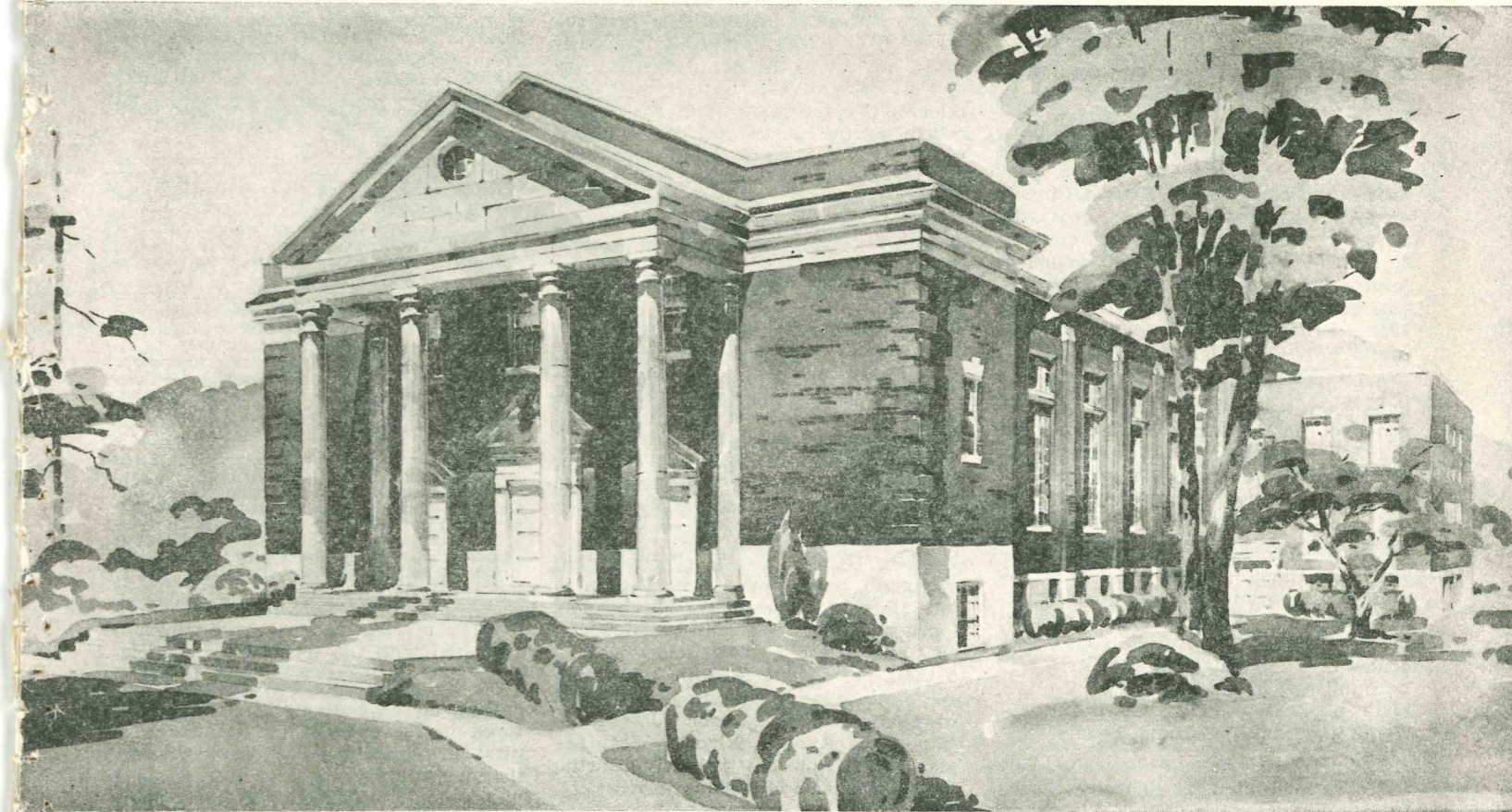


KENTUCKY SOUTHERN COLLEGE  
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# Western Recorder



Groundbreaking services for new \$350,000 building at Beechmont Baptist Church, Louisville, were held Sunday, March 15, at 10:30 a.m., with Pastor J. Ray Dobbins officiating. Above is the architect's conception of how the finished building will look.

Pastor John W. Kurtz, Dayton, Ohio, has been spending some time during recent days undergoing surgery in the Kentucky Baptist Hospital, Louisville, Kentucky.

The evangelistic team of Bailey Stone, preacher, and Hoyt Mulkey, song leader, are at present in a revival meeting, March 15-22, with Pastor H. Franklin Paschall at the First Baptist Church, Bowling Green.

Albert McClellan, director of publications for the Southern Baptist Convention Executive Committee, will be honored by the D. D. degree at the commencement services of Oklahoma Baptist University May 29.

The 20 state Baptist papers have reached a combined circulation of 1,017,496. This surpasses the goal of 1,000,000 subscribers by the meeting of the Houston Convention. Total circulation in 1940 was 192,000.

Dr. Charles W. Burts has resigned as president of Shorter College, Rome, Ga., to accept a position on the faculty of Furman University, Greenville, S. C. He was formerly on the Furman faculty. He has been head of Shorter since 1948.

The Pendleton Street Baptist Church of Greenville, South Carolina, dedicated a new educational building February 8, and at the same time unveiled a large portrait of Dr. J. Dean Crain who was pastor of that church from 1931 to 1952. Dr. D. M. Rivers is the present pastor.

President Eisenhower has advised religious leaders that he does not approve of the consumption of liquor at the White House, and has issued an order banning drinking by members of the White House executive staff during business hours or at any other time while at their offices.

The Woman's Missionary Union announces important changes in missionary literature. *World Comrades* will not be published after April, 1953. *Tell*, a new Missions Magazine for Girls, will be published in May; also a new quarterly publication called *Sunbeam Activities* for Sunbeam Band leaders.

The Baptist Rescue Mission, New Orleans, celebrated on February 11 its twenty-sixth anniversary of continuous service. During this time the Mission has served more than 750,000 men or more than the present population of New Orleans. The Mission functions under the Home Mission Board of the Southern Baptist Convention.

Mr. C. S. Hodge has arrived in Mayfield, Kentucky, where he has become minister of education and music, associated with Pastor Jack Merritt at the First Baptist Church. For more

than two years he has been associated with Dr. Rollin S. Burhans at the Crescent Hill Baptist Church, Louisville, Kentucky.

Warren F. Jones, Jr., Jackson, Tennessee, has been elected director of young people's work in the Training Union Department of the Baptist Sunday School Board, succeeding R. Maines Rawls. His father is president of Union University, Jackson, Tennessee, and was formerly president of Campbellsville College, Campbellsville, Ky.

Registrations for the spring semester at Southwestern Baptist Seminary, Fort Worth, have reached a total of 1,702. This includes 139 students who are registering for the first time. These students attend from 38 states, the District of Columbia, and from Argentina, Canada, Canal Zone, China, Cuba, Europe, Hawaii, Korea and Netherlands West Indies.

Rev. Robert H. Alston has just returned from Alaska, where he has been Port Chaplain at the Army Base known as Port of Whittier. He has now been released by the Army and expects to return to the pastorate. He and his family are visiting Mrs. Alston's parents, the W. W. Meltons, on Strathmoor Blvd., Louisville. Rev. Alston was Pastor of Immanuel Church, Louisville, prior to his service in the chaplaincy.

Dr. H. Leo Eddleman, associate professor of Old Testament Interpretation at the Southern Baptist Theological Seminary, is to preach in a series of evangelistic meetings with Pastor C. Carman Sharp at the Bardstown Baptist Church, Bardstown, Kentucky. Mr. Robert James, director of music and education at the Parkland Church, Louisville, where Dr. Eddleman was formerly pastor, will lead the music.

Rev. and Mrs. Oren C. Robison, Jr., Southern Baptist missionary appointees to Nigeria, have moved from Ibadan to Port Harcourt where they will be stationed at the American Baptist Mission until after April 1. Then they will go to their permanent field in Joinkrama and may be addressed in care of the American Baptist Mission, Joinkrama Village, via Ahoada, Nigeria, West Africa. Mrs. Robison, formerly Martha Boaz, is a native of Murray, Ky.

Brother Joseph A. Hill, formerly pastor of the First Baptist Church of Cleves, Ohio, is now pastor of the Elk Creek Baptist Church, West Middletown, Butler County, Ohio. He has been there since the first of the year, and the Sunday school is showing remarkable progress, increasing now about ten a Sunday. Plans are under way to tear out the rear of the church, pushing the pulpit back about thirty feet to enlarge the auditorium, and adding a

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

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number of class rooms. The church is affiliated with the Whitewater Association.

Close to 500 patients had been registered in the files of the Baptist Hospital in Asuncion, Paraguay, between its inauguration on December 9, 1952, and a report of February 16, 1953. There had been 14 babies and several surgical cases. Approximately 1,000 people, including doctors, businessmen, and evangelical leaders, were present for the dedication of the new hospital when Dr. Everett Gill, Jr., the Southern Baptist Foreign Mission Board's secretary for Latin America, officially opened the doors. Two evangelistic messages of dedication made clear the hospital's purpose of bringing healing to souls as well as bodies.

# The Teaching Ministry of the Church

By DENTON R. COKER

[Dr. Coker is on a year's leave of absence from the Southern Baptist Theological Seminary faculty and is serving as associate pastor of the Druid Hills Baptist Church of Atlanta. This is part of an address delivered in Atlanta in August. Space did not permit our using all the address.—Editor.]

It is distressing that apparently there is a negative correlation between the increase in church enrolment and the impact religion is making on society. Whether the condition is due to a greater lag than would seem logical, it is obviously true that even in the centers where the heaviest church membership is reported the paralysis of sin is rapidly spreading like the destructive flow of lava from an active volcano.

Dr. W. O. Carver, beloved Professor emeritus of Christian Missions at the Southern Baptist Theological Seminary, voiced the supreme need of the hour when, in a speech to a group of seminary students going out to preach in simultaneous revivals, he said, "The greatest need of our day is an ethical revival." A revival that will produce the fruit of mature Christian living among those of us who profess to be disciples of Christ is our greatest need.

Paul sensed a similar need: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1). Many Christians today are "babes in Christ," and need is for strong, true, consistent, uncompromising men and women who are willing to live for Christ regardless of the cost.

Where are we to get such men? The church itself must produce them. No other institution has been given the commission of God to do this important task. It is the task of the church and of the church only to produce the Christian leaders needed to change the world.

### New Perspectives from Old Facts

Out of a growing conviction and a continuing study of the genius of early Christianity, I submit that if we are to be successful in developing mature men in Christ, we must regain the New Testament emphasis on the teaching ministry of the church. We do not present this phase of the work in opposition to or in place of any other functions of the church. It is a plea that we match our efforts in other areas with a concerted, consistent effort to develop the church's teaching ministry to the level that will make possible a greater generation of Christians fortified with the Word of God and able to battle the forces of evil.

Certainly Christ is our highest example, and we ought to turn to him

for the pattern of our lives today. His was a threefold ministry: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and disease among the people" (Matt. 4:23). Neglect of any of these phases of his ministry weakens the effectiveness of the churches he established. It is to the first of these three that we here give special attention.

Jesus chose the teaching ministry as the strategy by which he should deliver the "Good News" to the world. He chose to spend the largest part of his brief ministry teaching his disciples. He multiplied himself through an inner circle.

To the end of his ministry, Jesus remained consistent to his emphasis on the teaching ministry in his Great Commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you . . ." (Matt. 28:19, 20). His title, his strategy, and his Great Commission all indicate how important the teaching ministry was to Jesus.

The teacher was the central figure in the early church. It is easier to understand the evangelistic success of the early churches when we visualize them as a group of zealous Christians who took the Great Commission literally and went everywhere teaching the things they had learned about Christ. Philip Schaff, the eminent historian, said: "It is a remarkable fact that after the days of the Apostles no great missionaries are mentioned until the opening of the Middle Ages . . . Yet in less than three hundred years after the death of the disciple John, the whole population of the Roman empire, which then represented the civilized world, was nominally Christianized."

During the first three centuries—the period of greatest advance and expansion in the history of Christianity—the teaching ministry of the church was the strongest it has ever been. Catechumenal schools were established as integral parts of the church life. To become a church member one was required to attend the catechumenal school sometimes as long as three years to prepare for a place of service in the

fellowship of the church. We have more educated people in America; and we are not dealing with Gnosticism, Greek Philosophy, and Judaism as they were; but I am not sure that many of those on the rolls of our churches today were any more ready for church membership than those who became "inquirers" in the catechumenal schools of the first three centuries.

A great mistake. Beginning with the fourth century and continuing for a thousand years the teaching ministry of the church was almost entirely lost. Great hordes of barbarians descended upon the so-called Christian countries, and were taken into the church in wholesale fashion. Often a king or captain would be permitted to be baptized for his whole army. No pretense at preparing them for a new way of life was made.

New Life. Fortunately, after this long dark period, Martin Luther broke with the decadent, corrupt Roman church. He saw that if religion were going to mean anything, the people would have to be taught. He spared no effort to get the Bible in the vernacular, and went to great lengths to distribute it to the common people. He wrote tracts urging parents to teach their children in the home.

The result of his work was the beginning of a new period of expansion and ethical advance. Unfortunately Luther reversed his position on many things and became very dogmatic in his later years, but he had awakened a spirit that was unquenchable. His emphasis on the importance of teaching was undoubtedly one of his greatest contributions and one of the keys of his success.

### Alarming Trends in the Modern Period

Several surveys of religious literacy in the United States have been reported in the last few years in *Christian Century*, *Atlantic Monthly*, *Pageant Magazine*, and other publications. They have not been as comprehensive or as scientific as we would desire, but without exception these studies come to the conclusion that we are developing a nation of spiritual illiterates.

In 1944 Dr. Gaines S. Dobbins reported a survey in evangelism in the *Review and Expositor* in which he came to the conclusion that "every-time one million members are added to the rolls of our churches we lose 600,000 of them to any kind of active service in the church." Six out of ten that we work to reach, pray for, and lead to Christ never become active in any evident way.

(Continued on Page 14)

Editor Touring State

The editor is away this week, touring west Kentucky with the other workers from the Baptist Building in Louisville. Last week the tour carried the group through a good deal of eastern Kentucky.

The denominational servants feel constantly the need of keeping in close contact with the churches and pastors. The regional meetings in eastern Kentucky were well attended and the same is expected in the tour of the western part of the state. A full report will be made of the meetings in a later issue of the paper.

