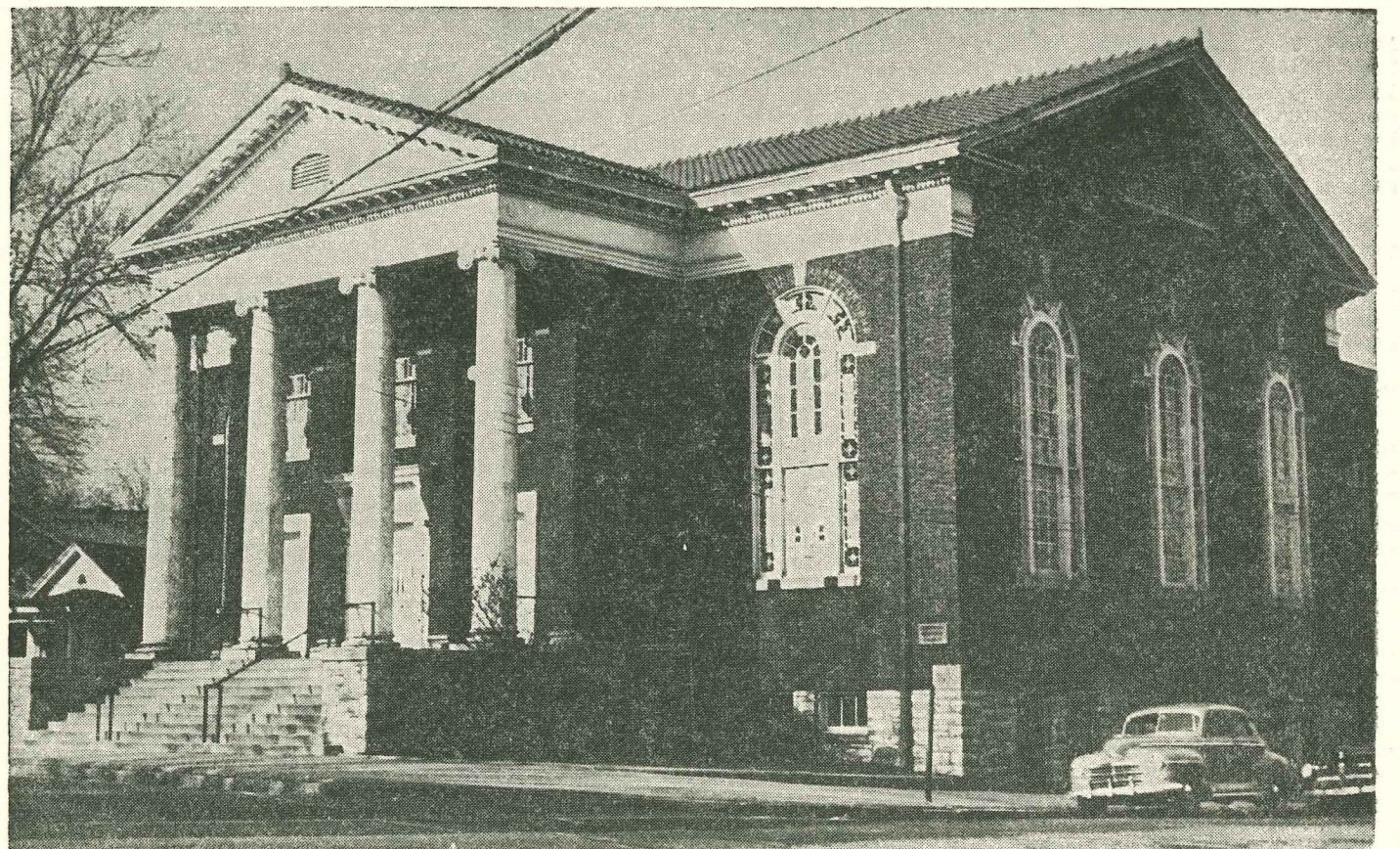


Western Recorder

KENTUCKY SOUTHERN COLLEGE
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Immanuel Baptist Church of Lexington, Kentucky, where the Fiftieth Anniversary Meeting of Kentucky W.M.U. will be held April 7-9, 1953.

Pastor O. D. Kern is now getting out a bulletin for the Chaplin Baptist Church called "Chaplin Baptist Witness."

The Deer Park Church, Louisville, is now having two morning worship services, one at 8:30 and the other at 10:45 o'clock.

Ben F. Mitchell, superintendent of Long Run Association, spoke at the Beechmont Baptist Church, Louisville, March 22, for Pastor J. Ray Dobbins.

The J. M. Weaver Memorial Baptist Church, Louisville, has just celebrated the 100th anniversary of its existence. It has been located at seventh and Chestnut streets for the last 39 years.

Pastor Lloyd W. Benedict, of the Irene Cole Memorial Church, Prestonsburg, Kentucky, was a recent speaker in his former pulpit at the Virginia Avenue Baptist Church, Louisville, at the pre-revival service. The revival was led by Pastor T. P. McGary, March 23-29.

Mrs. David E. Weaver left Louisville March 20, to join her husband Chaplain (Major) David E. Weaver, in Kaiserslautern, near Frankfort, Germany. She may be addressed, care of her husband, Western Area Command, APO 227, Care Postmaster, New York City, N. Y.

Brother Roy A. Hamilton is now beginning his third year as pastor of the Immanuel Baptist Church, Louisville. There have been 250 additions to Immanuel in the last two years, and many other things have been accomplished, including the \$123,000 remodeling of their church building.

The New Orleans Seminary Alumni Breakfast during the SBC at Houston will be at the Rice Hotel, May 8, at 7:30 a. m. The dining room will seat 300. Alumni and friends may get tickets in advance by writing Miss Vivian Fogleman, 1220 Washington Avenue, New Orleans, enclosing \$1.75.

The South Jefferson Baptist Church, just off Dixie Highway in the southern portion of Jefferson County, has purchased a lot 100 feet by 270 feet, to provide extra parking space to the rear of their present property. Pastor Dester E. Jones thinks this will take care of their parking needs for the present.

Dr. John H. Buchanan, pastor of the Southside Baptist Church, Birmingham, Alabama, is to be the evangelist assisting Pastor Edwin Fleetwood Perry in a revival at the Broadway Baptist Church, 4000 Brownsboro Road, Louisville, April 19 to 24. Also Professor R. Inman Johnson will be assisting with the music.

There are a limited number of posters available announcing the Fourth

Baptist Youth World Conference in Rio de Janeiro. These posters are two color and are 28½ inches by 19 inches. As long as the supply lasts, they will be sent in reasonable numbers free to churches and organizations. Address your requests to Robert S. Denny, chairman of the Youth Committee, Baptist World Alliance, 161 Eighth Avenue, North, Nashville, Tennessee.

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, has been invited by the Secretary of the Air Force, to go to Korea with representatives of Jewish and Catholic faiths, to preach to the soldiers stationed there. The chiefs of the chaplains in the Army, Navy, and Air Force are accompanying them on the trip. Stops will be made in Japan, Okinawa and the Phillipine Islands for speaking engagements. They left March 26 and expect to be back by the middle of April.

Mrs. George Munro, wife of the pastor of the Gano Avenue Baptist Church of Georgetown, has been appointed director of public relations for Georgetown College. She and her husband are from New Zealand, coming to this country about four years ago to attend the Southern Baptist Theological Seminary. By a strange coincidence her husband was pastor of the First Baptist Church of Georgetown, New Zealand, way down under—the most southern Baptist church on this globe. She is writing material to be published for and about Georgetown College.

The Calvary Pulpit, of New York City, comes out in its 30th anniversary edition. This is published monthly by the Radio Ministry of the Calvary Baptist Church of Manhattan. The late Dr. John Roach Stratton was the first to broadcast a service from a church pulpit on March 4, 1923. In those days most people who had radios at all used headphones and cat's whisker on their crystal sets. Thus, *The Calvary Pulpit* program is "The oldest gospel broadcast in the world." Congratulations to Pastor John S. Wimbish, who has kept alive this method of spreading the Gospel, as did Dr. Will H. Houghton and Dr. William Ward Ayer before him. A daily Musical Festival Week was held March 1-8.

A brief article in the Carlisle Avenue Baptist Messenger, presumably written by Pastor A. W. Walker, reads as follows: Efforts are being made to clean up or banish indecent material being published and sold today. You must have noted the activity of the Louisville Police Department in this direction. They deserve the support of all Christian people. Watch what you and your children read. Cut out any cheap, indecent material and after noting the

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

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name of the paper, the date of publication and the time and place sold, give it to the undersigned. Your name is not necessary but it would be helpful. Give or send such data and material to: James L. Sublett, chairman of Obscene Literature Committee, 4454 South Sixth Street, Louisville 14, Kentucky, FRanklin 4255."

The chaotic condition of the Orient is one of the strongest evidences of the urgency of missions. The taking of the gospel to the whole world cannot wait for some hypothetical age of peace and security. The achievements of missions to the present have been made against a background of troubles.—Winston Crawley, missionary to the Phillipine Islands

Science and Religion

By JOHN S. JACKSON, JR., Professor
Campbellsville College

If you had asked a scientist 75 years ago what was known in the various branches of science, he would have answered, "Everything." If you had asked him what questions remained unanswered he would have replied, "None."

How did the earth come into being? He was ready for that one with a long and learned discourse on Kant's nebular hypothesis.

What is gravity? He would have quoted chapter and page in Sir Isaac Newton's *magnum opus*.

What is electricity? What is magnetism? These questions were easily answered by reference to the work of that great English physicist, James Clerk Maxwell.

Where did man come from? The nineteenth century scientist would be glad you asked. He had Darwin's answer on the tip of his tongue.

The scientist of the nineteenth century was certainly in a fortunate position; he had no need for further work, for further searching. Human knowledge was complete.

To the question "Will airplanes ever be practical?", the answer was, "No." Mathematical calculations proved heavier-than-air craft unfeasible.

To the nineteenth century scientist, atomic energy was equally unthinkable. In 1896, a student at Oxford asked his physics professor if it would ever be possible to split the atom. The professor looked down his nose at this student and demanded "Haven't you learned your Greek? The word 'atom' means 'indivisible.'"

Grandfather's science was remarkable; it had an answer for everything. The only trouble was, the answer was too often wrong.

Twentieth century science is not so sure of its footing. True, our body of knowledge has expanded enormously; but, in the process of gaining new knowledge, we have become increasingly aware of our immense ignorance. Knowledge is like an island: the larger it is, the longer is the shoreline of the unknown.

Had contemporary science teachers nothing better to offer, they could well instruct their students in the erroneous Phlogiston Theory of heat or the Two Fluid theory of electricity; little harm would be done. The teaching of the erroneous Darwin Theory of evolution, on the other hand, is a different matter,

for its teaching involves serious moral and ethical questions.

The teaching of Darwin may be simple from a pedagogical point of view; but, it is disastrous to the faith of many college students. Dr. James Leuba of Bryn Mawr College in his book "*Belief in God and Immortality*" reports a survey which shows that between 40 and 50% of college students, on graduation, reject the idea of God.

This may be shocking, but it isn't surprising since the survey also shows that over half the college teachers are professed atheists. It is easy to understand this wreckage of faith after four years of study under men who make no secret of their atheism.

Because God cannot be seen by mortal vision, these men conclude that He doesn't exist. The person who boasts of his sophistication proclaims that he will believe only what he can see. The astronomer, Lallande, once said "I have swept the entire heavens with my telescope and I have found no God." Therefore, he argued, there is no God. How foolish, you might even say how unscientific, to draw such a conclusion from such limited evidence as supplied by a telescope. God cannot be discovered by any such mechanical device; but the eye of Faith will find him easily enough.

To come to a true realization of God, we need Faith together with a little common sense. The former president of the California Institute of Technology, Dr. Robert A. Millikan, says, "Everyone who reflects at all believes in God. To me it is your conception, identify God with Nature, then you must attribute to him consciousness and personality; or, better, super-consciousness and super-personality. Nature could not exist without God—God as a person. Furthermore, you cannot escape the necessity for God by going back in time to where Nature was raw and incomplete; God was as essential then as he is now. Therefore, materialism as commonly understood is an altogether absurd and utterly irrational philosophy; and is so regarded, I believe, by most thoughtful men."

The man who has no faith in God tries to interpret the world in mechanical terms. In God's place he enthrones evolution, the greatest hoax ever foisted on a credulous world. The sophisticated scientific infidel professes to reject anything that sounds the least bit miraculous. Actually, however an evolutionist proclaims his faith in the most amazing

miracles and yet can suggest no power or method that could possibly perform them. He claims and believes that the world created itself; that this earth and the sun formed themselves out of a haphazard jumble of atoms in space. He states with fervent faith that man created himself by a similar haphazard chance process. This, of course, is utterly fantastic, but it's what an intellectual atheist, a man with a little second hand scientific knowledge, believes.

The man of true faith has little difficulty coming to a realization of God. Of course, all of God's powers are beyond our complete understanding because they are infinite; but, that doesn't prevent us from making his acquaintance. We may know Him because He is a person who has revealed Himself as clearly as our own finite qualities can grasp. Our limited capacities cannot penetrate far, but far enough that we can say with Paul "I know whom I have believed."

Summer Plans Made For First Two Weeks in June At Clear Creek Springs

PINEVILLE, Ky. — Plans for the 1953 summer camps at Clear Creek Bible School began to move ahead in February. Rev. M. Wendell Belew, mountain field worker for the General Association of Kentucky Baptists, will be head of the camp program and activities this year and has already been hard at work at the planning. He has visited the school and conducted our chapel services in order to get acquainted with the local field.

While the camp staff is not yet complete, Bro. Belew has announced that Miss Helen Sinclair, mountain field worker for the State Board, will assist in the work; also Rev. George Park, Bell County missionary worker, Miss Elizabeth Zieger will be on the staff as nurse and Rev. Albert Gene Griffin will be director of recreation. These names assure us of one of the most capable staffs that can be had for camp activities and others will be added to the list as the plans progress.

