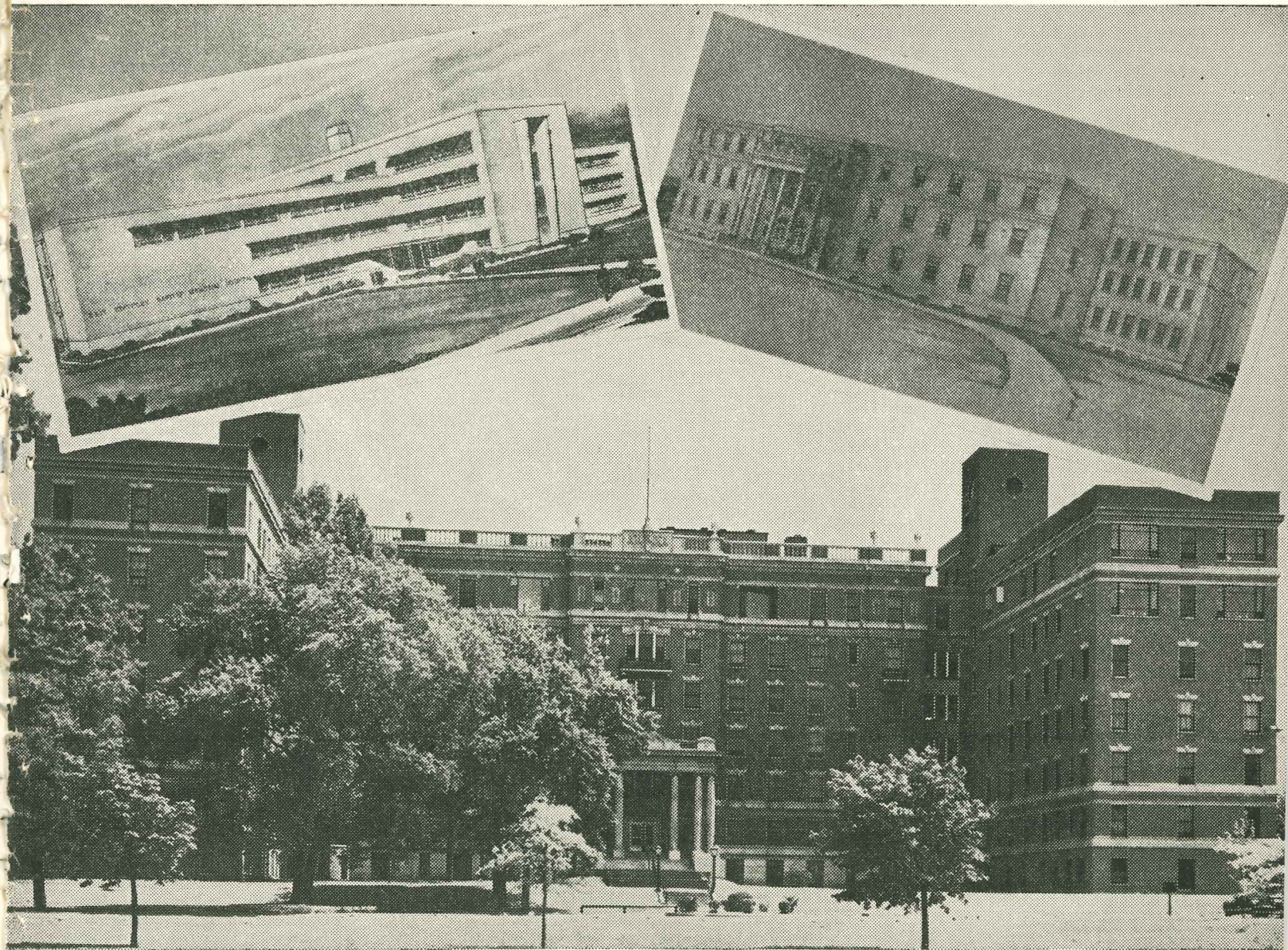


Western Recorder

KENTUCKY SOUTHERN COLLEGE
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Mother's Day Offerings will be Contributed by many churches throughout the state for the three hospitals being operated by Kentucky Baptists (Above Left) West Kentucky Hospital, Paducah, (Above Right) Central Baptist Hospital, Lexington, and (below) Kentucky Baptist Hospital, Louisville.

Vol. 127 No. 19

Kentucky's Largest Denominational Paper

May 7, 1953

The second annual catalogue for Southeastern Baptist Theological Seminary, Wake Forest, N. C., has been received. Persons interested in attending the school may write to President Sydnor L. Stealey.

The Van Buren Baptist Church, 1554 Storey Avenue, Louisville, is in the process of organizing all of the units in the Woman's Missionary Union—the Y.W.A., the G.A. and the R.A. This is being done under the leadership of the pastor's wife, Mrs. V. V. Raines.

Mrs. Maud M. Abner, retired, and many years intermediate teacher with the Sunday School Department in Kentucky, and later superintendent of Union Gospel Mission, Louisville, is now quite ill in St. Anthony's Infirmary in Louisville. She would appreciate brief visits or notes from friends.

The Island Baptist Church, in McLean County, has recently closed a revival meeting. Pastor W. O. Spencer, of the Hall Street Baptist Church in Owensboro, was the evangelist who assisted Pastor Joe C. Prater. Several decisions were made and one young man answered the call to preach. Pastor Prater says "Brother Spencer's warm messages were received by good crowds each evening."

Brother Joe C. Prater has resigned as pastor of the Island Baptist Church, Island, Kentucky. He will terminate his services April 30, 1953, after a period of three and one-half years. Previous to coming to Island, Brother Prater was associational missionary in Liberty Baptist Association. He began working in Ohio Valley Association as missionary May 1, 1953, according to Alexander Cabbage, clerk of the Island Church.

The First Baptist Church, Fort Thomas, Ky., has just celebrated the seventh anniversary of Pastor T. E. Dougherty. The resident membership has doubled in those seven years, and \$270,000 have been contributed to all causes. This includes a 300% increase in gifts to benevolences. The Sunday school enrollment has increased from 345 to 465. With no Training Union seven years ago, they now have 140 in its enrollment. Two dozen of Fort Thomas' young people have made commitments for full-time Christian service. The building has been enlarged and improved until they now have a property valuation of a quarter-million dollars.

Evangelist W. K. Wood has been preaching in a revival with Pastor Ernest A. Petroff at the West Side Baptist Church, Hamilton, Ohio, during recent weeks. Pastor Petroff will go to the Southern Baptist Convention in Houston, Texas, and then go to the Bal-

boa Park Baptist Church, San Diego, Calif., for an eight-day meeting. Following that, he will visit his brother in Los Angeles, and then will preach in Phoenix, Ariz. During his absence his Hamilton pulpit will be supplied by Dr. R. T. Skinner, editor of the Western Recorder, Pastor Ronald Deering, Hill-top Baptist Church in Cincinnati; Dr. W. C. Boone, General Secretary; and Brother Willard Jarvis, each a different Sunday.

Missionary-on-Furlough A. L. "Pete" Gillespie was the evangelist and Mr. William "Bill" Schooler, of Lexington, the song leader, in a revival at the Nicholasville Baptist Church. Record crowds of 503 and 457 filled every available space for the two Sundays. Pastor Samuel G. Shepard says: "Because of the whole-hearted cooperation of the members in visitation and prayer, and through the simple, yet powerful, Gospel preaching of Brother Gillespie, and the enthusiastic and contagious way in which "Bill" Schooler led the singing, 32 made decisions for the Lord in the ten days of the meeting. Of that number, 29 came professing faith in Christ, 3 came by letter, and 4 came for rededication of their lives to the Lord."

The Northern Kentucky Baptist Pastors' Conference has passed resolutions regarding the going of Pastor William Burkett from their midst to the pastorate of the First Baptist Church, Enoree, S. C. He has served four churches in North Bend, his latest being with the Walton Church. Prior to his leaving, a fine three-story Educational Building was dedicated. "Brother Burkett was active in the life of his denomination, and loyal to the Co-operative Program," the resolution stated. "He was especially active in Training Union work, and did an unusually fine work as Associational Training Union Director "We are grateful to God for the Christian fellowship we have experienced with Brother Burkett and his fine family." He has a wife and two boys.

Pastor H. C. Chiles, Murray, Ky., has been with Pastor Gifford J. Walters in a series of revival and evangelistic meetings recently as a part of the Simultaneous revivals conducted in the Pine Mountain Association of Missionary Baptists. In all, 15 people presented themselves to the church for membership on profession of faith and baptism; 8 came by letter, statement and restoration; and 25 others publicly expressed a desire for a closer fellowship with God. The Sunday school reached a record attendance of 349. Pastor Walters has been pastor there for 16 years. That means he only has 23 more years to go to catch up with his distinguished father, Frank R. Walters, pastor of the Manchester Church, says G. J. Walters.

Western Recorder

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

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WESTERN RECORDER
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Evarts Church, under the direction of its pastor, Arthur L. Walker, conducted its first Youth Week this year. Pastor Robert A. Mowrey, First Church, Summerville, Ga., was the evangelist Monday through Friday of the week. Music and singing were in the capable hands of Pastor W. H. Raper, Liggett, and he also preached Saturday night. There were 35 young people used during the week in the various offices and activities, and there were 7 professions of faith, 5 joining the local church for baptism, 4 rededications and 1 addition by letter. Brother Mowrey was formerly associated with Pastor Walker at Manly Memorial Church in Louisville. He has since served as pastor of the Signal Mountain Baptist Church in Tennessee, before going to his present pastorate.

My Praying Mother

By H. H. SMITH, SR.
Ashville, Va.

An account of my mother's religious life will necessarily have to be more or less personal, but the writer hopes that the relation of it may be helpful to some who read it.

My mother was born in 1843, 110 years ago. We lived on a small farm which was cultivated by my father, with the help of the boys large enough to work.

During the 1870's, when I was a small boy, the War Between the States had recently closed and the South was having a hard time.

My father did not own the farm on which we lived and there were ten children in the family—five boys and five girls.

Modern methods of soil improvement and cultivation were unknown, and the land was not very productive. Times were indeed hard and money more than scarce.

I recall that when I was a small boy, "wheat bread"—flour bread, as we called it, appeared on the table only about once a week, on Sundays. During the other days it was corn bread or hominy. (The loud noise in the kitchen was often made by my older brother who, with home-made mortar and pestle, was "beating out" a pot of hominy, as he pounded the flinty grains of corn. The cracked grains were then boiled in a large iron pot in the open fire-place.

Hominy, fried with "cracklings," made a nourishing and not unpalatable dish—especially to a hungry boy. We had pork or bacon as our meat, with beef not oftener than two or three times a year—when some one slaughtered a steer and peddled it in the community.

As for citrus juice, we got that once a year—in the form of an orange in our stocking on Christmas morning. Mother always filled our stockings, and well do I recall what we found in them as they hung from the mantle-piece in front of the fire-place: each stocking usually contained an apple, an orange, a small amount of candy and raisins and a small package of fire-crackers. Fire-crackers were never lacking, for in those days fire-works were used in the South at Christmas, and no boy could imagine Christmas without them.

Hardships of Yesteryear

When privations and hardships come to a home, the mother of the family often bears more than her share of them. My mother was of the quiet type, rather below the average in size, but endowed with courage and an amazing capacity for endurance. (No phy-

sician attended the birth of any of the children—but that was usually the case in those days—especially among those living in rural communities.) Mother made all of our clothes, and I recall that it was only by an accident, as it were, that when I was about twelve years of age, I had a suit of "store" clothes. It was my good fortune to find a pocket-book containing \$50, and when I returned it to the owner, he made me a present of a suit of clothes and a hat—the "speckledest" straw hat a boy ever wore! How proud I was of that suit!

