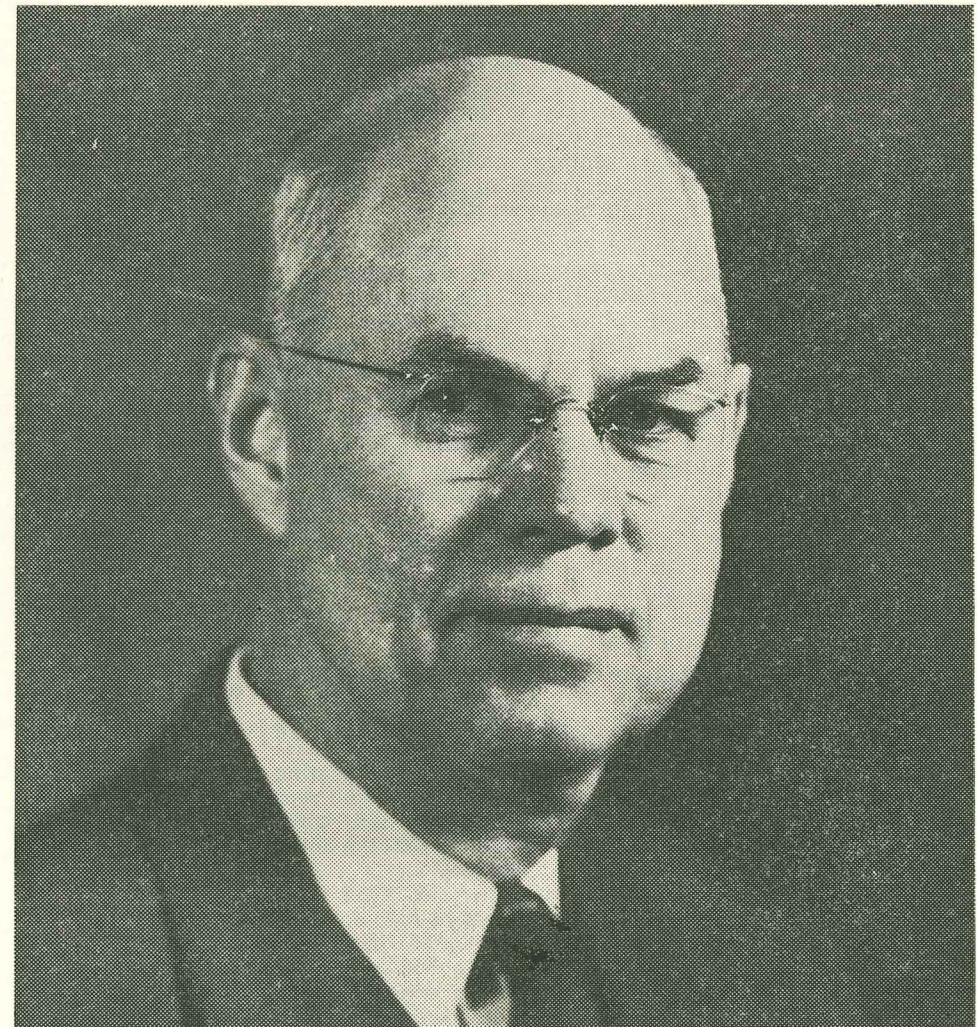


# Western Recorder

KENTUCKY SOUTHERN COLLEGE  
LIBRARY



Dr. Samuel S. Hill, on the completion of his tenth year as president of Georgetown College, was given the Honorary Doctor of Laws degree by that 124-year-old institution (See article Page 16).

Vol. 127 No. 20

*Kentucky's Largest Denominational Paper*

May 14, 1953

The cornerstone of the new library of the American Baptist Theological Seminary, Nashville, was laid April 15. The building will be followed by a chapel building as soon as sufficient funds are available.

Pastor Wallace Starr, who was in his tenth year at Wallins Baptist Church, Wallins Creek, in Southeastern Kentucky, has resigned and moved to 2230 Noble Avenue, Hamilton, Ohio, to start a work in the Lindenwald section of that city.

Readers will be happy to know that Dr. W. C. Boone, Executive Secretary-Treasurer of the General Association's Executive Board, has declined the call to become pastor of a church in another state. He will remain, as the Lord and his heart prompt him, with his present work.

*The Church Musician*, Southern Baptist monthly music periodical, published a special Convention edition which was the official song book used at all sessions of the Southern Baptist Convention at Houston. Messengers were given a personal copy which they used at each session.

At the request of an interseminary committee, the Sunday School Board has published through its Broadman Press a booklet on The Ordination of Baptist Ministers. It has made a gift of 3,000 copies to enable every theological student in the Baptist seminaries of the South to have a copy.

Mr. and Mrs. George Hobbs, Nashville, have announced their desire to give the Nursery suite in the new educational building which is to be constructed immediately by the First Baptist Church, Nashville, in memory of their son, George, whose life was taken in an accident recently. The suite will cost approximately \$35,000.

Evangelist Reginald Wall, Decatur, Ga., was in revival services recently with Pastor Walter Carpenter at the Metropolitan Baptist Church, Washington, D. C. There were 57 for baptism and 15 transferring membership. While there, Senator Richard Russell of Georgia invited Evangelist Wall to open the U. S. Senate with prayer, which was on television.

Mr. and Mrs. Thomas Weaver Hefley have announced the engagement and approaching wedding on May 15 of their daughter, Miss Lois Elaine Hefley, to Rev. Robert Lewis Wayne, both of Louisville. The wedding is to take place at the St. Matthews Baptist Church, May 15, at 8 p.m. Mr. Wayne was graduated from Georgetown College in the Class of 1952, and is at present a student in the Southern Baptist Theological Seminary.

Pastor I. Ferd. Graves has resigned as pastor of the Franklin Street Baptist Church, Louisville, where he has been located for the last fourteen years, and has accepted the call of the First Baptist Church, Middletown, just east of Louisville on the Shelbyville Pike. He will take up his new duties at Middletown May 17. Brother Graves succeeds Pastor George P. Hall, who resigned to go to the First Baptist Church, Alexander City, Alabama, some months ago. Dr. Henry E. Turlington has been interim pastor.

*The Farm and Ranch Magazine*, read by approximately 5,000,000 southern people, has announced a policy of refusing publication of liquor advertising. Large advertising contracts have been refused on the basis that "the main purpose of the magazine is to help raise the standards of living, and the moral standards of its readers." *The Farm and Ranch Magazine* has set a high purpose for itself and we hope it continues to live up to that mark. It may lose considerable revenue, but think of the damage they would be committing against the homes of their readers if they accepted the stuff.

Mr. and Mrs. J. O. Gordon, Owensboro, have announced the engagement of their daughter, Miss Margaret Gordon, Bowling Green, to Lieut. Alvin Oakley Collins, U.S.N., son of Mr. and Mrs. C. G. Collins, Myrtle, Miss. Miss Gordon is a graduate of Murray State Teachers' College, and has occupied positions in the Student Office at the Kentucky Baptist Building, and the Crescent Hill Baptist Church, Louisville, and for several years past has been student secretary in Bowling Green. Chaplain Collins is now stationed at Long Beach, California. He is a graduate of Mississippi College and the Southern Baptist Theological Seminary.

Neil Jones, pastor for the last three years of the Cockrell Hill Baptist Church, Dallas, Texas, led that body in the dedication of their new house of worship and parsonage. Assisting him were Dr. W. C. Boone, general secretary of Kentucky Baptists, and Pastor J. Walter Carpenter of the Metropolitan Baptist Church, Washington, D. C., his father in the ministry. Pastor Neil Jones hails from Jeffersonton, Kentucky, and his parents, Mr. and Mrs. Thomas Jones, went to Dallas for the occasion. His father is editor of "The Jeffersonian," the oldest newspaper in Jefferson County. Within the last year Pastor W. R. Slade has baptized all the members of Pastor Jones' family, and they are now members of the Jeffersonton Baptist Church.