The plans call for securing attendance by the young people from churches over a much wider area of the mountain section. Facilities on the campus will be improved also to have in readiness for the big summer event. The program of religious instruction will be something every parent should covet for their children and the recreational activities will be carefully planned also.

The dates have been set for June 1-5, Junior and Intermediate Boys Camp; June 8-12 for Junior and Intermediate Girls Camp.

Camp fee, \$9: Send registration of \$1 now, bring \$8 with you. Send to Mrs. Mildred Oaks, Clear Creek Springs, Pineville, Kentucky.

Safeguarding Religious Liberty by Keeping Church and State Separate

Dr. J. M. Dawson, executive secretary of the Public Committee of the Southern Baptist Convention, Washington, has pointed out a growing opposition to the possible appointment of an official representative from the United States to the Vatican.

There has been all along far more opposition to such representation than some of our national leaders seemed to believe; and it would be a tragedy should our President take any such step. A vast number of protests have already gone to President Eisenhower from individuals and religious groups throughout the nation, including action taken by our Executive Committee of the Southern Baptist Convention, and by many of our state conventions.

Clare Boothe Luce

Dr. Dawson asks in the January issue of *Report from the Capital*, "Will the appointment of Clare Boothe Luce as United States Ambassador to Italy impede the progress of religious liberty there?" And he continues: "She is an ardent Catholic who has shown pronounced propagandizing tendency. Not a few Protestants have expressed solicitude over the appointment. While no one should be denied selection for public office on the grounds of identification with a particular religious faith, the question is, Should anyone be chosen for public office on the grounds of holding a certain faith?"

According to usually accepted American standards, connection with a particular faith is not a test for fitness to hold public office unless it has been established that the office would be used to favor one religious group against others. And certainly no one should be chosen for public office because of connection with a particular faith. If Mrs. Luce was chosen because she is a Roman Catholic, then the choice was a blunder of first magnitude. It is to be hoped that in her service as Ambassador to Italy she will represent all Americans.

As a Roman Catholic, Mrs. Luce has every right, personally and privately, to be completely loyal to her chosen faith; but as a public servant of the United States Government in Italy, the fact that she is a Catholic should have no influence whatever on any action in state matters. She will need to be as American in Italy as any of us are American at home. To be otherwise would invite an immediate and deserved storm of protests.

Millions in America will watch closely Mrs. Luce's attitude in Italy, a land where evangelicals have been denied certain religious liberties given those affiliated with the Italian state church. We are

informed that she has stated she will have no official connection with the Vatican, public or private.

Admittedly, Mrs. Luce would be very much on the proverbial spot should she ever in any way make the impression that she favors one religious group against others in matters of state. She will be given every opportunity to demonstrate that she can represent all Americans without bias. Her opportunity in this will be unique. Mr. Truman was at least nominally a Baptist but he never seemed to favor them in any way as a denomination. President Eisenhower is a Presbyterian but it is not expected that he will show favoritism. We demand of public servants that they be God-fearing, God-honoring Americans who respect our Constitution in every detail.

Anthony Caliendo

The question of religious liberty in Italy has been brought again into prominence by that government's action ordering Evangelist Anthony Caliendo out of the country within forty-eight hours. In the news release on the incident the *Associated Press* stated that Caliendo's "troubles were the latest in a series encountered by Protestant evangelists in Catholic Italy in the past three years."

It is recalled that last fall the Italian government threatened with closure twenty-two churches of the Church of Christ denomination, and that the ground for the action was, as reported, the threatened people had been too "aggressive" in seeking converts among Roman Catholics—a practice which, in reverse and in the United States, brought Clare Boothe Luce from a Protestant group into the Catholic fellowship. In America, when Mrs. Luce was contacted by a priest and persuaded to embrace the doctrines of his faith, our Government had nothing to say about it. The priest enjoyed religious liberty in free America and so did Mrs. Luce. In America, we have no state church; but in Italy there is a state church. There, the government was reported to have placed restrictions on the activities of evangelicals.

The State Department of our Government was then asked to insist that Italy observe "her constitutional guarantee of freedom of religion." The houses of worship involved were permitted to stay open pending action by Italy's Office of Cults—the bureau which deals with evangelical bodies and their activities. Cases like this will afford Mrs. Luce every opportunity to demonstrate her attitude toward religious liberty, and not only America but the whole world will be watching to see the results.

America must be kept free. Complete religious liberty and the absolute separation of church and state at all points constitute the "Hope Diamond" which adorns and vitalizes our national life.

John Taylor, Pioneer Kentucky Baptist Preacher and Historian

October 27, 1952, marked the two hundredth anniversary of the birth of John Taylor, a noted pioneer Kentucky Baptist preacher and recognized historian. He was born in Fauquier County, Virginia, on October 27, 1752 (*Thoughts on Missions*, p. 3, 65). He states, "... in the early part of my life, my lot was cast in the backwoods of Virginia, where Indians often killed people, not far from where I was. My parents, who were of the Church of England, told me, I had been christened when young... but we lived so frontier, I never heard a man preach until I was about 17 years old; this was a baptist (William Marshall). My awakening that day, was so striking, that I was won over to Marshall, and the religion he taught. A little more than two years after this, by the conviction I had from the New Testament, I was baptized, and became a baptist from principle" (*Clear Creek*, p. 44). He saw for the first time persons baptized by immersion at South River, Frederick County, Virginia, in 1770. On this occasion the South River Church of Separate Baptists was organized. Two years later, in 1772 in the twentieth year of his age, John Taylor was baptized into that church by James Ireland, the pastor of the church (*Ten Churches*, p. 6, 7).

He soon began to preach, being engaged mostly as a travelling preacher. He retained his membership in the South River Church for some time, then moved his membership to Lunies Creek Church in Hampshire Co., about the time it was organized, retaining membership there until about 1776 (*Ten Churches*, p. 22). He again put his membership in South River Church where it remained until he moved to Kentucky in the fall of 1783 (*Ten Churches*, p. 9). He had not been pastor of either one of the churches.

John Taylor made a trip to Kentucky in the fall of 1779 "through by land" and met Joseph Redding, "but all things bore such a gloomy appearance, as to preaching, that we returned again to Virginia and resumed our former travels for about two years." He states the following, "Concluding that I should be more happy in this wilderness of sorrow by changing my station to a married life, I began the new business to me, of wife-getting." He seems to have married in September, 1782 (*Ten Churches*, p. 39, 40). He "married a girl of a good family and a Baptist of Mr. John Leland's congregation." His wife's name was Nanny Kavanaugh.

John Taylor was ordained by the South River Church in the Shenandoah

By LEO T. CRISMON, Librarian, Southern Baptist Theological Seminary and President, Kentucky Baptist Historical Society

Valley about 1776 or 1777 (*Ten Churches*, p. 27).

In the fall of 1783 he moved his family to Kentucky by way of Redstone on the Monongahela River about 30 miles south of Pittsburgh, down the Monongahela and the Ohio Rivers by boat, to Beargrass (Louisville) and then to Lewis Craig's Station near Danville. He was at that time 31 years of age. He says because of the threat of the Indians, "... it was a gloomy thing at that time of day, to move to Kentucky."

John Taylor, as a historian is known best for his book entitled, "A History of Ten Baptist Churches, of which the Author has been alternately a Member," published in 1823. Two of the churches were in Virginia—South River and Lunies Creek." The other eight churches were in Kentucky—Gilbert's, South Elkhorn, Clear Creek, Bullittsburg, Corn Creek, Big Spring, Frankfort and Buck Run. The book is in no sense a historical sketch of all these ten churches; he does not give many statistics or historical facts, for when he was writing it had been 50 years since his relationship began with the first one, but it consists of personal reminiscences of the author of his relationships to the churches.

His method of dealing with the churches reminds one of what Dr. Broadus (*On the Preparation and Delivery of Sermons*, 1897 Rev. ed., p. 319) said about expository preaching, if one is "persecuted in one verse, he can flee to another." He had so many churches included in the plan of the book, that when he ran out of anything to write about one, he could pass on to the next. By adding an appendix, a little larger than the sketches of the ten churches, consisting of further notes on one of the churches, some sermons, and a brief autobiography, he had a fairly lengthy book.

As indicated in the title of *Ten Baptist Churches* John Taylor was not the pastor of all of them. The one relationship in common with all of them was that he was a member.

The first church which he joined after coming to Kentucky was Gilbert's Creek Church, the travelling church of

Lewis Craig, which came as a body from Virginia, worshipping and carrying on church business wherever the group stopped along the way. John Taylor joined this church in the latter part of 1783 or early part of 1784. He was not the pastor of this church at any time, and he remained a member of it only about eight or ten months.

In the summer of 1784 he moved to the north side of the Kentucky River into Woodford County and in August of that year he moved his membership to the South Elkhorn Church. Taylor preached in the community in the homes of the people, but he was not the pastor of the church. He tells us how much manual labor he did in one day in late October or early November, also the amount of work he did before Christmas that year.

While John Taylor lived in Clear Creek in Woodford County he joined with about thirty others in April, 1785, in the organization of the "Baptist Church of Christ at Clear Creek." This was the second church to be organized on the north side of the Kentucky River. Perhaps Clear Creek Church gave him more concern than any other of the churches with which he was related. He gives to it one of the most lengthy sketches in *Ten Churches*, with a still longer sketch in the Appendix. Also he wrote a separate book about this church, entitled, "History of Clear Creek Church, and Campbellism Exposed," 1830. This was the first church to which he was called as pastor, although he had been preaching for about thirteen years. The church at that time had about sixty members and during the summer of 1786 he baptized about sixty persons into the church. During that year a frame building, 40 feet by 20 feet, was erected as the meeting house of the church. During the first year the church voted to pay him a salary of \$70. "The next year a hundred dollars was voted for the pastor, by the church, not knowing but the first seventy had been all paid" (*Ten Churches*, p. 54). The sum for that year was only partially paid in produce. "The third year it was thought best to hire a man to attend to my business, this was done by commissioners appointed by the church, who hired a man for a hundred dollars. The Trustees took care to get their money from each individual, this produced a little flouncing—thus ended by Peterspence at Clear Creek" (*Ten Churches*, p. 54).

While John Taylor was pastor at Clear Creek, he made a trip back to Virginia, and upon his return his sister came with him (*Ten Churches*, p. 54, 55).

(Continued on Page 8)

Three Kingdoms

By F. TOWNLEY LORD

Alexander Selkirk, a shoemaker, ran away to sea. He quarrelled with his captain and, at his own request, was put ashore on the uninhabited island of Juan Fernandez in the southern Pacific. He remained there until rescued five years later.

This was at the beginning of the 18th century, and would doubtless have been forgotten by now if two famous writers had not made it the basis of a book and a poem. The book was Defoe's *Robinson Crusoe*, for Defoe embellished the story of Alexander Selkirk, greatly to the delight of many generations of youthful (and not so youthful) readers. The poem was by William Cowper. He produced some verses, supposed to be the reflections of Alexander Selkirk, beginning:

I am monarch of all I survey,
My right there is none to dispute
From the center all round to the sea
I am lord of the fowl and the brute.
Oh, solitude! where are the charms
That ages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place.

If Cowper was right in attributing to Alexander Selkirk the majestic view expressed in the first line of the poem . . . "I am monarch of all I survey" . . . we may say that the lonely exile on Juan Fernandez has raised an interesting problem. Is there anyone who can rightly claim such monarchy?

An American writer, whose name I do not know, (for I only recall the quotation as included in the preface of a book by N. D. Hillis) supplied an answer to this question. Everybody, he suggested, can lay claim to such dominion; for "the soul is monarch of three kingdoms; the past, the present and the future." To recall this quotation is at once to become critical. We are bound to inquire whether the human soul possesses such power.

Is there any sense in which the soul is "monarch of the past?" The answer must be "NO." The past is beyond us and cannot be recalled save in memory. The best we can say about the past is that the soul may learn from it.

Yet the most optimistic observer of human life will have to admit that we are slow to learn from the past. Its lessons, though they are stamped on the page in indelible letters, sometimes, indeed, in letters of blood, are easily forgotten.

One would have thought, for example, that by this time the human mind would have been convinced of the futility of

war; and that even the "victors" lose. But such is our slowness to learn that modern states devote a great part of their scientific achievement, money and man-power to this melancholy obsession.

The Present

We may be a little more hopeful as we turn to the second of the three claims made by the American writer quoted, that the soul is "monarch of the present." Here again, however, we have to enter a qualification. Much that happens in the present is inexorably linked with what happened in the past. From this point of view, today is just as elusive as yesterday.

It would be interesting to inquire how much of our time and possessions we have to devote to the redemption of obligations incurred in years gone by. It is only a purely theoretic attitude to experience that can divide that experience into "past" and "present," neatly labelling each and putting each into the appropriate drawer in the file.

Life is not like that, for past, present and future merge into each other. So that today we inherit obligations incurred by our predecessors. The past cannot be escaped.

Nevertheless, the soul is monarch of the present in the sense that "today" brings its opportunity, and, if we are ready and wise, we can seize it. In the days of the Second World War the Prime Minister would attach to certain documents the imperious direction "Action this day." In peace or war we do well to remember that "now is the accepted time."

The Future

What of the future? Is the soul monarch of the days to come? At this point the moralists break in with their salutary reminder that the decisions of today shape the course of tomorrow. The child can determine the youth and the youth the man. Careful use of the opportunities presented in school-days will shape a career of expanding usefulness and honor. These are moral maxims, copy-book instructions which we do well to heed, for their truth is attested by the experience of generations.