"A Million More in '54"

A million new names enrolled in Southern Baptist Sunday schools in 1954! That is the goal. It can be reached if all the churches strive by every means at their disposal. The movement is gaining consecrated momentum.

No Sunday school wants to engage in this campaign for numbers' sake alone. The thing that matters is what "numbers" can mean—increased opportunity to make disciples of Jesus and teach them to observe what He commanded.

The Holy Spirit did not fail to record how many were added on the Day of Pentecost. And let us keep in mind that the Master had His people get ready for the day of victory. They prayed toward it; worked toward it. And when the day came they witnessed and preached toward it. He gave the victory.

Kentucky's part in the "million more" will be about 70,000. Our Sunday School Department is working day and night toward the goal, and people are responding as never before.

We believe in setting goals in private life. If we're going on a journey we want to know where we're going, when we're going to start, how long we'll be on the road, when we will arrive. (And the people we're visiting will want to know how long we're going to stay!) The man who fails to set a goal for himself usually ends up where he started. A regiment can "mark time" and wear out shoes and get tired and never move an inch. When we pick up our feet and set them down for any length of time we want to be going somewhere.

Why not set goals in our churches and in the denomination? We've never done as much as Jesus wanted. We're glad He put the "go" into the the Great Commission. There was "go" in His work and He passed it on to us. The question is, What will we do with the "go" He gave us? We have

the Book, the gospel. The people are all around us. The need is beyond imagination. We've something worth telling. We have a Saviour worth preaching. Why not "A Million More in '54?"

Let's Make a Great Offering for Cedarmore

On the first Sunday in April hundreds of our Sunday schools throughout the General Association's territory will make an offering for Cedarmore.

It is earnestly suggested that every Sunday school on April 5 or on another Sunday close to April 5 put all the loose collection into an offering which will go toward improving the property and facilities at Cedarmore.

If sufficient announcements and plans are made, the loose collection on that date will be far larger than usual. Cedarmore is coming to mean more and more to our people, and within the near future it will be one of the most useful and attractive Baptist retreats in the South—one of which Kentucky Baptists will have every reason to be spiritually proud.

Encourage the Sunday schools to give as generously as possible. Let us rejoice in the privilege of having part in building a truly great Baptist center at which we can gather to study the Word of God and train and plan for the future. Let us plan now to make April 5 (or some near Sunday) a great day for Cedarmore.

Send the offering as soon as possible to Dr. W. C. Boone, executive secretary-treasurer, 127 E. Broadway, Louisville 2, Ky.

►A Baptist who is a Baptist merely because his parents were Baptists, or because it is more convenient or agreeable, or because profitable in a social or business way to be a Baptist, has not yet found the highest motive for his allegiance. He needs to obtain a clear view of the great principles which are the basis of his denominationalism, and to acquire a strong sense of the value of those principles to the world.—E. Y. Mullins.

►The basis of a Baptist's attitude toward Christians of other names is mutual respect to convictions held honestly by both parties. This also determines the limits of cooperative Christian work. There are many forms of general effort in which Baptists may cooperate with Christians of other names without a compromise of principle. As Baptists, we need to recognize this. Otherwise, we are in danger of going to an extreme in one of two possible ways. On the one hand, some will lose patience with all denominationalism and say that Baptist beliefs should be ignored in order to make for fraternity and union. This is disastrous whenever it occurs. On the other hand, some will treat Christians of other names as heathen and publicans, and have no dealings with them. This is also disastrous.—E. Y. Mullins.

Evangelism in the New Testament

By J. T. FORD

There have been four notable evangelistic movements in the United States in two hundred years. The first, characterized by the preaching and personality of Jonathan Edwards, accented the *new birth*. The second, identified with the life of Charles G. Finney, emphasized *practical Christianity*. The third was chiefly prompted by the consuming zeal of business men, and projected its powerful influence through prayer groups in the great cities. No doubt, it spilled over into the Civil War era and sped the spark of revival which swept through the Southern Armies during that awful conflict.

We have today already entered a fourth phase—evangelism centered in and growing out of the local church, in which each member assumes evangelistic responsibility. It marks a return to the New Testament pattern and procedure.

Dr. L. R. Scarbrough drew the attention of Southern Baptists to this pattern through his excellent book, *With Christ After the Lost*. Dr. M. E. Dodd, of tender memory and revered stature, helped bring us into conscious recovery of the primitive plan, as a by-product of the Centennial Crusade in 1945. About that time, Dr. R. G. Lee waged a one-man "Campaign for Concern." Dr. Ellis Fuller blazed new trails but fell by his post, with his trumpet still pealing forth, "This is the time."

Dr. Roland Leavell observes that "the one outstanding feature of the present day spiritual awakening is that the men, women and young people of the churches, as well as the ministers, are recognizing their *individual* responsibility for helping others to become Christians."

Dr. C. E. Matthews has indelibly penned the phrase through the little study book, *Every Christian's Job*; and Dr. Gaines S. Dobbins has provided a bold review of *Evangelism According to Christ*.

All this is proof positive that Southern Baptist leadership has re-discovered the New Testament Pattern of Evangelism and is tearfully trying to gain the ear of every pastor and layman with the primitive plan.

It is remarkable how *we come back to the New Testament for our standard and for our inspiration*. Its pages are

Pastor Ford was for a while pastor of the First Baptist Church of Sturgis, Ky., from which field he went to the First Baptist Church of Huntsville, Ala. He is now pastor of the First Baptist Church of Birmingham, Ala.

full of inspiration and instruction regarding evangelistic message and method. We turn to the first chapter of John's Gospel for just one splendid example:

"Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, 'Behold the Lamb of God!' . . . One of the two which heard John speak and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, 'We have found the Messiah, which is being interpreted, the Christ. AND HE BROUGHT HIM TO JESUS' (John 1: 35f).

The evangelism of which we speak is as simple as that! And yet it includes basic elements which must become a functional part of our advance. John does not go beyond the first chapter of his Gospel without making known these essential features of evangelism of present day problems. The first thing we notice about the evangelism of the early church is that

*It Centered In Christ*

Unless Christian workers realize this, we cannot begin to begin. John the baptizer knew this was the central feature, for "John bare witness of Him. . . ." The focus was upon *Jesus*, not John; for he said "Behold the Lamb of God, which taketh away the sin of the world." The shout of the two disciples was simple, "We have found the Messiah." And when Andrew located his brother Simon, "He brought him to Jesus." The spirit of the true evangelist was declared by John when he said, "He must increase, but I must decrease" (John 3:30). We do not bring men to *ourselves*, or to a church or a denomination! *We must bring them to Jesus!*

The more we understand the real needs of depraved hearts, the more we will insist upon the *centrality of Jesus in both message and method*. Our message is the "good news" that Jesus has come to men, and that men must come to Jesus.

*It Featured Bold and Impassioned Preaching*

A brief review of the Acts will vindicate this claim. It has been said that most church problems are preacher-problems. And, my brethren, I am frank to say that I sincerely believe that the great weakness of modern day evangelism can be traced directly to the pul-

pit! More correctly, I wish to suggest that the present return to the *primitive plan* is due largely to the return to the fundamentals in evangelical preaching. Still more specifically, it is directly related to a swing-back to Middle C on the keyboard of Southern Baptist preaching. The evangelistic note, so long hidden by the discords of the social gospel, or suppressed in a pseudo-intellectual pulpit sophistication, has burst forth in a white heat, to a greater degree than many have yet imagined!

I believe sincerely that this is true of all seminary alumni groups, and not just one, or possibly two, as was claimed only a decade ago!

Time was when the young Baptist minister was advised to "go to Southwestern for evangelism" and "to Louisville for scholarship." Almost within a decade the cry has been forgotten. Each of our five seminaries has achieved proper balance between the so-called scholarship and the evangelistic passion. We thank God and take courage; for the pulpit is the focal point of evangelistic message and method. And if we are to succeed in recovering the New Testament pattern, we must have impassioned preaching in *all our pulpits!*

Of course, our preaching must ring true on the doctrinal basis of vital evangelism; its message must be clear on the foundation issues of sin, righteousness, and judgment; it must speak in trumpet tones of the necessity of spiritual regeneration. . . . "Ye must be born again."

*Evangelism of the New Testament*

It must be preaching with *authority!* With so many confusing and confounding voices, one must be able to say "thus saith the Lord." He must feel that he stands in Christ's stead bidding men to be reconciled unto God. That is preaching with authority! Not the authority of the argumentative, egotistical "smart-alec" but the voice of experiential certainty and conviction. Having experienced the saving grace of Christ, he can confidently claim "these basic truths I do know," and they are designed to point you to the One who is the answer! "I deliver unto you that which I also first received from HIM. In the name of Jesus of Nazareth, rise up!"

(Continued on Page 8)

Pastor H. P. Vinson, who had to retire six years ago and is now confined to the Pine Bluff Sanatorium, Salisbury, Maryland, is showing much improvement in his health. "Thanks to the Great Physician and modern wonder drugs," he writes, "I hope to be discharged this summer." He was in the Southern Seminary in Louisville about 25 years ago. We hope he continues to show improvement and that he will be completely restored in health.

# A Heavenly Conference

By W. C. DAVIS, Southern Seminary

Let us eavesdrop on some of our Baptist editors as they discuss the merits and demerits of their state papers. The discussion is taking place in heaven in the year 2000.

"I always marveled at Brother Alley's ability to keep the *Religious Herald* in the black," sighed Leon Macon, who edited *The Alabama Baptist*.

"Don't give me the praise," answered Reuben Alley, modestly. "The pastors are due most of the credit for keeping the paper before the people. And then when the people read the paper and saw what other Baptists were doing, they just fell right in back of the paper and the Baptist program. I've always found that our Baptist people want to do their part if they are kept informed as to what their part is. Dr. Skinner kept his paper very well out of the red, also. What was your method, Dr. Skinner?"

"The *Western Recorder* very nearly supported itself. A great part of the credit was due to our Kentucky pastors keeping the paper before their congregations, just as in Brother Alley's case. However, we did some printing to help bear publication expenses. I think our Baptist papers should have their own printing press. John Hurt kept *The Christian Index* from going in debt while he was editor. He would be too modest to tell us so, but I wouldn't be surprised if his excellent make-up, format and penetrating editorials didn't have something to do with his keeping the *Index* financially healthy."

"You are too kind, Brother Skinner. What little success I had with the *Index* was largely the result of the wonderful cooperation of the Georgia Baptists, led by pastors who believe in our paper. Of course I tried, as I know all of you did, to give the people the kind of paper they wanted. I tried to give them articles by Baptist leaders, news about what Baptists at home and abroad were doing, an interpretation of news with a Christian slant, as well as promotional material. Our newsprint was never as good as we wanted, but we gave as good quality paper as we could without straining our budget."

"I believe Brother Hurt deserves great credit doing the splendid job he did with *The Christian Index*," joined in Lewis A. Myers. "I can also sympathize with him in the feeling that he would have liked to use a better quality newsprint. I wish I had been able to use the quality the *Index* was printed on."

"In all fairness to Brother Myers, let

me say that he didn't have the large subscription list that some of the papers did," commented Brother Floyd Looney. "Editors of papers with small circulations have problems that aren't shared by editors in some of the stronger Baptist states. Perhaps my enamelprint was more expensive than that used by any of the papers, but you will notice that I didn't have as many pages as some of them. None of you has mentioned the problem of advertisements, but I noticed that we were in accord on rejecting questionable material. I'm afraid that some of our critics held up the professional standard of the big newspapers for us as a goal without realizing that they paid their writers with money from whiskey ads. Speaking of writers, many of us could have profited by getting well-known people to write for us as David Gardner did. How did you do it, Brother Gardner?"

"One of my most difficult tasks as an editor was to get people to write. All of the pastors have news if they will only get it in form to print and send it in. Don't you believe complaints about the content of the papers should be reserved to the faithful contributors who are trying to do something constructive about the paper? You asked how I got well-known people to write. My answer is just this—by giving definite assignments. Some of our leaders never volunteer material for the paper, so I called on them. And, too, those who are already busy are usually the ones who will do the writing. People who have plenty of time usually have plenty of nothing but—time."

"Dr. Skinner, what would you say were the weaknesses of our state papers?" asked John J. Hurt, Jr.

"Brother Hurt, we have been accused of having too little news, too much 'Preaching,' not enough teaching, and too much promotional material. We can't cut out the promotional material, even if it limits the interest of the papers to some of the readers, because one of the main purposes of Baptist papers is to promote Baptist causes. As our pastors continue to inform their people about our Baptist causes they will cease to be bored by promotional material. It will take on new meaning for them. I guess we don't have enough news in our papers because the news isn't sent in. Perhaps some of the articles are too 'preachy' in that they ask the reader to suspend his reasoning powers and allow himself to be led along by his emotions only. Our papers should teach. That is one of the tasks of any paper.

If we only had some young men and women to see this need as we do, we would have our state papers full of news, interesting feature articles, and the whole-hearted support of the Baptist people."

Of course we know that this conference did not take place and may never take place. These fine editors are all still with us, and we trust will be for many more useful years. Perhaps none of them would say the words exactly as I put them in their mouths. Still, I believe we will all agree that sometimes we aren't as loyal to our papers as we might be: that news article that we put off so long it wasn't news, or perhaps that lapsed subscription.

Yes, our Baptist state papers have their weaknesses: but all things considered, the editors are doing a great job, and will do even a better job when we all start doing our part.

## Photography on Five New Films Completed by the Sunday School Board

NASHVILLE, Tenn. — (SSB) — The Baptist Sunday School Board announces that photography has been completed on a series of five films on personal evangelism. This is a series of five fifteen-minute films, aimed at encouraging and helping Christian workers in doing personal evangelism. The titles are: *Lift up your eyes, He that winneth, Sword of the Spirit, Workman unashamed, and And make Disciples.*

In addition to the five motion pictures there is being released simultaneously a series of five black and white film-strips based on the motion pictures. The general content and emphasis in the film-strips will be the same as that found in the motion pictures.

The first film and film-strip in the series will deal with the need for evangelism, starting with the admonition of Jesus, "Lift up your eyes and look on the fields."

Number two will emphasize the place of the Bible in personal evangelism, while number three will present some of the qualifications of the personal soul winner.

Numbers four and five present the place of the Sunday school and Training Union in evangelism.