There were 134 decisions in the evangelistic revival meeting at the South Side Baptist Church, Meridian, Miss.,

# Western Recorder

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

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April 5-12. The meeting was conducted by Evangelist T. E. Williams of Bondville, Kentucky. He was assisted by Song Leader Hermon Cochran of Pensacola, Florida; Mrs. T. E. Williams, wife of the evangelist, who led youth meetings and played the piano; and Miss Helen Eubanks, music director of South Side Church, as organist. Of the decisions 50 were for baptism, 17 by letter, 66 rededications, and 1 for full-time Christian service. Of those who came for baptism, 12 were members of the church who stated that they had been saved since they united with a church some years ago, and thus came for scriptural baptism. Another 10 came stating they were lost church members, but during the meeting they had been saved and came for baptism.

# The Upward Look

By JAMES H. LANDES  
 (S. B. Convention Sermon)

"And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened."—Mark 7:34.

## Introduction

In Mark 7:34 we have the account of Jesus healing a deaf stammerer. As He was returning to Galilee they brought this poor afflicted man to Him. Never indifferent to the appeal of sorrow, Jesus led the man aside, and, raising His eyes to heaven in prayer to His Father, He sighed and said, "Ephphatha," that is, "Be opened."

This is not the only record of the sighs and tears of the troubled heart of Jesus. We are told in the Epistle to the Hebrews that in the days of His flesh, "He offered up supplications with strong crying and tears" (Hebrews 5:7). We read in the eighth chapter of Mark that, when He was met by the Pharisees with the faithless and mocking demand of a sign from heaven, He sighed deeply in His spirit. By the grave of Lazarus, when He saw Mary weeping and the Jews also weeping, He groaned in the spirit. And on that day of humble triumph, when the multitude escorted Him from Bethany to Jerusalem with shouted "Hosannas" and waving palms, as soon as He turned the shoulder of the hill and the view of the city burst on Him, He wept aloud over its hypocrisy and crime.

What is the meaning of this sigh or groan that escaped the lips of Jesus? Some commentators say He sighed because of the unbelief of the multitude upon whom every work of power seemed to be wasted. Others hold that He sighed at the thought of those deeper ills of the soul which could not be healed by words. One ingeniously suggests that Jesus sighed because He realized that the gifts of speech and hearing were so abused and might be abused by the very man on whom He was about to confer them.

But the simplest explanation is the truest and best. Our Lord was touched with the feeling of all our infirmities. His eyes had been lifted up to heaven a moment before—a land where there

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is no sickness, no suffering, no pain, no sin. Now they are fixed upon the example of the woes and miseries of the earth. He sighed because behind the individual—and beyond the individual—He saw myriads of people, afflicted physically and spiritually. In that poor, afflicted man He saw another sign of the alien element of sin. He saw the whole creation groaning and travailling in pain. There arose before Him the mass of man's sin. He saw the sinfulness of waste, the baseness of dishonesty, the selfishness of luxury, the mad greed of gain, the fires of hell mixed with the heart, the riot of the prodigal, the anguish of the adulteress, the shame of the publican, and the tears of the penitent harlot who had fallen at His feet. This, I think, is why He sighed.

The first thing Jesus did after He had taken the man aside was this—He looked up to heaven. Why did He look up to heaven? Undoubtedly, He looked up to pray. What a lesson there is in this for us. The heavenward-look is still the foundation and condition of all work for Christ. It is the condition of our spiritual vision. It is the condition of all our power.

Our greatest failures are prayer failures. Lack of vision, lack of compassion, lack of joy, lack of victory—all of these are due to our prayerlessness. The only certainty that can satisfy the heart and stir the mind is an experience with God in prayer.

## I. The Upward Look Will Renew Our Vision of the Truths in Which We Trust.

Peter looked up and said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Thou art God coming out of invisibility to lay hold of us and save us. Lay hold of Peter's creed, and you, too, will hear the Master say, "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

Thomas looked up, and then fell at the feet of Jesus and said, "My Lord and my God" (John 20:28).

Paul looked up and said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

John looked up and said, "That which

we have seen and heard declare we unto you" (1 John 1:3).

The much-married woman looked up and went away to say, "Come, see a man, which told me all things that ever I did: is not this the Christ" (John 4:29)?

The blind man looked up and went away to say, "One thing I know, that, whereas I was blind, now I see" (John 9:25).

Clement, Andrews, Hooker, Taylor, Latimer, Bunsen, Bunyan, Carey, Fuller, Foster, Broadus, Yates, Carroll, Truett—all these looked up—yes, and myriads of others of every age and every clime, and all have said, "All the promises of God are in Him—yes, in Him to the glory of God, the Father."

The strength and prevailing power of the early disciples were the products of their upward look.

It was the age of the skeptic—a period of almost universal uncertainty—but the early disciples were men of conviction. They had looked up. They could testify concerning what they had seen with their eyes and heard with their ears and felt with their hands.

It was the certainties growing out of their face to face experiences with God that made those early disciples glowing witnesses. They throbbed in every fiber. The fire of Pentecost sat upon the lips of all. Each soul passed on the fight to another—each convert was as good as two, for each one made a second. Prisoners whispered the glad news—soldiers told it to their comrades—slaves to their masters—women to everyone who would listen. The lame man leaped as the hart—the lips of the dumb sang—everyone wanted to pluck a brand from the burning and win a jewel for Christ.

If we are to witness effectively, our convictions must be forged in the furnace of a prayer experience with God. Our directions must be given by the Holy Ghost. We must know Him in whose name we go forth to be the Christ of God in whom there is eternal life. We must have a purpose which is proof against the timidity of disloyalty and fickleness of doubt. We cannot lift others on the rock unless our feet are there.

If we have looked up in prayer, we will go to the heathen world not to repeat sweet philosophies and moral axioms. Rather, we will go to show them the unveiling of a Father's face—to open to them a new world of infinite pity and forgiveness. We will go to give them the glory of the atonement, the joy of reconciliation, a loving, compassionate Saviour to help them, an intense personal love to inspire them, a vital union with the source of all power to energize, and a life beyond to enrich with its hope and brighten with its glory the labors and sorrows of the life below.

(Continued on Page 6)

### Concerning Our Baptist Hospitals

During pastoral years, I became rather well acquainted, as do all pastors, with the excellent services hospitals render the sick and their loved ones.

But notwithstanding the fact that visits had been made in them by night and day, I never fully grasped, personally, the rich values of our own Baptist hospitals (though I had known them in a general way as do all others) until Mrs. Skinner, while visiting in Nashville, had to be rushed to the Mid-State Baptist Hospital there. It is my opinion that, had it not been for the mercy of God and the careful and expert attention she received, our home today would be broken.

As Mrs. Skinner improved, and as I worked in the car which had been converted temporarily into an office—parked on the hospital's grounds where I could run in and out—I kept asking: What would Baptists do without their own hospitals? Why is it that, even yet, some do not respond heartily to appeals in their behalf. Our Baptist hospitals deserve our praise and love and support in all our states.

I spent many hours, first and last, walking through the corridors of the hospital, observing the fine precision of the hospital force, noting carefully their skill, kindness, faithfulness; looking into the work of the chaplain as he ministered to spiritual needs.

Our hospitals are not only healing institutions for the body: they also point the discouraged toward renewed faith in the mercy and love and power of God; they direct the unsaved to the Saviour. Many left the hospital with far more than physical healing.

Jesus went about with compassion in His heart for the sick, and He ministered to their bodies and souls. In His blessed name our hospitals are doing what they only can do.

We were away from home; away from the Kentucky Baptist Hospital we love so much. But we soon discovered that state boundaries, as regards brethren in Christ, are not lines of separation. How perfectly the Tennessee brethren showed this!

Tennessee Baptists are proud of their hospitals, and they should be. But—

Kentucky Baptists have just as much right to be proud of their hospital program. We already have one of the greatest in the South—Kentucky Baptist Hospital, Louisville. And together we are building two others—Central Hospital, Lexington, and Western Hospital, Paducah. Our own magnificent hospital in Louisville is already doing every day all that is being done by any other hospital, and

the other two will soon be doing the same, if our Kentucky Baptists support them as they can.