My mother usually raised a flock of about twenty geese every year. The feathers were used for beds and pillows, and the geese brought about a dollar each. With the \$20—which seemed like a lot of money in those days—she would drive ten miles to town and buy the materials for our winter clothes. Bed-covering was always home-made, and cotton batting freely used for that purpose. I can hear her voice now, as she stood near the stair-steps and called to us on a cold winter night, "Children, are you warm enough?" Our bedrooms were unheated, and it wasn't an easy matter to keep "warm enough" on a very cold night, when the wind was rattling the "dormer windows" of that story and a half Maryland home; but, as always, mother was doing her best for our comfort.

Parental Discipline

Mother was a rather strict disciplinarian, as most parents were inclined to be in those days. The children knew that they were expected to "behave themselves," or they would "catch it," and as a constant reminder a switch was always kept in a corner of the room.

Looking back upon those days I now realize how fortunate we are to have had such parents. To their children they bequeathed none of the riches of this world, but something far better: healthy bodies and high moral and spiritual ideals. As evidence of the physical vitality transmitted to their children: all of the ten children lived to be grown; three lived beyond eighty; two, still living, are beyond seventy. The influence of the home, in general, impressed two things upon the children: a deep, filial respect for our parents, and a reverential fear of God as a God of righteousness.

One of the most impressive things about my mother's religion was her prayer life. She never failed to kneel

by her bed and pray morning and night. Many pray at night before retiring, or at least "say their prayers," but not so many have the habit of praying every morning before beginning the day's work. Her morning prayers impressed me most of all, for it made me feel that God must be very real and very necessary for one's life, when one dares not enter upon the duties of a new day without praying to him. My sister recently said: "I shall never forget mother's prayers. As I lay in bed I could hear her whispers, 'Take care of—' I think she called each of the children by name." (I recall that her prayers were never short prayers.)

Her religious life impressed itself upon us more by example than by precept, for actions speak louder than words. She was no stranger to privations and hardships, but her faith never failed her. My sister writes: "I shall never forget how mother sang as she worked. The words of those hymns seem to echo in my ears even now. One hymn was, 'Am I a Soldier of the Cross?' and I recall with what deep feeling she sang the words, 'Must I be carried to the Skies on Flowery beds of ease?' As a small child I learned that hymn by heart, just from hearing mother sing it."

When I was about sixteen I went to a distant city to work during the summer months. As I told her good-bye, she said, "Pray for us." She expected me to continue the practice of prayer taught me at her knee when I was a child. Though she found writing rather laborious, she wrote to me frequently when I was away from home, and always closed her letters with the words, "Pray for us."

Fruits of the Christian Life

I did not think of it at the time, but looking back now I can see how her Christian influence bore fruit during those four months I was away from home working in a distant city. I felt a mighty power drawing me toward the things of highest import—so much so, that I attended religious services five times every Sunday—and loved it! At 10:30 a.m., I attended morning worship and heard a sermon; at 2:30, I was at Sunday school; at 4:30 I attended a Y.M.C.A. service; at 7 p.m., I was at a young peoples' service, and at 8 p.m. I heard another sermon. I think I thoroughly enjoyed every service.

(Continued on Page 5)

It is always embarrassing for me to give my report before this mission, not because I am ashamed of or dislike my work; for I consider it much more interesting than to be able to report that I had visited ninety-seven churches or had written two books. But it does seem sort of foolish to get up here and say, "I've been taking care of the children."—Zelma (Mrs. E. F., Jr.) Hallock, missionary to Brazil.

Southern Baptist Convention

By the time this reaches most of our readers the Southern Baptist Convention will be in session in Houston—said to be the largest city in the South. More than 25,000 Baptist visitors are expected to throng the Texas city for the 96th meeting of the Convention, and more than half of those visitors will be messengers officially representing the churches. This will be the ninth meeting of the Convention held in Texas since its organization in 1845. If every church in the Convention's territory should send even one messenger, there would be 28,865 voters representing a total of 7,634,493 Baptists.

The theme of the entire Convention will be, "That the World May Believe." Convention sessions will be held mornings and night in the Sam Houston Coliseum and the headquarters hotel will be the Rice. The meeting which begins Wednesday, May 6, will close Sunday night, May 10, with a great evangelistic service in the Coliseum.

The entire week of activities opens Sunday afternoon in the Music Hall when something like 8,000 Baptist women begin their three-day W.M.U. Convention over which Mrs. George R. Martin of Virginia will preside. Another meeting of great interest to ministers is the Southern Baptist Pastors' Conference which meets May 4-5 in Music Hall. C. C. Warren of North Carolina will preside. Something like 4,000 pastors are expected.

Dr. J. D. Grey, president, will call the opening session of the Convention to order at 9:30 Wednesday. Dr. J. H. Landes of Wichita Falls, Texas will preach the annual sermon. Other speakers to address the Convention during the week are: Dr. Homer Lindsay, Florida; Billy Graham, evangelist; Dr. Harold K. Graves, California; Dr. Ralph A. Herring, North Carolina; Dr. T. L. Holcomb, Tennessee; Dr. Robert A. Baker, Texas; Dr. W. Fred Swank, Texas; Dr. F. Bredahl Peterson, Denmark; Dr. Ivan Bennett, Washington, D. C.; and many others to be reported later.

The Western Recorder will carry a full and complete report of all the work of the Convention in subsequent issues.

Too Liberal

Some professing Christians no longer wish to appear highly religious. They are not rigidly unbending in their interpretation of right and wrong. They prefer to be of the middle-of-the-road variety—not too good; not too bad.

And with this undeniable trend has come a tre-

mendous loss not only to the church but also to the individual. There has been created a kind of nothingness which sounds like the lukewarmness of which Jesus spoke when He told John to write to the Laodiceans—whose behaviour was neither cold nor hot and whom Jesus would spew out of His mouth.

Many professing Christians have allowed themselves to be frightened away from the life of power by such devil-made stigmas as "narrow," "pious," "bigots," "zealots," etc. And, to avoid being called such, they have pulled away from the strict paths of unbending rectitude, and have become liberal in their interpretation of spiritual living.

Christians who make the world stop and listen do not bend either in conviction or action. Even the worldling laughs behind the back of the compromising Christian.

There was a time when men were called hypocrites because of their efforts to appear righteous when they were not. But hypocrisy has, in some instances, gone into reverse: now, spiritual weaklings try frantically to appear worldly in order to maintain their standing with worldlings, when, actually, if they have been born again, they hate the things of the world and, when alone, hate themselves for their compromises. They have neglected the means of grace until they have become spiritual midgets.

When thrown with worldly people, let us be positively and uncompromisingly Christian. That old saying, "It is better to bend than to break," has destroyed the influence of many a life. No matter if the sons and daughters of Satan do call us narrow and pious and bigoted, we are to be "the salt of the earth." And if we are the salt, let us be salty! We are the sons of light. Let every professing Christian throw his "bushel" away and allow the glory and purity and holiness of Jesus to shine through. Away with this lukewarmness which Jesus condemned! That which is not in complete accord with the Word of God and its high Christian standards should be avoided as one would avoid death itself.

►The effort for Christian union is most desirable, if conducted along wise lines. But it would be fatal blindness on the part of Christians generally to imagine that any kind of mere external union would prove successful. Union on a basis of compromise would be morally wrong. No man can be asked to surrender a conscientious conviction to secure any kind of desired end.—E. Y. Mullins.

►Life does not begin at 21, or at 40, or at 70. It begins when one is captured by something bigger than selfish interest—an idea, a person, a cause, to live for and die for.—John A. Macky, "When God Is Our Strength," PRESBYTERIAN LIFE.

Seeing Seminaries In South America

By ROLAND Q. LEAVELL,
of New Orleans, Louisiana

Orchids are growing in the room and along the fence rows. Lush tropical green trees, vines, fruits and flowers are seen in all directions. A "rainbow division" of the human race, with people of every color and culture of the world may be observed daily. Veteran missionaries and new recruits are laboring happily in the Lord.

Recife, the "Baptist Athens of North Brazil," offers these and many other delights. A School of Theology, A School of Religious Education, a School of Sacred Music, a W. M. U. Training School and a Baptist college for all ages from kindergarten through senior college rank, all work cooperatively on one great compound.

Mrs. Leavell and I flew to Caracas, Venezuela, and spent the night in that interesting city the size of New Orleans, set high upon the mountaintops. Onward east we flew about the distance from New York to San Francisco, crossing over the mighty Amazon River and its vast jungles, moving southward across the equator near Belem, arriving at Recife about midnight. We were met by David Mein who took us to his home for four days of gracious hospitality by his family. Mrs. Mein is the former Miss Lou Demie Seegers of Cornelia, Georgia, a graduate of Bessie Tift and the W.M.U. Training School.

In Recife our Baptist mission work is splendidly organized and advanced. This is the center of the North Brazilian Mission, covering seven states. There are 60 Baptist churches in Recife and 289 in the entire mission.

The well-developed Seminary has 57 students, the Training School has 47, and the College has about 1,200 of all ages. David Mein recently succeeded his wonderful father as Seminary president. Dr. John Mein has been transferred to work in the Bahamas, because he is unwilling to retire having reached retirement age. Miss Margaret Hairston is the attractive and efficient director of the Training School, a graduate of Ouachita, Tulane and the W.M.U. Training School.

Educational and evangelistic activities are well balanced. Last year there was one baptism for every nine members. An airplane is operated by the Mission for work in the interior. Radio broadcasting, publication of literature, and teaching domestic art to mothers are some of the methods utilized for evangelization.

Few things stir the heart of a preach-

er like speaking through an interpreter to a church on the mission field. On Sunday morning I spoke through an interpreter to an audience packed into the Capunga Baptist Church, near the Seminary. Dr. J. Munguba Sobrinho is the erudite and eloquent pastor. He teaches homiletics in the Seminary and is considered by some the premier preacher of North Brazil. Rarely does one meet so impressive a personality. That night I preached in the Torre Baptist Church, Rev. Antonio Dorta, pastor. He

Dr. W. C. Boone's Party to Baptist World Youth Conference

As previously announced, Dr. W. C. Boone, General Secretary, is organizing a party which he will personally conduct to the meeting of the Baptist World Youth Conference at Rio de Janeiro, Brazil, this summer. The party will sail by steamer from New York on June 27. They will visit nine counties in South America in addition to attending the Youth Conference and will have opportunity to see some of our Foreign Mission work in South America.

There are places for several others to go with this party, but registrations must be made before May 20. Anyone interested should write at once to Dr. Boone at 127 East Broadway, Louisville 2, Kentucky.

too teaches in the Seminary. Scores, literally scores, stood on the outside listening through the windows, because there were no seats nor standing room left in the auditorium. Pastor Dorta baptized eight.

It thrilled the heart of this Seminary president to speak twice each day until Thursday noon to the combined student bodies of the Seminary and Training School. This is an annual lectureship to which it was my good fortune to be invited. The general theme was "Higher Training for Obedience to the Great Commission." The personalities in these schools would compare favorably with those in any of our institutions. One could never find a more responsive or

inspiring group of listeners. It is thrilling to pray that one might have some fruits of the Gospel through these brilliant and consecrated young ministers and missionaries.

After an evening social with nearly a score of missionaries, we plan to fly to Salvador, Bahia, to observe the Kate White Domestic School and to study with Maxie G. White the far-reaching rural work being promoted by him in the great state of Bahia.

(To be Continued)

My Praying Mother

(Continued from Page 3)

My father (born in 1836), though a man of high principles, did not become a member of the church until he had reached his middle sixties. At about that time my parents and the four children living at home moved from the farm to a small town. When my father saw my mother and the children go forward at church and transfer their membership to their new church home, it made a deep impression upon him. He said that, as he saw the members of the family go forward at church, he felt he was left out. Not long after this, the pastor visited the home, asked to be alone with my father, and after a close talk with him, the great decision was made. My sister wrote me a post card at once. She couldn't wait to write a letter. At the top of the card, in large letters, were the words: "Good News." Then followed: "Father is converted, happily converted. Only one member of the family now outside the fold." That alert, evangelistic pastor brought my father to the great decision, but during many years he was being prepared for that step by the consistent Christian living of a life-long companion.