Yet when all has been said along this line, and we begin to reflect on the variety and unpredictability of human experience, we become all too conscious of our impotence in this realm. We cannot fully control the future. None knows what a day may bring forth. Fair hopes in the morning can change to gloomy defeat by eventide. And sud-

denly, "out of the blue" as we say, comes a thunderbolt which may leave our little life in ruin. Nor is there one of us who can determine the exact point at which the universal experience of the grave will acquire for us a gloomy and personal meaning.

Those who have followed this argument will realize that the discussion, so far, has been on the human level. Just as our original quotation, "The soul is monarch of three kingdoms, the past, the present and the future," is on the level of moral maxims, so our consideration of the three realms of past, present and future has been on the same level.

We have been thinking in terms of worldly wisdom; but the questions demand consideration at a higher level, of religion.

It is not enough to take account of the historian for the past, the scientific observer for the present, the pedagogue for the future. It is only when we take God into account that past, present and future acquire their true meaning.

But if we do take account of God, and look at our problem in the light of what Jesus our Saviour has to offer, then there is a blessed sense in which the soul is monarch of three kingdoms.

The ministry of Jesus in the human soul is the ministry of power in all three realms. For most of us (indeed for all of us) the past means something we would like to see erased from the book of life.

The historian, though he may enlighten us on the course of human events, has nothing to offer us when we mourn our sins. It is only the Saviour who can make us triumphant over the past, bringing us the assurance of the burden lifted and the stain of guilt removed.

The noblest power by which we can make the most of the present is the same gift: it is the power which comes to all who give Him their life in full and glad surrender.

And as for the future, there is no confidence comparable to that which comes when all is committed unto Him. There is a verse in 2 Timothy which takes us to the heart of the question, and reveals the true meaning of the soul's kingdom: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul gave us the true philosophy of past, present and future when he declared "Whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—*The Baptist Times*, London

A clear call to foreign missions has sustained me through the years and I have never doubted.—Victor Koon, missionary to Hawaii

The Posture of Prayer

By J. E. DARTER, Upton, Kentucky

Recently a preacher was rebuked by another minister for KNEELING while leading in prayer in a church service. Nearby in another church of the same faith, a preacher in his sermon strongly condemned the custom of STANDING in prayer. Are such attitudes of preachers honoring to God? For our answer we go to the one source of authority—the Bible. Just what is the correct posture of prayer—if any?

BOWING: "And I BOWED DOWN my head and worshipped the Lord, and blessed the Lord God of my master . . . He worshipped the Lord BOWING HIMSELF TO THE EARTH" (Gen. 24:48, 52). The oldest bodily posture of prayer given in the Bible is in Gen. 18:2, where Abraham bowed to the angels of God. See also Ex. 34:8-9; Micah 6:6, etc. People were forbidden to BOW DOWN to false gods (Ex. 20:4-5; 23:24).

PROSTRATION: "And they FELL UPON THEIR FACES and said, O God . . . shall one man sin . . ." (Num. 16:22). Jesus in private prayer "FELL ON HIS FACE" (Matt. 26:39). Such statements as "bowing himself to the earth," above, may mean prostration. See Jos. 7:6-7; Ezek. 9:3; Rev. 11:16-17.

STANDING: The next bodily posture of prayer in the Bible is that of STANDING. Hannah said to Eli the priest, "O my lord, as thy soul liveth, my lord, I am the woman that STOOD by thee here praying unto the Lord. For this child I prayed" (1 Sam. 1:26-27). See also 2 Chr. 20:5-9; Neh. 9:4; Luke 18:13, etc.

STANDING IS UNIVERSAL as far as we have observed in the short prayer of benediction in dismissing a congregation.

KNEELING: David gives us the first statement in the Bible of KNEELING in worship, "O come let us worship and bow down; let us KNEEL before the Lord our maker" (Ps. 95:6). "Kneeling is the most natural posture in prayer"—M. E. Dodd in "Prayer Life of Jesus." If we think of Catholics, Episcopalians, Anglicans, and all other bodies, we see how widely observed this practice is in the professed Christian world today. See 1 Kings 8:54; Ezra 9:5-6; Dan. 6:10; Acts 21:5; Phil. 2:10, etc.

SPREADING THE HANDS: "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and SPREAD FORTH HIS HANDS TOWARD HEAVEN: and he said, Lord God . . ." (1 Kings 8:22). See 2 Chr. 6:29; Isa. 1:18; 1 Tim. 2:8, etc.

LIFTING UP THE EYES: Jesus at WESTERN RECORDER

times lifted up his eyes in prayer (Jno. 11:41; 17:1). See Luke 18:13.

OTHER FORMS: We have included in our list of postures the ones mentioned several times in the Bible, and we suppose therefore the ones most frequently used. There is some reference, however, to other forms, as SITTING (1 Chr. 17:16); IN BED (2 Kings 20:2); SMITING ON THE BREAST (Luke 18:13), etc.

NOT RECORDED: Some or all of these bodily postures may have been practiced, and we supposed were, before they were recorded as such in the Bible; but we have listed them here in the order given in God's Word.

CONCLUSIONS: There is no one particular bodily posture COMMANDED in the Bible. Some believe that Jesus in Mark 11:25 warrants STANDING as



a fixed pattern of prayer, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." It seems clear enough, however, that it is the content of prayer, a forgiving spirit, and not the posture that Jesus is dealing with here. Others believe that David prescribes a directive for a fixed posture, KNEELING, in Ps. 95:6, given above. Still others think that Paul gives the Christian pattern, LIFTING UP THE HANDS, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

THE MOTIVE AND SPIRIT: The most of us, however, believe that it is the spirit and motive of prayer that counts, and not the changing custom of forms. We are taught to pray sincerely, humbly, unselfishly, forgiving, in faith, and the like. The posture seems incidental.

(Continued on Page 10)

Independent of the Church?

By O. W. TAYLOR

This is the seventh and last article in a series on the above subject. It is a kind of summary. As before, so now, only a sketch can be given, leaving the reader to guess what the writer might say additionally.

1. That the Lord's workers are divinely "set . . . in the church" (1 Cor. 12:28), necessarily carries the corollary that the workers are not to be independent of the authority and supervision of the church, of which Christ is the Head.

2. That the Jerusalem church investigated the work of Philip in the city of Samaria (Acts 8:14), indicates that his work was under the authority and supervision of the church. And this relationship did not cease when Philip led the eunuch to Christ and baptized him.

3. Surely, Paul was not "independent" of the representatives of the Jerusalem church in Damascus (Acts 8:19, 20). Nor was he when he carried a crucial issue to that church for solution (15:2-4). Nor was he when he engaged in a work of charity together with certain associates "chosen of the churches" (2 Cor. 8 et al.).

4. The investigation by the Jerusalem church of the work of certain brethren in Antioch (Acts 11:22-26) indicated that the work was under the general authority and supervision of the church. And the fact that in a church transaction Paul and Barnabas were "sent away" by the church and also "sent forth by the Holy Spirit" (Acts 13:1-4), clearly shows that the Lord's workers are not to be independent of the Lord's churches.

5. When carefully studied, Paul's visit to Arabia and his later visits to Jerusalem and "the right hands of fellowship" given him and Barnabas (Gal. 1:11-19; 2:1-9), do not jibe with the notion of independency of the church.

6. The divine technique for carrying on the work of the Lord in this dispensation is a joint service of "the Spirit and the bride" (Rev. 22:17). There is plenty of room in this arrangement for individual initiative and action—"let him that heareth say, Come." But there is no proper place for any brother to develop the conceit that he has such a measure of divine approval and personal privilege as makes him independent of the church and a law unto himself.

By way of initiating certain things in the early days of Christianity, the apostles had, of course, certain powers and prerogatives which made them independent of the churches in that sense. But even the apostles were voluntarily subject to the general authority and supervision of the churches. And there are no apostles today.

"I love thy church, O God."

John Taylor, Pioneer Kentucky Baptist Preacher and Historian

(Continued from Page 5)

Inspired by the statement of the Apostle Paul in Acts 20:20, "I taught you publicly and from house to house," John Taylor carried out a plan of visitation evangelism with marked success. At a day meeting, as he records, he made the following announcement, "After a few minutes we will go to the water to baptize—meetings for the present week are to be at the following places; after which I informed the assembly, that a number of us had agreed, to visit every family in the neighborhood, without regard to grade or quality. That the object of our visit was, to pray and converse with each family and individual, on what belonged to the interest of their souls—that I desired a signal when we came to their houses, that where we were acceptable, they would lay aside their family business, and prepare for the proposed worship. The other signal was to keep at their business when we came, and we would go about our own business—for that no family was to be interrupted but by their own choice" (Ten Churches, p. 66, 67).

He with another member was welcomed into the homes and the people responded to his messages, many of them going on with the party to the next home, "a kind of worshipping congregation as we moved along" (p. 68). "Our tour of visiting continued about two weeks, I think, Richard Caves was about the last house we went to. I remember his wife asked me how the people seemed affected in our tour—my answer was I thought I had seen five hundred people under conviction. I suppose we visited upward of a hundred families. Immediately after our tour was out, the other visitors proceeded, with about the same length of time—about six weeks were spent in this profitable work, I call it profitable, because about fifty experiences were told to the church from these visits. Indeed myself had become so foolish, that I fancied we had found out a plan, that we could at least be lively in religion when we pleased, by the visiting plan—but the trial of the same thing and in the same places a few years afterwards, convinced me of my folly" (Ten Churches, p. 69).

At the chapel service of the Southern Baptist Theological Seminary on October 7, 1952, Dr. Jesse W. Bader in commending the plan of visitation evangelism said, "You Baptists are just now getting on to it."

After living on Clear Creek for nearly eleven years John Taylor sold his land and bought other land on the Ohio

River and moved there in April, 1795. His new home was in what is now Boone County (Ten Churches, p. 76-78), just across the Ohio from the mouth of the Miami River. He and the members of his family immediately placed their membership in "The Baptist Church of Christ at Bullittsburg," a church which he had helped to constitute in the summer of 1794 and which was made up mostly of members from Clear Creek Church.

He was offered the pastorate of this



Rev. A. L. "Pete" Gillespie, Missionary to Japan and Former State President, Night Speaker, April 17 at State Training Union Convention in Campbellsville.

church, but he refused, stating that he was willing to serve the church as often as necessary as a preacher. Because of the small membership of this church, in contrast to the large crowds which had attended Clear Creek Church, he states that on the Lord's Day he felt wretched. He was busily engaged at manual labor during the week in building his home and clearing up his land. Soon the country began to settle up more rapidly, and since most of the new arrivals were Baptists, the membership of the church increased to about sixty. In a few years a very remarkable revival broke out in the church and 112 were baptized within a year and the membership of the church was about 200. In the latter part of the section on the Bullittsburg Church he tells of

several very impressive conversion experiences in this church. This revival seems to coincide with "the great revival of 1801" so evident over a wide area of Kentucky. After living seven years in the Bullittsburg area, because of the unhealthy climate for members of his family, he moved.

In the spring of 1802 John Taylor moved down the Ohio River to Mount Byrd in Gallatin County. There was a great deal of work to be done there in completing a home and in clearing land, but he states that "though for several years, we had been afflicted with sickness, the sweet air and water of the lofty bluff of Mount Byrd, restored us all to good health again."

Within two years he and his sons and his slaves had cleared seventy acres of ground, and had erected a brick house, seventy feet by twenty-two feet; he had "a very great orchard, of apples, peach, and other kinds of fruit, so that in Gallatin County, I was a little like Job when he lived in the east, in the early days of his prosperity. It is probable, I was the richest man in the county, where I lived" (Ten Churches, p. 117).

Near Mount Byrd there had been constituted a short time before he moved there a church called Corn Creek. He and his family joined at the first monthly meeting after they moved. John Taylor did not become pastor of this church, although the people requested him to become pastor, but he preached to them regularly, and baptized about thirty into the fellowship of the church during the thirteen years in which he lived there. The church had about thirty members when he left in March, 1815.

Because of the loss of a fine barn by a stroke of lightning, the death of two of his children at this place, and disturbance in the community and the church centering about him, John Taylor concluded that he was being chastened by the Lord for giving too much attention to material things, so he decided to move away.

In the spring of 1815 John Taylor moved back to the area of Kentucky where he had formerly lived, and he and his wife joined the Big Spring Church in Woodford County, under the pastoral care of Silas M. Noel. He had an unfortunate experience in this church through publicly differing with a prominent judge, also an ordained Baptist minister, in regard to doctrinal views. Although the pastor and a committee picked from other churches decided against John Taylor, three associations, Elkhorn, Long Run and Salem, later sustained Taylor's views and condemned the Arminianism (or Arianism) of the judge. Taylor remained a member of this church only about ten months, asking for a letter of dismission at the January, 1816, business meeting of the church.

(Continued on Page 17)

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Special Committee for A Million More in '54

Central Association—William R. Beard, A. B. Colvin, D. L. Barnett, Charles Phipps, Jimmy Crutcher.

Freedom Association—Superintendent H. C. Blair, Missionary Isaac Hucaby, Moderator Isaac Hucaby.

Liberty Association—Leon Larimore, Cecil Adams, James Gary, David McCollon, Raymond Ward, Rev. Reece, Raymond Kenney.

Lincoln County Association—Mr. John T. Porter, Associational Superintendent, Mrs. Nora Bogie, Rev. Clark McMurray, Rev. Wm. R. Bradshaw.

Lynn Association—Mr. Everett Miller, Rev. H. S. Puckett, Rev. Manley Towles, Rev. J. E. Darter.

North Bend Association—Grover Tyner, Chairman, Rev. P. Ennis Taylor, Elbert Carpenter, Rev. Charles Rader, Rev. R. A. Johnson, Associational Superintendent.

Salem Association—Mr. Lemuel Greer, Rev. John E. Douglas, Mr. Clinton Miller, Rev. John Eddins, Rev. Foster E. Howard, Lt. Homer Wilkes, Rev. Charles H. Ham, Missionary.