We plead for all Kentucky Baptists to take these hospitals to their hearts. Support them with your prayers, your love, your confidence, your praise, and with your gifts through the Cooperative Program. All our great agencies and institutions share in what you give through the channel of the Cooperative Program.

### Investigating the Churchmen

Quite a stir has been created within recent weeks by the proposal that certain churchmen be investigated as to their loyalty to the United States Government and the American way of life. It seems some have been suspected of Communistic leanings.

When such proposals are made one immediately starts asking questions: What is behind such proposals? Do they represent a smear campaign originating with sources which would *delight* in discrediting for selfish reasons certain churchmen and denominations?

If such be the motive then the whole matter is unworthy of a second thought and those desiring the investigation should themselves be studied; for they thereby make themselves as dangerous as even the Communists.

But on the other hand, if the proposals are not part of a smear campaign and if they are in no way instigated to discredit churchmen and denominations for selfish reasons; and if there is an honest, well founded and thoroughly patriotic belief that any churchmen, regardless of denominations involved, are using their influence and office to spread the doctrines of Communism, then the whole world should have a look at the feet of the wolves in sheep's clothing, and the traitors should be punished.

Though we cannot speak for others (no Baptist can), it is our belief that our Baptist leaders are free of justified suspicion. Baptists, along with many others, are firm believers in and contenders for absolute religious liberty—a doctrine against which Communists and also all totalitarian religious groups are eternally set.

We repeat, If there be traitors among churchmen, let the proper authorities deal with them according to their crime and speedily; but let it be done to protect religious liberty, not to destroy it.

►New York City is credited with having 200,000 to 300,000 chronic alcoholics . . . Annual private and public cost to victims and community is \$200,000,000.—Welfare and Health Council of N. Y.

# The Unpardonable Sin

By J. H. THURMAN, Murray, Kentucky

Perhaps no other Scripture has been more misunderstood than this one. One of the rules of interpreting Scripture is, to unfold the given passage in the light of its context. If one will carefully read the context, beginning with verse 22 and through verse 32, there will be no difficulty. Simply take what it says, and do not read into it your own opinion, or what is not there. It is not a difficult passage at all when interpreted in the light of its setting.

What The Unpardonable Sin Is Not.

1. It is neither resisting nor grieving the Holy Spirit.

Men may and do resist the Holy Spirit. For example, "Ye stiffnecked and uncircumcised in heart and in ears, ye do always resist the Holy Ghost: as your father did so do ye" (Acts 7:51). Men may grieve the Holy Spirit. We are admonished by Paul to "Grieve not the Holy Spirit" (Eph. 4:30). But men may be saved after committing either or both of these sins by "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:28).

2. It is not Atheism or Infidelity.

A man may deny the existence of God, the divinity of Christ, His blood atonement for sin, the immortality of the soul, and the inspiration of the Scriptures. Yes, one may be saved after denying all of these. These sins, terrible though they are, are every one pardonable and may be blotted out by the blood of Christ. Whenever the atheist will come to believe and accept these Bible facts, and will repent of his sin of unbelief, and trust Christ to save his soul, pardon will be forthcoming; for, "He that believeth on the Son hath everlasting life" (Jno. 3:36).

3. It is not gambling nor drunkenness; it is not cursing and swearing.

Sins of this character are "exceeding sinful," but are not too much to be cleansed by the blood of Christ; for, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7). Peter, a New Testament preacher and apostle, cursed and swore and even denied the Lord; but "he went out and wept bitterly," indicating deep repentance (Matt. 26:69-75). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9).

4. It is not simply unbelief until death.

As long as one is an unbeliever, he is in a lost condition. But any moment

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31-32).

he will repent of his sins, and believe on Christ to save his soul, he will receive a full and free pardon. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). "He that believeth on the Son is not condemned, he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).

5. It is not murder.

It is a fearful thing to take that which we cannot give, and stain our hands with the blood of our fellow-man. David and Samson of the Old Testament were both murderers, yet their names appear in the long list of Old Testament heroes of faith (Heb. Chap. 11), and were doubtless included in the "great cloud of witnesses" in Hebrews 12:1. Paul, the greatest preacher of New Testament days, except our Lord and Master, was a murderer. These great Bible characters were everyone saved and are now in heaven. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7).

6. The unpardonable sin should not be confused with what is known as "Sinning away one's day of grace."

In the light of our text it would seem that there is no such sin, for the text says that, "all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost." However there are a few passages some might give that interpretation. "My spirit shall not always strive with man" (Gen. 6:3). "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). Cf. also Prov. 1:24-31; Ps. 51:11; Hos. 4:17; 2 Thess. 2:9-12. A continual rejection of God's

offered mercy and grace in Christ, may lead to a final rejection. God's means of making His claims upon men's hearts effective, are His Word accompanied by His Spirit. And when men continue to reject the wooings and pleadings of His Spirit, they may expect to suffer the consequences.

What The Unpardonable Sin Is

1. It is a sin that is unto death.

"There is a sin unto death: I do not say that he shall pray for it" (1 Jno. 5:16b). John virtually says in this passage that it is useless to pray for forgiveness for a sin that is unto death, for there is no forgiveness for it. It is UNPARDONABLE.

2. It is a tongue sin.

The correct interpretation of the text is found in the meaning of the terms, "blaspheme against the Holy Ghost," and "speaketh against the Holy Ghost." Bible scholars tell us that the word for BLASPHEME comes from two words, one meaning to *blame* and the other to *speak*. When these two words are combined their meaning is "to speak blame of." Mr. Webster says, the meaning is, "to speak reproachfully of God or the Holy Spirit." In the light of these statements, THE UNPARDONABLE SIN is "to speak blame of God or the Holy Spirit," and is therefore a tongue-sin.

3. It is assigning the work done by the Holy Spirit to Satan.

The context (V. 22-30) gives an account of Jesus healing a man who was demon possessed, blind and dumb. The Pharisees said Jesus healed the man by the power of Beelzebub, the prince of devils (demons). Jesus answered in effect, that that would be Satan casting out Satan, or Satan divided against himself, and that a city or a house divided against itself could not stand. When the Pharisees saw the miracles Jesus had done in healing the blind and dumb man, and casting demons out of him, they knew it would be useless to deny it, so they admitted Jesus did it, but claimed He did it by Beelzebub, which of course was false.

(Continued on Page 8)

### Mrs. Paul S. Etheridge Died in Atlanta

ATLANTA, Ga.—(BP)—Mrs. Paul S. Etheridge, 70, immediate past president of the Georgia Woman's Missionary Union, died last Saturday in Atlanta after an illness of several weeks.

Mrs. Etheridge retired from the W. M. U. presidency in 1952 after serving the constitutional limit of five years. She was the mother of Miss Mary Etheridge, Home Board missionary to the Chinese in El Paso, Texas, who is one of the four children who survives.

# The Upward Look

(Continued from Page 3)

God cannot carry out His work unless His people are a praying people. Behind Carey there were the prayers of the Wesleyan and Whitfield and Evangelical Revivals. Behind the Moravian Mission Movement there was a wonderful opening of the heart to the Holy Ghost known as German Pietism. Behind every forward movement there is an inrush of cross-power and the Holy Ghost. It is when men pray that our churches—thrilling, throbbing, exciting, and burning with the consciousness of the privileges and the joys of Christ—move forward.

The upward look set aflame seraphic devotion in the heart of Samuel Pierce, made luminous the brilliant genius of Robert Hall, put men to work for the salvation of India through Ryland and Carey.

## II. The Upward Look Will Bring Us Into Sympathy With the Mind of Christ.

It is written, "When He saw the multitudes, He was moved with compassion" (Matt. 9:36). It is a sad commonplace that evils exist around us unnoticed, wrongs unremedied, and the lost unredeemed. Our eyes are spiritually blind, and our ears spiritually deaf. Angels looking down from eternity must regard with horror our lack of concern for those who are lost. It was after Wesley had prayed that it was said of him, "He is out of breath pursuing souls." As Dr. Morrison beautifully puts it, "The deepest sympathy for man springs from the loftiest communion with God." It is only when we see man as he was meant to be that we shall pity him as he is.