This series of motion pictures and film-strips is designed especially for study courses and special classes in evangelism, assembly programs in Sunday school and Training Union, special features for the inspirational period in training schools, and other church and associational activities. Each film and film-strip in this series starts off with the basic assumption that personal evangelism is a privilege and responsibility of every Christian.—*Agnes Gibbs Ford.*

# Private and Parochial Schools in Kentucky

By D. C. SPARKS, President of Oneida Institute

According to the *Educational Bulletin*, November, 1952, issue, Number 9, Volume 20, published by the Department of Education of the Commonwealth of Kentucky, there are 258 private and parochial schools in Kentucky. These schools have a total enrollment of 68,350, as follows: Private 14,949; Parochial, 43,401. These schools are widely scattered throughout the state. In fact, in checking the report, we found one or more of such schools in all of the 148 counties, except 54, the majority being located in or around the larger centers of population. Many of them are both high school and elementary. Others have only the high school, and the largest group are elementary schools only.

Many religious denominations and other institutions are represented in the management of these schools, the largest group, by far, being operated by the Catholic Church, or some Catholic organization. Until recent years their schools have been confined to centers mostly Catholic in population, but during the last few years there has been a noticeable widening out of their program, in that almost every year new schools have been established in sections that had not been before entered.

About the turn of this century, and later, various groups established schools in our highland regions until many of our counties had one or more. These schools continued for a while, some of them for years. Then, for different reasons, the decline set in, and some were sold, others just closed, until today only a few are being operated. This has been true of our Baptist schools. At one time we had several scattered throughout our state. But, today, only two are left, Magoffin Institute, located in Breathitt County, and our own Oneida Institute here in Clay County. These two schools report a combined enrollment of 268, as follows: Magoffin, Elementary 10; Junior and Senior High School 60; Oneida Institute High School, 198; which adds up to this: Kentucky Baptists are helping to take care of about two-fifths of one per cent of the 68,350 students enrolled in Private and Parochial Schools in Kentucky. In other words, only one out of 255 is in our schools.

This certainly does not mean we are not conscious of, or do not appreciate the great help both Oneida and Magoffin Institutes have received through the

years from Kentucky Baptists. Without this help it would be exceedingly difficult for either school to carry on, but it would seem to indicate that, if such schools are as valuable as some groups seem to consider them, then the more than 550,000 Baptists in Kentucky have not as yet fully awakened to the great possibilities found in them.

The thing that concerns me most is, what is going to happen to the great host of Baptist boys and girls (and the number seems to be increasing every year) who are being overtaken by conditions and circumstances that make it next to impossible for them to go in



to school where they are? Both of our schools are full, perhaps too full, yet the calls keep coming in. Almost every week we receive one or more such calls.

Then, what is to become of children of other religious backgrounds? We would gladly take them if we could. We have many such boys and girls here now. Just a few days ago a mother who has seven children, some in high school, some in the grades called me, insisting that I take these children. I had to say, "I am sorry." Pastors call me, pleading with me to take needy children, and social workers call. Yet, my answer to them almost always has to be the same, "I am sorry."

I have addressed this article to individual Kentucky Baptists, not because I do not appreciate the help and friendship of other groups, and other faiths, but because, fellow Baptists, this is our responsibility, more so than anyone else. These others will help. I know they will. They always have. But the question is, will we set the example?

## Independent of the Church?

By O. W. TAYLOR

Please read Gal. 1:11-19 and 2:1-9. In preceding studies it was seen that Paul was not independent of the church. The Galatian record does not conflict with this. Consider some items in the record.

1. *Direct Revelation of the Gospel.* Gospel not receiving from a human source. But Paul evidently learned something from the members and representatives of the Jerusalem church in Damascus before he went into Arabia for this revelation. And to argue independency of the church from the premise of direct gospel revelation would be logically absurd.

2. *No Conference "With Flesh and Blood."* Like the foregoing, this was in the beginning of Paul's ministry. He did not consult with men whether he should be an apostle and a preacher. This simple statement of fact neither forbade nor excluded conferring with others in the exercise of his ministry, and he did this frequently. So there is no premise here for concluding that he was independent of the church.

3. *No Visit to Jerusalem to Other Apostles.* Later, Paul did go to Jerusalem and saw certain of the apostolic leaders. But that he did not do this at first does not warrant the conclusion, "Therefore, Paul was independent of the church." Such reasoning from the premise would be logically senseless.

4. *"Went Into Arabia."* The word "immediately" belongs to this. The Arabian visit came between Acts 9:22 and 9:23. No doubt Paul had his gospel revelation in Arabia. But this as a premise furnishes no proof either for or against our proposition.

5. *Visit to Jerusalem "After Three Years."* He went "to see Peter." The word "see" carries the idea "to gain knowledge by visiting" (Robertson). A direct revelation did not keep Paul from learning from others. Paul also saw James on this visit.

6. *Visit to Jerusalem "After Fourteen Years."* This was "by revelation" and was the visit recorded in Acts 15:1-4. A crucial issue was carried for settlement to the Jerusalem church, and that by divine revelation. Paul was not independent of the church!

7. *"Right Hands of Fellowship."* The apostles remaining at Jerusalem "added nothing" to Paul's gospel. But the "pillars," Peter and James, in the church and, of course, representing the church, gave Paul and Barnabas "the right hands of fellowship" in the work. Thus in addition to that of the Antioch church, Paul labored under the officially expressed approval and authorization of the Jerusalem church.

Paul's apostolic call and his direct gospel revelation were independent of the churches, but not his ministry as such.

# Evangelism in the New Testament

(Continued from Page 5)

Only bold and biblical preaching will inspire zealous scriptural witnessing from the pew! It must be the preaching of a burdened heart. It must be preaching in dead earnest. It must be preaching with a desperate urgency. As Dr. William Ward Ayer has put it, "His attitude must not only be 'woe is me if I preach not,' but his earnestness and passion must tell his hearers 'WOE IS ME IF YOU HEED NOT.'" New Testament evangelism featured bold and impassioned preaching!

## It Focused Upon Individuals

The Christian message is a message to persons. New Testament evangelism focused upon individuals. That interest manifested itself first in the home. Andrew might have sought a dozen others before going after his own flesh and blood; but we find him speaking first to his own kinsman! A candle which will not burn in a small room is not likely to blaze high in the temple, or the wayside inn.

The Lord Jesus said to the young man who wanted to follow Him where-soever He went, "Go home . . . and tell how great things the Lord hath done for thee. . . ." The risen Christ suggested the place to begin our witnessing . . . at home.

Then, this interest in individuals reached out to touch the neighbor and the friend. It sought to win the world by beginning with the individual. "He first findeth his own brother Simon. . . The next day Jesus would go forth into Galilee, and findeth Philip . . . Philip findeth Nathaneal." The evangelism of which we speak moves outward—on and on.

It had, and still must have, the rescue mission spirit! It will disregard sacrifice and circumstance. The late Dr. Cortland Myers tells of a well dressed lady in Paris who, while standing by the curb waiting for a conveyance dropped a very valuable jewel in the filthy gutter. With great dignity she poked around with her parasol thinking she could uncover the jewel, but it did not put in its appearance, and she began to scrape with much more interest and intensity. Finally, failing to find, the jewel, she pulled off her silken gloves and dropped down on her knees and dug with bare hands into the filth of the gutter until she found the precious jewel that was lost. We must do that—we preachers and laymen—women and young people—we must be willing to go down with passion and persistence, 'til by God's grace we can lead them to the lift they need.

"Down in the human heart, crushed by the tempter, Feelings lie buried that grace can restore; Touched by a loving heart, wakened by kindness, Chords that were broken will vibrate once more."

## It Was Properly Related to the Church

The New Testament knows nothing of evangelism apart from the churches. "There were added to the church daily such as should be saved." According to the New Testament plan, everything goes out from the churches and draws back into the churches. The New Testament knows nothing of an evangelism that leaves the saved to live apart from the churches.

We must certainly agree with Dr. Arthur C. Archibald in the following observation: "Whatever good may be done by methods and institutions apart from the churches of Christ, we must remember that Christ has put his honor on the churches, and has chosen them to be the channels through which to work out his purpose among men."

Dr. Roland Q. Leavell wrote over a decade ago, "No evangelism is complete until the evangelized becomes an evangelist." This feat positively cannot be accomplished to any appreciable degree and consistency by any other method known to man than through the person-centered ministry of teaching training and enlistment in the New Testament church!

Evangelism apart from the churches reminds me of my first impressions of mechanical incubation of chickens on the farm. I have always felt sorry for the little chickens that were incubated and then raised under a mechanical brooder. They looked so homeless, so pale and anemic—one almost feared to see them turned loose in the hard, cruel world! The chicks that had been mothered by God's own instrument had been well protected during their tender days, but also gradually, steadily developed under the wise tutelage of mother hen, so that they were strong, wise and crafty. They could make it.

The churches have a definite function in conserving evangelistic results. If a church is true to the New Testament it teaches individual responsibility and trains in the fundamentals of the faith. The new convert needs the church, and that right early! In our return to New Testament evangelism, we must return to a program of careful, prayerful, persistent personal conservation and individual enlistment. Nothing less . . .

nothing less will suffice. Only the church can do it.

The centrality of Jesus, projected in passionate preaching, focusing upon individuals and properly related to the church will bring us back to the evangelistic pattern of the New Testament. Through this course only, can we make the evangelistic advance our day demands.—Alabama Baptist.

## You'll Need A Raincoat In Houston, May 6-10

HOUSTON, Tex. — (BP) — "To attempt to forecast the kind of weather we will have in Houston during the Convention is something that no person in his right mind would try to do," said William R. Estep, chairman of the publicity committee for the Southern Baptist Convention meeting in Houston, May 6-10. "Texans always identify a weather prophet with a new-comer or an imbecile, depending upon his appearance. Maybe this is the reason I could get no long range forecast from the local U. S. Weather Bureau. However, the Bureau did indicate that we have averaged in the past, eighty-four maximum and sixty-six minimum temperatures, nine clear days and seven rainy days for the whole month of May."

"But at the risk of my reputation, judging from the last two years the month of May, you can expect very warm days and somewhat cooler nights," Estep said. "The air conditioned Music Hall will be mighty comfortable and the Coliseum a little on the warm side. Dress as you would if you were going back to Miami. Summer clothes will be the order of the day. Remember, bring along a raincoat. It has been known to rain in Houston during May."

## South Carolina Baptists Reaffirm Faith in the Royal Ambassadors

COLUMBIA, S. C. — The South Carolina Baptist Convention at its last meeting here went on record as "reaffirming our faith in and support of the Order of Royal Ambassadors as a church-centered missionary organization that will develop for us men in missions for tomorrow."

The resolution further stated: "We urge all our people to give renewed emphasis and support to all of our valuable Baptist organizations and institutions and that we urge them to become awake and alert to the danger of all trends that would substitute secular and civic movements for those that are spiritual and Baptist."

The future is a dark valley lighted by the promises of God.—Baker James Cauthen, secretary for the Orient for the Foreign Mission Board

## Sunday School Department

ROY E. BOATWRIGHT  
State Secretary

### High Ten Through February

Shepherdsville	360
Madisonville, First	317
Lexington, Grace	295
Lexington, Porter Memorial	216
Louisville, Beechmont	197
Louisville, 9th and O	189
Newport, First	179
Campbellsville	148
Evansville, Ind., Walnut St.	138
Hopkinsville, First	137

### Standard Sunday Schools

Walnut Grove—Pastor Leon Oliver; Superintendent Glendel Sherrell.
Horse Cave—Pastor Leon Larimore; Superintendent D. W. McClellan.
Russell Springs, First—Pastor S. B. Rowe; Superintendent R. C. Antle.
High Splint—Pastor Wayne Markham; Superintendent Ell Williams.
Liberty—Pastor Rans Hill; Superintendent Ernest Muse.
Stone—Pastor O. C. Anderson; Superintendent Delmon Lockhart.
Yellow Creek—Pastor Wesley O. Hanson; Superintendent Noel Patton.

### Group Training School at Briensburg

Your Sunday School Department received a very encouraging letter from Missionary Orman Stegall, of Blood River Association, relative to a group training school which was held in that association. The letter in part states:

"The pastors and other Sunday school

officers and teachers from twelve Baptist churches in Marshall County, Blood River Association, met at the Briensburg Baptist Church, January 2-9 for a group training school. The average attendance for the five nights was 104 with 115 present the first night. More than 150 enrolled in the simultaneous departmental studies. The interest and co-operation expressed in the program was very good. All the pastors and Sunday school superintendents co-operated in a wonderful way."

This is how it was done: "God always blesses more abundantly than we ask, therefore, we had great faith in such a program because we have seen the fruits of the group training schools for many years. As soon as the Briensburg Church and pastor, Rev. T. L. Campbell, extended us an invitation, we began to work. We announced a get-together meeting at which time five superintendents and five or six pastors were present. The advantage of the group school was fully explained to those present and they committed themselves to try to meet an attendance goal. All pastors and superintendents in the association were contacted. The host pastor was principal and he enlisted an excellent faculty that responded willingly in giving their best to the work."

After the school closed the churches gave the associational Missionary, Orman Stegall, a "Pounding." Five pastors in two cars brought seventy pounds of sugar, potatoes, bacon, canned fruit, honey and other numerous items. The family was eager to count the value that totalled more than fifty dollars."

No doubt, many other associations will plan training courses on the group basis.



The faculty and department in the Briensburg Training School. Seated (left to right)—Mrs. Weldon Draffen, Primary; Mrs. Herman Kunnecke, Beginner; Mrs. George Smith, Beginner Children; Mrs. John W. Kloss, Juniors. Standing—Rev. T. L. Campbell, Intermediate; Rev. Orman Stegall, Sunday School Officers; Rev. Galen Hargrove, Juniors; Rev. John W. Kloss, Adults; Rev. J. Frank Young, Young People.