One day, during the early years of my ministry, I received a telegram saying that mother would soon take her departure from us. A wasting malady had laid her body low, but she could still speak, though feebly. To those at her bedside she bore testimony to the presence of her Saviour, who had sustained her all along the journey of life, and repeated with emphasis: "Jesus is with me! Jesus is with me!"

Thanks be unto God for praying mothers who so faithfully follow their Saviour that their children are led to follow in their footsteps—and "rise up and call them blessed."

The fact that the devil keeps trying to pour problems into our midst is only proof that we are hurting him where it hurts most—in dealing with the souls of men.—Mary Lucile Saunders, missionary to the Philippine Islands

WANT A CHILD?

See Page 21

"Hands Across the Continent"

By DUKE K. McCALL, President
Southern Baptist Theological Seminary
Louisville, Kentucky

Some time ago when it was proposed that the Home Mission Board go into debt in order to lend money for the building of churches in the West, I voiced my vigorous objection. This is not a post-mortem criticism of the project adopted as a part of the Southern Baptist Convention program. The amount borrowed, \$500,000, is not so large as to jeopardize the solvency of the Southern Baptist Convention, and that relatively small amount of money will do a tremendous lot of good.

My objection to borrowing the money rested upon the fact that any sum secured at interest from the banks would soon be exhausted, and the need for additional buildings still be with us. On the theory that I have now waited long enough so that the borrowed money will be exhausted by the time any other plan can be launched, I would set forward my own idea.

The Need in the West

S. F. Dowis, director of Co-operative Missions for the Home Mission Board, reports that western states have 4,500 towns and communities with no Baptist church. There are at least 3,000 places where Southern Baptists could and should start new churches in the West. This is true, not because of any failure on the part of American Baptist Convention churches, but because the migration of population to the West has built up areas more rapidly than any one denomination or all the denominations put together could or did move.

My concern for the West is based on the multitude who have not heard the gospel proclaimed by Baptists, Methodists, Presbyterians, or anybody else. I frankly am not particularly concerned over which Baptist convention a Bible-preaching church belongs to, but I am concerned that there should be a church to bear witness to our Lord Jesus Christ.

It is true that Southern Baptists are basically a rural people with only about 100 of our 992 district associations being city associations. These associations, however, are the very ones which have a city mission program which has already developed a consciousness of responsibility on the part of strong, established churches for the opening of mission Sunday schools which will grow into new churches. This city mission program is a part of the Home Mission Board enterprise just as is also the building of churches in the West.

Thus we already have joined in the

Home Board the city mission program, which is strong in the urban areas of the South and Southwest, and the Western and Pioneer mission work, which centers on the far West and Northwest.

How We Can Help

I propose that the Home Mission Board use its well-developed city mission program to sponsor the building of mission churches under its Western mission program. I believe there are many strong churches within the Southern Baptist Convention which would be enthusiastic about the prospect of buying a strategically located lot, aiding in the erection of a building, and giving at least some support for a brief period of time in order to establish a church in one of the communities in the West which now is without a Baptist church.

Instead of saddling the Home Mission Board with a large debt to help another hundred churches in the West, we could establish literally thousands of churches under this "hands across the continent" program. Such a program need not be limited to the time it took to spend the "borrowed money" but could become a perpetual part of our Baptist effort within the United States.

This suggested program is a counterpart, on a larger scale, of the new program being inaugurated at Southern Seminary by which Seminary students will aid in the establishing of mission Sunday schools in northern Kentucky, southern Indiana, and Ohio—established in co-operation with the presently organized Baptist constituency of the area. The use of Seminary students to establish mission Sunday schools is a part of Southern's effort to co-operate with the Sunday School Board's campaign to enroll "A Million More in '54," but the project will be a permanent phase of the Seminary's practical program.—*The Tie That Binds Our Hearts*, for April, 1953.

Baptist Work in Convention City

NASHVILLE, Tenn. — (BP) — The world has been told with unrestrained enthusiasm, traditional in Texas, of the vibrant growth of Houston. But the Houston story has a counterpart that is even more amazing and which is not so well known. That is the Baptist story.

Most Baptist work in the Houston

area is accomplished within the framework of Union Baptist Association, one of the largest among Southern Baptists. It includes 115 churches with a membership of more than 103,000. Possibilities for growth apparently are tailored to Baptist taste, for denominational work is expanding more rapidly than is Houston as a city. Baptists are carrying forth an aggressive program under the leadership of Dr. Ross E. Dillon, executive secretary of the association. The 115 churches reported 6,081 baptisms and 16,993 total additions during the associational year, ending September 1952. This was an increase of 1,790 over the previous year.

The work of Union Association has not always been so impressive as numbers go, though its area until six years ago included five counties along the coastal plains of Southeast Texas. Organized in 1840, the work in early years was carried on by itinerant preachers who helped to serve the sparsely settled communities and widely scattered churches of the association.

For many years pastors of Union Association have had a vital interest in missions which culminated in the organization of the City Mission Board and the Baptist Woman's City Union. Dr. Dillon began his work in Houston as city superintendent of missions in April 1948. About a year later, he became executive secretary of the association. Houston pastors felt that a strong mission program could be better promoted by nearby churches, with the result that they banded together in the present Union Baptist Association, while other churches outside of Harris County formed their own associations.

Since 1948, churches of Union Association have established twenty-seven missions, including seven for Spanish-speaking Baptists and one for Chinese Baptists. From this number have sprung twenty self-supporting churches and twenty-one missions. Though each mission is sponsored by a church, the association often extends financial aid. This aid to missions and other benevolences last year amounted to \$883,843. During the year \$4,722,726 was given for all causes.

From a physical standpoint, the story of progress is characterized by gleaming structures of modernistic design, and, in many instances, little white frame buildings of the new churches and missions. Church property in the association is valued at more than \$15,000,000.

I hesitate to repeat again after so many years that the job of keeping house in north Parana isn't any better; because the red dirt hasn't faded a bit in color, nor has the dust become less irritating, nor is the mud any less sticky, nor are the boys any better behaved. All I can say is "ditto."—Rosalie Dugan (Mrs. T. N.) Clinkscales, missionary to Brazil.

Three Essentials

By W. R. CULLOM
Wake Forest, North Carolina

About thirty or so years ago the young preachers in Wake Forest College requested me to speak to them on the matter of living in a community with ministers of other denominations. It was a rather unusual request but I had encouraged these men to come to me with anything that was on their hearts just as they would to their father or even to their mother. Accordingly, I took their request seriously, turned my best attention to it, and did my very best for them. In my address in response to their request I exhorted them to adhere strictly, faithfully, and conscientiously to what I called *three essentials* for all ministers of Christ in their mutual contacts and fellowship with each other: (1) *Be a gentleman*; (2) *be a Christian*; (3) *be what you are*. If any change has come to pass in my conviction on this matter during the intervening years, it is only to make them stronger, and to drive them deeper into the lowest depths of my soul.

In referring to my first essential—be a gentleman—I have sometimes expressed it in this way: A man who had served as a waiter in a dining room to help pay his expenses in college bore this testimony seriously: Of all the men with whom I dealt in my capacity as waiter, the hardest to please and get along with were the preachers. A refined, Christian woman who sold tickets in a bus station said there was one man whom she always dreaded to see come to the window for a ticket, and he was a minister of Christ! Who has not gone into hotels, into restaurants and into various public places to observe ministers blustering around as if they were lords of creation, and lords that reflected serious discredit on their calling as Ministers of Him who said of Himself: "I am meek and lowly in heart"? This description does not apply to all ministers of that Christ, thank the Lord; but there is enough of this sort of thing for any observing person to recognize it and be humiliated by it. The angel of the Lord showed the prophet Ezekiel a little book and told him to "eat it" (Ezek. 2:8-3:3). There are three books that every minister should "eat" in the sense meant in what was said to Ezekiel: (1) The Bible; (2) a good English Dictionary; (3) a good standard book of etiquette. Three ministers sat at the same table in the dining room of a steam boat. One of them ate with his knife! He was an able man, a good looking man, a well-dressed man, had a college degree, a seminary degree, and an

Worn Out on the Mercy Seat

By O. W. TAYLOR

The Lord Jesus is the spiritual fulfillment of the ancient typical mercy seat in the Jewish tabernacle and later in the temple. He is "the propitiation for our sins"—hilasmos, "that which propitiates" (I John 2:2)—and "a propitiation through faith in his blood"—hilasterion, "the place of propitiation" (Rom. 3:25). As occupied by Him, "the throne of grace" (Heb. 4:16) is the location of our heavenly mercy seat.

[Dr. Cullom, long a teacher of young preachers, and certainly one who loves all ministers and is jealous for their success, presents his discussion of the three essentials with the preacher. Of course other essentials could be cited.]

honorary degree; but he ate with his knife! No person at that table would ever have thought of suggesting that man's name to his, and especially to her, church as a prospective pastor!

Some ministers are careless and even slovenly in their use of the English language. This is a point that all of us should watch. Many years ago, I heard a man conduct our chapel service one morning. In his reading he used the word "harass," and placed the accent on the first syllable. As was my habit, I took an old envelope from my pocket, made a note of Dr. Royall's pronunciation and looked it up in my dictionary at my first opportunity. Since that day I have pronounced that word correctly when I had been doing otherwise hitherto. A very able minister has put the accent on the first syllable of the word "precedence" for all the years of his life. But why belabor this point further? Let us one and all betake ourselves to our dictionaries respectively.

But I hear one say, "Shucks"! What difference does it make? People know what I am talking about. Is there any connection between all this and being a gentleman? Would a person who wishes to possess and cultivate the instinct of a gentleman be willing to go through life saying things and doing things in his daily routine that grate on the sensibilities of those about him? Michael Angelo said, "Little things make perfection, but perfection is no little thing."

Again, I hear one say, "What connection is there between all this and the problems submitted to you by those young preachers at Wake Forest many years ago?" It may be that some will not be able to see the connection, but I consider the desire to be right to be basic. David Crockett's motto was "Be sure you are right, and then go ahead." How can one be sure he is right unless he gives attention to the matters that I have mentioned and hinted at in this paper? Luke says, "In your patience possess ye your souls" (Luke 21:19).

The late J. B. Moody, at whose feet I sat for two or three years in the study of Biblical theology, records an interesting experience he had. He was present one day in a service in which a minister strongly preached the theory of "baptism for the remission of sins." At the close he was asked to lead in prayer. Of course, he could not put his O.K. upon the sermon. Dr. Moody wrote: "Now what was I to do? I simply wore him out on the mercy seat." As far as he could within appropriate limits, in his prayer he refuted the sermon and set forth the gospel of grace. The prayer was, of course, addressed to God and not to the people, but the people heard it and got the truth. And, as it always ought to be, Dr. Moody acted under the love of Christ and for the glory of God.

Once where I was a pastor I was asked to lead in prayer following a similar sermon. Manifestly, I could not compliment the sermon and didn't even try to thank the Lord for it. As earnestly as I could, I sincerely prayed the Lord to illuminate and reveal the truth by the Holy Spirit in our hearts, to convict sinners pungently so they could see they were lost and helpless in themselves and to lead them to trust in Jesus alone for salvation, not trying to add any conditional plusses whatever to faith, that they might be saved and be conscious of it and feel it in their souls. The silence which followed was marked, deep and impressive. In the time allowed, I had tried earnestly and compassionately to wear the preacher out on the mercy seat.

One should never be discourteous, arrogant and abusive in prayer or anywhere else. But prayer addressed to God and heard by the congregation should have revealed truth so interwoven with it that people are instructed in that truth. Thus seed is sown to refute error and to result in the salvation of sinners. And an errorist who has proclaimed what he knows a Baptist cannot swallow ought not to call on a Baptist to pray unless he is willing to risk being worn out on the mercy seat!

If under the circumstances one does not feel like praying a prayer of normal length, then even a short benediction can set forth enough truth to wear out the errorist on the mercy seat when that truth is applied by the Holy Spirit.

Georgetown College

Some Things Worth Thinking About

Is there a relationship between Christian Education and Higher Education?

What is education and what is its purpose?