But wait, the upward look will enable us to see what man can become by the power of God. We will see men like John Bunyan, a swearing tinker, transformed into matchless witnesses for Christ—men like Henry Barrow changed from dissolute, flippant men into matchless preachers, confessors, and martyrs for Christ's sake—men like Onesimus, the runaway slave, whose names are written down in the Lamb's Book of Life—men like Simon, vacillating, weak creatures, men of sand, turned from unstable, unreliable men into men who were spiritual giants. With a courage that nothing could daunt and a persistence that nothing could check, they made an end to the tyranny of circumstances and became more than conquerors through Him that loved them.

The upward look will renew our conviction concerning the power of Christ to change the heart of man. He is able

to take weak and timid and broken men and make them into pillars in the temple of God.

## III. The Upward Look Will Cause Us To Become Tireless Workers in the Kingdom of Christ.

The sigh of Jesus followed His upward look, but the sigh was but an instant's episode in a life of toil. He was not content just to see in pity. For the sake of these hard Pharisees, these niggardly misers, the lying critics, and the gay young fool—in all their conceit and misery, in all their hardness and malignity, in all their weakness and shame—He left heaven. He emptied Himself of His glory. He took on Himself a slave's semblance. He chose the poor man's lot. He left the high hal-lalujahs of the seraphim for the weeping and wailing and gnashing of teeth of this world's outer darkness. He not only sighed for the world, He died for it upon its cross of agonizing shame.

If our convictions do not make us eager to have some part in the work of Christ, they are as dead furniture of the brain and have no lodgment in the heart. The words are mockery, if they do not mean prayerful pity and saving zeal. Only those who are brimming over with the emotion of Calvary in giving themselves to redeem the world have the right to say, "We know we are of God."

Has the benighted world ever caused us as much pain as some trivial, pecuniary loss? Have we ever felt the smart of the wounds of the world? Does it sound to us like exaggerated rhetoric when a prophet breaks out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1) or when an apostle in calmer tones declares, "For I could wish myself accursed from Christ for my brethren?" (Romans 9:3).

## IV. The Upward Look Will Lead Us To Live Clean and Dedicated Lives.

It will guard us from the temptations which surround all our service and the distractions which lay waste our lives. Unless we live as Christ would have us live, our wings are clipped—the work is weakened.

Too many of our lives do not differ in any perceptible excellence from the lives of the world—lives which everyone else can live. We get and grudge—spend and save—surround ourselves with comforts—secure what luxuries

we may. We do what we can for ourselves, and show but little care for the lost multitudes of the world. The men of God who have blessed the world have been impractical enthusiasts—derided sentimentalists—have been grandly simple and nobly poor and Spirit-filled. The world has smiled at their coarse dress, but their raiment is shining now. The world called itself superior to them, but now they are in the heaven of heavens. They were once poor, but now they are rich. They had eyes that were opened, and they could see that which alone is worth living for.

## V. The Upward Look Will Teach Us The Meaning of Sacrifice.

There can be no great victories without sacrifice. Everywhere the deed costs something. No high thing can be easily done.

The old legend of Copenhagen tells us that the founders failed again and again. Their works were always destroyed by the sea, until at last a human life was sacrificed, and the city was made stable. However crude—however distorted—the notion may be, it points onward to the supreme Author of our salvation, Jesus Christ, who died—the just for the unjust—that He might bring us to God.

And though we cannot have a share in the perfect oblation—the sacrifice for the world—we are called upon to fill up that which is behind of the afflictions of Christ. Before we can truly live for Him, we must die. There must be a Gethsemane means a dying to self.

Read Brainerd's aspirations, "Oh, that I might be a flaming fire in the service of my God! Here am I, Lord, send me. Send me to the ends of the earth. Send me to the rough, the savage pagans of the wilderness. Send me from all that is called comfort in life, or earthly comfort. Send me even to death itself, if it be but in thy service and to promote thy kingdom."

No great Christian deed—no deed of regenerating force—can ever be achieved without sacrificial devotion. By it, the great forerunner stood up undaunted before the murderous tyrant and the adulterous queen. By it, the prophets and the apostles burned forth the messages which are still so pregnant with divine fire. By it, the martyrs and confessors made the emblem of a slave's death triumph over brutal armies and pagan emperors. By it, Henry Martin left the brilliant prospects of a Cambridge senior scholarship to preach and fail among the heathen and die a few years afterward in lonely anguish. These men, who have surrendered completely their lives after an upward vision, tower above the level of ordinary Christianity as a volcano rears its majestic summit above the heights of the mountain range.

(Continued on Page 10)

# Kentucky Baptist Children's Home Has Two of the Glendale Graduates This Year

By C. FORD DUESNER, Superintendent



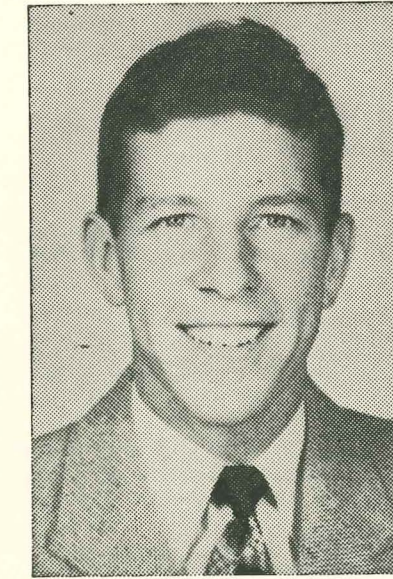
Shirley Tunstall

GLENDALE, Ky. — Kentucky Baptist Children's Home will furnish two members of this year's graduating class of Glendale High School. Although this quota is not as large as in former years we have more than made up the deficit in other ways. For example, we have twelve boys and girls who are completing the eighth grade this spring. Again, our attendance and scholastic records have been far above average throughout the entire school year. Furthermore, six of our boys have received basketball letters, two of our girls have received letters as cheerleaders, and four of our boys are on the baseball team currently representing Glendale High!

Graduation exercises for our kindergarten children will be held in our new assembly-play building on Sunday afternoon, May 17, at 3 o'clock, Central Standard Time. Eleven six-year-olds, garbed in caps and gowns, will receive diplomas from Miss Frances Barbour, their teacher, who will have the direction of these exercises. Visitors are cordially invited to attend this program.

Our two graduating seniors are Shirley Tunstall and Stanley Bain. In the paragraphs below, they will speak for themselves.

First, let us hear from Shirley. "I am eighteen years old, and am the daughter of Mr. H. B. Tunstall, of Covington, Ky. I came to the Home at the age of fourteen from McCreary County, where



Stanley Bain

I lived and attended school through the eighth grade. Upon coming to the Home, I enrolled in Glendale High as a freshman. For the past three years I have been a cheer leader. I have also been a member of the school band and a majorette. It was after coming to the Home that I found Christ as my personal Saviour. At the time I united with Gilead Baptist Church the church was without a pastor, so I was baptized by our Home superintendent, C. Ford Duesner, in Nolin River on October 23, 1949. I wish to extend my sincere thanks to Kentucky Baptists for all that has been done for me during my four years in Kentucky Baptist Children's Home. After graduation, May 20, my greatest desire is to go to college, preferably a business college."

Stanley has this to say: "I came to the Home in 1946, during the superintendency of Mr. E. F. Glenn. I enrolled in the fifth grade at Glendale School and passed with only two weeks and two days to go in the year. In my eighth grade year I was given my first basketball suit. As a ninth grade student I ran a foot race in Elizabethtown, Ky., and won the second division. There were three divisions: one for small boys, one for the boys 13 to 15 years of age, and the third was for the bigger boys. In my sophomore year, I played regular second team basketball. These last two years I have been a letter man on the squad. In Gilead Church I have served

(Continued on Page 10)

## Eminency Erring On Imminency

By O. W. TAYLOR

World War I broke out in 1914. In the October 29 issue of *Baptist and Reflector* of that year, the late J. E. Moody said the following:

The greatest victory that ever came to this world from war is coming from this. It is a war of vengeance on the great whore and her harlot daughters for persecuting the saints. The saints at last are being avenged by this great tribulation. The rapture is imminent. Watch!

