T. J. Roberts, Cumberland College, Williamsburg; Dr. John M. Carter, Campbellsville College, Campbellsville; Reverend D. L. Druen, Campbellsville College, Campbellsville; Dr. W. E. Richardson, Bethel College, Hopkinsville; Mr. Holland Garnett, Bethel College, Hopkinsville; Dr. Samuel S. Hill, Georgetown College, Georgetown; Reverend D. C. Sparks, Oneida Institute, Oneida; Dr. L. C. Kelly, Clear Creek Mountain Preachers School, Pineville; Reverend Harold Wainscott, Corbin; and K. S. Clendaniel representing Reverend D. M. Aldridge, Magoffin Baptist Institute, Mountain Valley.

A sweating wood chopper who wasn't doing well was urged to stop and sharpen his ax. He snorted: "It's tough enough now getting this job done without taking time out to grind an ax."—Now.

The hardest thing in the world to give isn't money or time or skill. The hardest thing to give is, *in*—to submit to another's will.—Laura Alice Boyd, *Christian Home Life.*

For March 8

By H. C. Chiles

# Ready for Jesus' Return

Matthew 25:1-13

After concluding His ministry in the Temple, Christ and His disciples withdrew to the Mount of Olives, and there He delivered to them a marvelous discourse on "Last Things." As He continued His teaching He spoke the parable of the ten virgins, which has made an indelible impression upon the imagination of multitudes of Christians. The parable has many sides and aspects. It is both prophetic and practical. It applies to all ages, but especially to the last days. It was spoken for the purpose of alerting the disciples, as well as all future Christians, to the return of Christ to the earth.

In connection with His second coming Christ sought to impress His hearers with at least five facts: the certainty of it, the uncertainty as to the time of it, the necessity of preparation for it, the blessedness of those who are prepared for it, and the wretchedness of those who are not prepared for it. While the parable clearly recognizes the fact of Christ's return, it also accentuates and emphasizes the uncertainty as to the time of this great event. Since the time of His coming again cannot be known, it is perfectly ridiculous for anyone to attempt to set a date for it. With reference to this greatest future event our blessed Lord enjoined watchfulness.

In this parable Christ drew a picture of an oriental marriage festival in the light of prevailing customs at that time. He portrayed ten lovely, joyous, and charming girls who were expecting to participate in the festivities. The major event in the celebration was the arrival of the bridegroom at the house of the bride's father to receive his bride, and to take her with him to his own home for the wedding feast. The virgins were expected to go out with lamps to meet the bridal party, and to pass in with them to the wedding supper.

One is led to believe that to all of the virgins the bridegroom was known; by all of them he was highly regarded; and on the part of all of them there was a sincere desire to do him honor. During the interval of waiting for the arrival of the bridegroom, all of the ten virgins became drowsy, began to nod, and fell into a deep sleep. The fact that they went to sleep is not indicative of any special fault. It was only natural that they should go to sleep, and, as no injunction had been given to the contrary, there was no sin attached to their sleeping.

A great and fundamental contrast is

clearly indicated between the two classes of virgins. Christ said that "five of them were wise, and five were foolish." The term "wise" indicates that they were thoughtful, sensible, and prudent. The "foolish" were easy-going, trifling, and lacking in forethought. The essential difference between the virgins consisted in the fact that five of them took extra oil along with their lamps and the other five failed to do so. The wise virgins took additional oil in vessels because they anticipated the possibility that the bridegroom might tarry long enough for their lamps to consume all of the oil which they contained. With extra oil in reserve, they were prepared to replenish the supply in the event of an emergency. Lacking in forethought, the foolish virgins did not make any preparation by having an additional supply of oil. They had provided up to a certain point, but not for the unexpected. Their folly was in the fact that they went to sleep without first having secured oil to replenish their lamps in the event of such a need.

At midnight, when the bridegroom came, all of the virgins were awakened by a startling cry: "Behold, the bridegroom cometh; go ye out to meet him." They arose, and trimmed the wicks of their lamps that had become charred as they had burned low. The wise virgins quickly replenished their lamps with oil, and then went forth to meet the bridegroom. The foolish virgins realized that their lamps were going out. They had neglected to bring enough oil to keep them burning until the bridegroom arrived. Unable to beg oil from the wise virgins, the foolish ones went forth to attempt to buy some for themselves. In their absence the bridegroom made his appearance, and the bridal party entered and the door was closed. Upon their return they begged for admittance, but the bridegroom had to say to them, "Verily I say unto you, I know you not." For the wise virgins the shut door meant safety, enjoyment, and intimate fellowship, but for the foolish ones it meant neglected privileges and forfeited opportunities.