SAMUEL S. HILL

I. May I venture a definition of education?

1. It is seeking the truth. "Know the truth, and the truth shall make you free." If we had truth, we would have perfect freedom and understanding.

2. It is teaching one how to think. Someone has said "We need to learn to think clear, hard and straight."

3. It enables one to have the power of discernment. It helps one to discover the best. "The good is often the enemy of the best."

4. It develops personality and character. Sidney Smith, an English clergyman, upon beholding Daniel Webster for the first time said, "No mortal man can possibly be as great as that man looks."

II. What is its purpose?

1. We at Georgetown are striving to give the students mental development, cultural refinement, Christian character, physical fitness, vocational guidance and professional efficiency. This is a big order; the contents are excellent, and our generation requires trained leadership possessing the above qualifications.

2. We at Georgetown strive earnestly to employ instructors who are both scholarly and Christian.

The professor, and not the subject he teaches, creates the atmosphere of the classroom.

3. We at Georgetown also are attempting to educate Christian statesmen. No nation will rise above the quality and character of its statesmen.

4. We believe and practice at Georgetown the principles of a free, democratic society. We believe in the liberal arts college. We believe in free enterprise. We believe in the dignity and the rights of the individual. The whole concept of Christian Education at Georgetown College is founded upon our faith in God.

5. We believe the Christian college should have sufficient funds to provide equipment and instruction equal to the needs and comparable to the best in education. The responsibility of providing funds, we believe, rests upon the Denomination which owns and operates the College.

III. What is the difference between Christian Education and secular education?

Someone has put it this way: "It's not in form, but in spirit; not in technique, but in traditions; not in curriculum, but in character; not in property, but in personality; not in cast, but in culture; not in mechanics, but in dynamics; not in information, but in inspiration; not in minds trained, but in destinies determined."

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Heard at the Sunday School Clinic,
Kansas City, Missouri

In our churches many teachers are not well acquainted with the Bible. Many teachers do not know how to study the Bible. The leadership in our churches is responsible in training our teachers. This can be done through providing the right literature, through the right use of the weekly teachers and officers' meetings and through a continuous training program.

Methods of Teaching

Every sincere Sunday school teacher is concerned with methods of teaching. Some teachers are more effective than others because of varying the methods used in teaching which keeps alive a healthy interest on the part of the pupils.

There is a new tract out on this subject written by Caroline D. Henderson. The methods well discussed in this leaflet are: Lecture, stories, questions, scripture-searching, discussion, problem solving, project teaching and assignments. This is one of the most helpful tracts we have on the subject. You, no doubt, will want to study it. You may order these from the Sunday School Department, 127 E. Broadway, Louisville, Ky.

Standard Sunday Schools

Bethel—Pastor Howard Lyon; Superintendent Marvin Henderson.

Cedar Creek—Pastor B. G. Hickem; Superintendent James L. Sorrell.

Crittenden—Pastor W. M. Lowery; Superintendent Fred H. Turpin.

Special Committees, "A Million More in '54"

Crittenden Association—Rev. G. R. Henson, Rev. William Lowery, Mr. Fred Turpin, and Mr. Leslie Wolfe, Jr.

East Union Association—Mr. Charles G. Cross, Rev. Fred Hill, Mr. J. P. Weaver, Mr. George Jarboe, Rev. Frank Bradburn.

Shelby County Association—Mr. Bobby Ashby and Mr. Morris Chilton.

A Million More By Moving Up

Many of our smaller churches are planning now to increase their Sunday school enrolment by moving up from a class Sunday school to a department school. We have learned through many years of work that more departments and more classes mean more people. Seldom do we find a Sunday school which is organized on a class basis that

has more than one hundred and twenty-five on an average in attendance and almost all class schools have about ten or twelve teachers. When a school is organized into a department school then new classes are added and more people are put to work and more people feel a definite responsibility in Christian service. About ten thousand churches in the Southern Baptist Convention are organized on the class basis. Now is the time for a "step up" for these churches.

HOW TO MAKE THE UPWARD STEP. The first thing you will want to do is to study your own school situation and see where a department school will improve your teaching work and reach more people. Second, it will be necessary to inform and inspire your teachers and officers. Your workers should know what is meant by a department school. A department school is one in which the church provides for each age span, a department with sufficient classes for all persons within that age limit. Each department has its own organization, its own constituency, its own teaching material and its own assembly programs. The ages are: Cradle Roll, for those who cannot attend, birth through 3; Nursery, birth through 3; Beginner, 4-5; Primary, 6-8; Junior, 9-12; Intermediate, 13-16; Young People, 17-24; Adults 25-up; and Extension, for those who cannot attend Sunday school.

In the third place your school should set a date and make the complete change in one Sunday. It is far better to organize completely in one Sunday than to seek to organize one department one Sunday and another the next.

WHAT THE UPWARD STEP WILL DO FOR YOUR SCHOOL. First, you will be able to reach more people. One school had an attendance of 85 but when it was organized on the department basis the attendance stepped up to 290. There are many reasons for such an increase. More people are put to work, more space is provided, more incentive for some to attend since they are placed in classes and departments with others of the same age. In the second place, the quality of work done in your school will improve. Teachers are able to do a better job of teaching when there are smaller classes with people of the same age range.

In the third place, our vision is raised. When more people are provided for more people will come which means an increase in floor space in many cases. Many churches have seen the need for new building to house the increased congregation after organizing on the department basis. Fourth, more people will be won to Christ. We win to Christ only as we provide for more people in the Sunday schools. "A Million More in '54" can be ours if a large number of our class Sunday schools will in '53 step up to department schools in '54.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE

Church	T.U.	S.S.
Adairville	74	793
Ashland, First	136	471
Pollard	137	512
Unity	137	368
Bardstown	---	363
Bellevue	---	405
Berea	---	1,155
Bowling Green, First	313	277
Buffalo	---	260
Burlington	83	219
Cadiz	---	674
Campbellsville, First	259	278
Pleasant Hill	136	201
South Campbellsville	---	419
Central City, First	214	206
Clay, First	---	501
Corbin, Central	107	451
First	113	670
Covington, Calvary	---	346
First	85	1,017
Latonia	198	259
Madison Avenue	---	520
South Side	116	373
Cynthiana	---	720
Danville, First	211	228
Gethsemane	---	229
Dayton, Ky., First	---	900
Dayton, Ohio, Westwood	---	262
Elsmere	---	382
Erlanger	57	589
Evansville, Ind., Calvary	136	775
Grace	232	374
Walnut Street	---	214
Fairfield, Little Union	121	236
Ferguson	86	261
Fort Thomas	66	948
Frankfort, First	170	291
Memorial	---	294
Thorn Hill	130	429
Fulton, First	---	536
Georgetown	133	714
Glasgow	124	344
Glendale, Gilead	180	344
Greenville	140	---
Harlan	197	672
Harrodsburg	239	938
Bruner's Chapel	119	226
Hawesville	57	242
Hazel	54	284
Henderson, First	148	---
Audubon	---	306
Immanuel Temple	163	539
Hodgenville, First	144	475
Hopkinsville, First	125	613
Ebenezer	82	---
Second	151	761
Independence	115	248
LaGrange, DeHaven Memorial	76	300
Lancaster	---	401
Lawrenceburg, First	93	388
Sand Spring	---	330
Lebanon	150	462
Leitchfield	73	236
Lexington, Ashland, Ave.	---	1,159
Calvary	---	684
Felix Memorial	93	303
Grace	---	613
Hillcrest	90	237
Immanuel	190	788
Porter Memorial	164	863
London, First	168	648
Ludlow, First	82	364
Louisville, Baptist Tabernacle	195	508
Baptist Temple	---	258
Beechland	130	390
Beechmont	171	708
Carlisle Avenue	230	895
Clifton	138	428
Deer Park	---	415
East Audubon	95	295
Eighteenth St.	97	334
Fairdale	141	279
Farmdale	---	270
Harmony	153	293
Immanuel	54	315
Jeffersonton	---	265
Lynn Acres	83	203
Meadow Home	71	391
Ninth and O	201	922
Parkland	297	893
St. Matthews	---	437
Shively	---	500
South Jefferson	99	366
Southside	100	437
Third Avenue	---	604
23rd and Broadway	179	583
Victory Memorial	266	613
Virginia Avenue	100	225
Walnut Street	308	1,387
West Broadway	154	516
Lynch	107	---
Mackville	---	214
Madisonville, First	252	834

(Continued on Page 16)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Kentucky Fifth in Awards During March

During the month of March Kentucky was fifth in the number of study course awards in the list of all the states of the Southern Baptist Convention. Only Texas, Tennessee, Georgia, and North Carolina had more. The report for Kentucky is as follows: Administration Diplomas 349, Seals 50; Adult Diplomas 459, Seals 3,918; Young People's Diplomas 96, Seals 355; Intermediate Diplomas 125, Seals 262; Junior Diplomas 166, Seals 346, making a grand total of 6,126 awards.

Southern Baptist Awards for March by Courses

The standing of courses during March in the Southern Baptist Convention was as follows: Heading the list was the adult course of study with 37,497 awards. In the second place was the Junior course numbering 19,359 awards. Next was the Intermediate course totaling 13,411 awards. In the young people's courses there were 8,295 awards. The total for the Administration course was 7,262 awards. It is interesting to note that the order of courses is practically the same each month.

Standing of March Awards by Books

During March the number of study course awards in the Southern Baptist Convention was 85,824. The books for which most awards were granted are as follows: *Studies in Philippians*—11,432, *Baptist Adult Union Manual*—8,356, *Baptist Junior Union Manual*—6,191, *Baptist Intermediate Union Manual*—4,970, *Building a Church Training Program*—3,288, *The Baptist Young People's Administration*—2,414.

Youth Week Testimonies Augusta-Bracken

During the week of April 5-12 the Augusta Baptist Church, in Bracken Association, North Central Region, observed Youth Week. Holding Youth Week offices were nine intermediates and two young people. This was the second time Youth Week had been observed in the church and the plan is to make it an annual event. The pastor Rev. Earl Hohman writes "It is worth while. We should have begun planning earlier and we will next year."

Cave Springs—Freedom

For the first time, the Cave Springs Baptist Church of Albany, in Freedom Association, Southern Region, observed Youth Week and plans to make it an annual event. The pastor, Rev. A. J.

Cool, gives this evaluation of Youth Week in Cave Springs Church: "The young people of our church had not taken very much of an active part in the past, but during Youth Week they did, and we believe it was just the beginning of the youth taking a greater interest in church activities. Because we were focusing this week on youth, they were glad to take a part, and seemed to enjoy it thoroughly. It was a wonderful way to get them busy for the Lord."

Earlington, First—Little Bethel

The First Baptist Church of Earlington, in Little Bethel Association, Western Region, makes Youth Week an annual event. For the second time it was observed in 1953 with seven intermediates and six young people holding offices. This is what the pastor, Rev. Hughlan P. Richey, writes about the value of it: "It gives the youth of the church a sense of belonging. When we train the youth of today we will have better church leaders tomorrow and that is what youth week does."

Harrodsburg—South District

One of the several churches holding Youth Week during the dates suggested, April 5-12 was the Harrodsburg Baptist Church, in South District Association, South Central Region. The Youth Week has been observed three times in this church. The following is an evaluation of this week given in the report signed by Mrs. Robert Noel, church secretary. "All of the officers for the Youth Week were selected by our entire young people of the church and they planned their own program without the help of the pastor and participated throughout the entire week in a very fine way. Our entire church membership was well pleased and these fine young people can be commended for their spirit in church work. This is one of the outstanding Youth Week programs that has ever been carried out here at this church."

Florence—North Bend

With 8 Intermediates and 5 Young People holding offices, the Florence Baptist Church in North Bend Association, North Central Region, observed Youth Week April 5-12. This was their first time but they plan to make it an annual event. According to the report of the pastor, Rev. R. A. Johnson, "This was one of the best weeks that the church has ever enjoyed. Bro. Bob Brown, one of the young pastors in North Bend Association did the preaching and Bro. Craton Noyes, one of our young men led the singing. Bobby Campbell, one of our college students served as Youth Pastor." There were more than 100 young people, he said, that took part. "Results: 18 confessions of faith, 2 by letter, 1 by statement, 7 dedications for special service. The people have been led to appreciate the young people as never before."