Convention-Wide Sunday School Clinic

A Convention-wide Sunday School Clinic will be held in Kansas City, Missouri, April 12-25, 1953. An intensive training program will be provided for the four hundred clinicians who will attend and an enlargement campaign will be conducted in each participating church. No doubt, this will be the most important training program conducted in the Convention in 1953.

A good group of Kentucky Sunday school workers have planned to attend. There may be some who would like to attend who have not sent in for an application. There is room for a few more, therefore if you desire to participate in this good work write to your State Secretary for an application blank.

State Committee For "A Million More In '54" Meets

By Chester A. Igleheart

The Special State Committee for the promotion of "A Million More in '54" campaign met March 17, at the Kentucky Baptist Building to lay out plans for organizing the state for the crusade. Members of the Committee are: Rev. Roy E. Boatwright, State Sunday School Secretary, Chairman; Dr. W. C. Boone, Executive Secretary-Treasurer of the Executive Board; Dr. H. C. Chiles, Murray; Rev. Paul Fox, Winchester; Rev. George D. Park, Middlesboro, Rev. Dan

Thomas and Chester A. Igleheart, of the Sunday School Department; Rev. Harold Wainscott, Corbin; Rev. Clark McMurray, Stanford; Homer William Smith, Lexington, Rev. H. C. Zachry, Morganfield; Rev. M. M. Hampton, Hazel; Rev. Charles E. Daniel, Russellville; William Nevins, Lawrenceburg; and Rev. C. H. Hockensmith, Paintsville.

Rev. Ralph E. Longshore, Nashville, Chairman of Special Committee of Associational Sunday School Officers, Sunday School Board, gave an inspirational message and with his help the committee outlined the following plan of procedure:

Organization of the Association

1. Each Association should select and elect a Special Committee for "A Million More in '54." This committee should be composed of five, with the Associational Superintendent as chairman, if feasible. They should have the authority to enlist others in contacting all the churches in the association. About one for every five churches is suggested.

2. A goal should be set for each association of approximately 20% of the present Sunday school enrollment. This means that a net increase of 20% will be needed to reach the state goal.

3. An effort should be made to get every church to vote to participate in "A Million More in '54" movement.

4. The associational goal should be broken down by churches. Care should be taken to show each church that its co-operation is imperative if we reach a million more for Bible study.

Enlargement Suggestions

The following tried and proven methods will be helpful toward reaching our state goal of 70,000 additional people for Bible study:

1. Take a census to find the prospects, and start a visitation program to reach them.

2. Begin now to enlist and train one additional worker for every ten in your goal, plus 30% of present staff for replacements.

3. Move up, from a class Sunday school to a department Sunday school, or from one department to two or more. Increase the number of classes by 20%.

4. A 20% increase in space.

5. Organize a branch or mission Sunday school.

6. Organize an Extension and/or a Cradle Roll department. Have a minimum of three workers for every 100 church members.

Cedarmore

This is the last call to our churches to give the Sunday School Offering on April 5, to Cedarmore.

It is necessary that we co-operate in the fullest to support the great Assembly Program. We need ten thousand dollars for this expanded work. Your offering will be greatly appreciated.

Send check to Dr. W. C. Boone, Secretary-Treasurer, 127 East Broadway, Louisville, Kentucky.

Attendance, March 22, 1953

Church	T.U.	S.S.
Arlington, First	64	---
Ashland, Unity	131	493
First	100	650
Pollard	---	462
Bardstown	---	334
Bellevue	---	357
Berea	---	418
Boonville, Ind., Cypress	87	---
Bowling Green, First	355	1,169
Burlington	93	256
Campbellsville Baptist Church	261	612
Pleasant Hill	126	270
South Campbellsville	---	220
Carrollton, First	44	202
Clay, First	---	211
Columbia	---	311
Corbin, First	124	473
Central	108	532
Covington, First	90	357
Calvary	---	666
Latonia	203	1,035
Cumberland	---	235
Cynthiana	---	373
Danville, First	255	741
Gethsemane	---	226
Lexington Ave.	---	492
Dayton, Ky. First	---	238
Dayton, Ohio, Westwood	---	620
Elizabethtown, Severn's Valley	---	647
Eminence	---	204
Erlanger	66	387
Evansville, Grace	225	722
Calvary	---	607
Walnut Street	---	403
Falmouth	---	229
Ferguson	104	300
Fort Thomas	73	280
Frankfort, First	189	928
Thornhill	134	323
Franklin	---	349
Fulton, First	---	454
Georgetown	158	568
Glasgow	125	649
Glendale, Gilead	179	337
Harlan	160	616
Harrodsburg	212	931
Bruner's Chapel	212	208
Hawesville	70	242
Hazel	48	294
Henderson, First	411	167
Audubon	60	296
Immanuel	---	458
Hima, Horse Creek	---	241
Hindman	---	700
Hodgenville, First	119	400
Hopkinsville, First	109	589
Second	141	666
Independence	96	219
Jeffersonton	---	268
LaGrange, DeHaven Memorial	79	304
Lawrenceburg, First	92	373
Mt. Pleasant	70	---
Sand Spring	---	326
Lebanon	107	448
Leitchfield	62	226
Lexington, Ashland Ave.	---	1,337
Calvary	152	819
Felix Memorial	---	344
Grace	112	725
Hillcrest	91	264
Immanuel	231	1,185
Porter Memorial	157	584
London, First	193	584
Louisville:	---	---
Auburndale	42	---
Audubon	96	264
Baptist Tabernacle	199	615
Baptist Temple	---	276
Beechland	111	507
Beechmont	116	806
Bethany	69	238
Bethlehem	---	229
Buechel	---	252
Carlisle Avenue	255	1,182
Clifton	145	533
Deer Park	---	451
East Audubon	106	274
Eastern Parkway	71	538
Farmdale	---	328
Harmony	125	330
Highland Park, First	---	454
Immanuel	60	389
Kenwood	81	228
Lynn Acres	---	205
Meadow Home	---	539
Ninth and O	212	1,185
Parkland	301	993
St. Matthews	---	501
Shawnee	---	315
Shively	---	648
South Jefferson	96	473
Southside	---	456
23rd and Broadway	---	674
Virginia Avenue	97	280

(Continued on Page 17)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Homes

Write by April 13 to MRS. JAMES T. WILLIAMS, Chairman, 107 Coakley St., CAMPBELLSVILLE, KENTUCKY, 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 how and when each will arrive. Give names of those who must room together. If necessary to cancel reservation, send name to Mrs. Williams at once.



Dr. W. Fred Kendall, Pastor, First Baptist Church, Jackson, Tenn.—Night Speaker, April 16 at State Training Union Convention in Campbellsville.

Hotels

Write directly to hotel for information and reservation. Room might be secured in one of these: Central Hotel, \$1.50-2.50; Lucky Vista Motel, \$3.50; Merchants Hotel, \$2.00-\$3.00; Ellis Motel. Address each: Campbellsville, Kentucky.

Registration

Register at church immediately on arrival.
Juniors and Intermediates\$.50
Young People and Adults\$1.00

Pledges

Pledge from each church to work of convention appreciated. Should be made at convention, and paid soon thereafter.

1954

If church desires 1954 convention, please send invitation to convention.



Prof. Hugh T. McElrath, School of Church Music, Baptist Seminary, Louisville—Music Director, State Training Union Convention, Campbellsville, April 15-17.

Breakfast, Luncheons, Banquets

Please read information on page 10 of *Western Recorder*, March 12, and on poster sent to every pastor and director, and send name and money at once for each reservation.

Correction!

On poster mailed out the Young People's Banquet is listed for Thursday. It should have been Friday.

INTERMEDIATES!

Sessions for Intermediates to be held in South Campbellsville Baptist Church on Thursday morning. Inspirational speaker of the morning will be Howard Hovde, student at Southern Seminary, and former captain of Baylor Basketball team. Friday afternoon session includes speaker, Miss Imogene Polley, associate in state Baptist Student Department, and a religious film.

Plans are now underway for a bang-up banquet. Reservations must be made by April 9; so send those dollars to the chairman of the banquet committee.



Rev. L. C. Roberts, Pastor, Oakwood Baptist Church, Knoxville, Tenn., and Former State President—Devotional Speaker, State Training Union Convention, Campbellsville, April 15-17.

The Posture of Prayer

(Continued from Page 7)

HONEST PREJUDICE (?): It is natural for people who grow up in a strict environment of one particular posture of prayer, and hear prejudiced preaching against all other forms, to honestly believe that their particular posture is the only one which expresses genuine worship. Hence some who are accustomed to stand in prayer may look on those who kneel as if they are touched with fanaticism. On the other hand some who practice kneeling think of those who stand as being cold, proud, formal, and lacking in humility. Still others who fall on their faces, or "roll," charge the kneeling folks for a lack of complete humility and all out self-abasement. (Perhaps it should be noted that there is no example of prostration in public worship services in the New Testament. Such practice is seen under very unusual and abnormal circumstances (Rev. 11:16-17; 7:11).

VARIOUS POSTURES: We believe that churches and individuals have a right to use any Bible posture which they deem acceptable to God, but we wonder what God thinks of our condemning others for not observing OUR fixed forms. No one particular posture is condemned in the Bible, and no one is given as a fixed pattern. In Matt. 6:1-7 Jesus is not condemning the hypocrites for standing, but for the purpose, the motive, of their praying. They stood in the most conspicuous places, "that they may be seen of men." Like their giving in the preceding verse, they wanted "the glory of men." Rather than worship "to be seen of men," Jesus taught them to go into their closets, shut the doors, and pray in secret.

RIGHT AND WRONG PRAYING IN THE SAME POSTURE: In the parable of Luke 18:9-14, the Pharisee "stood" and prayed in his proud, boastful way—exalting self; while the publican "standing" prayed humbly, "God be merciful to me a sinner." In the prayer of these two men the bodily posture is the same, but God heard the prayer of one and ignored that of the other. Jesus said of the publican, "This man went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14). From this parable, as elsewhere, we see that God demands a contrite and humble spirit. But do we not even emphasize the outward forms? "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Ps. 51:16.

FORMALITY: Whenever forms of worship are made an end instead of a means to an end, then there is danger of reducing worship to mere formality.

JUDGED BY THE BIBLE: We are going to be judged some day for what we teach about God's word. We had better know the BOOK.

WOMAN'S MISSIONARY UNION

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

ABRIDGED PROGRAM

Fiftieth Anniversary Meeting of Kentucky W. M. U.

Immanuel Baptist Church, Lexington, April 7-9, 1953

Theme: "Ye Shall Hallow the Fiftieth Year" Lev. 25:10a

Tuesday Evening, April 7, 7:30 o'clock

Prayer Dr. Clyde T. Francisco, Interim Pastor
"Looking Upward" Mrs. W. C. Tyler
Greetings Mrs. Roy F. Williams
Miss Edith Dority
Judge Eugene Siler

Georgetown College Choir
Young Woman's Auxiliaries

"The Fiftieth Year" Mrs. George R. Martin

Wednesday Morning—9:15 o'clock

"Looking Inward" Mrs. W. C. Tyler
"Golden Remembrances of Woman's Missionary Union of Kentucky" Mrs. O. B. Mylum

Sunbeams Superior
State Missions in Our Anniversary Year Mrs. Hugh Peterson
"Extending State Missions" Miss Mary Frances Gould
Solo—"Make a Joyful Noise" (McDermod) Mr. James King
"Baptist Women in Today's World" Mrs. George R. Martin

Wednesday Afternoon

Pilgrimage to Winchester
First Baptist Church

Commemoration Service 2:30 o'clock
Tea 3:00-5:00 o'clock

Wednesday Evening—7:15 o'clock

Memorial Hall—University of Kentucky

Organ Music Mr. Arnold Blackburn
"Looking Upward" Mrs. W. C. Tyler
Recognitions for fifty years of service
Historical Pageant "Through the Years"

Thursday Morning—9:15 o'clock

"Looking Outward" Mrs. W. C. Tyler
Goals for a Jubilee Anniversary Committee
Girls' Auxiliary
"Beautiful Upon the Mountains"
"Liberating Through Home Missions" Mrs. B. Frank Belvin

Thursday Afternoon—1:30 o'clock

"Looking Forward" Mrs. W. C. Tyler
Royal Ambassadors
Trumpet Solo Mr. Robin Northcutt
"Unto All Inhabitants" Dr. Baker James Cauthen

Final Benediction

You Are Invited

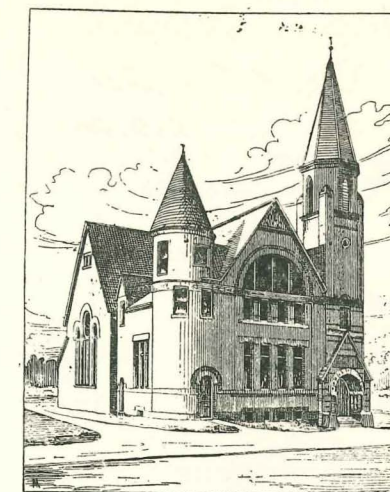
Welcome, all Kentucky W.M.U. Members to a tea in the First Baptist Church of Winchester, April 8.

The tea will follow the Commemoration Service at which time a bronze tablet will be presented to this church where Kentucky W.M.U. was organized

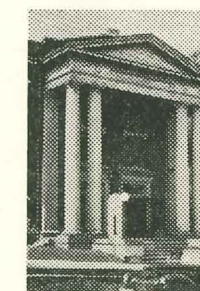
in 1903. The service will begin at 2:30 p.m. with tea being served from three to five o'clock.

We will have room displays of old china and glass, old furniture and a showing of Mrs. J. J. Porter's paintings. Yours in Christian fellowship, NOLA C. HUNT, W.M.S. President.