In the light of this parable, it is evident that we cannot prepare for the emergencies and the great testing times of life after they have come upon us. So many today are like those foolish virgins in that they neglect to make the proper preparation when they have the opportunity. And lost opportunities never return. Do not forget that the

opportunity to receive eternal life is not going to be held out forever. There is a certain time for the determining of one's destiny. "The door was shut." That statement means exactly what it says. There is an end to innumerable opportunities. Do not awake to your folly after it is too late. This matter of preparation is a personal one. No one else can make it for you.

Then, those who are God's children should wait patiently, watch expectantly, and work faithfully for our Lord until He returns.

"When Jesus comes to reward His servants,  
Whether it be noon or night,  
Faithful to Him, will He find us watching,  
With our lamps all trimmed and bright?"

## President and Mrs. Eisenhower Join Presbyterian Church in Washington, D. C.

WASHINGTON, D. C. — (WRR) — President and Mrs. Dwight D. Eisenhower have become full members of the National Presbyterian Church here, and there has been widespread and favorable reaction from church leaders of all faiths. This is the first time in American history that a President has joined a church in Washington while actually serving as President, though others have transferred their memberships.

There are many indications that the new President feels humbly and deeply the necessity for reliance upon God in the many problems that face him and the people. For one thing, the President's brief prayer at his inauguration obviously was sincere and heartfelt. Millions of church people, seeing the inauguration on television were thrilled by his humble prayer. For another, the President has had some member of his cabinet open the meetings of that important group with prayer. For another, the President only a few days ago attended a breakfast meeting of the International Council for Christian Leadership, a lay religious group whose Capitol breakfasts are attended by many noted persons in each political party.

The Eisenhowers were among 50 persons admitted to membership in the National Presbyterian Church here. The pastor, Dr. L. R. Elson, describes the President as "a man of simple faith, who is sincere in his religious doctrine." Few details of the church service in which the President and his wife became members have been made public. This is due to the President's desire to keep his religious life out of the public eye as much as possible. The President was received on profession of faith, while Mrs. Eisenhower was received by transfer of membership.

## Williamsburg Provides the Platform on which to Honor A. T. Siler, Ex-Kentucky Baptist Moderator

Sunday, February 15, was A. T. Siler Day in Williamsburg. Mayor H. R. White issued a proclamation so designating the day, and invited Mr. Siler's many friends to visit Williamsburg for the occasion. Mr. Siler's birthday was actually two days before, on February 13, but the celebration was reserved until the following Sunday that many might be free to attend.



A. T. Siler

Dr. W. C. Boone, general secretary of the Baptist State Board of Missions in Kentucky, spoke to the morning congregation at the First Baptist Church of Williamsburg. On recommendation of the deacons, the church, at this time, voted to perpetuate the honored citizen's name in the A. T. Siler College Girls' Class of their Sunday school, which group he has been teaching for fifty years.

President James H. Boswell had a special dinner at the Cumberland College Dining Room at the noon hour for the entire family of Mr. and Mrs. A. T. Siler, for Dr. and Mrs. W. C. Boone, and for Pastor and Mrs. Clyde Freed, Jr.

The afternoon program called for speeches from ten friends from far and near. Present was his honor, the mayor himself, who re-read his proclamation setting forth the reasons for observing A. T. Siler Day.

In the busy life of the Honorable Mr. Siler he has found time to engage in things legal, economic, educational, political, religious and civic. For more than fifty years he has been a practicing attorney; he is in the banking business, the wholesale grocery business, the mining business; teacher of the college girls' Sunday school class; a member and vice president of the Board of Trustees of Cumberland College; one time Whitley County school superintendent and a member of the Kentucky State Railroad Commission, and for two years moderator of the General Association of Baptists in Kentucky. As if that were not enough, he also found time (in company with Mrs. Siler, of course) to raise two daughters, Irma and Lillian, and a son, the Honorable Judge Eugene E. Siler, who is himself a Sunday school teacher in the First Baptist Church of Williamsburg, a lawyer, who rose in legal circles to become a justice on the State Appellate Court at Frankfort, was the nominee of his party for the office of Governor in the last gubernatorial election, and is the only son ever to

succeed a father as moderator of the General Association of Baptists in Kentucky.

Mr. A. T. Siler's class of young ladies presented him with a gold-covered King James Bible, and his four grandchildren proffered him a basket of red carnations. His cronies in the Whitley County Bar Association may not have meant to be facetious, but since they gave him a gold-mounted walking cane, we were a bit amused in trying to visualize how they would get him to use it in his walking at this period of his life.