In these words Dr. Moody stated his conclusion from the study of prophecy in the light of the war and of world conditions. I am not making a personal thrust at him, for it is human to err and no one is more prone to it than I.

However, "the greatest victory" as interpreted by him did not result from the war. Rome "and her harlot daughters" (churches coming from her) did not have full vengeance visited upon them nor were the saints avenged in the full sense for persecutions they suffered.

Moreover, "the rapture" (the catching up of the saints to meet the Lord at His coming) was not "imminent" (apt to occur at any time, or immediately). Nearly thirty-nine years have passed since Dr. Moody wrote.

The noted Dr. J. R. Graves published his *Seven Dispensations* in 1883. Discussing the work of the unclean spirits like frogs in the Book of Revelation, Dr. Graves said (p. 374) that all Europe was armed to the teeth and that every European cabinet expected an inevitable "general war." "This war, the last, may burst forth any day, and, once commenced, will not close until the armies engaged are destroyed by the manifest judgment of Christ at his coming." But this "general war" was not apt to "burst forth any day," for years passed before it broke in 1914. It was not "the last" war and Christ did not come to end it.

I am not worthy to untie the shoes of either of these great and good men and I do not mention them in the spirit of criticism. But what they said above, viewed in the light of subsequent history, emphasizes important lessons.

1. Be very careful before turning prophetic exposition into prophesying.

2. Be very careful when interpreting "the signs of the end of the age," lest we "get out on a limb."

3. With conspicuous eminency erring on imminency, let "smaller fry" like me be humble and not be so positively sure that their prophetic interpretation of "the last days" is undoubtedly correct.

4. We ought to study and pray a long time and be sure of our ground before we class as a "heretic" the brother who is sound on the unmistakable fundamentals of the faith but disagrees with our system of prophetic exposition.

## Third Eastern Rural Life Leadership Conference To be Held Next Week at Louisville in Seminary Chapel

Kentucky's rural pastors, missionaries, and others in places of leadership will have opportunity to attend another Eastern Rural Life Leadership Conference, May 19-21, at Southern Baptist Theological Seminary, Louisville, Kentucky.

Opening at 7 o'clock Tuesday evening, May 19, the conference offers a program based on vital subjects pertaining not only to rural church life but also to rural community life. "Education in Rural Areas," "Health in Rural Areas," "An Equitable Rural Church Program," and "The Church in the Rural Community" are a few of the many topics to be discussed during the seven sessions, scheduled through Thursday evening, May 21. The program is as follows:

### Tuesday night, May 19

Presiding, Duke K. McCall, Louisville, Ky.

7:00	Music and Devotion	H. H. Heeren, Louisville, Ky.
7:20	Education in Rural Areas	Harley Fite, Pres., Carson-Newman
7:50	An Equitable Rural Church Program	S. F. Dowis, Home Board
8:30	Sermon	J. B. Lawrence, Exec. Secy., Home Board

### Wednesday Morning, May 20

Presiding, W. T. Edwards, Sr., Wilsonville, Ala.

8:00	Music and Devotion	H. H. Heeren
8:20	My Country Church	C. C. Crowe, Shelby, N. C.
8:40	Planning Rural Church Buildings,	W. A. Harrell, S. S. Board
9:40	Question Period	
10:05	Rural Programs for Schools and Colleges	J. T. Gillespie, Atlanta
10:35	Music in Rural Churches	H. H. Heeren
11:10	Our Ministry to Military Personnel	E. L. Ackiss, Home Bd.

### Wednesday Afternoon, May 20

Presiding, Clifford Walker, Jacksonville, Fla.

2:00	My Village Church	Charles Davis, Chiefland, Fla.
2:30	The Eight-Day Program	John W. Wells, Home Board
3:00	Group Conferences:	
	Pastors	Chester L. Quarles, Jackson, Miss.
	Missionaries	S. F. Dowis, Home Board, Atlanta
	Schools and Colleges	J. T. Gillespie, Home Board, Atlanta

### Wednesday night, May 20

Presiding, James A. Howard, Columbia, S. C.

7:00	A State Mission Program	A. H. Reid, Montgomery, Ala.
7:50	The Church in the Rural Community	Chester L. Quarles, Jackson, Miss.
8:30	Sermon	J. B. Lawrence, Exec. Secy., Home Board

### Thursday Morning, May 21

Presiding, E. H. Moore, Carbondale, Ill.

8:00	My Town Church Program	E. R. Eller, Pickens, S. C.
8:40	The Associational Mission Work	L. G. Frey, Nashville, Tenn.
9:10	Soil Conservation	T. S. Buie, Spartanburg, S. C.
9:40	Question Period and Recess	
10:00	Health in the Rural Areas	Bruce Underwood, M.D., Louisville, Ky.
10:35	The Mountain Mission Program	Eldred M. Taylor, Louisville, Ky.
11:10	Southern Baptist Stewardship	Porter Routh, Nashville, Tenn.

Presiding, Loyd Garland, LaGrange, Ga.

### Thursday Afternoon, May 21

7:00	The Denomination and Rural Church	Garland Hendricks, Boiling Springs, North Carolina
7:50	A Long-Range Rural Program	H. Henlee Barnett, Louisville, Ky.
8:20	Sermon	J. B. Lawrence, Atlanta, Ga.

Interest in this conference has so rapidly increased that it has become necessary to schedule the fourth conference for 1954 at Ridgecrest, North Carolina. Therefore, we in Kentucky cannot afford to rob ourselves of the opportunity to attend the conference while it is so near at hand.

The conference is sponsored by the Home Mission Board, Southern Baptist Seminary, and the State Mission Boards of Alabama, Florida, Georgia, South Carolina, North Carolina, Virginia, Maryland, Illinois, Kentucky and Tennessee.

Reservations may be made directly with T. R. Allen, Jr., Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Kentucky. The Seminary will furnish free room and bed, and its cafeteria will serve meals at reasonable prices. It will be necessary for each individual who attends to provide his own bed linens.

## The Unpardonable Sin

(Continued from Page 5)

4. It is knowingly and willfully attributing the work done by the Holy Spirit to the devil.

It is giving the devil credit for a thing that the individual himself knows the devil cannot do. Jesus further said, "If I cast out demons by the Spirit of God, then the kingdom of God is come unto you" (V. 28). Men should be exceedingly careful about how they speak against the Holy Spirit and His work; for He, only, brings the kingdom of God to our hearts. If He leaves us alone, there is no divine power left to save us. He who makes light of Jesus' saving and regenerating sinners by the power of the Holy Spirit is dangerously near committing THE UNPARDONABLE SIN.

### Why This Sin Cannot Be Pardoned.

1. Because it gives God's worst enemy credit for God's best work.

The work that God does by His Spirit is His best work, and is a work that cannot be done by His arch enemy, the devil. Nor should this enemy have credit for it.

2. Because it is a sin against light.

The unpardonable sin is never committed by one of God's children; always by an alien sinner.

## Relief and Annuity Board Praised for Relief Work

HOUSTON, Tex. — "Southern Baptists are saying to the men and women who are carrying on its work—'You look after our interests and the interests of the kingdom, and through the Relief and Annuity Board we shall look after yours,' Dr. Wallace Bassett, president of the Relief and Annuity Board, told the Southern Baptist Convention.

Dr. Bassett, having been on the Board since its inauguration, was chosen to deliver the 35th anniversary address to the Convention. The Relief and Annuity Board, Dr. Bassett stated, like the mustard seed, had a small beginning, starting with a capital of \$100,000. Since that time, the Board has earned on its investments \$9,220,074.86. "Of course, God gave the increase, but we must bear in mind that human hands did the planting and watering."

Briefly summarizing the history of the Board and naming some of the great men who directed its ministry, Dr. Bassett said, "Southern Baptists must be made to see that this work is stupendously important."

Dr. A. Hope Owen, pastor of First Baptist Church of Plainview, Texas, has been elected to succeed Dr. J. W. Marshall as president of Wayland College, Plainview.