Our Baptist Hospitals

Central Baptist Hospital, Lexington

Ground was broken and foundation laid for Central Baptist Hospital in 1948. Contracts were let in October 1952, to complete and equip this \$2,250,000 hospital with 175 beds and 25 bassinets. Construction is progressing satisfactorily. Without unforeseen delay, it should admit the first patient in the spring of 1954. Harold Warren assumed his duties as administrator in January 1953 and is giving direction to the many details involved in opening a new hospital.

Kentucky Baptist Hospital, Louisville

Kentucky Baptist Hospital opened in November, 1924, with 150 beds. In 1947, two new additions were completed increasing the capacity to 285 beds and 36 bassinets. January, 1953, another addition was completed, bringing the total up to 345 beds, plus 50 bassinets for new-born babies. The hospital continues to operate at full capacity in spite of the increased number of beds.

It may be of interest to note that it requires approximately two employees to care for each patient in the hospital. It now has over 650 employees, including student nurses, with a payroll of \$75,000 each month. Last year it cost \$1,600,000 to care for over 14,500 patients. There are 161 students enrolled in the School of Nursing. Future demands and opportunities for Christian service in our hospitals should attract more of our young people. More nurses, X-ray, laboratory technicians, and dietitians are needed.

H. L. Dobbs has served as administrator of Kentucky Baptist Hospital for 18 years and as Executive Secretary of the Hospital Commission of Kentucky Baptists since November, 1951.

Western Baptist Hospital, Paducah

Construction has progressed in a satisfactory manner on Western Baptist Hospital, considering existing building conditions. Contracts to finish and equip the hospital were awarded in June, 1952. Administrator Emmett R. Johnson assumed his duties in Paducah during December, 1952, and is directing the establishment of the administrative and professional organization of the Hospital, which will have 117 beds and 15 bassinets.

If no further construction delays are experienced, this \$1,300,000 monument to Kentucky Baptists should be ready to accept patients in September, 1953. Its completion will provide much relief from the acute need for additional hospital facilities in the surrounding area.

Cousins, uncles, aunts, and grandparents are some of the things missionary children have to pack into a few months of furlough to make up for the years away from them.—Thomas L. Neely, missionary to Venezuela.

WOMAN'S MISSIONARY UNION

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

KENTUCKY W.M.U. CELEBRATES FIFTIETH ANNIVERSARY

(Continued from Last Week)

Miss Mary Frances Gould, of Covington, now a missionary to Thailand brought a marvelous message. She asked that Kentucky women extend state missions to reach her mission field, (a new one) with its millions of people in great need with so few to labor there.

Mr. James King, a member of the faculty at University of Kentucky accompanied by his wife at the piano, left us in an attitude of prayer as he sang, "The Lord's Prayer" by Malotte. Mrs. Martin again made us rejoice as she told us of Baptist Women in Today's World; how woman's work was being started in every place where we have Baptist work. We are grateful to God that Kentucky women have had a part in this great progress.

Wednesday afternoon we stood in front of Immanuel Church in a down-pour of rain to see Mrs. George R. Martin, Mrs. Wilfred Tyler, Mrs. Encil Deen and Mrs. George Ferguson get into a 1903 model Ford adorned with scarves and dusters to start the pilgrimage to Winchester. Seventy-four women met in the First Baptist Church, Winchester, Kentucky, June 16, 1903, and organized Woman's Missionary Union, auxiliary to the General Association of Baptists in Kentucky. It would be hard to tell how many women were present as we assembled in the church for the commemoration service at 2:30. After a very fitting program led by Mrs. Deen, Mrs. George Ferguson presented a beautiful bronze tablet in behalf of Kentucky W.M.U. to the Winchester Church. Miss Mayme Cogar, who was present at the first organizational meeting, unveiled the tablet. The acceptance was by Mrs. James Hunt, W.M.S. President at Winchester. A vocal trio, "Alleluia," by Mozart, was beautifully rendered as the closing part of this program.

The Winchester Church had provided a display of beautiful antique glass, also handsome paintings by Mrs. J. J. Porter. Costumes of fifty years ago could be seen everywhere, as the women of that good church busied themselves with entertaining Kentucky women with a lovely tea. Our state officers, with their lovely long dresses, stood in the receiving line and greeted hundreds of women. It was a beautiful and memorable occasion.

Wednesday night, in Memorial Hall, on the campus of the University of Kentucky, eighteen hundred people gathered

for the pageant entitled "Through the Years," written by Mrs. O. B. Mylum, of Berea, Ky. After the organ music by Mr. Arnold Blackburn, followed by that great old hymn, "O Worship the King," and moments of meditation led by Mrs. Tyler, Mrs. George Ferguson conducted a recognition service, assisted by Miss Mary Nelle Lyne and Mrs. Charles Ison, recognizing all who were present at the organization meeting fifty years ago, members giving fifty years of service through Woman's Missionary Union, Societies and Associations giving fifty years of service and all who have served in state offices during the fifty years.

Everyone was deeply moved as Mrs. David Stull and Mrs. B. Frank Wells, Jr., director and co-director of the lovely historical pageant, presented by characters from various churches in Lexington and nearby towns, carried us back through the years, reminding us of the hardships and long hours of labor spent, that we might enjoy and reap the harvest that is ours today. God has blessed woman's work from the very beginning. The pageant was presented in three episodes, first, "Golden Memories of the Past"; second, "Golden Plans for the Present"; third, "Golden Dreams for the Future." The most touching scene and one that moistened the eye of everyone present came when our beloved Miss Annie Allen was rolled on the stage in a wheel chair followed by thirty-eight small children, each dressed in white, laying a red rosebud in her lap commemorating the thirty-eight years she has so faithfully served Kentucky Baptists in the mountain area as a missionary. Everyone left that evening, grateful to Mrs. Mylum for placing in our book of memory that beautiful scene.

Thursday morning, Mrs. O. B. Mylum presented her anniversary committee to report on their goals. She had a beautiful birthday cake with five candles, each representing a goal. As each state chairman lighted a candle she spoke briefly on their work in connection with anniversary plans. Mrs. Mylum then spoke on the Scholarship Fund. Miss Wingo introduced Miss Mary Lou Barnette, who gave us a wonderful message on what Girl's Auxiliary had meant to her.

Miss Annie Allen was called to the platform and a huge replica of the new book, "Beautiful Upon the Mountains," the life story of Miss Annie, was placed so that everyone could see it and the book committee briefly sketched its contents, followed by a touching solo by

Miss Bobbie Blane Burke, "How Beautiful Upon the Mountains."

Mrs. B. Frank Belvin, wife of the Superintendent of Indian work in Southern Baptist territory, dressed in full Indian costume of buckskin and beads, gave us a very interesting message on our Indian work in eight states. We learned that much progress is being made in that field of work.

Thursday afternoon, Mrs. Tyler again lifted us as she challenged us to "Look Forward" to greater achievements. Mrs. Encil Deen was re-elected president. Kentucky women are grateful to Mrs. Deen for her untiring service and devotion to her task. All other officers were re-elected except three new Vice-presidents were added to replace three whose terms of office had expired. They were: Southern Region, Mrs. W. F. Ware, of Trenton, Ky.; Western Region, Mrs. Al Burton, Evansville, Indiana; Southwestern Region, Mrs. Hugh McElrath, Murray. All elected officers were called to the platform and a dedicatory solo, "I Will Be True" sung by Mr. Kenneth Burton, was most impressive.

Mr. J. C. Ballew presented three young men who spoke briefly on what Royal Ambassadors had meant to them, followed by a trumpet solo by Mr. Robin Northcutt, "The King's Business."

The high hour of the meeting came when Dr. Baker James Cauthen, Secretary for the Orient, of the Foreign Mission Board, described Baptist work in eight new fields opened last year. He told of the astounding progress of our work in Japan since World War II. We lifted our hearts in a prayer of gratitude as he told us that the Board would appoint the one-hundredth missionary to Japan next week. His marvelous message left an indelible picture of the teeming millions in the Orient.

With the musical benediction, our anniversary hymn by Miss Doris Overall, and dismissal prayer by Rev. A. L. Gillespie, returned missionary from Japan, the fiftieth annual meeting of Kentucky W.M.U. became history. Everyone left the meeting grateful to God that we could be a part of such a great organization that God has so richly blessed through fifty years; thankful for those who had spent endless hours in making our Fiftieth Anniversary Meeting the greatest in history.

"The Lord hath done great things for us, whereof we are glad." Psalms 126:3.—Mrs. Paul E. Stewart, Paducah.

Each time I look at the beauty of the mountains my eyes also catch sight of the homes of the poor near the foot of those towering mountains. Then I am made to realize anew the great spiritual need of a multitude of people who are in ignorance of God's great love and his wonderful plan for their salvation.—Emanetta (Mrs. S. A.) Qualls, missionary to Brazil.

566,000 Kentucky Baptists United in the Task of World Evangelization Thru The Cooperative Program is our Objective



So We, Being Many, Are One Body in Christ, and Every One Members One of Another—Romans 12:5

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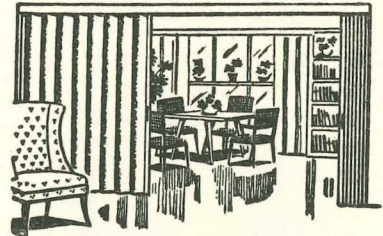
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—Louisville Area News—

Meadow Home Changes Name to Okolona; and Pays Off Church Debt

In order to identify the church better with its community, the members of Meadow Home Baptist Church recently decided to change its name to the Okolona Baptist Church, Okolona, Kentucky. Its post office address is still the same, Box 255, Route Four, Louisville, Ky. On April 23 the church observed its sixtieth year of service.

Fourteen months ago a program was initiated designed to pay the remaining indebtedness of \$18,000 on its building. Through the year the debt was reduced by the process of systematic giving to the Budget and Building Fund. The first of March announcement was made that all the offerings on April 12 would be used to pay the remaining indebtedness. Offerings on that day were \$2,753.44, which were more than adequate to pay the debt. With 625 in the Sunday school and approximately 600 in the morning worship service the Okolona Church enjoyed the largest attendance in its history.

The Highview Baptist Mission on Fagenbush Lane, in the High View community, is sponsored by the Okolona Church. Under the leadership of the mission pastor the mission has experienced a wholesome growth in the past two years. A brick building, beautifully designed for education and worship, was completed last autumn. There also an attendance record was established on the same Sunday with 199 in Sunday school and more than 200 in the worship service.

Youth Week Is a Success At Central Baptist Mission

Youth Week began at Central Baptist Mission of Louisville on Sunday, April 12, with the young people at the head of the church. Boys and girls taught the Sunday school classes and led in the worship services. Many of the children

came from their class saying, "Boy, we had a good lesson today."

During the morning worship service, Pastor Sherman Towell presented Everett Mounce with the key to the church. Alfred Towell was the youth pastor for the Sunday services. The youth choir sang.

The Wednesday night service seemed unique because it was Junior Night. Juniors sat in the choir and presented a worship service in song and skit. The service was centered around the plan of salvation. Each Junior did a wonderful job and it was simply amazing to watch them act out the why, the what, the how, and the result of being saved. The cherub and carol choirs presented special numbers. Alice Miller, an Intermediate, presided at this service.

At Cottage Prayer Meeting on Saturday night. Intermediates were in charge. Patricia Towell presided and Oral Cobb brought the message. This, too, was a good service.—Anita Roper.

St. Matthews Church Ordains Two Deacons' Sons To the Gospel Ministry

On March 25 the St. Matthews Baptist Church ordained to the full work of the Gospel Ministry, Robert Lewis Wayne, 4316 Churchill Road, and William C. Ray, 3801 Elmwood Avenue. These two young men became the pastors of Immanuel Baptist Mission and Haycraft Baptist Chapel, respectively. These are both missions of the Severn's Valley Baptist Church, Elizabethtown, Ky., at whose request they were ordained. Dr. Verlin C. Kruschwitz is the pastor and he also was formerly pastor of these two young men while at St. Matthews.