## ATTENDANCE RECORD, MARCH 8, 1953

Church	T.U.	S.S.
Arlington, First	66	---
Ashland, Pollard	---	408
Unity	121	445
Bardstown	---	338
Bellevue	---	303
Berea	---	392
Blackford (Blackford Assn.)	---	209
Bowling Green, First	303	1,179
Burlington	87	242
Cadiz	74	221
Campbellsville	---	533
Clay, First	---	230
Corbin, First	138	431
Central	84	472
Covington, First	110	293
Calvary	---	616
Latonia	201	843
Madison Avenue	---	237
South Side	103	418
Cynthiana	---	318
Danville, First	234	766
Lexington Avenue	---	515
Dawson Springs	---	219
Elizabethtown, Severns Valley	---	720
Evansville, Grace	253	---
Calvary	---	648
Keck Avenue	85	232
Walnut Street	---	468
Ferguson	69	229
Fort Thomas	72	250
Franklin, First	---	326
Frankfort, First	147	825
Thornhill	153	282
Georgetown	155	507
Glasgow	98	626
Greenville	---	457
Harlan	---	565
Harrodsburg	195	860
Hawesville	---	234
Hazard, Petrey Memorial	73	270
Henderson, First	119	418
Audubon	77	334
Immanuel	---	494
Hima, Horse Creek	---	200
Hindman, First	---	696
Hodgenville	123	401
Hopkinsville, First	142	647
Ebenezer	88	302
Second	137	276
LaGrange, DeHaven Memorial	---	276
Lawrenceburg, First	67	334
Sand Spring	---	279
Lebanon	88	395
Lexington:	---	1,245
Ashland Avenue	---	721
Calvary	133	323
Felix Memorial	78	637
Grace	---	---
Immanuel	208	---
Porter Memorial	148	899
London First	203	550
Louisville:	---	---
Auburndale	56	208
Audubon	---	572
Baptist Tabernacle	193	268
Baptist Temple	---	505
Beechland	104	---
Beechmont	133	---
Bethany	---	212
Carlisle Avenue	195	1,039
Clifton	142	470
Deer Park	---	470
East Audubon	106	243
Fairdale	148	351
Gethsemane	98	318
Immanuel	74	345
Meadow Home	---	386
Ninth and O	258	1,193
Parkland	300	1,002
Shively	---	636
St. Matthews	---	520
South Jefferson	80	428
South Side	---	430
23rd and Broadway	174	651
Victory Memorial	269	757
Virginia Avenue	98	258
Walnut Street	---	1,613
West Broadway	148	630
Ludlow	127	503
Lynch	99	---
Mackville	---	208
Madisonville, First	295	858
Mayfield, First	351	974
Middlesboro, First	113	653
E. Cumberland Ave.	---	317
Monticello, First	75	259
Morganfield	---	398
Mt. Washington	---	246
Murray, First	200	898
Newport, First	145	701
Nicholasville	---	317

(Continued on Page 13)

# Baptist Training Union Dept.

BYRON C. S. DeJARNETTE  
State Secretary

State Convention April 15-17

What? State Baptist Training Union Convention in Fifty-Seventh Year.

When? Wednesday night, April 15 through Friday night, April 17.

Where? Campbellsville Baptist Church, Campbellsville, assisted by Campbellsville College, South Campbellsville Baptist Church, and others.

Who Go? At least 2,500 of all ages from all churches in state.

Registration? Register at church at once on arrival. Juniors and Intermediates 50c, Young People and Adults \$1.00.

Pledges? Pledges from each church to work of convention needed and appreciated. If last year's pledge has not been paid, it should be sent at once to convention treasurer, Mrs. Sarah Waters, First Baptist Church, Henderson, Ky.

Someone from each church should come to Campbellsville prepared to make a pledge for the church to the convention for the coming year.

Where in 1954? If your church desires to entertain the 1954 convention, official invitation should be mailed at the earliest possible date to the chairman of the place committee, Rev. Wendell H. Rone, First Baptist Church, Middlesboro, Ky.

Homes? Write by April 13 to Mrs. James T. Williams, Chairman, 107 Coakley St., Campbellsville, Ky., for free bed and breakfast in a home. Give name, address, church of each person, stating whether child Junior, Intermediate, Young Person, or Adult and whether Mr., Mrs., or Miss. State when each will arrive and whether by bus

### Send Name and Money For Banquet Reservations

Reservations for Breakfast, Luncheons, or Banquets listed below for the State Convention will be made only for those whose names and price of ticket are mailed to Mrs. T. S. Curry, Sr., Chairman of Banquet Committee, Campbellsville, Kentucky, by April 9.

#### Breakfast, Luncheons, Banquets

April 16—Intermediate Leaders' Breakfast .....	\$0.80
April 16—Nursery, Beginner, Primary Workers' Luncheon .....	1.25
April 16—Junior Boys' and Girls' and Workers' Luncheon .....	0.50
April 16—Intermediate Banquet (Boys and Girls Only) .....	1.00
April 16—Adult Banquet .....	1.25
April 17—Young People's Banquet .....	1.50

Note: Please remember that both name and price of ticket must be sent to Mrs. Curry for each reservation requested. This is necessary because it was voted by the Convention Executive Committee last year in order to prevent a deficit which usually occurs when reservations are made and not paid for, because the persons do not attend.

or car. Give names of those who must room together. If necessary to cancel reservation, please send name at once to Mrs. Williams.

Hotels? Write directly to hotel for information and reservation. Room might be secured in one of the following: Kentucky Central Hotel, \$1.50-\$2.50; Lucky Vista Motel, \$3.50; Merchants Hotel, \$3.00; Ellis Motel. Address each: Campbellsville, Ky.

Program Features? Junior Memory Work Drill—Thursday morning; Young People's Speakers' Tournament—Thursday afternoon; Intermediate Sword Drill—Friday morning. Out-of-state Leaders: Miss Furn Kelling, Alabama-Nursery, Beginner, Primary; Miss Annie Tanner, Georgia, Junior.

#### Additional "M" Night Report

Daviess-McLean reports "M" Night attendance 1,025 with 36 churches and 2 missions represented. This makes the total state attendance 10,537 (the goal was 10,000), 3,529 more than last year.

#### MARCH

(For Southern and Kentucky Baptists)

Theme: The Way of Salvation

Scripture: "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"—(John 14:6).

Aim: To Make Clear to All That the Only Way of Salvation Is Jesus Christ.

Song: "Jesus Caves"

#### Denominational Emphases

1. Home Missions
2. W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 2-6
3. Training Union Study Courses
4. Home and Foreign Missions Day in the Sunday School and Offering, March 29

#### Suggested Activities for Churches

1. Make March a big Enlargement Month in Training Union. Follow this schedule:
  - (1) March 8-15, Survey Week. List all prospects and present members.
  - (2) March 15-22, Blueprint Week. Make a blueprint of the proposed enlarged Training Union.
  - (3) March 22-29, Enlargement Week and Study Courses in the Evening. Teach the methods books.
  - (4) Report all new organizations and increased enrolment to the state Training Union department.
2. Lead every member to make an offering to home and foreign missions through the Sunday school on March 29.
3. Complete all plans to observe Youth Week, April 5-12.

## The Rural Church Program

G. R. Pendergraph

"It is almost unbelievable," said Charles Ham, Associational Missionary to Salem Association, as we came to a stop in front of the Rock Haven Missionary Baptist Church in Meade county. "This church," continued Brother Ham, "ceased to function in 1939, because the surrounding territory was purchased for the Fort Knox and the Otter Creek Park reservations, thus making it necessary for most of the people to move to other sections. "However," said he, "the church was reorganized in 1948, under the direction of Brother Harold Marsh, who, at that time, was the associational missionary. "And now," continued Brother Ham, "Rock Haven has a full-time program with Brother William B. Craig, Jr. as pastor. They have 135 church members, with 120 enrolled in Sunday school, and 80 enrolled in the Training Union. Within the last two years they have baptized 20 people into the fellowship of their church."

And so goes the story of the people who have a will to work.

Rock Haven Baptist Church was organized in 1913 under the leadership of a Rev. Mr. Marcellus Watkins, who is now in Texas. Watkins, it seems, was just passing through the country by rail. At this point he stopped over and began preaching. As a result, the Rock Haven Baptist Church was organized.

After three years, in 1916 to be exact, the church called their first pastor. This was none other than Dr. C. Oscar Johnson of St. Louis, Missouri, one of the leading preachers in the Southern Baptist Convention, and who was at one time, president of the Baptist World Alliance.

With twenty-six years of faithful ministry to its credit, Rock Haven closed its doors in 1939 for reasons mentioned above. However, the Lord was not through with the facilities which the people had left behind, so the church was reorganized after nine years. In July of 1951 the church called its present pastor, Rev. William B. Craig, Jr. During his ministry, a new heating system and new light fixtures have been installed. The interior has been re-decorated with the installation of forty-two good, used pews. The old roof has been replaced with a new one, and the grounds have been landscaped. A committee has been appointed to investigate the possibility of making room for more Sunday school space, the present space not being adequate.

And all of this by a church that had gone out of business! This is a concrete example of what God can do with a pastor and people who are willing to let Him direct their affairs. May God give us more Rock Haven churches in our rural areas!

## WOMAN'S MISSIONARY UNION

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

### Guest Speakers You Will Want to Hear At Fiftieth Anniversary Meeting



Mrs. George R. Martin

Mrs. George R. Martin, of Norfolk, Virginia, is President of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She is also Chairman of the Women's Committee of the Baptist World Alliance. She is a dynamic speaker, a world traveller, and has a wealth of first-hand information about Baptist missions around the world. She will speak twice; at the opening session on Tuesday evening and again at the Wednesday morning service.



Mrs. W. C. Tyler

Mrs. Wilfred C. Tyler is Recording Secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She is the wife of the professor of Bible at Blue Mountain College, Blue Mountain, Mississippi, and also teaches in the college. She is a most attractive and inspiring speaker and is much in demand throughout the territory of our Southern Baptist Convention. She will bring the devotional message at each session of our convention.

#### Last Call to B.W.C.'ers

There will be a banquet for B.W.C. Members, sponsored by the State B. W. C. Federation, Miss Edith Dority, President. The banquet will be held at the Student Union Building of the University of Kentucky, Tuesday evening, April 7, at 6 o'clock. The price will be \$1.75 per plate and reservations and money for tickets should be sent to Miss Nellie Lawrence, 116 S. Arcadia Park, Lexington, Kentucky. Miss Lawrence requests that one person send the reservations for the group from your church so that tickets may be mailed to one person and distributed to the individuals. Reservations must be in by March 25 for this banquet.

Please be prompt for the banquet in order to be in time for the opening session of the State Meeting. An

abridged program of the State Meeting will appear on this page soon. Watch for it!

#### Credential Cards for State Meeting

Request for credential cards for registration for messengers are to be sent to the State Office. Name, address, Church, Association and organization on represented should be listed when requesting credential cards. The paragraph on representation on the W.M.U. page of the Western Recorder (Feb. 12th issue) was printed as appears in our State Constitution. We feel duty bound to carry out these instructions.

PLEASE NOTE: Last year many people either lost or left their credential cards at home and requested duplicates at the registration desk. Much confusion and some errors resulted.

Please help us in this matter by writing promptly to the State Office for your card and be sure to bring it with you to present at the registration desk. Of course, there will be hundreds of others who will register as visitors and receive all the benefits of the meeting, with the exception of voting. We are expecting an over-flow crowd this year since we are celebrating our Fiftieth Anniversary. Be sure to send your request in time to receive them by mail before leaving for the meeting at Lexington.

See February 12 issue of Western Recorder for hotel rates and reservation information.

#### STATE MEETING NOTES

The opening meeting of this year's historic Fiftieth Anniversary Session of Kentucky W.M.U. will begin at 7:30 on Tuesday evening, April 7. Because of extra time needed for several special anniversary features an additional afternoon session has been added to the meeting and it will close with the Thursday afternoon program.

On Wednesday afternoon there will be a pilgrimage to the First Baptist Church, Winchester, where Kentucky W.M.U. was organized, June 16, 1903. There will be a beautiful, colorful, historical pageant given on Wednesday evening. The pageant has been written by our anniversary chairman, Mrs. O. B. Mylum, of Berea.

The Executive Committee will meet at 9:00 a.m. on Tuesday. Conferences will be held as follows:

#### Tuesday, 2:00-4:00 p.m.

W.M.S. Presidents ..... The President Associational Superintendent .... Executive Secretary  
Regional Y. P. Leaders .. Young People's Secretary

#### Wednesday and Thursday, 8:15-9:00a.m.

Community Missions ..... Mrs. Geo. N. Smith  
Stewardship ..... Mrs. Frank Norfleet  
Mission Study ..... Mrs. Frank Hill  
Associational Y. P. Leaders ..... Miss Beulah Wingo  
Associational R. A. Leaders .... Mr. J. C. Ballew  
Y. P. Directors ..... Mrs. T. L. Bell  
G. A. Counselors .... Miss Helen Sinclair  
Sunbeam Band Leaders .... Mrs. Harry Harp  
Y.W.A. Counselors .... Mrs. John Stever-son

Possible news stories for an event are: original announcement of the event, starting of plans for it, booking of main speaker, completion of planning program, starting of the local preparations, advance story immediately before the event, stories during the event if it lasts more than a day, and a story following the event. Some things rate only one or two of these stories, others, all of these and more.—Practical Church Publicity, by Richmond O. Brown.

# Johnnie's Pet Rabbit

"Good-by, son. Remember you are going to be Mother's right hand man this summer," and Father stepped on the train and was rolling out of sight before John could see just clearly because there was something blurry in his eyes. Then John and Mother went soberly home, thinking every step of the way about father, whom the doctor had sent in the Colorado mountains to see if he could get rid of that cough.

After breakfast the next morning mother said cheerily, "I suppose my right hand man had better get at the weeds in the garden if we are going to have any vegetables to eat."

John scowled a little as he thought of the baseball practice that day, but he went out to work. The sun grew hotter and hotter, and the weeds had been neglected so long because of father's sickness that it was hard to tell them from the vegetables. John was tired. He lay down under the cherry tree to rest and fell asleep. He was ashamed of himself when he woke with a start, and especially when mother came out just then with a glass of lemonade with little lumps of ice clinking in it.

By dinner time John thought he had earned the afternoon off, and he was not a bit pleased to have mother say, "You'll like a change of work, I know, so I am going to have you take these cakes to the people who have ordered them." She pointed to three lovely layer cakes on the sideboard. "You'll have to take them one at a time so as not to spoil the frosting." Mother looked at the cakes proudly, but John frowned even worse than he did over the weeds. "Have I got to sell cakes all summer?" he asked crossly.

All the bright look faded out of mother's eyes. "Why, son, I was glad to get the orders and do the work, because it's going to help father," she said so sorrowfully that John was ashamed of himself, and said quite pleasantly, "All right, Mother wrap 'em and I'll carry 'em like 'Glass, handle with care.'"

After supper John saw his neighbor across the way opening his rabbit pens and letting his rabbits out on the lawn for an hour, and John hurried over, jumping the two fences with hand-springs.