## Sunday School Department

ROY E. BOATWRIGHT  
State Secretary

### Standard Schools

Simpsonville—Pastor Noah Benningfield;

### High Ten in Sunday School Training Through April 30

Madisonville, First	397
Lexington, Grace	370
Shepherdsville	365
Louisville, 9th and O	260
Louisville Victory Memorial	237
Louisville Parkland	234
Louisville Beechmont	228
Lexington Porter Memorial	216
Newport, First	187
Hopkinsville, First	184
Lexington, Immanuel	170

### The Million More Song

Dr. W. Hines Sims wrote a song to be used in our churches to promote Sunday school growth in '53 and '54. You may secure this song in quantities from your Baptist Book Store.

A Million more in fifty-four; Enrolled in Sunday school,  
To hear the gospel, read the Word, And learn the Golden-Rule.

A Million more in fifty-four to leave the paths of sin;  
To meet the Saviour, know His grace, and find new peace within.

A Million more in fifty-four! The gospel will be sown

In hearts of women, boys and girls, And men who have not known  
The saving pow'r of matchless grace provided by God's Son

Who came and died on Calvary's tree To save them, ev'ry one.

A million more in fifty-four! Depends on work-ers true

Our hearts, our strength, our wills, our time, We dedicate a-new.

We each must vis-it, work and pray In answer to God's call.

A work to honor Christ, our King, Demands our best our all,  
Chorus—

A million more in fifty-four, Enrolled in Sunday school;  
A million more in fifty-four Enrolled in Sunday school.

### Cedarmore

Some outstanding Sunday school leaders have been secured for the Sunday School Week at Cedarmore, Aug. 10-14.

Your church will profit a great deal if your officers and teachers will attend, however, the attendance is not limited to officers and teachers, for anyone may take advantage of this period of instruction and inspiration.

Plan now to attend.

WESTERN RECORDER

### Helps for Better Junior Work

#### I. Closer Parent-Worker Relationships.

1. Letters to Junior Parents (in Baptist Book Stores)

2. Leaflets to parents (available in Book Stores)

"The Art of Religious Conversation in the Home"

"If I Had A Son," "If I Had A Daughter;" (available in Book Stores)

"How One Home Was Helped by a Family Altar" and "How to Maintain a Family Altar," (free leaflets available to parents.)

3. Free Leaflets for Junior workers. "Parents and Teachers' Working Together in Christian Teaching."

4. Family Films: "At Home with God," "Brightest Night" (Family worship at Christmas) both appropriate for Parent-Worker Meetings.

#### II. Winning Juniors to Christ.

1. Free leaflet written for the Junior, "Are You a Christian?"

2. Two revised leaflets for Junior teacher's, "Winning Juniors to Christ" and "Children and the Saviour."

3. A leaflet planned to help parents win their own children to Christ, "Your Child and Jesus."

4. Doctrinal book in training course, *The Faith We Share* by Robbie Trent.

#### III. Training Junior Workers.

1. Three basic leaflets handed to each teacher enlisted, "So You Are Going to Teach Juniors," "Let's Organize Our Junior Classes," "God's Word in Their Hearts" (These give new teachers an immediate picture of the scope of his work).

2. New Junior book, *Better Bible Teaching for Juniors*.

3. Free leaflet "Junior Section of the Weekly Officers and Teachers' Meeting."

4. "Life with Juniors."

#### IV. Better Assembly Programs.

1. *Junior Superintendent's Manual* for Superintendents.

2. A Year of Junior Programs, by Robbie Trent (in Baptist Book Store)

3. Free leaflet, "As Juniors Worship"

4. Large picture for department use (order with lesson material in Uniform and Graded series)

5. *Sunday School Builder*

#### V. More Purposeful Teaching.

1. Free Leaflet, "Visual Materials, Aids or Obstacles"

2. Free from Bible Society, "Junior Workers Packet" (materials on Bible)

3. The Sentinel, Junior story paper.

4. Use of teaching pictures in quarterlies.

5. Use of maps.

DO YOU KNOW that there are 36,899,548 adults in our Convention territory not enrolled in any Sunday school, at least 10,085,877 of whom could be enrolled in our Baptist Sunday schools?

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 3, 1953

Church	T.U.	S.S.
Arlington	66	720
Ashland, First	125	513
Unity	130	491
Ashland, Pollard	---	352
Bardstown	---	366
Bellevue	---	400
Berea	---	1,241
Bowling Green, First	306	282
Buffalo	---	248
Burlington	83	236
Cadiz	---	581
Campbellsville	---	296
Pleasant Hill	133	207
Carrollton, First	30	224
Clay, First	---	319
Columbia	82	428
Corbin, First	114	491
Central	190	675
Covington, Calvary	91	351
First	174	1,003
Latonia	---	261
Madison Avenue	---	521
South Side	75	358
Cynthiana	---	237
Danville, Gethsemane	---	735
First	202	586
Lexington Avenue	---	245
Dawson Springs	---	232
Dayton, First	---	759
Ohio, Westwood	---	739
Elizabethtown, Severns Valley	---	136
Eminence	---	238
Evansville, Ind., Calvary	---	666
Grace	216	936
Walnut Street	---	410
Falmouth	---	245
Fairfield, Little Union	---	114
Ferguson	88	243
Fort Thomas	62	275
Frankfort, First	139	894
Thorn Hill	129	354
Fulton, First	---	495
Georgetown	138	562
Glasgow	122	968
Glendale, Gilead	---	355
Greenfield, First	---	380
Harrodsburg, Bruners Chapel	---	116
First	234	1,021
Hawesville	59	311
Hawesville, Blackford	---	242
Hazel	61	284
Henderson, Audubon	77	365
Bellfield	104	---
First	138	443
Immanuel	146	605
Hima, Horse Creek	---	251
Hodgenville, First	---	150
Hudgins, Aetna Grove	---	224
Hopkinsville, Second	168	1,085
First	125	901
Horse Cave	---	219
Independence	119	250
LaGrange, DeHaven	74	457
Lawrenceburg, First	---	393
Sand Spring	82	319
Lebanon	107	462
Leitchfield	77	229
Lexington, Ashland Avenue	---	1,279
Calvary	---	768
Felix Memorial	82	381
Grace	---	695
Immanuel	207	1,001
Porter Memorial	152	897
London, First	200	607
Louisville, Audubon	---	214
Baptist Tabernacle	190	665
Baptist Temple	---	353
Beechmont	158	854
Bethany	---	248
Buechel	---	242
Carlisle Avenue	223	1,243
Clifton	97	466
Deer Park	---	497
Crescent Hill	144	1,040
Eastern Parkway	65	535
Eighteenth Street	87	407
Fairdale	149	341
Farmdale	---	307
Franklin Street	---	313
Gethsemane	56	---
Harmony	123	343
Highland Park, First	---	425
Immanuel	---	376
Jeffersonton	94	276
Lynn Acres	71	224
Meadow Home	91	444
Ninth and O	183	1,192
Parkland	298	1,353
St. Matthews	---	529
Shively	140	693
South Jefferson	91	486
Southside	79	435
23rd and Broadway	168	696
Victory Memorial	301	777
Virginia Avenue	---	282

(Continued on Page 21)

## Baptist Training Union Dept.

BYRON C. S. DeJARNETTE  
State Secretary

### More Youth Week Reports

#### Hickman, First—West Kentucky

One of the very best reports of Youth Week was sent in by Rev. Joe Williams, pastor of First Baptist Church, Hickman in West Kentucky Association, Southwestern Region. The Youth Week offices were held by 21 Intermediates and 8 Young People. The church has observed this week four times. It is an annual event. The pastor's evaluation of Youth Week in this church is as follows: "Youth Week is a must in our church calendar. We had an unusual thing to take place this year in our selection of a youth week pastor. The committee was unable to decide between two boys. They were both presented to the church and received a tie vote by secret ballot. They served as co-pastors. One preached at the morning service and the other the evening service. We had four additions by letter. We very seldom receive many members except during a revival."