Welcome To Winchester



First Baptist Church, Winchester
1903 Where the Kentucky W.M.U.
was organized



The church in which the Fiftieth Anniversary Tea will be held April 8, 1953



Mrs. James G. Hunt, W. M. S. President, First Church, Winchester

Important Notice

After our State Meeting is over we will turn our eyes to the meetings of Woman's Missionary Union and the Southern Baptist Convention in Houston, Texas. Kentucky W.M.U. is allowed sixty credential cards for the W.M.U. Meeting. A new plan has just been authorized by our Executive Committee for distribution of these cards. Send your requests for these cards to the State Office immediately. Cards will be held until April 15 for members of our state Executive Committee and Associational Superintendents. After that date requests will be honored in the order in which they are received by our office. This year, all requests must be authorized by the W.M.S. of which the person is a member. You will be sent a card to be signed by your W.M.S. President, then that card is to be exchanged for a regular credential card at the registration desk in Houston. If you do not register at Houston by 1:30 p.m. on Monday, May 4, your card will be given to a substitute selected from among those already present.

Seminary Acquires Green Tree Manor for Married Students



Various scenes snapped on the Seminary's New Green Tree Manor Property

The Southern Baptist Theological Seminary has purchased Green Tree Manor, a 265-apartment subdivision, located on Frankfort Avenue at Fenley, about two miles east of The Beeches. The property is next-door west of the Masonic Widows' and Orphans' Home, familiar landmark to many visitors to the city.

Though two miles may at first glance seem to be a long distance from the campus, it is close as compared to the distances where students have had to live for several years. Living quarters

near the campus are next to impossible to obtain for such a large part of the student body. They are scattered all over town, out into the suburbs and countryside, many live in Jeffersonville, Clarksville, and even at Charleston—nineteen miles away—on the Indiana side of the Ohio River. Some live in Shelby County, some in Bullitt and Nelson County in Kentucky, just to mention a few. Getting living quarters at prices students can afford to pay and keeping up an automobile to commute back and forth are two needles in the haystack so

hard for the student to find in the last five or six years. Even with the building of Fuller Hall the problem was only partially solved.

TITHING FILM

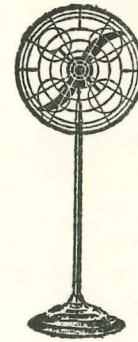
'GOD IS MY LANDLORD'

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Write Perry Hayden, "The Quaker Miller" Tecumseh, Michigan, Department WR

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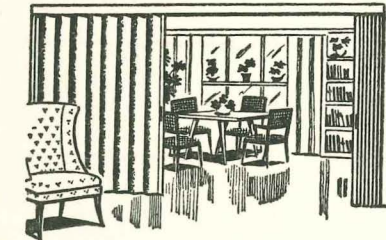
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Hospital Commission Seeks Charter Changes

NEW ORLEANS, La. — (BP) — The Southern Baptist Hospital Commission is seeking approval of the Southern Baptist Convention that meets in Houston, Tex., May 6-10, for permission to change two articles of its charter. These changes are necessary because of the relationship of the Commission to the new hospital authorized by the Convention for Jacksonville, Fla., last year.

Article VII will provide for a board consisting of not less than fifteen nor more than forty members. Nine of them will live in or near the city of New Orleans and nine will live in or near the city of Jacksonville, Fla. Article IX will provide for an executive committee for the Commission consisting of not less than five and not more than nine members. Three of these members shall live in or near the city of New Orleans and shall be members of the administrative committee of the New Orleans hospital, three shall live in or near Jacksonville and shall be members of the Jacksonville hospital and the remaining three will be from Alabama, Georgia or Mississippi.

Full text of the proposed two Articles is as follows:

APPROVAL FOR CHANGE IN CONSTITUTION REQUESTED

At the meeting held January 27, 1953, the Board of Directors unanimously voted to request the Convention's approval of the following changes in the hospital's charter:

Article VII to be amended to read as follows:

The affairs of this corporation shall be controlled and managed by a board consisting of not less than fifteen nor more than forty members of this corporation, nine of whom shall live in or near the city of New Orleans, La., and nine of whom shall live in or near the city of Jacksonville, Fla., which said board is hereby designated as the Board of Directors of this corporation. They shall be elected annually by the Southern Baptist Convention at the elections to be had at the annual meeting of the said Southern Baptist Convention. Vacancies occurring in the membership of the board during the interim between annual sessions of the Southern Baptist Convention may be filled by the remaining members of the board, who for that purpose but no other, may nominate and elect additional members of this corporation; such members thus elected to serve until the next succeeding meeting of the Southern Baptist Convention. Should the Southern Baptist Convention fail for any reason to elect such members of said board at their annual meetings, then the members of the board then in office shall continue

in office until their successors are duly elected, qualified and installed.

Article IX to be amended to read as follows:

The Board of Directors shall meet the last Thursday in January and shall elect from among their number a president, a vice president, and a recording secretary. These officers shall hold office during the term of the Board of Directors or until their successors are elected, qualified and installed. The Board of Directors is authorized also to elect an executive committee to consist of not less than five nor more than nine members of said board. Three members of the executive committee shall live in or near the city of New Orleans and shall be members of the administrative committee of the Southern Baptist Hospital. Three members of the said committee shall live in or near the city of Jacksonville and shall be members of the administrative committee of the Baptist Memorial Hospital of Jacksonville, Fla. The remaining three members of the Board of Directors from Alabama, Georgia and Mississippi. The executive committee shall be vested with the authority to control and manage the affairs of the corporation in the interim between the meetings of the Board and may be vested with such other power as the Board may deem proper to confer upon them. Service of legal process may be made upon the president of the corporation; or in his absence upon the vice president, or in the absence of both upon the secretary.

BOOK REVIEWS

STORIES OF HYMNS WE LOVE, by Cecilia Margaret Rudin, M.A., and published by John Rudin and Company, Chicago, in its fourteenth printing in 1951.

In fascinating story form, this nicely bound book of ninety-six pages, gives the origin, authorship and inspiration of the very best in hymn music, with intimate stories of the writers and composers, spanning a period of some four hundred years of hymnody which everyone from a mere child to a deep student can enjoy.

How much more deeply impressed will the reader be to know the real story behind each hymn, enriching the heart and mind with knowledge and appreciation and enabling one to sing or listen with more fervor and interest.

From Martin Luther's famous "Away in a Manager," Fanny Crosby's "Safe in the Arms of Jesus" and others, to John Howard Payne's well known and much loved "Home, Sweet Home," makes it a book everyone will want, young and old, casual reader and student. We know that our beautiful hymns, like passages from the Bible, when memorized, become a vital, spiritual force in our lives, and at the conclusion we too can say with the great, beloved Apostle Paul as he wrote to the Corinthians, "I will sing with the Spirit and with the understanding also."

"GOD'S ORDER," by John A. Mackay, The Macmillan Company, New York. Price \$3.

Here is a treatment of Paul's epistle to the Ephesians which is decidedly more than a commentary. Dr. John A. Mackay, president of Princeton Theological Seminary, has

written this book out of a remarkable spiritual experience, which began as a boy of fourteen in his native country, Scotland. Dr. Mackay declares that to "THE BOOK OF EPHESIANS" he owes his very life. In those early years he found in its pages a new world, bringing a new outlook, new experience and attitudes toward other people. His whole book glows with the freshness of this vital experience of faith in a God who brings order to His spiritual world with Christ as its head.

Those who follow Christ find fellowship, meaning and happiness in His church, the supreme value of which is made all the more impressive against the dark background of Paul's day.

This book will be welcomed by the Christian student and layman alike. It breathes a marvelous spirit and is written in practical and readable form. It is most timely and helpful.—L.M.P.

BAPTISTS IN BRAZIL, by A. R. Crabtree, Professor of Old Testament Interpretation—Baptist Theological Seminary of South Brazil. Published by the Baptist Book House of Brazil in Rio de Janeiro is one of the most interesting books we have ever read.

From the very first words written, the author of this book grips your heart with the wealth of information, the simplicity of the language. As you continue to read, you note the struggle these Brazilian people have had and you especially are impressed how wonderfully the Holy Spirit had led in the propagation of His cause through the untiring efforts of General A. T. Hawthorne. The Sacrificial zeal of the Bagby's, the Z. C. Taylors', the Ginsburgs', the Newtons', the J. J. Taylors', the Entzmengers', the Renos', the Delers', the W. C. Taylors', and many many others, simply grips and fascinates the reader. As one continues to read, he is very much aware of how Dr. Crabtree's heart is filled with unquenchable love for these liberty loving people of Brazil.

Do you wish to read a book that relieves your mind of the worries of the present crisis of this world and brings you back to the days of the beginning of the great work of these devoted Baptist Pioneers? Then this is the book that makes you live with these Brethren, pray with them, and sympathetically suffer with them. This is a great and refreshing book.

No preacher's library will be complete without this great book.

Audio-Visual Aids Committee Seeks Continuance in 1953

WASHINGTON, D. C. — (BP) — According to the report of the Southern Baptist Convention Committee on Audio-Visual Aids received here by George B. Fraser, senior secretary of the Southern Baptist Convention, the committee has recommended that it be continued next year. The recommendation will be considered by the Convention that meets in Houston, May 6-10.

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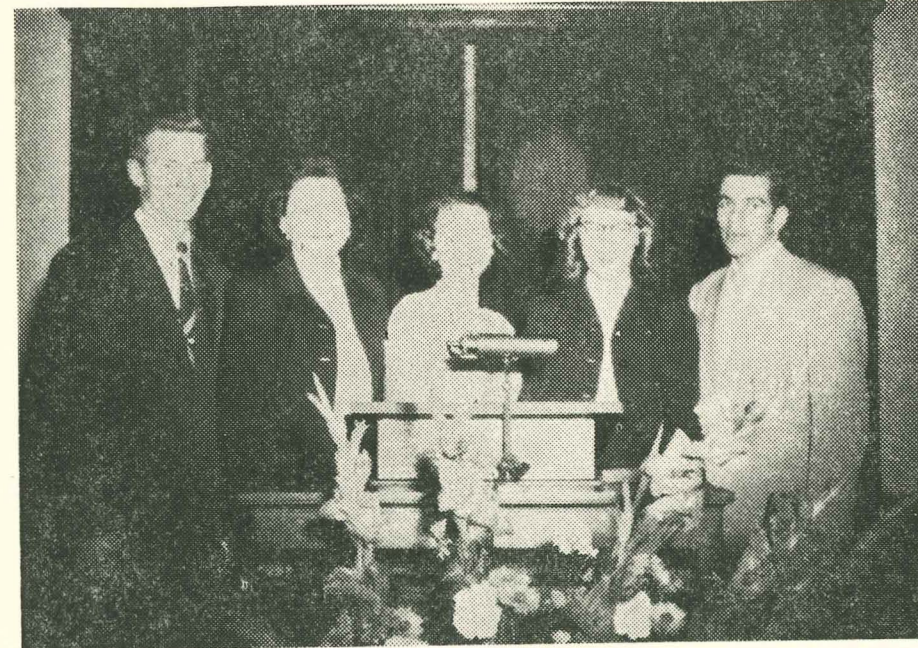
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Louisville Area News

Team of Georgetown Students Put On Program at Hardinsburg Church

By Adrian Lamkin, Pastor
First Baptist Church, Hardinsburg



Wayne Moore, Loretta Whittaker, Lois Cook, Margaret Lyons and Don Seaman.

HARDINSBURG, Ky. — The greatest Teacher, in giving the greatest commandment, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). To develop the mind and to love God with the mind are two of the purposes of Christian Education.

Baptist students in our colleges are among the best. If any one doubts this, let him visit the campus of a great Baptist college and witness the activities. Chapel is well attended. Prayer groups are formed. The Bible is taught by capable, Christian professors. Ministerial students serve in many ways. Some go to mission stations, while others serve as pastors. Teams of students go out to churches and present programs.

Sunday, March 15, a team of students from Georgetown College visited our church at Hardinsburg. The team was composed of Wayne Moore, singer; Miss Margaret Lyons, pianist; Miss Loretta Whittaker, soloist; and Don Seaman, preacher. Mrs. Lois Cook came as a visitor. This team of students presented excellent programs. It was an encouragement to our young people. Our church members were impressed by their ability and Christian testimony.

Baptists in Kentucky need to do more for their schools. We should sup-

port them with our prayers, our money, and our sons and daughters. State schools can go to the Legislature and get appropriations, while Baptist schools must go to Baptist people for support. The churches can look to our schools and colleges for efficient leadership.

Why not have a college team visit your church? It will help your church and will be an encouragement to the Baptist students and schools.

The late Dr. Lee R. Scarborough, a leader in evangelism, once said: "I think the most majestic picture God ever painted on the canvass of the world is a saved, educated, consecrated man." Baptist schools are making a strong contribution in building a better world—a world of saved, educated, consecrated people.

Oak Hill Church Presents Bibles to Its Men Drawn Into Military Service

HODGENVILLE, Ky. — Adrian Loyal, who was Training Union director of the Oak Hill Baptist Church in LaRue County, Ky., left March 13 to enter military training. The church presented him with a beautiful pocket size Bible as a token of their love and appreciation.

Just a short while before this, Mr.

Kenneth Bell, the Sunday school superintendent, was taken into service, and he, too, was presented with a similar Bible. His predecessor as superintendent, Mr. Lamonte Hornback, who has just completed his two years in military service, is now back in LaRue County and the Oak Hill Church brethren have prevailed upon him to take upon himself the office of superintendent again.—Stanley Ward.

Highland Baptist Church to Expand Music Program



Wm. N. Robinson

Beginning May 1, this year, Highland Baptist Church, Louisville, is to expand its present music program to ultimately include a fully graded choir system. This action was recently voted by the church, calling Mr. Wm. N. Robinson as its Minister of Music. Mr. Robinson has been the organist and choir director of the church for the past two and one-half years, while he did undergraduate work at the School of Church Music, Southern Baptist Theological Seminary. He expects to graduate from the School of Church Music this May, and remain with the church to direct the music program.