"I'm just crazy about those rabbits. Prettiest things I ever saw," he said as he sat down on the grass beside his neighbor.

"A good deal prettier than weeds, eh," laughed Uncle Garry, as John called him. "I notice you didn't take the weeding very briskly this morning."

"I hate weeding. It's drudgery!" John dug his heel into the ground.

Uncle Garry leaned over and laid his hand on John's shoulder. "We don't any of us like drudgery," he said quietly, "but we find out as we go along that there's a mighty lot of it in life, and the way we do it or don't do it is the making or breaking of us. You know I like you, John, but I've been thinking today that the way you take things up this summer—how you help your mother and write affectionate letters to your father up there alone—is going to decide what boy and man you are going to make."

They talked till it was time to pen in the rabbits, and John went swinging over the gate with a new ring in his voice as he said goodnight.

It was a bright morning two months after this that Uncle Garry called across to John, "Come over here and see something worth while." There in a big basket were snuggled one of Uncle's handsomest rabbits and four little fellows all wrinkling up their pink noses as John bent down to exclaim over them, "Where are they going?" he asked touching the basket.

"Oh, just across the street to live with a boy I know who's been his mother's right hand man this summer," laughed Uncle Garry, adding, "I've kept my eyes open, and you've earned them, boy, you've earned 'em."—*Apples of Gold.*

## Billy's Reward

"O Mother, there are five of them, and they are the cutest things you ever saw, just like the little balls of fur. And their eyes are blue, just like a baby's."

"Yes, Billy, you have given me a good idea of what they look like, but what are they? Five in number, balls of fur, blue eyes—tell me child, what are you talking about?" cried Mrs. Burns.

"Why, Mother, haven't you heard? Well, I stopped at Mr. Green's house on the way home from the store this morning and his big collie dog has five little puppies. They are just two weeks old today, and oh, how I wish I could have one! But I never can, for they want two dollars each for them."

"No, Billy," said Mrs. Burns, as she took a pan of ginger cookies from the oven, "I'm afraid the puppies will be big dogs before you ever earn two dollars; but you might try."

"Two dollars, just two dollars!" repeated Billy as he walked down the street enjoying a handful of warm ginger cookies. "How can a little boy earn two whole dollars? I might—" He never finished the sentence; for around the

corner and down the street came the big city fire engine.

Billy forgot about the puppies as he dashed down the street after the engine. It must be a big fire, thought Billy, as he heard the second fire engine coming behind him. "I hope I get there before they turn on the water." One block, two blocks, three, four five—on he ran, until he reached the big fire.

"Oh, dear, he cried, "It is the Locust apartment house, and it looks like it is all afire inside. I hope there is no one in there. Guess I will run around to the other side and see if that is on fire, too."

When Billy reached the back of the building, he found that he was all alone, no one had left the large crowd which had gathered on the street but himself. "There doesn't seem to be much fire on this side," he said to himself. "Guess I will go back to the street in front."

But just then he thought he saw something move at one of the windows on the second story. The fire escape was still swinging near the ground, as the tenants of the apartment had used it to leave the building when the fire broke out. Billy forgot the danger of falling; all he thought of was the moving object at the window, as he commenced climbing the iron fire escape.

The window he wanted to get to was in easy reach of the fire escape; and in a few moments he was there. And what do you suppose he found? Someone had forgotten a little dog; and there he was, crying and clawing at the window, and almost blinded with the smoke.

Billy lost no time. Quickly he got out his jackknife, and gripping it in his hand, he commenced breaking the glass from the window. The sharp pieces of glass cut his hand, but Billy did not mind; he was trying to save a life.

In a few minutes he had the glass all broken; and taking the little dog by the front paws, he managed to pull him out on the fire escape, just as a big fireman came running up and helped both the boy and the dog down to the ground.

"We are just in time!" cried Billy. "See! the fire is coming out of that very window where the little dog was!"

A large crowd had gathered around Billy, praising him for the brave work he had done. Just then Mr. Green pushed his way through the crowd.

"Billy," said Mr. Green, "that was the bravest deed I have ever seen a boy of your age do. Just to show you how proud I am over you, I am going to take you over to my house and give you the finest one of those little puppies I showed you this morning."—*The Junior's Friend.*

Within God's perfect will is perfect soul satisfaction and everything worthwhile.—Ruth Pettigrew, missionary of the China staff.

# Houston A Hospitable Host

By J. D. GREY, President of Southern Baptist Convention

NEW ORLEANS, La. — Brethren, Houston is ready for us! Yes, when we arrive for the W.M.U. Convention, the Pastors' Conference, and the Southern Baptist Convention the first week in May, we will find Houston Baptists have provided adequate housing for all who attend. They are opening up their homes to all of us who cannot be accommodated in the hotels, motels, and other housing units.

Hospitality will be offered in the lovely homes of Houston at a very nominal rate of \$2.00 per person per night. Brethren desiring such accommodations should write immediately to the Homes Committee, Southern Baptist Convention, 2420 Milam Street, Houston 6, Texas, enclosing a reservation fee of only \$2.00. The request should state clearly the number of persons in the party, their sex, whether they are adults or children, as well as the anticipated time of arrival and departure. If this is done immediately, the request will be answered with specific instructions as to the location of the home and directions as to how it is to be reached.

Dr. E. Hermond Westmoreland, general chairman of arrangements, says young children will be cared for. The churches will have their nurseries open before, during, and after all Convention sessions. The local church of each host having messengers in his home will have its nurseries open to care for the children of messengers staying in that home. Messengers staying in hotels and motels will be able to secure "sitters" at a nominal fee from a list of young women who have been investigated and

certified. This contact will be made with the local committee after arrival.

Adjourning the morning sessions of the Convention at 1 p.m. will prove to be a great blessing and will be very popular. The Coliseum seating 18,000 is located only five blocks from the heart of the city. Following the sessions we can enjoy our meal in the variety of delightful eating places without having to "bolt" our food and rush back to an afternoon session. Then, too, by the time we arrive for lunch the local people will have finished theirs and ours can be enjoyed leisurely. The afternoons will then be free for rest, recreation, fellowship, sight-seeing, or conferences.

The beloved pastors and people in the more than 100 Baptist churches of Houston are keenly anticipating our visit. I recently spent a delightful week with the South Main Baptist Church in a revival. While there I had the pleasure of speaking to the Baptist pastors. They are wholeheartedly co-operating to provide for our comfort and convenience during the Convention. Their churches, their homes, their hearts are open to us. All of the citizens, including the city officials, newspaper, radio, television, hotel, and restaurant people, will extend the same hospitality.

Our churches are urged to make it possible for their pastors to attend the Southern Baptist Convention in Houston. If possible, their wives should also go to attend the W.M.U. Convention while the pastors attend their conference preceding the Convention proper which opens on Wednesday. It will be a wise kingdom investment for any

church to make. If provision has not already been made for it, I would strongly urge the deacons and other leaders in our churches to take steps right away to send at least the pastor to Houston. Thousands of splendid lay people, both men and women, should also plan to attend the Convention. Houston is ready for us and will give us a wonderful welcome!

## ATTENDANCE RECORD, MARCH 8, 1953 (Continued from Page 9)

Owensboro:		
Buena Vista	294	435
First	147	1,014
Eaton Memorial	147	358
Hall Street	113	437
Third	333	988
Sevens Hills	113	341
Paducah, Immanuel	155	624
Trinity	99	262
Twelfth Street	82	388
Paintsville	82	256
Paris, Central	60	297
First	74	203
Pineville, First	182	434
Pikeville	125	210
Prestonsburg, Irene Cole Memorial	125	200
Princeton, First	125	579
Northside	138	241
Second	120	245
Russellville, First	120	395
Somerses, First	83	710
Somerses, Pleasant Hill No. 2	83	300
Sonora	82	216
South Campbellsville	135	233
Springfield	135	389
Stanford	60	296
Sturgis, First	60	253
Taylorsville, First	91	287
Versailles	91	350
Whitesburg, First	158	417
Winchester, First	98	158
Williamsburg, First	78	418
Main Street	78	32
Williamson, W. Va. East	77	325
Williamson	77	325

Mrs. Kenneth Wingate has resigned as church secretary of the First Baptist Church, Covington, Kentucky, and has gone to fill a position with Georgetown College. Her husband expects to enroll as a student in Georgetown next term. Mrs. Wingate is being succeeded at the Covington church by Mrs. Arthur Ruscher, who with her husband has been working with the House of Power Chapel for the last four years. The House of Power Chapel is a mission project of the Latonia Baptist Church.

## Now is the time to HELP GATHER UP THE EGGS

Plan now for an Egg Offering in your Church Easter Sunday, April 5, or Nearest Convenient Sunday

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Be Sure to Give Name and Address of Person to Whom Cases are to be sent

## SPRING MEADOWS

SAM ED BRADLEY, Superintendent

Middletown, Kentucky



# The Teaching Ministry of the Church

(Continued from Page 3)

How can we interpret these staggering truths in the light of our continued growth in numbers? We ought not to cease to work to reach more, but reaching them is not enough. It is conceivable that church rolls might continue to grow and standards of Christian living decline until religion might become diffused in culture until it became meaningless.

If we are going to do anything about the religious literacy and the moral and spiritual level in our generation, we must give to the teaching ministry of the churches the emphasis Jesus gave. The gap between the religious knowledge of the trained minister and the people must be narrowed, and the man with the training must take the initiative.

## Beginning With New Attitudes

We must begin by changing many of the attitudes now prevalent among us.

First, we must change the attitudes of many ministers concerning the teaching ministry itself. With some it is identified with a particular organization in the church and left with the leader of that organization to accomplish. Others feel it is a part of the church life that is worthy but not of their efforts. A number feel that only those occasions when a large congregation are gathered are worthy of their best efforts.

To give the teaching ministry of the church its proper emphasis today will cost a life of sacrificial service; it may lessen the minister's publicity or give him less to brag about; but it will ultimately bring honor to God.

Second, we must change the attitude that the church is a group of loosely related parts to which a new member may or may not belong according to his own inclination. It is inconceivable that a Christian should desire to belong only to the morning worship service or to the fellowship of some favorite Sunday school class. We must develop the attitude that a church is a fellowship of Christians joined together to worship, study, and serve according to the teaching of Jesus.

Third, we must change the attitude of those leaders who feel their jobs need no special preparation. There are prevalent such misconceptions as: anyone can teach in the church school; it doesn't take any training to teach in the church; studying the lesson is a rare thing rather than the usual; measurement is out of the question in religious education; assignments for the pupils are good for every kind of education except religious education; and a leader is not especially responsible for fulfilling his task. We must raise the

level of the educational work in our churches. There is no reason why a young man, who has grown up in the church, at the age when he normally would graduate from high school, should not have a knowledge of religion comparable to his knowledge of biology, history, or literature.

Fourth, we must change the attitude that one must choose between teaching and evangelism. They are in no wise opposites: they are parts of each other. The wise minister looks beyond the week to see that his work and the work of Christ can be greatly enlarged by spending a few hours enlisting and teaching a small group of consecrated people to join him in his evangelistic efforts. He will also recognize that unless he does take part of his precious day to teach those who have been won they soon will be lost to active service. More than that, he will be responsible for not showing them the Christian way of life.

*We must teach the people!* If churches fail in the discharge of their Christian education responsibilities, they and they alone must be called to account if our present civilization is destroyed for lack of leaders trained in and motivated by the Christian philosophy of life.

## Relief For Holland

The Relief Committee of the Southern Baptist Convention recently appropriated \$28,000 of relief funds to meet emergency needs in overseas areas.

Ten thousand dollars will be used in Holland to help families left homeless by the recent storm; \$10,000 will go to Korea, where Southern Baptists have already sent \$100,000; \$5,000 will help refugees from East Germany; \$2,500 will be used in a joint effort with American and other Baptist groups in beginning a Bible school in the eastern zone of Germany; and \$500 will be used toward the purchase of a church building lot in Singen, Germany.

Dr. George W. Sadler, chairman of the relief committee, quoted from recent communications from Southern Baptist representatives in Europe about the needs there. One letter said, "It is said to be the worst disaster ever to strike Europe in peace time."

Dr. Sadler reported that there is a renewed influx of refugees from East Germany to the West. "They are coming across the border at the rate of nearly two thousand a day, according to reports from Europe," he said. "The throngs now coming represent all groups, professions, and trades. And they can bring nothing at all with them."

The Bible school in the eastern zone

of Germany will serve young Baptists who feel called to enter the ministry. Dr. Sadler said these young people could get out to stay if they were willing to slip through; but they want to do their best to meet spiritual needs in that part of the world in spite of their poverty.

"For the moment they can get permission to study theology," he said. "That is why we want to act now."

The committee stressed its need for additional funds to meet emergencies in every part of the world and especially for Korea. Funds for relief should be marked clearly for that purpose and addressed to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va.

## State Baptist Foundation Secretaries Have Annual Session in Mississippi

The State Baptist Foundation Secretaries of the South met in their annual meeting February 26-27 at Edgewater Park, Miss. Dr. A. M. Vollmer, the secretary of the Kentucky Baptist Foundation and president of this group, presided. On the program were such personalities as Honorable Carroll Gartin, lieutenant governor of Mississippi; Dr. D. M. Nelson, president of Mississippi College at Clinton, and Dr. Allyn P. Evans, president Lionel D. Edy Company of New York.

Dr. A. Augie Henry, secretary of Oklahoma Baptist Foundation, was elected to succeed Dr. Vollmer as president. Other officers elected were, Dr. Harry Lee Spencer, of Mississippi, vice-president and Mr. N. Lee Dunham, of Missouri, as secretary.

The radio program, the Knott Baptist Good News Hour, which has been heard regularly each Saturday over WKIC, Hazard, is being transferred to a new 1000-watt station, WTCW, Whitesburg, 920 on the radio dial. This program will be heard at 9:15 a.m. (CST) each Saturday, and is sponsored by the Hindman Baptist Church, Dr. J. S. Bell, pastor. Friends in the listening area are invited to tune in. Brother Bell would be glad to hear from friends in that section as to how far the station may be heard.

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## Louisville Area News Bardstown Church Dedicates its New Educational Building

BARDSTOWN, Ky. — The Bardstown Baptist Church dedicated its new educational building Sunday afternoon, February 15. Participating in the program were Brethren C. R. Barnes, Millard Brown, Ray Brawner, Paul Allen, J. Smith Barlow, Guthrie Wilson, T. E. Stoner and Pastor C. Carman Sharp. Music was furnished by the four choirs of the church, accompanied by the organist, Mrs. E. E. Hubbard.