His home town newspaper, The Whitley Republican, denied that the day was being observed because of his success as a banker, a lawyer, a coal operator, a wholesale grocer, good though he may have been in all these fields. "The people of Williamsburg are observing A. T. Siler Day simply because they want to show their love and appreciation for a man who has been their true friend—one who likes to share the good things that come his way with others, his friends and neighbors."

Presenting further this line of thought, the editorial goes on to say: "Like the patriarch of old, Adam Troy Siler has lived close to his people. Their problems have been his problems; he has remained fully conscious of their needs; he has always been ready and willing to lend a helping hand. Both generous and hospitable by nature, and endowed with a great capacity for friendship, he has used liberally of his means to bring happiness to those about him, particularly the young people who attend Cumberland College and the First Baptist Church. No doubt it is this contact with young people that has enabled Mr. Siler to retain the youthful fire and vigor so seldom found in a person who has reached the age of eighty-three."

The Williamsburg gentleman is one of Kentucky Baptists' fine laymen. We congratulate him on having so many friends who want to do honor to a man of his calibre and circumference, and to rise up and call him blessed.

## Morehead Baptists Appreciate the Labors of Ex-Pastor Buell H. Kaze

MOREHEAD, Ky., Feb. 16. — Following are excerpts from a letter authorized by the Morehead Baptist Church, Morehead, Rowan County, Ky., October 5, 1952, to be sent to Brother Buell H. Kaze, who, after having served the church as pastor for twenty-two years, accepted full-time teaching of the Old Testament, etc., with the Lexington Baptist College and Lexington Baptist

Institute at the opening of the fall term, 1952:

"Over the years since you have been with us you have labored hard for the cause of Christ, often under great difficulties. The scope of influence of the Morehead Baptist Church has been greatly extended during the years you have served as pastor of this church. You should feel happy in having had the opportunity to serve in this field.

"The Church wishes you to know that your work here is greatly appreciated. You will never know until you stand before the Judgment Seat of Christ just how much good you have done. The effect of your work will continue on down through the years until the end of time. You will have no way of knowing, until the books are opened, how many people have been saved through your preaching, teaching and witnessing, nor how many more will be saved because of the continuation of the work you have begun and carried on.

"May God's richest blessings rest upon you and may His hand guide you in your work, and may He give you many years to carry on and watch the fruition of your labors for Him. Yours in His service, C. L. LEACH, Clerk, Morehead Baptist Church." By order of the Church, January 14, 1953.—CLYDE H. SMITH, Sunday School Superintendent.

Dr. and Mrs. T. D. Brown suffered the loss of their residence in Pineville by fire some days ago. The building was completely destroyed, though the stone walls are still standing. They managed to save their furniture, and even got the doors off the hinges, and saved those, but they did lose many of Doctor Brown's valuable papers accumulated through the years, which were in the attic. These cannot be replaced. The building was covered by fire insurance.

George Washington said, "True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern the world without the Bible."

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## Kentucky's 24 Largest Contributing Churches to the Co-operative Program

We notice that the bulletin of the Campbellsville Baptist Church, Campbellsville, Kentucky, where Dr. J. Chester Badgett is pastor, publishes a list of the twenty-four churches within this state which have contributed the largest amounts through the Co-operative Program in 1952. The complete list is as follows:

Church	Address	Amount given through Co-operative Program
1. Walnut Street Baptist Church	Louisville	\$60,580.60
2. First Baptist Church	Owensboro	27,927.20
3. Immanuel Baptist Church	Lexington	25,595.88
4. Third Baptist Church	Owensboro	25,364.98
5. Crescent Hill Baptist Church	Louisville	23,876.59
6. First Baptist Church	Mayfield	18,608.16
7. First Baptist Church	Bowling Green	17,292.40
8. First Baptist Church	Princeton	17,129.86
9. Latonia Baptist Church	Latonia	16,599.40
10. First Baptist Church	Paducah	16,469.15
11. Ninth and O Baptist Church	Louisville	16,195.15
12. Deer Park Baptist Church	Louisville	15,930.46
13. First Baptist Church	Ashland	15,051.09
14. Campbellsville Baptist Church	Campbellsville	13,406.47
15. Severns Valley Baptist Church	Elizabethtown	12,061.15
16. St. Matthews Baptist Church	St. Matthews	11,947.80
17. First Baptist Church	Madisonville	11,063.30
18. East Baptist Church	Paducah	10,830.35
19. First Baptist Church	Somerset	10,422.86
20. Highland Baptist Church	Louisville	9,889.98
21. First Baptist Church	Murray	9,661.32
22. Clifton Baptist Church	Louisville	9,409.45
23. First Baptist Church	Frankfort	9,372.19
24. Glasgow Baptist Church	Glasgow	9,252.98

### Forty-Eight Students Answer Call to Life Dedication

Forty-eight students of the Southern Baptist Theological Seminary and the W.M.U. Training School walked down the aisle of the Memorial Chapel on Wednesday, February 4, in response to a challenge presented by Dr. Baker James Cauthen in a missionary address.