Mr. Robinson came to Highland Baptist Church from Ashland, Kentucky, where he served the First Baptist Church as Minister of Music for three years. He is qualified by both experience and training to make a valuable contribution to the development of the church's educational program, which is seeking to perform an ever-enlarging ministry to its youth.

He who stops being better stops being good.—Oliver Cromwell.

Versailles Baptists Have New \$115,000 Education Building Now in Use

VERSAILLES, Ky. — The new Educational Building of the Versailles Baptist Church was recently dedicated. It was built at a cost of about \$115,000. Its present debt has now been whittled down to less than \$5,000. Pastor Thomas J. Powers and Wallace Eades managed the erection of the building in such a way as to keep down the cost and secure for the church the maximum amount of value for every dollar spent.

Present for the dedication were such visitors as Dr. S. L. Stealey, president of Southeastern Seminary; Pas-Ira McMillan of Hillcrest Church in Lexington and a former member at Versailles; Pastor Sherman Swan of Midway Church; Pastor Earl Bell of Hillsboro; and Secretary W. C. Boone of the General Association of Baptists in Kentucky.



In addition to all the educational facilities available, the building contains the offices of the church, the study

of Dr. Powers and his library, also offices for church officers, the music director and church's literature room.

Immanuel Church of Lexington Calls Wayne E. Todd as its Pastor

JACKSON, Miss.—The Rev. Wayne Todd, for five years pastor of Daniel Memorial Baptist church on Terry road below Leavell Woods, has resigned to accept the pastorate of the Immanuel Baptist church of Lexington, Ky.

Mr. Todd came to Jackson, from a Kentucky pastorate at Danville, and returns to the Blue Grass state after a highly constructive period of service in the Jackson area.

Growth of the church under the Todd ministry has been on the sensational side. From a small "country" church, the Daniel congregation has come to be a large suburban group with an annual budget of \$85,000, average Sunday school attendance of 625, five full-time staff members, and a new and beautiful sanctuary and vastly expanded educational facilities.

During the five years and four months

of Mr. Todd's ministry, 1071 members have united with the church, and the



Wayne E. Todd

membership has grown from 448 to over 1,200; property from \$18,650 to \$224,000; Sunday school enrollment from 426 to 1,275 and other organizations in proportion.

The church to which the Daniel pastor goes has a membership double the size of the local congregation, and last year ranked second in Kentucky in gifts to missions. It is one of three churches ministering to the 6,000 students at U. of Kentucky, of which 2,000 are Baptist. Incidentally, Dr. E. N. Wilkinson, who left the Lexington pulpit recently for Parkland church in Louisville, Ky., is also a Mississippian.—Clipping.

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Editor in Nashville For a Few Days

The Editor is away from the office for some days because of the serious illness of his wife. Mrs. Skinner was visiting relatives in Nashville, Tennessee, while the Editor was touring the eastern and western regions of the state in the Evangelistic and Stewardship Conferences. While there, Mrs. Skinner suffered a very severe heart attack. She was rushed immediately to the Mid-state Baptist Hospital in Nashville and has remained there since. Though her condition has been grave, she is thought to be making some slight progress toward recovery.

The Editor wishes to thank the many over the state and far beyond who have sent telegrams, letters, cards, flowers, and other tokens of understanding. Mrs. Skinner's room has been so full of flowers that the nurse jokingly said that she might have to place some of them outside the room in the hall. But of course we would not allow that. Those flowers and greetings have helped as much as the medicine. They let her know that she is loved and appreciated, and that is good medicine.

We expect to be in and out of the offices of the *Western Recorder*, traveling back and forth from Nashville. If letters are not answered promptly, the friends over the state will understand. We are grateful to the other members of the staff for carrying on in the absences of the Editor.

We are grateful, too, for the prayers in Mrs. Skinner's behalf. This was not her first attack, but others had been light in comparison. We trust the many friends will continue to pray that if it is God's will she will be spared to us.

John Taylor, Pioneer Kentucky Baptist Preacher And Historian

(Continued from Page 8)

In January, 1816, he went into the constitution of a new church at Frankfort. Here he was associated with Silas M. Noel, who later became a prominent Baptist leader, Porter Clay, a brother of Henry Clay, and Phillip S. Fall and Jacob Creath, who later became followers of Alexander Campbell. John Taylor states in regard to this church, "When I united in the constitution at Frankfort, I did not conclude, that my continuance there would be very long— one reason was, I did not consider my-

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self calculated for a town preacher" (Ten Churches, p. 135). He remained a member of the church only about two years.

Evidently in January, 1818, he became a member of the Buck Run Church in Franklin Association. He seems to have written the Covenant, the Constitution and the Rules of Decorum of this church. He printed them in *Ten Churches* rather than give other facts in regard to the church. Later he said in regard to such statements, "I never was a violent creed man, but have always thought, that some given principles, in a summary way, should be well understood in every church in its constitution" (History of Clear Creek Church, p. 36). He seems to have had rather happy relationships in this church during the rest of his life. He died on April 18, 1835. One of his sons became a Baptist minister (Sprague, *Annals*, Vol. 6, p. 157) and also one of his grandsons.

(To be continued later)

Attendance, March 22, 1953	
(Continued from Page 9)	
Victory Memorial	280 716
West Broadway	156 590
Walnut Street	1,645 376
Ludlow	76 376
Lynch	105 376
Madisonville, First	199 683
Marion	212 212
Mayfield, First	266 996
Middlesboro, First	132 739
E. Cumberland Ave.	359 359
Monticello, First	61 223
Mount Washington	271 271
Murray, First	117 843
Newport, First	161 820
Trinity	220 220
Owensboro:	
First	293 965
Eaton Memorial	174 471
Hall Street	350 350
Seven Hills	93 277
Paducah: First	103 626
East	453 453
Twelfth Street	424 424
Paintsville	90 297
Paris, Central	268 268
First	208 208
Perryville, Beech Grove	214 214
Pikesville	59 239
Princeton, First	70 508
Second	119 256
Northside	111 111
Prestonsburg, Irene Cole	
Memorial	252 252
Russellville, First	71 370
Somerseset, First	736 736
Pleasant Hill No. 2	82 278
Sonora	111 237
Stanford	73 272
Sturgis, First	258 258
Versailles	96 372
Williamsburg, First	48 543
Main Street	71 245
Williamson, W. Va., East	
Williamson	74 389
Winchester, First	150 462
Central	87 510

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Remember to give to the Sunday School Charity Fund on Mother's Day, May 10, that others may live.

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New Shakertown Baptist Church Ordains Three Deacons; Has New Bus

SHAKERTOWN, Ky. — On February 22, 1953, an ordination service was held at the Shakertown Baptist Church to ordain their three new deacons. During the service, Rev. Kit Yeaste, pastor of the Willow Grove Mission in Danville, brought the charge to the deacons. Pastor Arlie Carter, Mt. Olivet Church, brought the charge to the church. The sermon was delivered by Pastor Evans T. Moseley, Harrodsburg Baptist Church.

Work at the new church is progressing rapidly. Average attendance for the month of February was 114. The church now has a membership of 111 and has purchased a bus and some church pews.

The Harrodsburg Baptist Church in South District Association has much for which to be proud in witnessing the birth and continual growth of her missions. At one time the Harrodsburg Church sponsored four full time missions. As of today she sponsors two, namely, the Eilers Memorial Baptist Chapel Mission and the Mud Meeting House Baptist Mission. On April 22, 1951, a mission in Harrodsburg became the Fellowship Baptist Church, which is now progressing marvelously.

Looking back into the past another mission found its beginnings when a Thanksgiving Revival was held in November, 1948, at the Old Shaker Meeting House, in Shakertown. Rev. Arlie Carter and Rev. Kit Yeaste, then students of Campbellsville College, preached the revival. Under the leadership and support of Pastor Evans T. Moseley and the Harrodsburg Church, a mission was organized in January 1949 with 37 charter members. Pastor Arlie Carter then headed the work with the support of the mother church.

On November 9, 1952, the Shakertown Baptist Mission organized into a new Baptist Church with 85 charter members. A council of ordained ministers and deacons led the organizational service. The Rev. Dan Kong, then one of the mission pastors of Harrodsburg and a native of the Hawaiian Islands (a product of Foreign Mission work), was called to be pastor of the new church. Brethren A. B. Davis, James Sallee and Donald Yeaste were elected as deacons. Guest speaker for the occasion was Professor R. Inman Johnson, professor of music at the Southern Baptist Theological Seminary.

Gleanings

Pastor W. Ott Mers is leading the Burkesville Baptist Church in the construction of a new brick building which will take care of 350 in the Sunday

school and 400 in the auditorium. It is being placed on a five acre plot of ground on Columbia Avenue. Plans are now under way to have it ready for occupancy by early winter.

The choir of Georgetown College sang in the K. C. W. auditorium in Danville on Sunday afternoon, March 22, at 4 p. m.

Pastor Marshall Black of the Deep Creek Baptist Church, preached for Pastor Albert Smith in a revival at the Bryantsville Baptist Chapel, Danville, during March 16-29.

Bailey Stone and Hoyt Mulkey formed the evangelistic team conducting the revival with Pastor H. Franklin Paschall at the First Baptist Church of Bowling Green, March 16-22.

My Rich Grandmother

My grandmother was rich! She had a trunk full of money at one time but gave most of it away. My aunts and uncles played with the stuff. I particularly remember a discussion in my early days about fifteen crisp one thousand dollar bills. I have never had my hands on a one thousand dollar bill! I have two brothers, neither of whom ever possessed one of my grandmother's thousand dollar bills.

There was just one thing wrong with Grandmother's money. Behind it was a defunct, non-existent government—the Southern Confederacy. I would like to have one of my grandmother's bills as a souvenir, but the one dollar bill on the counter today has more value. For behind it is an active, progressive and solid government—the United States.

Grandmother's bills said in plain English—ONE THOUSAND DOLLARS, yet they are only collector's items. For a dollar is worth to you what it is worth in the market. It has trade evaluation.

A degree is like that. What is the value of a B. S. D. that entitles one to be called "Doctor?" It is worth just what it would bring at a standard college or university and no more.

Many people are "credit conscious" and "degree conscious" today. This has tempted many unethical men of some learning to develop "diploma mills." It has created many correspondence and extension programs. Hunger for knowledge lies at the base of the desire for credit, degrees, and diplomas. One can understand how an unknowing individual could be entrapped into taking a short-cut to recognition and a false sense of attainment; he does not realize the difference between achievement and recognition and credit.

There is, however, a very safe guide

for those who would advance their education and obtain sound credit. Let them ask, "What's behind it?" What is behind the organization of subjects, construction of courses, and designation of credit? It is that simple. No credit is worth more than the institution that gives it. When a university, or a college, or a seminary gives credit, the value of that credit is found in the institution itself.

One might ask, therefore, who is Tom Jones who claims that he can give me a degree by mail? How does this institution stand with the association of like institutions? Get the answers from qualified experts, don't trust your own judgment, it can mislead you. An eminent authority has noted that institutional background is the difference between legitimate claims of credit and illegitimate claims.

Another good rule to follow is—the more credit they offer you by mail, the less evaluation you can place upon it. The National University Extension Association notes that eight universities offer up to 50% credit toward a bachelors degree, as a maximum; thirty offer up to 25% credit for work done by extension and correspondence, while no university offers credit toward a graduate degree for this type of work.

But this Association is high in its praise of correspondence and extension work where it has institutional backing. The Seminary Extension Department takes pride in the institutions it represents. Its scholars have been given recognition as authors and authorities in America and Europe. They are the backbone of ministerial education in the Southern Baptist Convention. Their courses are well planned to lead the student not only toward recognition, but to attainment.—Lee Gallman, Director, Seminary Extension Department, P. O. Box 530, Jackson, Mississippi.

The assurance that to be in the center of God's will, even in the midst of uncertainties, dangers, and difficulties, is infinitely better than to be out of his will in a place of relative security and stability has served to strengthen our determination to be found serving the Lord Jesus Christ in the place to which he has called us.—James D. Belote, missionary to HongKong.

In these contrary winds sailing is difficult; but to advance is imperative. So upon the bosom of the bay we launch our small craft and set sail for the goal out there. Victory is not within our power to give; but he, who lends ears to the winds and beneath whose step the waters become *boa terra*, is able to bring victory out of defeat. Anxiously, and with confidence, we lift our eyes to the years ahead and pray that multitudes beneath the banner of the cross shall rally and proudly follow him who died to make men free.—Adrian Blankenship, missionary to Brazil

Murray Brethren Make \$1,010 Love Offering To Pastor H. C. Chiles

Down at Murray, Kentucky, the members of the First Baptist Church, without the knowledge of Pastor H. C. Chiles, got together among themselves a love offering and asked their choir director, Brother Harry Hampsher, to present it to their pastor for them. The offering amounted to \$1,010, and was given as an appreciative token for the many things he has been doing for them and their church. The Ledger and Times, newspaper of Murray, says: "The church has grown rapidly under the inspirational leadership of Dr. Chiles. When he came to the church in 1948 the average Sunday school attendance was 557. In 1952, available figures indicated that the average attendance had risen to 829. The church had 1,219 members in 1948 when he assumed the pulpit of the church, and in the latter part of 1952 the membership had risen to 1,535. A total of 857 new members have been received into the church since 1948 The budget has been increased from \$25,000 to . . . \$55,000. During the time that Dr. Chiles has been at the First Baptist Church a three story educational building has been added at a cost of approximately \$97,000 in cash and many thousands more in services, donated labor and discounts."

Mrs. Bonnie Paysinger Markham, Wife of Clinton Preacher, Passes to Her Reward

CLINTON, Ky., March 16. — Services for Mrs. Bonnie Paysinger Markham who died Sunday evening at the Clinton-Hickman County Hospital after a critical illness of three months were held Tuesday afternoon at 3 at First Baptist Church. The Rev. J. T. Burdine, Jr. officiated. Burial was in Clinton Cemetery under direction of Hopkins and Hopkins Funeral Home. Mrs. Markham was 49.