The new structure is of Bedford Limestone matching the first educational building which was completed in 1939 and blending in well with the original church building of native stone. Four departments are cared for in the two floors and basement — adult, primary, intermediate and young people. The original building was remodeled and provides space for three nurseries, a beginner department, two junior departments and an adult department. The church is now equipped to care for around 500 in Sunday school and, on the basis of the splendid work the Sunday school officers and



J. Smith Barlow, chairman of the Building Committee, and Pastor C. Carman Sharp standing in front of the new Bardstown Baptist Educational Building looking it over. It is made of white limestone.

teachers are doing, the pastor states that he expects the attendance to move toward this mark within a year or so. The church has been holding two morning services since the fall of 1951 to care for the people in the Sanctuary. The building committee was composed of J. Smith Barlow, Chairman, Millard

Brown, Russ Marshall, H. F. Mathis, Harold Searcy, Carman Sharp, Guthrie Wilson and Frank Wilson. A member of the church, Chester Holt was the general contractor and Cliff Buzick, Inc. of Bardstown had the heating contract. The cost of the complete program will be a little over \$47,000.

## Rules Regarding Sundays And Other Matters at Cedarmore Assembly

By Marvin M. Byrdwell, Supt.

BAGDAD, Ky. — Someone is always questioning why we do not let people know about some of the rules regarding the observance of Sunday and securing permission to fish in Dragon Lake. Well, here are some of the rules we have for our visitors:

### Rules Regarding Sundays at Cedarmore Assembly

1. The gates will be open on Sundays from 1:00 to 5:00 p.m., and visitors are welcome.
2. There will be no fishing on Sunday.

3. There will be no picnicking on Sunday.
4. Shorts are never worn at Cedarmore.
5. Bluejeans are not worn on Sundays.
6. There will be no games or sports activities on Sundays.

### How to Secure a Permit to Fish in Dragon Lake

1. You must have a recommendation from a Baptist pastor.
2. Send recommendation to Cedarmore or bring it with you the first time you come.
3. Permits are then issued to all persons having passed their sixteenth birthday and this permit must be shown each time a fisherman registered to fish and pays the per day fee of fifty cents.

## Call For Breakfast!

HOUSTON, Tex. — (BP) — Dr. Joseph Stiles, chairman of the Committee of Institutional Luncheons and Breakfasts for the Southern Baptist Convention, May 6-10, asks that all institutions planning to hold alumni breakfasts or luncheons please clear reservations with him immediately. In this way needless conflicts can be avoided. Dr. Joseph Stiles may be reached at Park Place Baptist Church, 4101 Broadway, Houston 17, Texas.

Opportunities offered for promoting Christian action and thinking are too great for any conscientious church to ignore the use of publicity.—*Practical Church Publicity*, by Richmond O. Brown.

## Religious Liberty in Spain is Complex Problem, Finds Sadler

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board who is now on a visit to several mission fields under his supervision, writes encouragingly of the spirit characterizing the Baptists of Spain who have been carrying on without missionary leadership.

Dr. Sadler's principal purpose in Spain was to arrange for the purchase of property by the Foreign Mission Board for church construction. Purchase of property for Protestant worship is allowed legally but, Protestants have said, practically is impossible.

Two Spanish university graduates had been refused Army commissions because they were Protestants, Dr. Sadler said. British Baptists have been refused residence permits and an American was granted a permit only after intervention by the U. S. Embassy, he added.

"Despite constant pressure from the hierarchy, genuine progress has been made," writes Dr. Sadler. "The percentage of growth since 1933 has been 74. Most of this has taken place since 1945. The current annual percentage of increase is 15. At the present time there are 2,000 Baptists in Spain and new centers are developing in important cities like Seville and Malaga."

Dr. Sadler visited the American Embassy in Madrid with the idea that arrangements might be made for him to confer with the Spanish Minister of the Interior. "However, the official to whom I talked expressed the opinion that the Minister would not see me if I should go as an official of an evangelical church," Dr. Sadler said. "He would see me as an ordinary citizen, but not as a church official."

"The Embassy representative indicated that even if I should secure an audience with the Minister of the Interior, no worthwhile results would be achieved. He expressed the opinion that, as now constituted, Spain could not grant religious liberty. He had in

mind, I am sure, the fact that the Catholic Church was one of the forces that put Franco into power and has helped to stabilize his regime. If religious freedom were to be granted, according to this American official's opinion, the State would disintegrate. Thus, he questions the wisdom of bringing outside pressure to bear upon the Spanish religious situation."

Dr. Sadler said this attitude is opposed by another American with whom he talked. "This second individual believes we should spare no reasonable means in this matter of securing religious liberty for evangelicals as well as for all others."

Dr. Sadler continued: "The opinion



Dr. John E. Huss

Dr. John E. Huss, Spartanburg, South Carolina, will be guest evangelist for revival services at the Virginia Avenue Church, Louisville, March 23-29.

Dr. Huss, former pastor of Latonia Baptist Church, Covington, Kentucky, is the originator of the "Hour of Power," the Wednesday night prayer service that averaged 500 persons a week for over eight years and has reached a record attendance of 1,936.

a distinguished Spanish Christian expressed is to me of great importance. He is so able that he was invited to teach both at Columbia University and at West Point. He said, 'You, meaning you Americans, are our hope, and our eyes are directed toward you. If you fail us, all is lost.' This same man told me that he had hundreds of requests for books about evangelicalism from doctors, lawyers, and even priests."

Dr. Sadler went to Rome after his visit in Madrid. He will visit the Near East, Switzerland, Germany, and England before returning to the United States.

## Shively Welcomes Its New Pastor, Bradford Curry, Formerly of Glasgow

SHIVELY, Ky. — Shively Baptist Church welcomed its new pastor, Dr. Bradford Curry and Mrs. Curry, in a reception at the church on Friday evening, February 27, 1953. Welcome speeches were made by Mr. Mark Pharis, Superintendent of the Sunday school; Mrs. E. S. Beams, Director of the Training Union, and Mrs. Phil Schmidt, Sr., President of the W.M.S.

Mr. Ernest Bright, chairman of trustees, and Mr. Roy Cornett, chairman of deacons, honored Brother R. F. Doll, who has served us so faithfully and well as interim pastor in the last two months. Bro. Doll was presented with a gold pen and pencil set by the church, and in a short business session, was elected as honorary pastor of Shively Baptist Church. Mrs. Doll was presented with an orchid corsage.

Bro. Doll introduced Dr. Bradford Curry to the congregation, and he in turn presented Mrs. Curry. Our pastor and his wife have already endeared themselves to everyone they have met here, and we look forward to a happy time together as pastor and people.

An overflow congregation at Shively Baptist Church heard Dr. Curry's first sermon as pastor, on Sunday, March 1. Visitors were present from far and near. There were five additions to the church, three for baptism and two by letter.—Mrs. C. A. Gwyn, church secretary.

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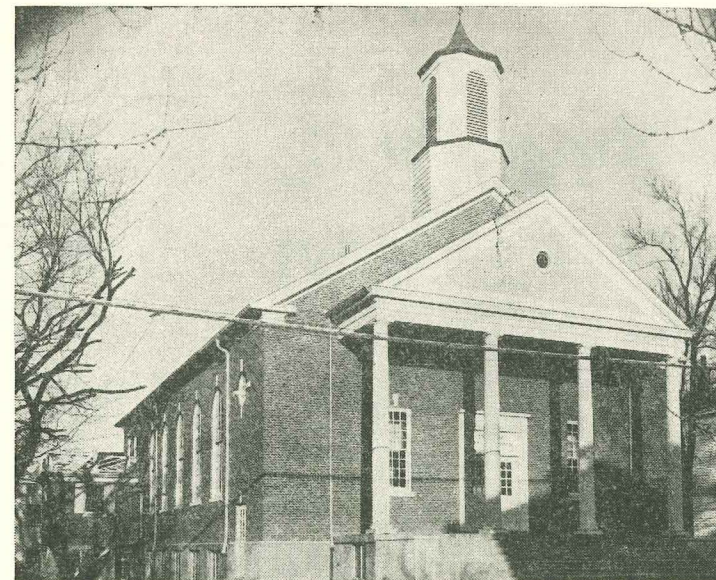
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## Northern Kentucky News

### Erlanger Baptist Church Dedicates New Sanctuary



The New Auditorium of the Erlanger Baptist Church

COVINGTON, Ky. — March first was a great day in the life of the Erlanger Baptist Church, Erlanger, Kentucky. Visitors from far and near were present to witness the dedication of the new sanctuary and church offices. Rev. R. Don Gambrell, who also celebrated his sixth anniversary as pastor of the church led in the activities of the day.

Flowers sent by neighboring churches and friends covered the entire front of the new sanctuary with enough left over for the front hall and the dining hall. Several classes, Sunday School Departments, and friends donated flags, hymnals, lamps, glass tops for the pulpit furniture, palms, and other items which added to the loveliness and significance of the occasion.

A goal of 525 had been set for the Sunday school and was exceeded. The new sanctuary, which seats approximately 500, was filled and seats had to be placed in the aisles for the morning service. Rev. Jess Moody was the preacher for the morning service and began a one week Dedicatory Revival Sunday night. Dinner was served by the ladies of the church after the morning service.

The actual service of dedication began at two o'clock. Dr. Duke K. McCall was the speaker at the dedicatory service. Many people simply could not get into the building to hear Dr. McCall's splendid message. The building committee, architect, and builders were recognized at this service. The building committee was composed of Messrs. Frank Walker, Roderick Weiss, J. C. Williams, Stanley Dawson, R. A. Cornett, Harry Garbade, Frank Houston, and Mrs. Russell Victor.

After the period of recognition the

keys to the building were turned over to the trustees of the church and Rev. Morton Oliver, assistant pastor, led in the formal dedication.

The remarkable growth of the Erlanger Church during the last few years is partly seen when we consider that the value of the church property in 1946 was \$34,500, whereas it now stands at approximately \$250,000. The membership of the church in 1946 stood at 560, it now stands at 750. God has been gracious to the Erlanger Church and the people rejoice, and thank God.

### Ten Mile Observes Pastor's Birthday this Year and Its Own 150th Next Year

ELLISTON, Ky. — The Ten Mile Baptist Church, located at Napoleon, in Gallatin County, Kentucky, honored its pastor, Rev. W. M. Smith, with a surprise birthday dinner in the church basement immediately following the morning worship service March 1. This was a complete surprise to Pastor and Mrs. Smith.

There was a good representation of the members present and a bountiful lunch was served.

The centerpiece was a birthday cake with candles and a miniature tree "leaved" out in "Greenbacks,"—one for each year he has been pastor of the church. He is now in his sixteenth year. He also received other gifts.

The members of Ten Mile Church appreciate the good work that Pastor Smith is doing. The old church building was destroyed by fire in 1942. It has been replaced by a modern but modest

building, and plans are now under way to construct a parsonage this year.

This historic old church will celebrate its 150th anniversary next year. This is the mother church of the Ten Mile Association and for it the association was named.

### Representative Joe Rouse To Address Northern Kentucky Pastors Monday

COVINGTON, Ky., Mar. 14. — The Northern Kentucky Baptist Pastor's Conference will meet at 10:30 a.m. Monday, March 23, at the Madison Avenue Baptist Church, Covington, Ky., Rev. P. E. Taylor, Host Pastor.

Rev. Joe Waltz, Program Chairman, announces the following program: Representative Joe Rouse will speak on the subject: "OUR RESPONSE IN GOVERNMENT."

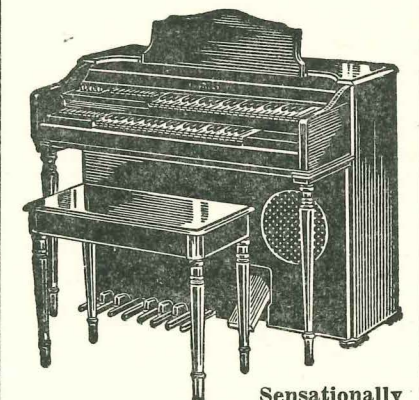
All Preachers in the area are cordially invited to attend.

The First Baptist Church, Covington, Kentucky, is sponsoring a mission work in the lodge hall at Third and Crescent Streets, near West Covington.

We are here to represent Christ—to present Him again, to re-present Him.—Babcock.

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# Baptist Tracts Ridiculed

By C. K. RAND  
Baptist Rescue Missions, New Orleans  
(Operated by Home Mission Board)

The Roman Catholic Church has begun a systematic attack upon Southern Baptist tracts which deal with Roman Catholic dogmas. Evidence of alarm among the Hierarchy was seen when the Knights of Columbus Bureau in St. Louis, Missouri, recently issued a 40-page booklet in answer to our tract, "Ask a Catholic." The title of this booklet is "Judge Catholics By the Bible." The Catholic magazine, *Information*, (Sept., 1952) contains a blast at Dr. L. R. Scarborough and C. K. Rand in an article written by Father Richard Ginder who is one of the outstanding Paulist Fathers of our country. The work of the Paulist Fathers is to influence Protestants into the Roman Church.

"Are you Saved, Brother?" is the title of the article on page 19 of *Information* published monthly by the Missionary Society of St. Paul the Apostle in the State of New York at 401 West 59th Street, New York 19.

## Dr. Scarborough a Heretic

After ridiculing the idea of personal salvation without works, Father Ginder says, "Mr. Scarborough's idea is too simple. . . in a word, Mr. Scarborough is a heretic" (Page 21). In such a manner he attempts to dispose of Dr. Scarborough.

"Another leaflet, put out by the same Southern Baptists," the article continues, "presents more of a challenge. It is attractive in its way with nice big print in blue ink. 'But I Am a Catholic' is its title, by Cornelius K. Rand. It almost makes one wish such men could have spent more time in college. They don't know their Greek or Hebrew. They have no concept of logic. . . . At times you wonder, despite their protests of devotion to the Bible, whether they have so much as read the New Testament from cover to cover." And the article continued, ". . . Beware of the Bible carrying Baptist who asks you over to his house for tea. If you accept his invitation, you'll be letting yourself in for an evening of tedious text-swapping that may well end in a bashed head—his, yours, or both" (Pages 21-22).

## 3,500 Catholics Became Baptists in 1951

Apparently Fr. Ginder has been informed of the fact that last year Southern Baptist churches baptized over 3,500 former Roman Catholics. Thus he is fearful of Baptist tea parties.