This was a rather impressive and unique service in that the fathers of both Bro. Wayne and Bro. Ray are deacons in the St. Matthews Baptist Church. Bro. Wayne's father is director of the Training Union and Bro. Ray's father is chairman of the deacons. These fathers, Lewis Wayne and J. R. Ray, presented Bibles to their sons during the ordination service. H. Leo Eddleman, professor at Southern Seminary, preached the ordination sermon and Ben F. Mitchell, superintendent of missions and evangelism of Long Run Association, gave the charge. Bro. Boyd Sutton, educational director, presided over the meeting.

The Council called by the St. Matthews Baptist Church examined these young brethren on Tuesday afternoon.

It was their unanimous feeling that both these young ministers gave a good account of themselves and their clear understanding of their call of God for this work. Each one showed himself apt in the knowledge of scriptural truth and Baptist doctrines.

The Council consisted of Eugene I. Enlow, pastor of Bethany Baptist Church; R. F. Doll, retired; Hugh Goldsby, pastor of Lyndon Baptist Church; Deacon J. Z. Heizer; Ben F. Mitchell; H. F. Parker, pastor of Highland Baptist Church; Deacons H. R. Smoot, J. R. Ray, and James R. Sawyer, Beechwood Baptist Church.

Gleanings

Pastor Bob W. Brown, Visalia Baptist Church, near Covington, was the evangelist in four meetings recently. He was with Pastor Rans Hill and the Liberty Baptist Church of Cincinnati; with Pastor William Burkett at the First Church of Enoree, S. C.; was the singer with Pastor Darrell C. Richardson and the Ft. Mitchell Church; and he and Singer Mike Acree were with Dr. Walton R. Cole at the First Church of Dayton, Kentucky. Also he and Crayton Hoyes, musician, were with Pastor Roy A. Johnson at the Florence Baptist Church.

Pastor Elvin L. Clark writes that Baptist Temple experienced an unusual outpouring of the Holy Spirit in an 8-day revival, April 5-12, resulting in 59 decisions—13 rededications, 6 additions, and 40 professions of faith. This increased the membership about 10%. Dr. Arthur Fox, Morristown, Tenn., was the evangelist and Pastor Clark directed the music. "The revival was preceded by cottage prayer services and a week of intensive house-to-house visitation by 70 people going into approximately 800 homes," says Pastor Clark. "I believe that God sent us a revival because of the spiritual preparation and unselfish devotion of the people, and the empowered preaching of Dr. Arthur Fox."

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Freeman H. Beets Joins Education Commission

NASHVILLE, Tenn.—(BP)—Freeman H. Beets, assistant professor of journalism at Oklahoma Baptist University, accepted a position as assistant to the executive secretary, Education Commission, Southern Baptist Convention, Nashville, Tenn., according to R. Orin Cornett, executive secretary.

As assistant to Dr. Cornett, Beets will help with the work of the Education Commission in three principal areas: making educational surveys, performing special services to the colleges and universities throughout the Southern Baptist Convention area, and preparing materials for the various publications of the Commission. His office will be in the Baptist Sunday School Board building here.

Freeman H. Beets, a native of Chickasha, Okla., was educated in the public schools there. He received his B.A. and M.A. degrees from the University of Oklahoma, and will complete his work for the doctorate this summer.

He has served on the staff of the *Chickasha Daily Express* and was in the armed forces for three years.

Mr. Beets holds membership in Phi

Delta Kappa, Kappa Delta Pi, the Association for Education in Journalism, the American Marketing Association, the American Economics Association, and is listed in the Directory of American Scholars.

Gleanings

Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church, recently preached in a series of revival services with Pastor William R. Beard at the Muldraugh Hill Baptist Church of Central Association. Large attendance and fine interest was manifested in all of the services. Through the preaching of Christ-centered messages a number came to find Christ as Saviour and the church was spiritually strengthened.

Mrs. Anna Herman Hale, of Long Beach, Calif., formerly of Louisville, and formerly a member of the Deer Park Baptist Church, passed away at her home on Sunday morning, April 26, from a serious heart condition. She held an executive position with the Southern Bell Telephone Company, of Louisville, before her retirement about ten years ago. Her daughter, Mrs. Jewell Hale Harvey, survives. The body was brought to Louisville for burial in Cave Hill Cemetery.

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People do not lack strength; they lack will.—Victor Hugo.

HELP NEEDED!

See Page 21

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE

(Continued from Page 9)

Marion Baptist	226
Mayfield, First	333 1,003
Middlesboro, East Cumberland Avenue	386
First	97 683
Monticello, First	82 284
Murray, First	186 846
Sinking Spring	109 212
Mt. Washington	235
Newport, First	143 809
Trinity	78 229
Nicholasville	88
Owensboro, Eaton Memorial	146 408
Buena Vista	115 382
First	326 1,021
Hall Street	175 433
Seven Hills	123 267
Third	395 1,085
Paducah, East	225 433
Immanuel	155 618
First	119 269
Trinity	119 413
Twelfth Street	82 292
Paintsville, First	82 292
Paris	73
Pikeville	282
Pineville, First	183 442
Princeton, First	147 553
Northside	123 213
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First	46 397
Whitesburg, First	87 235
Williamsburg, First	58 361
Main Street	499
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Southern Kentucky News

The J. L. Harts Were Appointed Missionaries Fifty Years Ago This Year

Fifty years ago last March Rev. and Mrs. J. L. Hart, now retired missionaries, together with Rev. S. M. Sowell, applied to the Foreign Mission Board for appointment to South America. Brother Sowell received his appointment in May. Brother Hart was appointed in November of 1903, and he and Mrs. Hart sailed in March, 1904. In early life he was pastor at Brandenburg where he met his wife, the former Miss Tennessee Hamilton.

Though retired from his foreign service, Brother Hart has by no means retired from preaching. He is serving as pastor of the New Hope Baptist Church in Bethel Association, near Adairville.

Fifty years a missionary; preaching Christ for half a century! That is quite an attainment for any one.

Farmdale's James Borders In Revival at Salem

CAVE CITY, Ky.—Pastor James Borders of the Farmdale Baptist Church in Louisville was with us at the Salem Baptist Church in evangelistic services recently. The first week was the hardest week I have ever experienced, but on Monday night of the second week, after the preacher had called the Christians who wanted to see a revival to the front to kneel and pray, there was a changed spirit, and the next night the Lord moved in power and there were additions every night thereafter. We feel definitely that the revival is not over—people are being saved in the homes this week.

There were 36 additions—six of these being by letter. All who came by baptism were adults except six. One of these adults was a man of 81 winters. Last year he ran the preachers off.—James Gary, pastor, Salem Baptist Church.

New Minister of Education First Baptist Church Bowling Green, Kentucky

Bob Feather, of Fort Worth, Texas, entered upon his new duties as minister of education at the First Baptist Church, Bowling Green, Kentucky, on April 5.

He received the B.A. degree from Baylor University, Waco, Texas, and expects to receive the Master of Religious Education degree in May from the Southwestern Baptist Theological Semi-

nary, Fort Worth, Texas. His father, Dr. R. Othel Feather, is a professor at this Seminary.

For the past six years Bob has worked in revivals throughout the country with phenomenal success in directing singing, counseling and visitation. He has also



Bob Feather

served local churches as educational director and minister of music in connection with his student activities.

BOOK REVIEWS

"ELIJAH THE TISHBITE," by F. W. Krummacher. Published by the Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.95.

A Zondervan reprint classic, this book presents the life of the prophet chronologically in traditional biographical form. Originally written in German, and translated by R. F. Walker, this book recreates in a vivid way the life, times, and ministry of Elijah. Throughout the work the meaning of the message of the prophet is emphasized. The total material is presented in such a way that the preacher should find much sermon material, yet this book is in no way a mere collection of sermons. The layman will find a better understanding of the period and the man. Much inspirational material is here. Though not an easy book to read the reward will be worth the effort. Order from your Baptist Book Store.—J. T. Burdine, Jr.

"HEADLINES," by Edward C. Kurtz. Published by Union Gospel Press, Cleveland, Ohio. Price unstated.

For the pastor or layman who likes a mixture of prophecy, current events, and eschatology, here is an interesting book. The author finds for Biblical prophecy fulfillment in the headlines of today. He feels that these are signs of the times for the "last days." This reviewer feels that there is some good material in the book, but the reader must be watchful. Better outlining of material,

clearer chapter divisions and improved format would make the message of the book stand out better.—J. T. Burdine, Jr.

"STRANGE TEXTS BUT GRAND TRUTHS" by Clarence E. Macartney. Published by Abingdon-Cokesbury. Price \$2.50.

The writer of this review has twenty books in his library by the author of this new book. They have all been read with pleasure and profit. Dr. Macartney is the most prolific author and publisher of sermons in America today. They are all first preached from the pulpit of The First Presbyterian Church of Pittsburg, Pa., where Dr. Macartney is pastor. The sermons have striking subjects, they are well outlined and are interspersed with apt illustrations. They sound a clear evangelistic note and the preacher who reads this book will find his thinking stimulated in his quest for sermonic material. Dr. Macartney's published sermons never bore the thoughtful reader, but always leave him with a clearer view of Bible truths.—A. M. Vollmer.

Missionary L. L. Johnson Returns to Recife

TRIUNFO, PERNAMBUCO, Brazil.—After spending nearly five years in this Western Pernambuco Field, I am returning to Recife in April, where I am to teach Evangelism and Religious Education in the North Brazil Baptist Seminary. I taught for many years in that institution.

The work in this field has been blessed of the Lord. We have seen the number of churches grow from five to eight, of church buildings from three to seven, and the number of pastors from one to six. Many have been won to the Lord and baptized, but because of droughts and persecutions, the number of church members has not increased substantially.

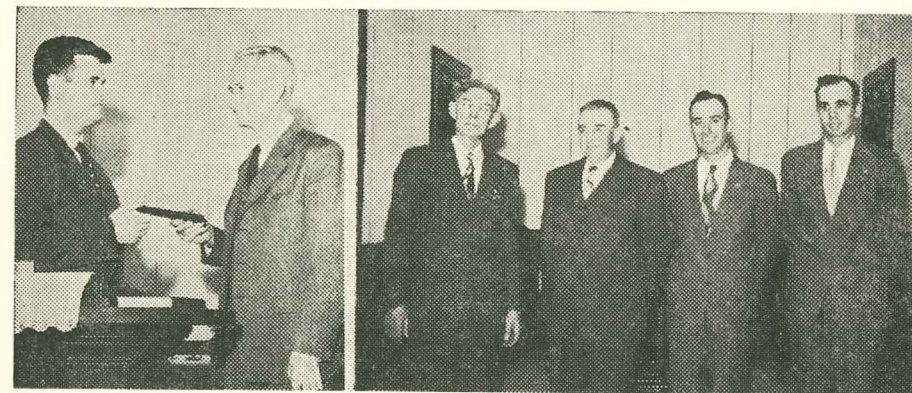
From an offering of the good women of the South, we have erected a good building for our Green Mountain Bible School, and have trained a number of good workers. We are happy that Brother Gerald B. Seright and wife, from Oklahoma, are coming to take our places here. Our greatest regret is that our missionary career is rapidly drawing to a close, as I will reach the retirement line next December.—L. L. Johnson, Caixa 178, Recife, Pernambuco.

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Western Kentucky News

Four Deacons Ordained and One Patriarchial Deacon is Honored by Mount Liberty Church



In the first picture, Pastor H. D. Carter (left) presents the gift of the engraved wallet to Mount Liberty's Deacon E. G. Robertson. In the second, the four newly ordained deacons are shown (left to right): C. R. Smith, J. T. Hayden, Sr., Louis Robertson and J. T. Hayden, Jr.