Dr. Cauthen, regional secretary of the Southern Baptist Foreign Mission Board for Asia, after describing needs and opportunities around the world, called for an unconditional surrender to follow the leading of God's Spirit, with the clear understanding that it might involve service in troubled and dangerous parts of the world.

The young people who went forward to fill the first three rows of seats in the chapel were in addition to over 100 mission volunteers who had previously indicated their willingness and desire for foreign service. The occasion was a monthly Missionary Day program at the Seminary.

Another indication of a wholesome missionary spirit on the campus this session is seen in the request, originating with students, that a full week of Missions Emphasis be arranged. The date was set for February 16-20, and

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Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board, was secured as speaker for daily chapel services and participant in discussion groups on current problems and needs in world missions. Student volunteers from Kentucky colleges were invited to attend as guests of the Seminary in order to share the values of this student-planned, student-directed week of missions.

### My Baptist People

(Continued from Page 3)

5. We believe there are two ordinances left to New Testament churches: baptism, that demands—a proper subject, a believer; a proper mode, immersion; a proper design, showing death to the old life and a resurrection to walk in newness of life; proper administrator, a New Testament church. The ordinance of baptism is a church ordinance. Second: the Lord's Supper: we reject the idea that the ordinance is a sacrament, or a communion of Christians, or that it is a ministerial ordinance. To us it is a memorial to the work of Christ in dying for our sins. We believe it is a church ordinance.

6. We believe in the sovereignty of every local church.

7. We believe in absolute religious liberty; we stand for the absolute separation of church and state.

8. We believe that the stewardship of the gospel has been committed to us.

We have been made the repository of the good news of God.

Our future will be great in proportion to the degree we remain faithful to our task. So long as there are Baptists in the world, there will be the proclamation of His gospel, and there will be Baptists until the Lord comes.

### Expecting 6,000 R. A. Boys to Meet in Atlanta Next August

ATLANTA, Ga. — (BP) — Six thousand Baptist boys will descend on Atlanta next summer. The first Southern Baptist Convention-wide Royal Ambassador Congress will be held here August 18, 19, 20, 1953. The meetings will be held in the city auditorium. A total of 2,000 hotel rooms have been blocked off for the meeting. News of the Congress was released by J. Ivyloy Bishop, Royal Ambassador secretary, Birmingham, Alabama.

Mr. Bishop said that several states have made plans to charter buses for transportation. Texas is planning to send seventeen bus loads.

Program will include missionaries and civic leaders as speakers, pageants, films, playlets and conferences.

Plans for the congress (were completed) at the annual meeting of state Royal Ambassador secretaries meeting in Birmingham, January 12-17.

Complete schedule of busses leaving Kentucky for the Congress will be published in the *Western Recorder* soon by Mr. J. C. Ballew, R. A. Secretary in Kentucky.

Solon, the wise man of Athens, was asked how crime could be abolished in any state. "It will be abolished," said he, "When those who are not wronged feel the same indignation as those who are."—*Ladies' Home Journal*.

Military might has never saved a nation. We need leaders in the pulpit, government, and agriculture, communications and education, who will fight for peace.—Dr. Eugene S. Briggs, president Phillips University.

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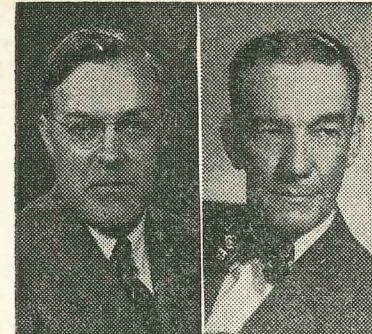
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### On Promotion Conference In Oklahoma City in March



H. C. Brearley      Stewart Harral

Dr. H. C. Brearley, professor of sociology in Peabody College, Nashville, Tennessee, and Dr. Stewart Harral, director of public relations studies in the University of Oklahoma, will address the Promotion Conference sponsored by the Executive Committee of the Southern Baptist Convention in Oklahoma City, Oklahoma, next March 18-19. Dr. Brearley will speak three times: (1) "What Is Happening in the South," (2) "What Is Happening to the Negro," and (3) "What Is Happening to the Family." Dr. Harral will speak twice: (1) "Pitfalls in Publicity," and (2) "Keys to Human Relations." The Promotion Conference is an annual meeting attended by Southern and state convention editors, writers and executives. The primary purpose is stewardship promotion. However, in recent years it has become a little more comprehensive in its purpose.