The writer will not attempt to defend Dr. Scarborough. His scholarship and

consecrated life are known to our Baptist people.

Our own defense will rest upon the results of our Home Mission Board tracts. To date we have distributed almost one million of them. A missionary from the Phillipine Islands told me that they have helped her in winning Roman Catholics to Christ. Chaplains have reported good results from their use. And we know of many Roman Catholics who are interested and may eventually be won to Christ through the use of our tracts.

## Use Roman Catholic New Testament

The reason Fr. Ginder is afraid of "But I Am a Catholic" is because it

## Margaret Grisham is New Promotional and Music Director at Sturgis



Miss Margaret Grisham

STURGIS, Ky. — Miss Margaret Grisham took up her duties with the First Baptist Church, Sturgis, February 15, as promotional secretary and director of music.

Miss Grisham received her training at Murray State College and from private instructors. She is an accomplished soloist and voice teacher. She is promoting a program of graded music for all age groups.

We feel that we have been fortunate in securing her service and our church is already feeling the impact of her fine Christian spirit and capable leadership. —I. L. Baughn, Pastor.

presents a plan of witnessing to Roman Catholics that, we feel, is effective. The plan is to use the Roman Catholic New Testament as the common ground of discussion. When the Roman Catholic reads from his own New Testament the Scripture on salvation "by faith alone," he then is not dealing with a zealous Baptist but with God's Word. The power of the Holy Spirit to convince and convict is there.

We have presented Christ to hundreds of Roman Catholics including Roman priests, and so far we have never experienced a "bashed head." Apparently Fr. Ginder is afraid to allow his people to examine God's Word in a Catholic Bible.

Let us rejoice that God has been giving us souls and that one day He may convert Fr. Ginder as He did Luther.

The Roman Catholic forbids her people to attend our churches under pain of it being a mortal sin. Now Fr. Ginder counsels the Catholic people against entering our homes where the Bible might be discussed. In Spain, Roman Catholics are forbidden to do business or have fellowship with non-Catholics.

Our Sunday School Board has Dr. Scarborough's tract available, "Are You Saved or Lost?" The Home Mission Board has the following tracts available free. If you are interested, write for them at 161 Spring Street, N.W., Atlanta 3, Georgia:

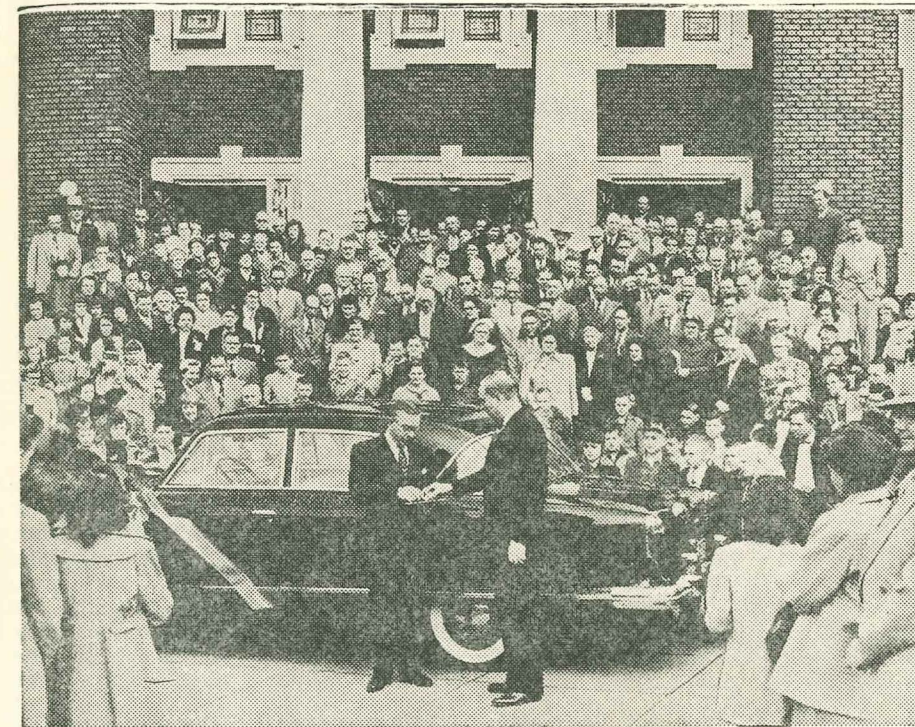
"Ask a Catholic"—Rand; "Purgatory—Fact or Fable"—Rand; "But I'm a Catholic"—Rand; "Roman Catholics Cannot Interpret the Bible"—Rand; "Forty Years in a Wilderness"—Borders; "Is Mary the Mother of God?—Rand; "The Bible, God's Book"—Criswell.

Mrs. Nora Gheens Carter, 79, widow of the late Allen R. Carter, died in Louisville, February 25. She was a member of the Broadway Baptist Church and her funeral was conducted by Pastor Edwin Fleetwood Perry. She and her family were prominent. She was a daughter of the late Charles W. Gheens. She was a sister of the late Mrs. Charles G. Middleton, and is survived by one other sister, Mrs. Thomas G. Williams, Asheville, N. C., and one brother, Mr. C. Edwin Gheens. She is also survived by one daughter, Mrs. Frank P. Strickler, with whom she resided in recent years in Mocking Bird Valley, east of Louisville, and two grandsons, Frank P. Strickler, Jr., and Allen R. C. Strickler. In her younger years she had devoted much of her time to working with under privileged children, the city's Kindergartens and hospital duties.

**CORRUPTION:** Public officials do not corrupt each other. Behind every fix is the fixer. Behind every bribe is the briber. Behind every lobby is an influence peddler.—*Information*.

## Western Kentucky News

### Several Surprises Sprung on Pastor J. H. Maddox At His Seventh Anniversary at Second, Hopkinsville



The seventh anniversary of Pastor J. H. Maddox at the Second Baptist Church of Hopkinsville was used as an excuse for the members to spring some sensational surprises on him.

While he was teaching the Adult Bible Class on Sunday morning, February 15, he was asked to dismiss the class earlier than usual so that a photographer outside could take a group picture. Stepping outside, was he surprised to see that the whole church and Sunday school were there to have their pictures taken, instead of just his Adult Class, as he had supposed? But that was nothing as compared to the surprise that came to him when he was called to the front of the crowd and presented with the "bill of sale and the keys" to a new 1953 model automobile trimmed with red satin ribbon.

The entire crowd went back into the church auditorium after the outside speech-making. There Pastor Maddox again expressed his appreciation for what the members had just done, and also for what they had done throughout the seven years. He recalled that there had been 816 additions since he had been there, which has amounted to an average of 116 a year. The Sunday school attendance has risen from 330 in 1946 to 729 at the present. He recalled many contributions and improvements, referring to the parsonage,

educational building and lot, the addition to the educational building, the kitchen, the bulletin board, the rebuilding of the basement under the main floor, the enlarged auditorium, the elevated choir and baptistry, the rug for the auditorium, the new heating plant and air conditioning, the electric organ and several pianos, the employment of organist and music director, the establishment of nursery for all services, the purchasing of new pews, and many, other items completed.

The auditorium was filled and chairs filled all available space.

At the close of the service the pastor was asked to go to the Educational Building where he found all the choir members and families with a few guests; also Sunday School Superintendent M. G. Williams and family. A table was loaded with food having a large cake in the center, with "Happy Anniversary—J. H. Maddox" embossed in icing, and illuminated so all could plainly see, by seven candles.

The president of the choir presented Pastor Maddox a gift from the choir. This was a certificate for a new hat to go with another certificate for a new suit of clothes which his class had given him the previous Tuesday.

At the evening service Pastor Maddox told the congregation, "This has really been a red-letter day in my life."

### John L. Hollowell is Ordained to Gospel Ministry By Audubon, Henderson

HENDERSON, Ky. — The Audubon Baptist Church, having invited a council, to ordain Bro. John L. Hollowell to the gospel ministry, met with said council Sunday afternoon 2:30 p.m., February 1, 1953.

The meeting was called to order by the pastor, John R. Flynn. Dallas Sugg led in singing "Wherever He Leads I'll Go." Brother Marvin Adams led in prayer.

Pastor Flynn stated the purpose of the meeting and invited the ordained preachers and deacons present, to meet to form a council. There were 29 preachers and deacons from 11 churches who composed the council.

Pastor A. A. Thacker was made moderator; and Lloyd King clerk. Herbert Schmitz led in the examination, asking Brother Hollowell about his conversion, and call to preach, then a series of questions about Baptist Faith. Other members of the council frequently asked questions. After a very thorough and satisfactory examination the council voted unanimously to recommend Brother Hollowell for ordination.

The Audubon Church voted to instruct the council to proceed with the ordination.

Brother John R. Flynn delivered the Sermon, reading 2 Timothy 2:1-26 Subject "The Minister, A Good Soldier." Text verse 3.

Ordination Prayer was led by Deacon Rudy Rideout, laying on hands by the council.

Rev. LaVerne Butler presented the Bible.

The wife of Brother Hollowell, his mother, and father, and her father, were invited to stand with them as the hand of fellowship was given. Brother John Hollowell led the closing Prayer.

If we would read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

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For March 29, 1953

By H. C. Chiles

# Jesus is Crucified

Matthew 27:32-44, 54

Let us now humbly draw near to that place which stands out boldly in the mind and heart of every Christian. It is more meaningful to the Christian than any other place in all the world. The name of this memorable "green hill far away" is Calvary. It is the place where by His death upon the cross a way of salvation for man was provided.

## I. The Crucifixion. Matthew 27:32-38.

When they had finished much of their brutal treatment of Christ, the Roman soldiers selected a cross from the pile which lay close by and laid it on His shoulder. The procession passed along the most frequent street of the city on the way to the place of crucifixion. Exhausted from the tortures to which He had been subjected, the Saviour staggered beneath the weight of the heavy cross. Near the city gate His strength utterly failed, and we are told that He fell under His cross. Seeing that it was impossible for Him to carry the cross, the soldiers laid hold upon Simon of Cyrene and compelled him to carry the ghastly burden.

In due time the procession ascended the skull-shaped hill overlooking the city, which was the common execution grounds for felons and outlaws. Upon their arrival, and before placing Christ on the cross, "They gave Him vinegar to drink mingled with gall," with a view to dulling His sensibility. Parched with thirst, He put this drink to His lips, and, as soon as He tasted it, with sublime heroism He refused to drink the stupefying potion. Determined to face death fully conscious, He refused to take anything that would lessen the horror of His death for sin and sinners.

Having removed His garments from Him, His executioners laid Him on His back on the cross which was lying on the ground. Then, they drove the cruel spikes through the palms of His hands, fastening them to the ends of the cross-piece, and nailed His feet to the upright piece. While His blood was flowing, a hole was prepared, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer as the blood dripped from His head, His hands, and His feet.

"Not the nails, but His wondrous love for me,  
Kept my Lord on the cross of Calvary;  
O, what pow'r could hold Him there,  
All my sin and shame to bear?  
Not the nails—but His wondrous love for me."

A superscription, which contained the accusation against Him, was placed above His head. In order that all who passed by might read it, it was written in all the current languages—Hebrew, Greek, and Latin—the languages of religion, of culture, and of government, respectively. The accusation against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour, and to be obeyed as Lord.

As a further humiliation, or to add ignominy to His death, Christ was crucified between two thieves or robbers. What a literal fulfillment of that prophecy, "And He was numbered with the transgressor" (Isaiah 53:12)!

## II. The Criticism. Matthew 27:39-44.

Many people passed along the road near the cross and they united in mocking the Saviour in His dying agonies. They scornfully reminded Him of His own words at the opening of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word. Their assertion that they would believe on Him if He would come down from the cross was nothing more than blatant falsehood and sheer mockery. Their cry, "Come down from the cross," is the essence of modern religious liberalism. Many are willing to acknowledge Christ as a good man, but they will not admit His vicarious atonement. They want Christ without the cross. But, there is no Christ apart from the cross. Christ and His cross are inseparable. A bloodless gospel is a powerless one.

Likewise the religious leaders mocked Christ. They referred to His healing and saving others, indicating the fact that they still had memories of seeing His miracles. What they said was true, but not in the sense that they meant. "He saved others; Himself He cannot save." He could not come down from the cross, but the reason He could not do so was not the one which they had in mind. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission was to be accomplished, if Satan was to be defeated, if sin was to be put away, and if sinners were to be saved. Christ had the power to save Himself, but had He done so, none of these things would have been accomplished, and the Father's will would not have been achieved. Their words, "Let Him come down from the cross, and we will be-

lieve Him," were false. They had seen Christ perform as great a miracle as they were requesting, and still they had not believed.

Apparently, at first both robbers reviled the Lord Jesus, and later the one, impressed by what he had seen and heard, repented and believed. When he cast himself upon the mercy of the Lord, he was forgiven and saved. In view of the fact that he was saved in his dying hour, none need despair and none should presume.

It may be said that the mockery carried on around Christ's cross was inhuman. It is difficult for us to understand how anyone could treat Him as they did. And yet, we must not forget that those who reject Christ, spurning His willingness and longing to save them from hell and take them to heaven, are just as guilty as those mockers at the cross. They, too, absolutely refuse to accept Him as their Saviour.

## III. The Confession. Matthew 27:54.

When the centurion and those who were associated with him witnessed the victorious manner of the Saviour's death and saw the supernatural manifestations connected therewith, they exclaimed, "Truly this was the Son of God." In all of his experience as a commanding officer in charge of executions, the centurion had never witnessed one which was followed by such a supernatural demonstration. It is no wonder that he readily confessed that the One Whom they had just put to death was the Son of God.

In concluding these comments, we would call your attention to the fact that at Calvary Christ fulfilled Old Testament prophecy with a meticulous exactitude. Two of the outstanding prophecies concerning the suffering and death of Christ are recorded in Psalm 22 and Isaiah 53. Therein you will find a detailed description of His crucifixion, written centuries before it actually came to pass. Compare the following passages: Psalm 69:21 and Matthew 27:34, Psalm 22:16-18 and Matthew 27:35-36, Psalm 22:7 and Matthew 27:39, and Psalm 22:8 and Matthew 27:43.

## Houston Housing

HOUSTON, Tex. — (BP) — There will be free housing for home and foreign missionaries only, during the Southern Baptist Convention that meets here May 6-10. This does not include associational and district missionaries. Those qualifying should write Mrs. Presley E. Hand, 1247 Overhill Drive, Houston, Tex.