#### London, First—Laurel River

During the week of April 5-12, the First Baptist Church of London, in Laurel River Association, Southeastern Region, observed Youth Week with 25 Intermediates and 20 Young People holding Youth Week offices. The church has observed Youth Week three times and it is an annual event. The evaluation of Youth Week in this church this year was given by Youth Week officers as follows: "1. It was a new experience for all of us in Christian service. 2. It caused us to be more conscious of our responsibilities in our church. 3. It revealed that church life is busier than anticipated. 4. We were conscious that the responsibility of running a church and winning souls to Christ lies not only in the care of the pastor, but each member. 5. We realize, in a fuller measure, not too far in the distance we must shoulder the responsibilities of the church. 6. The culminating factor of all was the joy of serving our Master." Rev. George W. Phillips is the pastor.

#### Maysville, Central—Bracken

Miss Nellie Hilt, of Maysville, reports that 7 Intermediates and 14 Young People held Youth Week offices during Youth Week which was observed April 5-12 by the Central Baptist Church, Maysville. This church is in Bracken

Association, North Central Region. The church has observed Youth Week several times. It is an annual event. Miss Hilt gives the following evaluation: "I think it is an encouragement for our young people and splendid for them to prove their talents and it helps the older people to realize more their responsibility in their leadership. It also helps in finding where the different young people are best suited to fill in for future service."

#### Fort Thomas, First—Campbell County

During the week of April 12-18, the First Baptist Church, Fort Thomas in Campbell County Association, North Central Region, observed Youth Week for the first time but plans to make it an annual event. Youth Week offices were held by 12 Intermediates and 8 Young People. Miss Hazel Grady, Educational Director, writes the following evaluation: "I think that it is a splendid way for our young people to get a working knowledge and appreciation of our total church program. The young people have entered into this project with enthusiasm and interest. One girl asked why we had never done it before. A boy said, 'Let's make this an annual event.' The adult leadership has heartily approved the week and has cooperated in everything. We consider it an excellent way of using our young people in the work of the church."

#### Louisville, Highland—Long Run

The Highland Baptist Church in Louisville, Long Run Association, Central Region, observed Youth Week, with 35 Intermediates and 39 Young People holding Youth Week offices. Miss Dorothy Hill reports that this Youth Week was "one of the best we have had."

#### Evansville, Grace—West Kentuckiana

For the first time, during the week of April 12-18, the Grace Baptist Church, Evansville, Indiana, in West Kentuckiana Association, Western Region, observed Youth Week with 15 Intermediates and 27 Young People holding Youth Week offices. The plan is to make it an annual event. Mr. Charles L. Mitchell, Training Union Director, writes the following evaluation of the week: "Youth Week has meant much to the Young People of our church. They have already expressed their desire to have a part in the Youth Week for next year. Each one felt his or her responsibility and was in his place of service and prepared to go right ahead with the program of work. It was an inspiration to our church as well as to the Young People. We have the date selected for next year and the Young People desire to work in a Youth Revival at the same time. I can truly say, 'I have never seen Young People so willing to take leadership as was shown this week.'"

## The Upward Look

(Continued from Page 6)

### IV. The Upward Look Will Enable Us To Face the Future With Calm Confidence and an Eager Expectancy.

Jesus sighed over the plight of the deaf and dumb man, but it was not a hopeless sigh, for He knew at that very moment that He would repair the ravages which sin had made.

And it is exactly so with us. Do you long to see the churches of the living God speak with words of power? Do you long to see them declaring the gospel with authoritativeness? Do you long to see blind eyes opened—deaf ears unstopped—dead hearts quickened? Here are the conditions: we must look up to God in prayer, we must surrender our lives to Him, we must pray, "Thy will be done," we must be tireless workers. The church that has a great compassion and a great surrender with a great faith in God will have great and irresistible power.

Tell me that we have seven million Southern Baptists, and I know nothing when you have told me that. These seven million men and women and boys and girls may be winning to themselves the curse of Meroz by taking no part in the Lord's battle. They may be gathering around an empty candlestick from which the Christ-light has gone out. They may be salt that has lost its savor and good for nothing but to be cast out and trodden under the foot of men. On the other hand, they may be like a Gideon's army—each one endowed with the might of an army—each one a king in the battle ranks of men—each one turning many to righteousness and so destined to shine as the stars forever and ever.

The only sufficient answer to the threat in the world today is the faith once delivered to the saints, duly interpreted, obediently realized in action and life by men and women moved by the compulsion of divine love.

### Kentucky Baptist Children's Home has two of the Glendale Graduates this Year

(Continued on Page 7)

as secretary of my Sunday school class, as assistant secretary of the Training Union, and as usher in the church services. I came to the Home from Lexington, Ky., and intend to go to college, if I am not called for military service first."

God bless these two young people as they leave our Kentucky Baptist Children's Home!

Our Lord always provides us with opportunities to witness of which we never dream.—Harvey O. Headrick, missionary to Brazil.

## WOMAN'S MISSIONARY UNION

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

### Timely News and Notes

Three Vice-Presidents of Kentucky W.M.U. retired from office at the close of the State Meeting. They are: Mrs. C. W. Devine, Southern Region; Mrs. Marvin Pugh, Western Region; Mrs. Paul Stewart, Southwestern Region. We are truly grateful for the splendid service rendered by these capable leaders and we shall miss them greatly. They are not leaving the state however, and we shall continue to have fellowship with them as they serve in other capacities with undiminished interest in Missions and the work of Kentucky Woman's Missionary Union. Mrs. Pugh and Mrs. Stewart have served for four years and were therefore not eligible for reelection because of the limitations on terms of office, imposed by our constitution. Mrs. Devine is the wife of a pastor and he has resigned his work at Scottsville to accept the pastorate of the First Church, Central City, thereby moving to another region of our state. We pray God's choicest blessings to be upon these three officers as they continue to serve in other fields of endeavor.

While we regret the removal of these officers from our official family, we joyfully welcome their successors and anticipate a period of splendid work and growth under their direction. The new Vice-Presidents, elected at the State Meeting to assume their offices immediately, are: Mrs. W. F. Ware, of Trenton, Vice-President from Southern Region; Mrs. Al Burton, Evansville, Vice-President from Western Region and Mrs. Hugh McElrath, of Murray, Vice-President from Southwestern Region.

### Fiftieth Anniversary Scholarship Fund

Some have been asking questions concerning the action taken at the State Meeting concerning the division of the Scholarship Fund which is to be raised as a major project of our anniversary year.

The goal for this fund is \$50,000 and the estimated annual income from this deposit with the Baptist Foundation is \$2,000 annually. It was voted that the following recommendations of the Scholarship Committee be adopted:

**First:** that the income be divided for gift scholarships as follows: Bethel College 15%; Campbellsville College 15%; Clear Creek Mountain Preacher's School 10%; Cumberland College 15%; Georgetown College 25%; Magoffin Institute 10%; Oneida Institute 10%.

**Second:** In the event any of the schools mentioned above become dis-associ-

ated from the Department of Christian Education of the General Association of Baptists in Kentucky, that all scholarship funds to that institution will cease and that the amount will either accrue to the principal of the fund or be divided with the other schools on the recommendation of the Executive Committee of Kentucky Woman's Missionary Union.

**Third:** That scholarships be granted to students by the Executive Committee of Kentucky Woman's Missionary Union on recommendation of the Scholarship Committee of the school preferred by the applicant.

We hope to be able to start granting scholarships by January 1, 1954. The number will depend on the amount of money contributed to the fund.

### Recognitions

Following is the list of those recognized at the State meeting for fifty years of service. We are sure this list is not complete, but we give the names as reported to us.