### Ministry of Kindness By Mail

(Continued from Page 7)

Next night all three phoned me within a few minutes of each other to express the warmest appreciation of a boost on a 2c postal; It takes so little time and effort to boost such aged and lonely souls. Pity we do so little of it! I wonder if I have ever had so much reward for so little—several minutes and three 2c postals!

There was a tragic sequel to the third. The minister-educator had long been, in turn, an honored pastor, moderator of his association, school principal and county superintendent. But now he had reached a dead end, and knew he could never work nor earn again. Sick and suffering and useless, he resolved he wouldn't be a burden. A night or two after he phoned me his thanks, he stole out barefoot, likely dazed and desperate, walked a block to the railroad, to be killed by a passing train. I was glad I had at least given him a final word of appreciation for a life spent richly and bravely. A 2c postal!

Such a ministry of note-writing is open to every minister, but equally to

every individual. Ministers cannot meet a hundredth of the need for it. Over the land are thousands of sick, aged, and shut-ins pining to know that *someone* cares enough even to write a postal!

The Brotherhood of Grace Church, Lexington, holds services in the County jail once each month, with eight lay speakers bringing a message to separate cell blocks. The last visit there, February 1, resulted in a most unusual experience. The men of one cell block took up an offering and gave it to the speaker to be turned over to our Pastor. Although the amount was a little over two dollars, the motive behind the act impressed the men greatly. This project of witnessing to imprisoned men has proven most rewarding in many respects, and is recommended to any group who wishes to do something worthwhile.—Travis Nash, Lexington, Kentucky.

### Southern Baptist Briefs

NASHVILLE, Tenn. — (BP) — William P. Phillips, who is retiring after twenty-eight years with the Baptist Sunday School Board, is leaving February 15 for an eleven week's tour of ten countries in South America . . . First Church, Denham Springs, La., was honored with a sixteen page supplement in the local paper, commemorating them for their new \$127,000 building addition . . . The father of Allen and Harold Graves died in Tulsa, Okla., late in January. He was buried in Herrin, Ill. . . . Dr. Spright Dowell, president of Mercer University in Georgia for twenty-five years, is retiring August 31 to become president emeritus.

Machines are so nearly human that they do things without using any intelligence.—Kernels, Root Grain Co.

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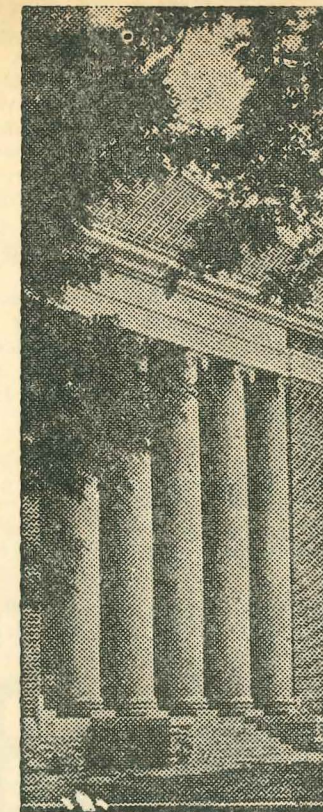
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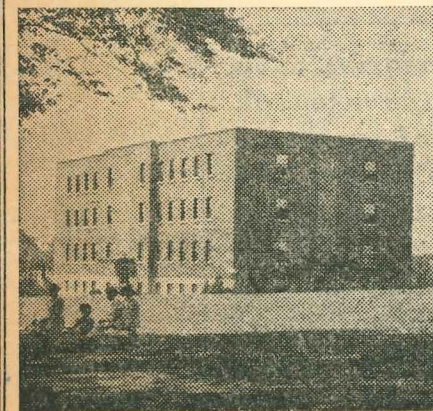
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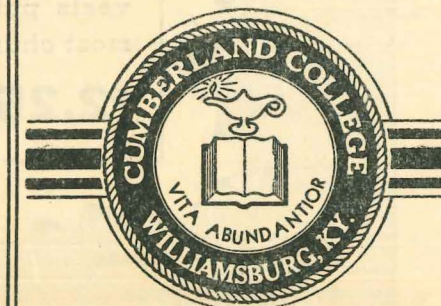
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