If we want to provide the Christian answer to communism, we must do so before communism takes control of a country.—*International Review of Missions.*

## J. Marvin Moore is New Pastor at Leach's Station Baptist Church

CATLETTSBURG, Ky. — Brother J. Marvin Moore is the new pastor of the Leach Station Baptist Church. He took up his new labors December 28. His previous pastorate was with the Mt. Pleasant Baptist Church, North Kenova, Ohio.

The church held a reception for Pastor and Mrs. Moore and their family in the church's new parsonage.

During the month of February we had a fine fellowship week with different speakers of the Greenup Association each night. Pastor Audra Lester, Summit Baptist Church, spoke of "The Holiness of God" on Monday night; Pastor Ralph E. Webb, Westmoreland Church of Huntington, W. Va., on "The Wrath of God, Tuesday; Pastor Clyde B. Stephens, Wurtland, Ky., on "The Power of God," Wednesday; Pastor Dewey H. Jones, Catlettsburg Missionary Baptist Church on "The Grace of God" Thursday; and Pastor Clinton B. Coots, Unity Baptist Church, Ashland, on "The Immutability of God," Friday.

The Leach Station Baptist Church is looking ahead and planning for a revival and Vacation Bible School and Homecoming soon. We are now engaged in taking a census.—W. C. Campbell, clerk.

## High Splint Brotherhood Fosters Man-and-Boy Movement With Success

HIGH SPLINT, Ky. — Sometimes the Lord's work is carried on in remote places that is an inspiration to those who learn of the achievements made. One such instance is the High Splint Baptist Church, High Splint, Harlan County. Under the leadership of Pastor Wayne Markham every phase of Baptist work is carried on with remarkable success. One of the notable events of the church life is the work carried on by their Brotherhood, organized just

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a few months ago. This group, under the leadership of President Earl J. Lovitt, is one of the most active groups in the state. They take the lead in all projects that will further the life of the church.

One of their most useful projects is the Man-and-Boy Movement, in which a man brings a boy not in Sunday school to his Sunday school and church for four weeks, after which a Service Award is granted the man for his endeavor.

On March first, Earl Lovitt, Wayne Markham, Ray Whisman and Owen Andrews were presented with awards for bringing their *lost boy* for four Sundays.

Much of the success of the Brotherhood at High Splint is due to the tireless activity of President Earl Lovitt, who is always on the alert to find new ways in which to help the work of the Pastor and the Church.

## Kirtley E. Moore and Marshall E. Phillips Ordained to the Ministry

WILLIAMSBURG, Ky., Mar. 8. — A council was called by the Main Street Baptist Church at Williamsburg on Sunday afternoon, March 8, for the purpose of examining Brother Kirtley E. Moore and Marshall E. Phillips as to their fitness for the Gospel ministry.

Pastor Harold Wainscott, of the Central Baptist Church in Corbin, served as moderator of the council. Brother J. S. Dick, retired minister, served as interrogator. Brother Frank Bradburn, of the Egan Baptist Church, led in the

ordination prayer. Brother John E. Perry gave the charge to the candidates, and Brother U. B. Harp gave the charge to the church. Brother Sam Tatum, pastor of the Main Street Baptist Church, presented the Bible.

Others forming the council were John P. Weaver, H. D. Gross, Fred Hill, A. H. Webb, and several deacons of the Baptist church.

Brother Moore and Brother Phillips, who are students at Cumberland College, answered their questions well and were highly recommended by the council for their christian experience, call to the ministry, sincerity and humility of purpose and soundness in the faith. We predict for these young men a wide range of opportunities in the ministry.

Brother Moore is a native of West Virginia and will be leaving soon to complete his educational studies at Baylor University.

Brother Phillips is a native of Shelbyville, Kentucky. Brother Moore and Brother Phillips are married and each has one child.—George Baker, clerk of the Council.

To have what we want is riches; to be able to do without is power. George Macdonald.

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**To Gather Up the Eggs for Our Children.**

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## New Writers for Open Windows Announced for New Quarter

NASHVILLE, Tenn. — Donald F. Ackland, editor, *Open Windows*, the 96-page daily-devotional quarterly produced by the Sunday School Board, is announcing the following group as writers for the April-May-June-1953 issue.

Dr. C. C. Meeden, pastor, Temple Baptist Church, Baltimore; Porter Routh, executive secretary, SBC Executive Committee; Dr. Leonard Duce, assistant dean, Baylor University, Waco; Dr. W. W. Leathers, pastor, First Church, Petersburg, Va.; Dr. Jesse Northcutt, professor, Southwestern Baptist Seminary, Fort Worth; Dr. Walter L. Moore, pastor, First Church, Meridian, Miss.; Dr. J. Lyn Elder, pastor, St. Charles Avenue Church, New Orleans; Dr. James A. Stewart, pastor, Riverside Church, Jacksonville; Dr. J. Clyde Turner, retired pastor, Raleigh, N. C.; Dr. Rollin S. Burhans, pastor, Crescent Hill Church, Louisville; Dr. Gaye L. McGlothlen, pastor, Immanuel Church, Nashville; Dr. Howard P. Giddens, pastor, First Church, Athens Ga.; and Dr. Roland Q. Leavell, president, New Orleans Baptist Theological Seminary.

These outstanding men of God believe in a more thorough study of the Bible and they believe in the practice of daily private devotions. With this in mind, they have written these messages for *Open Windows*. Each one is filled with spiritual food—spiritual resources—and will, help to build up spiritual reserves for daily living in these trying times.

These writers have borne in mind that *Open Windows* is the only daily devotional magazine produced by Southern Baptists for Southern Baptists. They have also kept in mind that *Open Windows* is used for both individual and family devotionals. Therefore, the brief inspirational, meditational messages for each day are based on the Training Union scheme of daily Bible reading, with selected key verse and suggested prayer for individuals and missionaries and others engaged in Christian service.

Southern Baptists have already shown their intense interest in this quarterly as proved by the ever-increasing circulation of *Open Windows* quarter by quarter. An immediate circulation goal of 300,000 is soon to be reached.

Mr. Ackland became editor of *Open Windows* in 1949 when he joined the staff of the Baptist Sunday School Board. He has served on the editorial staff of the *Christian*, a religious magazine, published in London. For six years Mr. Ackland acted as assistant editor. In 1928 Mr. Ackland became editorial secretary of the London City Mission and in this capacity was identi-

fied with evangelistic work in the British capital for 18 years. He came to the United States in 1948 as a resident of Texas.

Mr. Ackland is also editor of general tracts for the Board.

The list of contributors for *Open Windows* for April, May, June is one of which we are justifiably proud. These contributors represent a cross section of our Southern Baptist Convention and include representatives from two seminaries, one university, and large churches in various states. Dr. Porter Routh, executive secretary of the Executive



Donald F. Ackland

Committee of the Southern Baptist Convention, is also a contributor.—Agnes Gibbs Ford.

### Liquor in the Capital

Joseph M. Dawson

WASHINGTON, D. C. — Drew Pearson and Dr. Albert P. Shirkey created comment throughout the Nation by calling attention to the bar in the Republican Club, located opposite the House Office Building. A week later the veteran temperance advocate, Clinton Howard, said: "There are 9 drinking places on Independence Avenue, S. E., between 1st and 2nd Streets and two more just around the corner on 1st Street.

"The wettest block anywhere on earth is not the Bowery . . . nor in the scandalous Latin Quarter of New Orleans, but on Capitol Hill in Washington, immediately across the street from the Congressional Library."

Howard's position on legislative drinking is pretty well summed up by this

quotation from Thomas Jefferson: "The habit of using ardent spirits by men in office has occasioned more injury to the public, and more trouble to me, than all other causes."

A week prior Wilbur La Roe, a former president of the Presbyterian General Assembly, had decried the fact that Washington, D. C., is known to lead the Nation in per capita liquor consumption and in the number of assaults, if not in several other categories of crime. General Marshall is reported to have declared that America's worst public enemy is the cocktail lounge in Washington's leading hotel.

Dr. Shirkey, pastor of the large Mount Vernon Place Methodist Church and president of the Washington General Pastor's Association, had the following to say over a television program:

"You ask me on what grounds I protest drinking on the part of government officials. I will answer you, 'Because they are the servants of the people, and as long as we have Government of the people, by the people, we, the people have a right to protest any action that puts in jeopardy the welfare of others.'

"Any pilot who drinks is grounded as unfit for the split-second decisions he is called upon to make. 'If you drink, don't drive' is the slogan of safety for the road. Any athlete who drinks is kept from the game because he cannot do his best. If this be so, it is wrong—deliberately wrong—for men to drink who are called upon for the decisions that affect our lives as a nation and as a world.

"We are in an atomic age—a wrong decision can bring us to the place of disaster over-night. Never have men in high places of Government had such responsibility thrust upon them as now. This is the reason why I protest the opening of a drinking lounge for our Government officials.

"I say again, as I have said before, 'It is a sin and a shame and a blight on our country for this to be done in such a critical hour of the world's history.'—Report from the Capital.

He who runs from God in the morning will scarcely find Him in the rest of the day.—Bunyan.

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## Welcome to the Ranks

J. M. Price

Director, School of Religious Education,  
Southwestern Baptist Theological  
Seminary

FORT WORTH, Tex. — We at Southwestern Seminary have read with a great deal of interest the statements in the religious press in recent weeks announcing proposed plans looking toward more extended developments in religious education at three of our other Southern Baptist seminaries.

For a number of years the New Orleans Baptist Theological Seminary has offered both the B. R. E. and M. R. E. degrees. It has trained a considerable number of vocational workers in this field both for home and foreign service. Now comes the announcement of President Leavell that the department is to be expanded into a school and a special building erected.

Likewise the Golden Gate Baptist Theological Seminary has offered these same degrees and also trained a number of workers for service in this field. In his recent inaugural address President Graves made it clear that this institution proposes to go further along this line not only in training special workers, but also in preparing pastors for service in this field.

Other Baptist seminaries have made similar developments. For years Andover-Newton, Berkeley Divinity School, and Western Baptist Seminary have offered degrees in religious education. All along Eastern has had either a department or school of religious education. Both Northern and Central seminaries give special degrees and have made distinctive contributions. And California Baptist Seminary proposes to develop its department into a school.

Now comes the announcement that the Southern Baptist Theological Seminary plans not only to give religious educational degrees, but also to institute a school of religious education and include women as well as men. This is taking several steps all at one time and definitely puts them in the field of training vocational workers in religious education as well as preparing pastors for educational leadership.

As previously stated, we at Southwestern have watched these developments with a great deal of interest. We have looked forward for many years to just such developments. In fact, we have sometimes felt a bit lonesome since we started our pioneering activities in religious education 38 years ago as the first Baptist seminary in America to of-

I will tell you what to hate. Hate hypocrisy; hate can't; hate pharisaism; hate intolerance, oppression, injustice; hate them as Christ hated them—with a deep, living, godlike hatred.—F. W. Robertson.

fer vocational training in the field and give special religious education degrees.

At that time there were only four Baptist churches in the South that had paid workers, and these were by no means typical ministers of religious education. Now there are literally hundreds of churches with these workers and countless others seeking such. Many churches have several vocational workers such as young people's director, youth director, and elementary director along with an educational director and educational secretary. Also there are many calls for workers in schools and on the field.

As churches increasingly recognize that it is through the educational organizations that they have their main missionary outreach, evangelistic opportunity, and stewardship development, these demands will increase. So we welcome these other institutions into the ranks and bid them Godspeed.

## No Houston Nursery

HOUSTON, Tex. — (BP) — No nursery facilities will be provided at the Coliseum or the Music Hall during the Southern Baptist Convention. An approved list of baby sitters will be provided by the Child Care Committees of the Woman's Missionary Union Convention and the Southern Baptist Convention. If at all possible, it is suggested that parents refrain from bringing children to the Convention. Nurseries will be maintained in most of the churches for local Baptists and their guests who could not otherwise attend the Convention sessions.

Our superfluities should be given up for the conveniences of others. Our conveniences should give place to the necessities of others. And even our necessities should give way to the extremities of the poor.—John Howard.



## Help with your Daily Devotions

Dr. Roland Q. Leavell, president, New Orleans Baptist Theological Seminary, is one of thirteen Southern Baptist writers who contribute to *OPEN WINDOWS*, April, May, June, 1953. Others are listed. These experienced men of God will help you through their inspiring messages in *OPEN WINDOWS*.

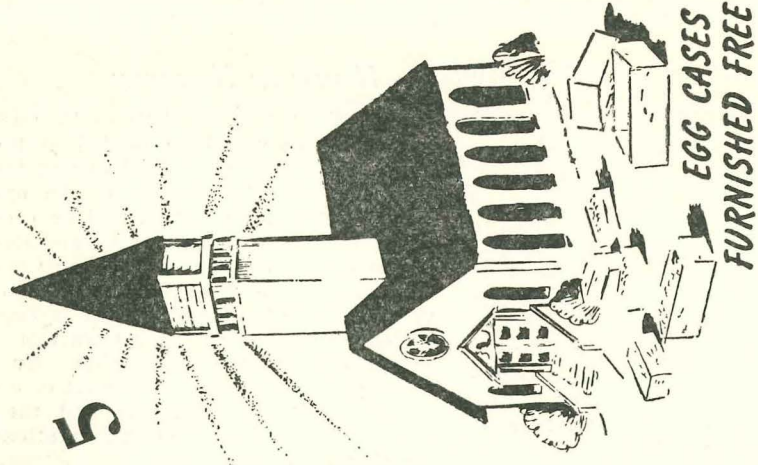
Dr. C. C. Meeden, pastor, Temple Baptist Church, Baltimore, Md.  
Porter Routh, executive secretary, Southern Baptist Convention.  
Dr. Leonard Duce, assistant dean, Baylor University, Waco, Texas.  
Dr. W. W. Leathers, pastor, First Baptist Church, St. Petersburg, Fla.  
Dr. Jesse Northcutt, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.  
Dr. Walter L. Moore, pastor, First Baptist Church, Meridian, Miss.  
Dr. J. Lyn Elder, pastor, St. Charles Avenue Baptist Church, New Orleans, La.  
Dr. James A. Stewart, pastor, Riverside Baptist Church, Jacksonville, Fla.  
Dr. J. Clyde Turner, retired pastor, Raleigh, N. C.  
Dr. Rollin S. Burhans, pastor, Crescent Hill Baptist Church, Louisville, Ky.  
Dr. Gaye L. McGlothlen, pastor, Immanuel Baptist Church, Nashville, Tenn.  
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