OWENSBORO, Ky.—The Mount Liberty Baptist Church in Daviess-McLean Baptist Association, honored its oldest living deacon, E. G. Robertson, at an ordination of deacons held recently. Mr. Robertson, age 82 years, was presented a side-wallet with appropriate engraving in recognition of his more than 55 years of loyal service as a deacon. Now chairman of the deacons, he has served as Sunday school superintendent, teacher, member of the associational executive committee, and as chairman of the building committee during the completion of a new church house three years ago. He is at present church treasurer.

Mr. Robertson's youngest son, Louis, was ordained as one of the four new deacons at Mount Liberty. An older son, Festus, is already a deacon at Owens-

boro's Eaton Memorial; another son, Kent, is a deacon at Bethel Baptist Church; and a fourth son, Gerald, is educational director at Owensboro's Buena Vista Baptist Church.

Also ordained by Mount Liberty Church was another father-son team—J. T. Hayden, Sr., and J. T. Hayden, Jr. The fourth man ordained a deacon was C. R. Smith.

All four of these men are experienced in Christian leadership, and Mount Liberty looks forward to an era of continuing prosperity with the help of these new deacons. Especially promising is the wholesome balance between older and younger men among the church leaders at Mount Liberty.—Mrs. H. D. Hunt, Church Clerk.

Richard Clement Ordained To Gospel Ministry by Morton's Gap's Second

MORTON'S GAP, Ky.—A council composed of 25 ministers and deacons, in response to the invitation from the Second Baptist Church of Morton's Gap, met Sunday afternoon, April 5, for the purpose of giving consideration to the ordination of Brother Richard Clement to the full work of the Gospel ministry.

Brother Ed. Lloyd, clerk of the ordaining church, read a letter from the Tate's Creek Baptist Church, stating they had called Brother Clement as their pastor, and requesting his home church to set him apart to the ministry.

The council was organized by electing Brother J. W. Robison, pastor of Second Church, as moderator; and Pastor C. D. Cole, of the First Church, as clerk. Brother E. G. Sisk, former pas-

tor of Morton's Gap's Second Church, led in the examination of the candidate. Brother Clement related his experience of grace, his call to the ministry, and answered all questions to the satisfaction of the council. After the council recommended him to the church for ordination, Brother James Summers, of the Richland Church, offered the ordaining prayer, which was followed by the laying on of hands. The ordination sermon was preached by Pastor Rupert A. Utley, Grapevine. Elder W. T. Clement, father of the candidate, presented the Bible.

Other members of the ordaining council were: Pastors Kermit Lovelace, Nortonville; James J. Lawless, Pleasant Grove; James Gold, Silent Run; R. E. Hazel, Pleasant View; and Deacons Clint Almon, New Salem; Odie Martin and William Troop, Richland; O. A. Greenfield, White Plains; Everett Johnson, Pleasant View; John Boswell, Provi-

dence Second; Alvin Kirkwood, Silent Run; J. S. Hammack, Diamond; and Letcher Fox, Harland Woodward, Vernon A. Buckley, Ed. Lloyd, James Kyle and James Browning, all from the Second Church of Morton's Gap.

Brother Clement is a student in Georgetown College, and the Tate's Creek Church is near there.

Paducah's Calvary Church Calls Clay P. Roach as its Pastor

PADUCAH, Ky.—The Calvary Baptist Church of Paducah has called Bro. Clay P. Roach as its new pastor. He replaces Rev. Earl G. Neal who went to be pastor of Flatwoods Baptist Church.

Pastor Roach was born in Graves County, Ky. He served with the Marines in the South Pacific battle zones in World War II. He was given his



Clay P. Roach

Associate in Arts degree by Southern Baptist College in Arkansas, and was awarded the A. B. degree by Arkansas College. His previous pastorates have included churches at Lovelaceville, Ky., and Reyno and Batesville, Ark. For two years he was clerk of the Independence Baptist Association in Arkansas. He can be heard over Radio Station WMOK 920 on Sundays from 1:00 to 1:30 p.m.

Whatever disunites man from God disunites man from man.—Burke.

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By H. C. Chiles

Living As Christians

1 Thessalonians 1:1; 5:1-8, 14-23

This Epistle has the distinction of being the first of Paul's writings recorded in the New Testament. It was written for the express purpose of correcting certain errors in the church at Thessalonica, of giving the proper instruction concerning the return of Christ, and of comforting the believers in Christ and encouraging them in their work for Him.

I. Thessalonians 1:1

In this salutation Paul associates Silas and Timothy with himself. It is to be remembered that they were his co-workers in the establishment of the church in Thessalonica. What a noble trio of faithful servants of Christ!

Under the ministry of Paul and his associates the Thessalonian Christians had come to know the Saviour. How he rejoiced that they had become the children of God by faith in Christ Jesus! They had been called out of their former life of sin by the Spirit of God, to the Son of God, and for the glory of God. It is most encouraging to note that Paul did not lose interest in them, love for them, and devotion to them merely because they had been saved. His devotion to them caused him to commend them very highly, and that without any fear of making them proud. They had been a constant joy to him, as well as a splendid example and a great inspiration to others.

In order to emphasize the safety of the church at Thessalonica, Paul simply referred to its wonderful position as being "in God the Father and in the Lord Jesus Christ." Then, he wished for them grace and peace from the only source of both, namely, God the Father and the Lord Jesus Christ. The Father is the fountain of all spiritual blessings, and believers in Christ are the recipients of all of them.

I Thessalonians 1:5-8

On the part of the Thessalonian Christians there was a restless curiosity and an eager longing with reference to "the times and the seasons" in connection with the tremendously important event of the second coming of Christ. To them Paul made it perfectly clear that the return of Christ is an absolute certainty. And he certainly taught them that they should exercise vigilance with reference to His return.

Paul was constantly looking forward with great anticipation to the day when Christ would come again. What a

glorious hope and what a blessed prospect! He knew full well that Christ's return would be personal, visible, sudden, and unexpected. The time of His coming was an uncertainty. The exact time of His coming can never be known by any man. That being the case, Paul was anxious for the fact of His return to serve as a challenge to preparedness, as an incentive to watchfulness, holiness and sacrificial service for Christ, and as a source of great comfort when sorrow comes. Paul strongly urged the Christians in Thessalonica to watch for Christ ardently, to wait for Him patiently, to wish for Him prayerfully, to walk with Him dependently, to witness for Him faithfully, and to work for Him diligently.

I Thessalonians 1:14-23

Christian living is the conformity of a life to the will of Christ. God's Word stresses the necessity of those bearing the name of Christian really living as Christ would have them.

In writing to the Thessalonian Christians Paul also emphasized the importance of the Christian standards of life. Instead of conforming to the ways of the world, the believers were challenged to test things according to the Christian standards and to do that which was right in each instance.

There is a wealth of teaching in the New Testament about the manner of Christian living. In our relationship with others we are to practice fair and kind treatment. Some of the Thessalonian Christians had been wronged by others. Paul taught them by precept and example that there was only one right way to act in those circumstances, and that was, not to retaliate, but to overcome evil with good. For any to render evil for evil, regardless of the circumstances, is to create two evils instead of one.

Paul then mentioned some things that are involved in our relationship with God. We are to rejoice continuously in our position in Christ, our protection in Christ, and our possessions in Christ. To rejoice is not only our privilege, but also our Christian duty.

In this passage are two truths which are vitally related and inseparably linked in the Word of God—prayer and thanksgiving. Prayer implies two things, namely, man is dependent and he is capable of fellowship with God. Prayer is an expression of man's sense

of helplessness and dependence. It is the greatest resource in life and the mightiest thing a Christian can do. Nothing lies beyond the reach of prayer except those things which lie outside the will of God for us.

There are very few duties which the Bible enjoins in terms of so large a requirement as that of thanksgiving. Paul wrote the Thessalonians to the effect that whether in sickness or in health, in adversity or in prosperity, in prison or at liberty, whatever their outward circumstances, they were to be thankful. It is a duty incumbent upon all of us to render thanks unto God for mercies received and enjoyed. Thanksgiving wondrously strengthens our faith as well as pleases our Heavenly Father. Nothing can come into our lives unless He permits, and He only permits what is for our welfare.

He further admonished them to avoid quenching the Holy Spirit; to refrain from despising prophesyings by underestimating their value, neglecting to hear them or refusing to obey them; to distinguish between the genuine and the spurious, and hold fast the genuine; and to abstain from the appearance of every kind of evil.

Dr. A. Paul Bagby Dies In North Carolina; Is Buried in Virginia

BUIES CREEK, N. C., April 15.—Dr. A. Paul Bagby, Baptist minister, died here Sunday at his residence. Funeral services were held today at Bruington, Virginia.

Dr. Bagby was a native of Kentucky. His father before him, the late George F. Bagby, was also a Baptist minister, and he had an older brother, the late Harry A. Bagby, who was a Baptist preacher too.

In early life Dr. Paul Bagby attended Bethel College, at Russellville, Ky., but took his degree from Richmond College (now the University of Richmond), and also graduated from the Southern Baptist Theological Seminary.

He was pastor, back about 1910, of the Glasgow Baptist Church, Glasgow, Ky. He came to the Highland Baptist Church, Louisville, in 1911, and remained until 1921. Next followed a pastorate at the First Church, Wake Forest, N. C. He later returned to Kentucky where he was pastor for some years of the First Baptist Church, Williamsburg, Ky.

He is survived by his wife, Mrs. Muriel Bagby, and one daughter, Mrs. Holly W. Sphar, Bluefield, W. Va.

"How we do admire the wisdom of those who come to us for advice!"

EGGS NEEDED!
See Page 21

May 7, 1953

Would You Like to Have A Child For Vacation?

We have a new plan for our children's vacations this summer. In this day of simultaneous revivals, we are going to have a simultaneous vacation for all our children and staff.

School will be out May 29. On Monday, June 1, each of our 148 children will leave for a vacation with sponsor or friends. They will return to the Home Thursday, June 18.

If you would like to have your Sunday school class or Missionary Society have one of our children visit your group for this vacation, please write us at once. Groups already sponsoring a child will, of course, have first choice. The entertaining group must furnish transportation expense. In most cases our children can travel by train or bus.

SPRING MEADOWS
SAM ED BRADLEY, Supt. Middletown, Ky.

Would You Like to Work At Spring Meadows?

This summer the two new cottages at Spring Meadows will be completed and put into operation. This will enable us to care for 44 more homeless children. New staff members will be required.

If you would like to serve in one of these cottages in the interesting position of House Mother write today.

Kindly give full information about yourself in your first letter. Give age and place of birth, marital status, church membership, pastor's name, condition of health, education, previous employment record, and list any special skills. Enclose recent photograph, if available. If you live in the country, please give directions for reaching your home.

SPRING MEADOWS
SAM ED BRADLEY, Supt. Middletown, Ky.

MORE EGGS NEEDED!

Collection Falling Short of Needs of Big SPRING MEADOWS FAMILY

Again we make the plea "Help Gather up the Eggs." We have not received nearly enough eggs for our needs. We have crowded in 25 more children than last year. They all need eggs for the coming months. Next month our two new cottages will be completed. 44 MORE new children will have to be fed.

Before egg gathering time next year we confidently expect the new Home in Eastern Kentucky to be in operation. The children there must be fed. Eggs will comprise a vital part of their diet.

WE NEED EGGS!