At the time she became ill, she was teaching the second grade at Central school and had taught school at Hickman. She had also lived in Brighton, Tenn. Mrs. Markham was a state approved children's worker for the Baptist Training Union of Kentucky and was also active in this work on the regional and associational levels. She was an instructor during one summer at Ridgecrest, North Carolina, Baptist Assembly.

She is survived by her husband, the Rev. O. C. Markham, dean of the West Kentucky Baptist Bible Institute of

Clinton; one son, Charles, a student at Murray State College; three brothers, Clay Paysinger of Ardmore, Tenn., Lee Paysinger of Elkton, Tenn., and Hugh Paysinger of Burbank, Calif.; and three sisters, Miss Elizabeth Paysinger and Mrs. David Birdson, both of Huntsville, Ala., and Mrs. C. L. Merrell of Ardmore, Tenn.

Pastor John W. Klöss led the Hamlet Missionary Baptist Church at Benton, Kentucky, in a revival March 1-8, with two services daily. Pastor Wilburn J. Abbott, of the Brownsville Baptist Church, was the evangelist and the local musical director, James Henson, led the song services. Mrs. R. C. Walker was at the piano. The attendance was large from the first service. The Sunday school goal was 150, but the attendance reached 190. Pastor Klöss says there were 19 for baptism and 10 by letter. All 19 were baptized in the baptistry of the First Missionary Baptist Church, Benton, Ky., by the courteous invitation of its pastor, Brother J. Frank Young.

First Missions Conference Glorieta, June 15-21, 1953

"Freedom for a World in Bondage" will be the theme of the Foreign Missions Conference at Glorieta Baptist Assembly, Glorieta, N.M., according to an announcement by Dr. Frank K. Means, secretary for missionary education and promotion for the Southern Baptist Foreign Mission Board.

The 1953 Glorieta conference is the very first missions conference to be held at Southern Baptists' newest assembly. The dates are June 15-21, 1953.

The keynote address will be delivered by Dr. Guy Moore, pastor, Broadway Baptist Church, Fort Worth, Tex. Two interpretative addresses, based upon the 1953 mission study theme, "The Eyes of the World Are Upon You," will be delivered by Dr. H. Cornell Goerner, professor of missions at Southern Baptist Theological Seminary, Louisville, Kentucky.

Dr. Goerner will also serve as convener for the young people's conference. Dr. E. C. Routh will lead the conference for men; and the two women's conferences will be led by Miss Eula Mae Henderson, Texas Woman's Missionary Union executive secretary, and Mrs. Robert Fling, state mission study chairman for Texas.

Missionary Frank Lide, of the Philippines, will have charge of the daily Bible hour. Among a number of missionary speakers will be Miss Frances Hudgins, Thailand; W. J. Webb, Guatemala-Honduras; W. Howard Bryant,

Chile; Mary Frances Gould, Thailand; and Erhardt S. Swenson, Argentina.

Other highlights will be the missions visualized features, directed by Fon H. Scofield, Jr.; the international lawn party, directed by Mrs. M. Theron Rankin; and "Youth Night," directed by Elmer S. West, Jr., the Board's new secretary for missionary personnel.

Music will be directed by Frank G. Charton, Memphis, Tenn. Others on the program will include Dr. George W. Sadler, the Board's secretary for Africa, Europe, and the Near East; Dr. Baker James Cauthen, secretary for the Orient; and Dr. J. D. Grey, president of the Southern Baptist Convention.

The usual Foreign Missions Conference at Ridgecrest will be held July 30-August 5. The two programs will be almost identical, except for personnel.

Dr. Means stresses the importance of making Glorieta reservations immediately. Write E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, N. M.

Six Men Ordained as Deacons by Independence Baptist Church, March 1

INDEPENDENCE, Ky., Mar. 7. — Six brethren—J. C. Armstrong, Jess Simpson, C. E. McGraw, John Breeden, George Riley and Ruford Tyree—were ordained as deacons of the Independence Baptist Church Sunday afternoon, March 1. Brother James Gardner, pastor of the Alexandria Baptist Church in Campbell County Association, preached an instructive and helpful sermon, using Exodus 17:8-12 and Nehemiah 4:2-4, 8, 18. Brother John Mullins, pastor of the Oak Ridge Baptist Church, was the interrogator. The ordained ministers and deacons from the sister churches assisted in the laying on of hands.

The church is in a building program at present, erecting a balcony and nursery in the old auditorium and thirty-five new class rooms in the rear of the church. Last Sunday there were 209 in Sunday school, 104 in Training Union and 110 in the midweek prayer service.

Brother Kirtley Jolly was called as our pastor last June. He preaches the Word without fear.

Evangelist Jess Moody and Singer John Breland assisted Pastor Harold C. Zicafoose in a revival at the Kenwood Baptist Church, Louisville, March 22-29. Dr. B. C. Land will assist him in a stewardship revival April 12-19.

The world wants the Christ we preach. Appearances are to the contrary; but the peace, satisfaction, pardon, and regeneration of men is the deep soul desire of the whole world.—Gerald Riddell, missionary to Columbia.

For April 12

By H. C. Chiles

Paul's Conversion

Acts 22:3-16

This lesson is the first in a series dealing with the life and letters of the Apostle Paul, the most remarkable Christian of all the centuries. His life presents one of the most striking examples of the transforming power of our Lord Jesus Christ to be found in all the New Testament. The completeness of this transformation is suggested in the change of his name from Saul to Paul; "Saul" meaning "asked for," denoting popularity, and connoting the pride which so frequently accompanies popularity, whereas "Paul" means "a little one," and it is an eloquent testimony to the humility which characterized the life of the Apostle from the time of his conversion until his death.

I. The Person. Acts 22:3.

Of Saul's early life our knowledge is limited. His birthplace was Tarsus, which he once said was "no mean city," the metropolis and capital of Cilicia, a province in Southeastern Asia Minor. Tarsus was famous for its schools of philosophy and learning, and was regarded by many as a city equal in culture to Athens or Alexandria. It was also a city of great commercial and military importance. Specifically, Saul was of the tribe of Benjamin, from which tribe Israel had chosen her first king, after whom he was named. Saul's father had probably done some good service for the Empire, for which he and his children were given the rights of full-blooded Romans, even though they were actually part of the conquered Jewish nation.

II. The Preparation. Acts 22:3.

Saul's parents were "Hebrews of the Hebrews," which means that they had not been contaminated by any intermarriages with Gentiles in the line of their ancestry. They were strict Pharisees. The Pharisees composed the most patriotic party. They were noted for their orthodox creed and their punctilious observance of the Jewish ritual. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs, and precise in their religious worship. Being orthodox Jews, Saul's parents saw to it that their son was well versed in the Old Testament Scriptures, and especially in those Bible stories which are always so attractive to the young.

As a boy, Saul was taught a trade. This was in compliance with the custom of the Jews that all boys should learn

a trade. It is important to remember that, among the Jews, the learning of a trade was a vital part of education. Children of well-to-do families, as well as children of the poor, learned to work with their hands. One of the rabbis said, "He that teacheth not his son a trade doth the same as if he had taught him to steal." Saul's trade was that of tent making, and it stood him in good stead in later years. Saul was reared in an atmosphere of culture. He also took full advantage of the educational facilities of his native city, and then went to Jerusalem, where he studied under Gamaliel—one of the most famous teachers of his day. Thus, we see that he was educated in the best that the Jewish nation had to offer.

III. The Persecutor. Acts 22:4-5.

Eager to defend Judaism against what seemed a serious menace, Saul engaged in earnest efforts to stamp out the followers of Christ. He was so bitterly opposed to the Christians that he knew no bounds nor limits in his persecution of them. And he was perfectly sincere in his conduct, earnestly striving to do what he thought was the right thing. An outstanding trait of his character, both before and after his conversion, was his absolute loyalty to the light he had. Indeed, Saul is a striking example of the fact that conscience is not a safe guide. He is a splendid illustration of the fact that a person may be very conscientious and absolutely wrong at the same time (Acts 26:9). How utterly mistaken one may be in following the dictates of an unenlightened conscience!

IV. The Penitent. Acts 22:6-9.

Saul asked for and obtained letters of permission to go to Damascus and bind with chains any whom he might discover to be followers of Christ, and bring them to Jerusalem to be punished and killed if they refused to renounce their faith in Him. With the proper credentials, he and his companions set forth on their mission. Upon approaching their destination, he was arrested by Christ. Saul was dazed and smitten to the ground by the brightness of the light which shone round about him. When that dazzling light burst from heaven, and that voice spoke to him, Saul knew that he was face to face with deity. In the blazing light of the glory of God in the face of Jesus Christ, Saul was convicted of the truth

of the gospel which he had despised, of his sin in opposing it and putting its messengers to death, and of the fact that this Jesus was both Christ and Lord—the promised Jewish Messiah, who had arisen from the dead and ascended into heaven.

Up to the moment when he caught that remarkable vision of the Lord Jesus Christ, Saul believed Him to be an impostor and a blasphemer; but in that moment he recognized Him as the Lord, and trusted Him as his Saviour. In a moment he passed from unbelief concerning the Saviour to genuine faith in Him, and was changed from a relentless persecutor of the Christians into a penitent child of God. He instantly passed from a state of condemnation, which was due to the fact that he had refused to believe on Christ, to one of salvation and security.

Saul's companions saw the light, and heard the sound of a voice, but what that divine voice uttered to Saul was not intelligible to them.

V. The Purpose. Acts 22:10-13.

Saul's conversion was sudden and unexpected. Just as soon as he trusted Christ as his Saviour, he was transformed from a bitter enemy into a devoted friend and follower. Having trusted Christ, he was anxious to discover His will for his life, so he inquired, "What shall I do, Lord?" He was given the information which he requested, and immediately placed his life at His disposal. Later, in describing this unforgettable experience on the Damascus road, Paul said, "I was laid hold of (or grasped) by Christ Jesus." Christ laid hold of him for a definite purpose—to save his soul and to divert his great ability into the right channels. Paul yielded to that loving grasp and gave himself voluntarily to Christian service.

VI. The Preacher. Acts 22:14-16.

As soon as Paul was saved, he gave himself to the Lord for use in His service. Having discovered the will of God for his life, he entered into that plan without reservation, giving himself in utter abandonment to his Lord. In compliance with the Lord's will for his life, Paul gave himself to the preaching of the gospel of Christ which he had formerly sought to destroy. As he went forth to preach, he was greatly encouraged by the fact that he had been called of God to undertake this great task. That fact not only filled him with courage, but it gave him the assurance of success.

Our debt to Paul as a preacher is incalculable. He is the greatest preacher that our Lord has had during these nineteen centuries. And the fullest doctrinal statement of Christianity, which is found in the Scriptures, was penned by the Apostle Paul.

First Church of Ashland Enjoys Gracious Revival

By Carroll Hubbard, Pastor

ASHLAND, Ky. — The First Baptist Church of Ashland recently experienced one of the most delightful and successful



George Sweeting

revivals of the seven years of my pastorate here. The weather was good throughout, the crowds were the largest we have had, and approximately thirty people came into the membership of the church.

Our evangelist for these brief, but busy and blessed days, was Rev. George Sweeting of Ridgewood, N. J., who was very capably assisted by his own organist and pianist, Mr. De Cou, also of New Jersey. Never have I worked with two young men who more ideally fitted into the local situation or left a more favorable and lasting impression upon the community.

Evangelist Sweeting is an exceptional artist, who draws a beautiful Biblical

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picture before each message and concludes the drawing with an appropriate solo number, and is also an attractive and forceful preacher of the gospel of salvation. He preaches with such clarity, directness and power that both young people and adults are challenged by his messages. One of the finest traits of this young evangelist is his understanding of the pastor's problems and his desire to contribute to the permanent development of the entire church program.

Though George Sweeting's home is in a suburb of New York City, his church membership is in the Woodland Park Baptist Church, Chattanooga, Tennessee, where Rev. John Haggai is pastor; and he would like, if God opens the way, to conduct more revival meetings in Kentucky and the other Southern states. In the light of our recent revival, I could wholeheartedly recommend George Sweeting and Harold De

Remember Cedarmore, April 5

Baptist Sunday Schools in Kentucky are asked to give their offerings on April 5, or the nearest convenient Sunday, to Cedarmore, our new state assembly grounds.

This was approved by the General Association and is a part of our regular work.

Please send in offerings promptly to W. C. Boone, Treasurer, Baptist State Mission Board, 127 East Broadway, Louisville 2, Kentucky.

Cou to our Kentucky Baptist pastors and churches.

George and Harold are now on the continent of Europe where they are holding special services in various Baptist churches and ministering to the men in our American army camps. They will return to the United States in April.

Our next special revival season in First Church, Ashland, will come May 17-24, when Dr. W. Marshall Craig, of the Gaston Avenue Baptist Church, Dallas, Texas, will assist us.

Charles A. Jolly Leaves Pineville, Goes to Waverly Place, Roanoke

PINEVILLE, Ky. — Charles A. Jolly has resigned the pastorate of the First Baptist Church here to assume the leadership of the Waverly Place Baptist Church, Roanoke, Virginia.

During the four years that Brother Jolly has served the Pineville Church,

there have been 236 additions by baptism and 284 additions by letter for a net membership gain of 239. There has been a substantial increase in the total gifts of the church with the total gifts for the four year period amounting to \$125,115.65 and \$24,304.10 going to Missions.

Brother Jolly has led the church in a progressive program for the local church and also in the organization and



Charles A. Jolly

sponsoring of six mission points in Bell County.

Pastor and Mrs. Jolly have two daughters, Sarah Patterson and Mary Margaret.