Write Today For An Empty Egg Case (30 Dozen)

Announce a collection Date For Your Church

SPRING MEADOWS

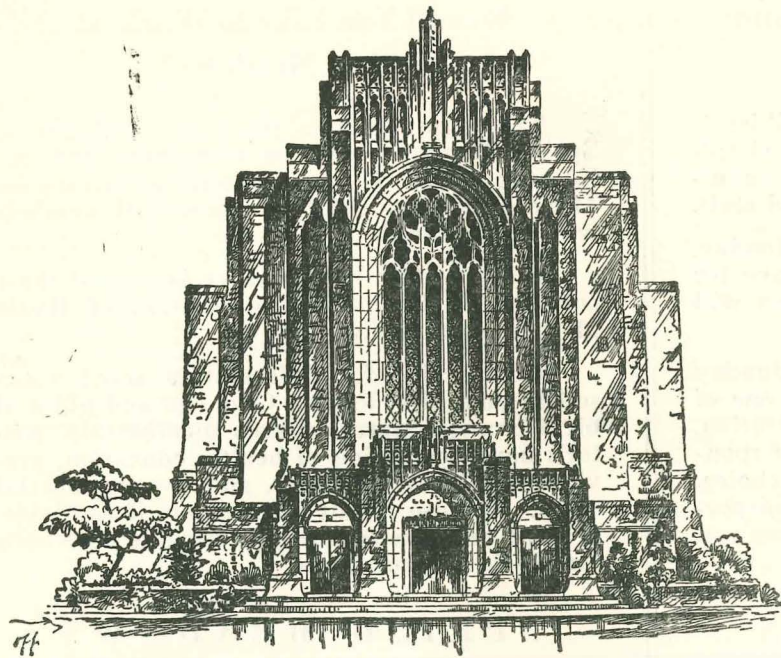
"Oldest Baptist Children's Home in the South"

SAM ED BRADLEY, Superintendent

Middletown, Ky.



First Church of Washington to Erect \$2,000,000 Building



WASHINGTON, D. C.—The First Baptist Church of Washington, D. C., has voted to proceed immediately with the construction of the first and major unit of a \$2,000,000 church of Gothic design. The church will be built at 16th and O Streets, N. W., the same site which the church has occupied for the past sixty years. The present structure will be dismantled during the month of May and progress on the new edifice is expected to follow immediately.

The first unit will provide for a congregation of 1,350, the program of two morning services being continued in line with the church's policy for the past twelve years. The social hall beneath the sanctuary will provide for a seating capacity of 600, and dining facilities for approximately 500. The structure will also include a church parlor, youth lounge, music studio, library and historical room, a children's chapel, kitchen facilities and a number of classrooms for the educational program of the church. The total cost of this unit when furnished will be approximately \$1,500,000, and a second unit including additional educational facilities is to be

added later at an estimated cost of one-half million.

The new building is scheduled to be completed in October of 1954. During the interim, the congregation will worship at the Jewish Community Center just two blocks away on 16th Street, where an ample auditorium and a number of classrooms are available.

First Baptist Church was organized in 1802 and has numbered within its membership many prominent personalities in the religious and political life of the Nation. Dr. Edward Hughes Pruden, pastor of the church for the past 16 years, has seen the membership grow from 775 to approximately 2,000, and the annual budget increased from \$17,000 to \$125,000.

Foreign Mission Board Makes New Appointments

RICHMOND, Va.—Young People appointed for overseas mission service at the April meeting of the Foreign Mission Board are: Edward Grady Berry, Arkansas, to Brazil; Claud Ramey Bumpus and Frances Beindorf Bumpus, Arkansas, to Brazil; William Marion Clawson and Kathryn Odum Clawson, Louisiana, to Mexico; Mae Davis, Texas, to Mexico.

William M. Dyal, Jr., Texas, to Guatemala; Edith Colvin Dyal, Arkansas, to Guatemala; Kathleen Carmen Jones, M.D., Texas, to Indonesia; Nita Ruth McCullough, Florida, to Nigeria; Robert M. Parham, Jr., Georgia, to Nigeria; Jo Ann Walton Parham, Florida, to Nigeria; Frank Raymond Richardson and Anatole Morrison Richardson, Texas, to Brazil.

Lillie Rogers, Texas, to Malaya; Mavis Shiver, Alabama, to Japan; Jerry Paul Smyth, Texas, to Brazil; Frances Hen-

nessee Smyth, Alabama, to Brazil; Mary Jane Whorton, Alabama, to Nigeria; Rodney Bishop Wolfard, Colorado, to Brazil; and Sue White Wolfard, West Virginia, to Brazil.

Miss Shiver is the 100th missionary appointee for Japan.

Dr. Jones, daughter of Dr. and Mrs. R. S. Jones, Dallas, Tex., will work with two missionary nurses of the former China staff in opening Southern Baptist medical work in Indonesia.

FALLEN ASLEEP

J. W. BUSH

ELIZABETHTOWN, Ky. — On December 20, 1952, Our Father called to His Heavenly Home our friend and brother in the Lord, J. W. Bush.

Brother Bush was born December 13, 1876, in a log house near East Rhudes Creek Baptist Church. He professed faith in Christ at an early age and joined the East Rhudes Creek Baptist Church in Hardin County, Ky. He was a member of a number of churches within the association, one being Severns Valley. After the organization of Tunnel Hill Baptist Church, he became a member there and served as deacon and trustee until his death.

He is survived by a wife, Hallie Bush, one son, three daughters.

He was laid to rest in the Hardin Memorial Park after a beautiful funeral service conducted at the Tunnel Hill Baptist Church by Rev. Alford Royer.—The Tunnel Hill Brotherhood, by Special Committee.

MRS. MYRTLE A. ASBRIDGE

BENTON, Ky., March 27. — Whereas God in his infinite wisdom saw fit to call from the walks of life on March 11, 1953, Sister Myrtle A. Asbridge, wife of our beloved pastor, Rev. James C. Asbridge:

Whereas the Lakeview Woman's Missionary Society and the Adult Women's Sunday School Class have lost a faithful, loving, consecrated teacher and member, both of which she served regularly until ill health intervened:

And whereas, the members will miss her sweet, smiling face, courageous words and council at every meeting, may her going instill in us a greater desire to serve our Lord more faithfully, as our loss is Heaven's richest gain and we look forward to meeting her on Heaven's Golden Shore.

Be it resolved, therefore, that the members of the Woman's Missionary Society and the members of the Lakeview Baptist Church extend our deepest sympathy to our beloved pastor, Rev. James C. Asbridge and his family, and that we shall always remember with deepest appreciation the devotion of Mrs. Asbridge and the inspiration she has been to us through her faithful service to Christ.

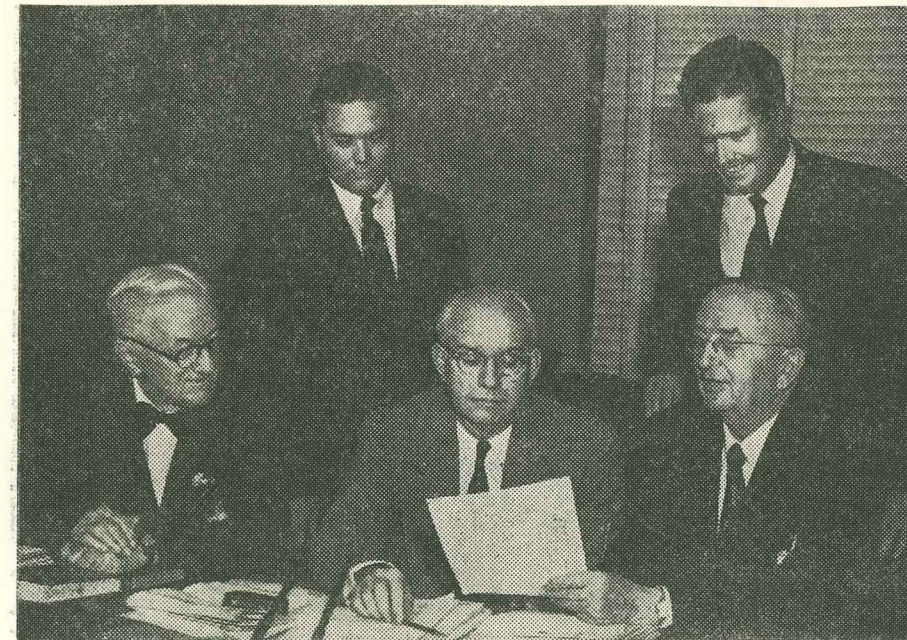
Be it further resolved, that a copy of these resolutions be placed on the minutes of our Society, and copies be sent to her husband and family and to the Western Recorder.—The members of the Lakeview Woman's Missionary Society.

Church Leaders' Aids

Church Organizations.....	\$ 8.00
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Church Leadership.....	8.50
Church Counseling.....	10.00
Teaching Principles.....	9.50
Seven Bible Courses.....	

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New Orleans Seminary and Southern Baptist Hospital Begin Clinical Pastoral Programs



Planning Clinical Pastoral Education, Seated (left to right): Dr. W. W. Hamilton, chaplain of Southern Baptist Hospital; Dr. Frank Tripp, superintendent of Southern Baptist Hospital; Dr. Roland Q. Leavell, president of New Orleans Baptist Theological Seminary. Standing: Rev. J. Don Corley, assistant chaplain; and Dr. John Price, head of the department of Religious Education of the Seminary.

NEW ORLEANS — Through the cooperative efforts of the Southern Baptist Hospital and the New Orleans Baptist Theological Seminary, a program of clinical pastoral education is being offered to Th.M. and Th.D. candidates in New Orleans under ideal conditions, it is announced by Dr. John Price, Director of the School of Religious Education at the Seminary.

The program is given through the Department of Christian Psychology in Counseling of the School of Religious Education and is divided into two divisions with students spending two hours in seminars once a week and 18 hours in visitation of patients. Following visits to patients, the students write up verbatim reports which are discussed and evaluated in the seminars.

One part of the seminar program includes talks by physicians, psychologists, educators, hospital directors, social workers, ministers and others who share some of their knowledge from their field which may be relevant to the role of a minister.

The course has met with so much success since its inception in January that an eight week summer term will be held, and will be open to ministers, religious education students and other religious workers.

Clinical pastoral education has been defined as "The performance of pastoral care under professional supervision, this ministry being recorded and

submitted for evaluation and criticism." The program is designed to help religious workers to be better prepared to meet the many problems that come by in present day religious services.

Sunday School Charity Fund

By Emmett Johnson, Administrator
Western Baptist Hospital, Paducah, Ky.

Each year on or near Mother's Day, Baptist Sunday Schools in Kentucky contribute to a fund which provides hospitalization to people who would not otherwise be able to receive it. On Sunday, May 10, Kentucky Baptists will carry forward for another year this missionary program by cooperating in the Sunday School Charity Fund Offering.

There are some people who wonder why the Hospitals need help in order to give "charity." It is the policy of the Baptist Hospitals in Kentucky to furnish the best possible service at the least possible cost to every patient. If there were not a Charity Fund, the Hospitals would have to charge every paying patient an additional amount adequate to cover the expenses incurred for services rendered patients who are not financially able to pay. This would be most unfair; it would require without his knowing it—one sick man to pay the bill of another. It all boils down to the fact that if Baptists want their

Hospitals to be charitable, then Baptists must provide funds for their Hospitals to use in helping the sick-needy who are worthy of such help. The amount of hospital charity work is directly proportional to the amount of Sunday School Charity Fund Offerings.

This is an important appeal. With Western Baptist Hospital planning to open this fall, the Central Baptist Hospital next year, there will be a greater demand than ever placed upon the Sunday School Charity Fund. This demand is actually a *missionary opportunity*: an opportunity to put our Christianity into action; to exemplify the teachings of the Great Physician; to show people (at a time when they may be most receptive) the way to salvation; to help our Christian friends when they are in need.

Every Baptist should take hold of this opportunity—even as did the Good Samaritan. And, remember: "The Good Samaritan Paid the Bill."

Seats to be Reserved For SBC Messengers

HOUSTON, Tex. — (BP) — Messengers to the Southern Baptist Convention are being asked to register early and to wear their badges at all times so that ushers can assist in carrying out the directions of last year's Convention.

In Miami last year it was voted to find ways to "implement in any way necessary the action of the 1949 Convention regarding the seating of messengers."

In keeping with this action, the committee on Convention arrangements brought a recommendation which was approved by the Executive Committee in its June meeting, as follows: "We recommend that at the 1953 annual Convention, and at subsequent Conventions (a) an adequate number of seats in the Convention hall be held for messengers until the scheduled time for each session to open, beginning with the Wednesday evening session; (b) that admission to the section or sections reserved for messengers be upon presentation of Convention badge."

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