LAST ANNOUNCEMENT OF BEAMAN'S FOURTH TOUR

Dr. Beaman, professor of Biblical Introduction and Greek in the New Orleans Seminary, has a few seats yet open for his fourth trip to Bible lands, May 12-June 25. If you are interested, write Dr. Roy Beaman, New Orleans Baptist Seminary, 1220 Washington, New Orleans, La. No further announcement will be made.



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What About the Support Of Non-Baptist Missions?

Occasionally, we hear of a Baptist church which has been led to give financial support to mission work that is not Baptist. Usually, non-Baptist missions which seek and receive Baptist support are non-denominational missions which operate in the same areas as our own Baptist missionaries. This causes us some concern because we are convinced that Baptist missions are best for Baptists, and we can see no good reason for a Baptist church to give support to other than Baptist missions.

Now, we are not claiming that missionaries who serve under non-denominational, inter-denominational or non-Baptist denominational mission boards are bad. They are, we presume, doing good work; and we would do nothing to hinder them. We would defend their right to do the work as they choose, no matter how much we might differ with them; but for them to ask for and receive Baptist support is another matter. We recognize also the right of a church to divert its support from Baptist to non-Baptist missions if it chooses to do so, but we wonder if one would do so if it were properly informed and made aware of all that is involved.

The Southern Baptist Convention, through its Foreign Mission Board, is carrying on foreign mission work in almost every part of the world while the Home Mission Board serves the whole of the homeland, including Alaska, Cuba, and the Canal Zone. Southern Baptist missionaries, mostly educated in Baptist schools, are doctrinally sound, fully trained, evangelistic, and true to Baptist principles. They are the products of our own homes, churches, and schools and are of all people in the world best qualified to represent us in mission work. They are not antagonistic to non-Baptist missionaries, and they are not even in competition with them; but they can and do serve the cause of Christ, as Baptists interpret it, better than any others do. Why then should any Baptist dissipate his resources by giving support to non-Baptist missions?

To sum the matter up, as we see it, any person who would lead a Baptist church to support missions outside of those sponsored by Baptists must be an ill-informed Baptist or a person who does not believe what Baptists believe and is trying to alienate Baptists from

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their doctrines and churches. Obviously, it would be unethical for an informed person to enter a Baptist church and seek to alienate its members, and for an uninformed or misinformed person to mislead a church is a tragedy.—*Baptist Courier*.

FALLEN ASLEEP

Herschel Creekmur

PRINCETON, Ky. — Resolutions Concerning Mr. Herschel Creekmur: When Mr. Herschel Creekmur was called to his eternal reward February 15, 1953, following a heart attack, the Northside Baptist Church of Princeton,



Herschel Creekmur

Kentucky, lost one of its most faithful members.

Mr. Creekmur was one of the first deacons ordained in our church. He was a competent Training Union Director and had served in that capacity since its organization in February 1950. He was also a staunch supporter of the Sunday school and Brotherhood organizations of the church, using his car to bring members to the church and always trying to win the lost to Christ.

He was a man who was filled with the Spirit, a man who loved his church and pastor, a man who was known for his diligence in the Lord's service, and a man who worked sacrificially for the support of the Lord's work.

Be it resolved therefore, that we, the members of the Northside Baptist Church, express our deep appreciation for his tireless labors, his faithfulness and his friendship, and will always remember his devotion and inspiration to us.

Be it further resolved, that we express our deepest sympathy to his family and loved ones; and that a copy of these resolutions be placed in our Church minutes; a copy sent to his family and a copy sent to the Western Recorder.—Committee—Irvine L. Parrett, Pastor; Roy Ward, Chairman of Deacons; Dennis Marvel, Training Union Director; Gorman Mitchell, Sunday School Superintendent; Melvin Fraclick, Brotherhood President.

Griffin Kelly

MACEO, Daviess Co., Ky. — Resolutions on the Death of Griffin Kelly: Whereas our Heavenly Father, in His wisdom, has called home our beloved member, Griffin Kelly;

And whereas, he was the oldest member of the Maceo Baptist Church, and a deacon for more than half a century, and whereas he was a charter member of the church when organized in 1904; he has served well and faithfully in almost every office of the church at some time.

Therefore, be it resolved, that in his passing the Maceo Baptist Church has lost a faithful member, our community a leading and upright citizen, loyal to the work of the Kingdom in his home and community.

Therefore, be it resolved, that we express our deepest and sincerest sympathy to his family, and at the same time remember with warm appreciation his faithful service to the Kingdom's work.

Be it further resolved that a copy of the foregoing be kept on the files of the association and church records, a copy sent to the Western Recorder, and a copy to the family.—Mrs. Mallory G. Taylor, Mrs. J. A. Petrie, Committee.

Mrs. Grider (Rena) Kemble

SMITH'S GROVE, Ky. — Again, Oak Forest Baptist Church at Hays has lost a young and devoted member.

Mrs. Rena Kemble departed this life December 26, 1952. She was a loyal and faithful Christian, a devoted wife and mother.

She is gone from our presence, but her many deeds of kindness and willingness to help those who were in need, will live on and on.

Though our hearts be grieved, we bow in humble submission to His will.

Resolved, that a copy of these resolutions be kept by the church, a copy sent to her husband, Grider Kemble, and a copy be sent to the Western Recorder for publication.

S. Earl Baker

The Lynn Acres Baptist Church, in business session on February 11, 1953, passed the following resolution which is to be sent to Mrs. E. Earl Baker and to the Western Recorder.

Be it resolved that since God has thought it wise to call our beloved brother, S. Earl Baker, from this life, that the people of this church desire to extend to his wife our deepest sympathy and appreciation for the work that her husband has done in our church. A desire also to assure her of our prayers in this hour of sorrow and for her future strength.

Brother Baker served as Chairman of the Trustees when the church began as a mission two years ago. We are grateful for his faithful performance in arranging for property, renting of facilities until the church building could be completed, and in the handling of business in the church. He has been an inspiration to the entire congregation. He gave of his time and energy, to the sacrifice of his own business and personal health, that the work of the Kingdom might progress. He was faithful in his attendance at all the church services, and a constant source of strength to his pastor.

His courageous pioneer spirit, seasoned with wholesome wit and humor, and his keen interest and understanding of the needs of others will long be remembered by those who knew him. He was unafraid to speak of his convictions and stand for righteousness, whether to stand up for a brother or sister in trouble, or for the great cause of moral uplift.

We extend to his family and other loved ones our love and sympathy and commit him to our Heavenly Father's love and protection.—Cort R. Flint, Pastor; George J. McNew, moderator.

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Entertainment Kit For Houston Visitors

HOUSTON, Tex. — (BP) — The Entertainment Committee for the Southern Baptist Convention is preparing an attractive advance kit for the convenience of all who are planning to attend the Convention. It will be ready for distribution April 1, and will contain a marked Houston city map, an automobile courtesy sticker, a Convention Program, letters of welcome from Governor Allan Shivers, Mayor Roy Hofheinz, and Rev. Carroll Ray of the Pastor's Conference, and literature on places of interest in and around Houston. Also included will be a card which may be mailed to a touring service for information about side trips and routes to Mexico.

This kit may be had without cost at the Sam Houston Coliseum in Houston, or by writing directly to the Entertainment Committee, 2420 Milam, Houston 6, Tex., giving your name and address, where you expect to stay while in Houston, and your method of travel.

Announcement of the kit was made by John J. Curtis, Houston.

Our Regional Conferences

By W. C. Boone, General Secretary

We have just concluded our annual series of conferences in the eight regions of the state on Evangelism and Stewardship. These meetings were held at the Calvary Church, Lexington; First Church, Monticello; First Church, Manchester; First Church, Paintsville; Immanuel Church, Paducah; Immanuel Church, Henderson; First Church, Bowling Green; and the First Church, Shepherdsville.

Our speakers included Dr. W. F. Kendall, First Baptist Church, Jackson, Tennessee and Dr. H. C. Chiles, First Baptist Church of Murray, Kentucky, who spoke on Evangelism; Dr. George Ragland of the First Church, Lexington and Dr. Porter Routh, Secretary of the Executive Committee, Nashville, who spoke on Stewardship. In addition to these, the heads of the departments of our state work appeared on the program as follows: Eldred M. Taylor, Superintendent of Missions and Evangelism; Roy E. Boatwright, State Sunday School Secretary; A. M. Vollmer, Secretary of Kentucky Baptist Foundation and Secretary of Promotion; R. T. Skinner, Editor of the *Western Recorder*; G. R. Pendergraph, Director of Rural Church

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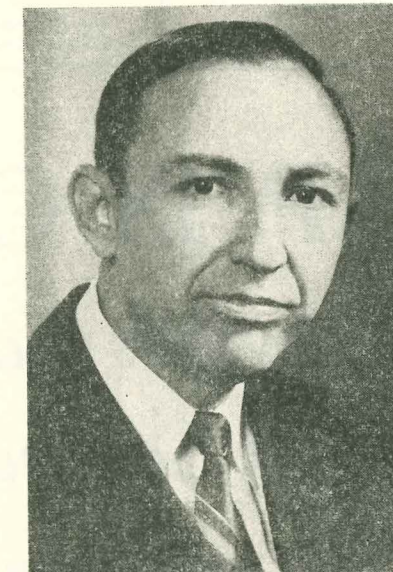
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Work; Ben C. Fisher, Executive Secretary of the Department of Christian Education; M. Wendell Belew, General Field Worker in Eastern Kentucky and B. F. Fox, Field Representative of the Relief and Annuity Board. The General Secretary, W. C. Boone, presided at the meetings.

Mrs. Encil Deen, President, and Mrs. George R. Ferguson, Secretary of the Baptist Woman's Missionary Union of Kentucky, conducted conferences at all these places for the women. Brother W. H. Curl, Director of Mission Training and Stewardship, conducted conferences for pastors and laymen.

The interest and enthusiasm in all these meetings reached a high point. The attendance was somewhat less than last year in some of the regions, but



Dr. Robert E. Naylor, Pastor, Travis Avenue Baptist Church, Fort Worth, Texas—Night Speaker, April 15, at State Training Union Convention in Campbellsville.

sixty-six of the eighty associations in the state were represented and several hundred pastors were present in these meetings.

We feel that these meetings have become a definite part of our annual program and that they are quite worthwhile in getting leadership of our Baptist work in the state together to consider our type of program.

Each of the host churches offered their facilities for the meetings and in each case the ladies served a delicious lunch for all who were present. We want to express our thanks to all the host pastors and friends of these churches and to all those who had a part on the program and thus helped make these meetings a success.

"A heart laugh is worth a hundred groans in any market."

Pastor Requests Prayer Meeting Reports

I am writing to offer this suggestion. That a column be arranged in connection with those reporting attendance at B. T. U. and Sunday school, in which the churches can also report the attendance at the midweek or prayer service.

I have talked with a good many pastors and laymen from different parts of the state about this matter and all favor such a column.

The midweek service can be made one of the most profitable services of the church. My method for years has been to take one of the books of the Bible and discuss it chapter at a time until we have finished the book. It will surprise one how anxious people are to have the Bible explained to them and how quickly the service will grow.

If possible, in carrying out this suggestion, I would suggest that the membership of the church be reported and opposite to it the three reports.—T. E. Smith, Monticello, Ky.

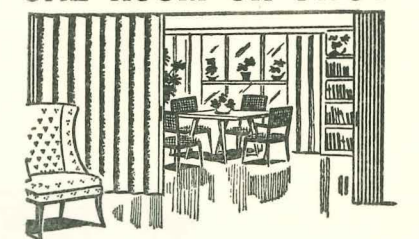
Radio Commission Seeks Continuance of Offering Plan

ATLANTA, Ga. — (BP) — The Southern Baptist Radio Commission is recommending to the Southern Baptist Convention that meets in Houston, Tex., May 6-10, that the Commission "be authorized to continue to seek to finance the cost of the *Baptist Hour* by soliciting contributions from individuals in keeping with the business and financial plan of the Convention."

Correction

In the *Baptist Press* for March 2, 1953, an article by Dr. R. Paul Caudill entitled RELIEF FOR HOLLAND AND KOREA carried a statement that packages sent to Dr. Abernathy should be sent APO. This is not the case. They should be sent Post Office Box Special No. 1, Pusan, Korea, as regular mail.

ONE ROOM OR TWO?

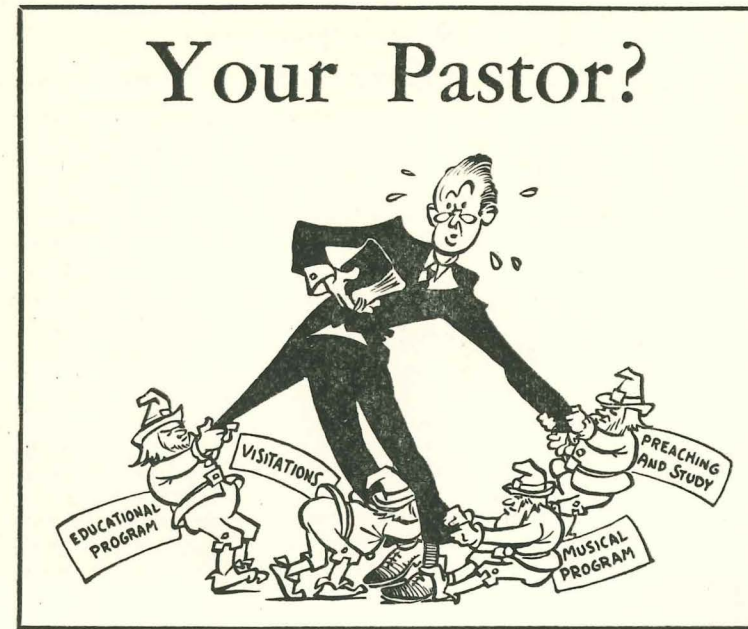


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