1. Individuals who attended the meeting of organization in 1903:

Anderson, Miss Margaret, Covington  
Bell, Miss Katherine F., Midway (now of Washington, D.C.)  
Bots, Mrs. Cora, Owenton, Cogar, Miss Mayme, Midway, Davis, Mrs. John F. Shelbyville  
Evans, Mrs. Lee, Winchester  
Hampton, Miss Kitty, Winchester  
Lewis, Mrs. George W., Louisville  
Martin, Mrs. James, Winchester  
Myers, Mrs. Ben, Winchester  
Oliver, Mrs. James, Winchester  
Robinson, Mrs. Joe, Winchester  
Wakefield, Mrs. Mark, Louisville  
Woodward, Miss Annie, Winchester

2. Individuals, in addition to those recognized above, who have given fifty years of service:

Arbuckle, Mrs. M. B., Richmond  
Belote, Mrs. W. B., Salem Church, Christian County  
Boone, Mrs. Belle G., Trenton  
Boulware, Mrs. J. L., Springfield  
Brown, Mrs. Sarah Posey, Waddy  
Brunson, Mrs. J. R., Bowling Green  
Chambers, Mrs. M. A., Louisville  
Clark, Mrs. C. P., Waddy  
Collins, Miss Georgia, Lebanon  
Connelly, Mrs. J. W., Glencoe  
Dowell, Mrs. O. W., Stephensport  
Edwards, Mrs. D. C., Sr., London  
Ellison, Mrs. J. M., Williamsburg  
Gabhart, Mrs. M. H., Ft. Thomas  
Gahagn, Mrs. Lula Weathers, Davids Fork Church, Elkhorn Association  
Gibson, Mrs. John Gibson, Hardinsburg  
Harrison, Mrs. Belle, Owenton  
Herrington, Mrs. Lon, Bowling Green  
Hewins, Mrs. Thomas Fenton, Ft. Thomas  
Howard, Mrs. Margaret, Carrollton  
Howard, Mrs. T. C., Ghent  
Hicinbothem, Mrs. Joseph, Ft. Thomas  
Hoening, Mrs. Fellmer, Louisville  
Johnson, Mrs. J. D., Eminence  
Jones, Mrs. Byran, Pembroke  
Kinney, Mrs., Immanuel, Lexington  
Lucas, Mrs. Ida, Franklin  
Murphy, Mrs. Kizzie, Springfield  
Murphy, Mrs. Will, Springfield  
Lawson, Mrs. D. M., Shelbyville

Lyne, Mrs. George W., Nicholasville  
McClendon, Mrs. Sallie, Mayfield  
McDonald, Mrs. J. L., Cynthiana  
Martin, Mrs. C. D., Waddy  
Martin, Mrs. Josephus, Cynthiana  
Maynard, Mrs. C. R., Ft. Thomas  
Middleton, Mrs. T. P., Eminence  
Miller, Mrs. H. C., Pleasureville  
Miller, Mrs. Phil, Owensboro  
Mitchell, Mrs. James, Bowling Green  
Moberly, Miss Mary Lou, Owensboro  
Monson, Mrs. I. N., Cynthiana  
Myers, Mrs. Belle, Lebanon  
Neil, Mrs. Maggie, Columbia  
Park, Mrs. C. H., Richmond  
Payne, Miss Lena, Stephensport  
Pettus, Mrs. Joe, Springfield  
Pigg, Mrs. P. H., Richmond  
Rawlings, Mrs. Jennie, Lebanon  
Rawlinson, Mrs. B. T., Bowling Green  
Robby, Mrs. J. M., Midway  
Rudd, Mrs. Hattie, Smithland  
Scruggs, Mrs. J. P., Columbia  
Shirley, Mrs. Alice, Cynthiana  
Simpson, Mrs. Jas. L., Nicholasville  
Snodgrass, Mrs. Frank, Smith's Grove  
Struble, Mrs. Mayme, Ft. Thomas  
Thomas, Mrs. Rhodes B., Georgetown  
Wathen, Mrs. R. B., Severn's Valley  
Wells, Mrs. Homer, Little Union, Nelson County  
Wells, Mrs. T. M., Richmond  
Williams, Mrs. J. Tom, Bowling Green  
Williams, Mrs. Taylor, Ft. Thomas  
Wilkerson, Mrs. Frank, Bowling Green

### 3. Associations:

Central Association  
Long Run Association  
Sulphur Fork Association  
Warren Association  
(We know there were others who were not reported.)

### 4. Societies:

Bethlehem, Central Association  
Bowling Green, First  
Cloverport  
Columbia  
Cynthiana  
Danville, First  
Eminence  
Franklin  
Georgetown  
Ghent  
LaGrange, DeHaven Memorial  
Long Ridge, Owen County  
Lebanon  
Louisville, Broadway  
Louisville, Highland  
Louisville, Walnut Street  
Louisville, Weaver Memorial  
(Formerly Chestnut Street)  
Mayfield  
Middlesboro  
New Castle  
New Liberty  
Nicholasville  
North Fork, Switzer  
Richmond, First  
Pembroke  
Pleasureville  
Poplar Grove, Ten Mile Association  
Owensboro, First  
Owenton  
Salem, Christian County  
Severns Valley, Elizabethtown  
Shelbyville  
Smiths Grove  
Springfield  
Stephensport  
Trenton  
Waddy  
Williamsburg, First  
Woodburn, Warren Association

Evangelist C. B. Jackson, Dallas, Texas, has been in a revival with Pastor J. G. Miller at the Parkway Baptist Church, Memphis, Tennessee, during recent days. With a resident membership of 901 at the beginning of the meetings, there were 128 additions, and 76 of these were on profession of faith for baptism. This is about a 14% increase in membership in two weeks. There was not a day but that somebody came to unite with the church, and the power of the Holy Spirit was manifest from day to day.

# IS YOUR CHURCH A DENOMINATIONAL BOTTLENECK?

*Ye Are My Friends, If Ye Do Whatsoever  
I Command You.*

—John 15:14

Go ye therefore, and teach  
all nations, baptizing them  
in the name of the Father,  
and of the Son, and of the  
Holy Ghost:

Teaching them to observe all  
things whatsoever I have commanded  
you: and lo, I am with always,  
even unto the end of the world.

—Matt. 28:19-20



*For What Sayeth the Scripture?*

Romans 4:3

And the Lord added to  
the church daily such as  
should be saved.

Acts 2:47

He that goeth forth and  
weepeth, bearing precious seed,  
shall doubtless come again  
with rejoicing, bringing his  
sheaves with him.

Psalms 126:6

He first findeth his own brother  
Simon, and saith unto him, We  
have found the Messiah, which is,  
being interpreted, the Christ.  
And he brought him to Jesus.

John 1:41-42

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Evangelism in Both Individuals and Churches*

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MENTARY  
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**JUNE 7  
1953**

# Foreign Mission Board Reports to the People

M. THERON RANKIN  
Executive Secretary

IONE GRAY  
Press Representative

## Do Southern Baptists Dare Follow God Out Into The World Of Today?

The Southern Baptist Foreign Mission Board, in its semiannual full meeting in Richmond, April 14-15, appointed 21 new missionaries, bringing the total to more than 900; voted to extend its work into Jamaica and Bolivia in an advisory capacity; reaffirmed its purpose of entering India and Pakistan when personnel is available and entry can be secured; asked for further exploration and investigation concerning an invitation to accept a hospital in Gaza; and faced gravely its responsibility in handling increased gifts of Southern Baptists.

Without any particular planning toward that end, the entire two-day session shaped itself around a Scripture theme used by Dr. James N. Morgan, a Texas member of the Board, at the opening session: "Not as though I had already attained, either were already perfect . . . but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

### The Open Door

In his report, Dr. M. Theron Rankin, executive secretary, told the Board that forces are discernible which would bring in a period of advance in world Christianity. "It is my opinion," he said, "that world Christianity is standing today at the open door of this period of advance. But we have not yet entered."

"Do we dare follow God on through the door?" he asked. "Do we dare go with him in the dynamic of his love, as he responds to the expectancy of a world hungry for life that is worth living? To see all people of the world as he sees them? To accept with him the responsibility for all men of the world which he accepted in Christ Jesus? To share in his purpose to create of all men new men in Christ?"

"Do we dare?"

"Unless we are able to expand our present boundaries of thinking and action concerning God's kingdom, we had better not dare. The world of men in which God is moving today is expecting and demanding far more than can be produced by the token services which organized Christianity has become accustomed to render in the name of our God, who is giving all of himself in Christ for the world.

"There are those who are so disturbed that they are asking if the time may not

have come when God will leave organized Christianity at the door of this new age of advance as being inadequate for his use and will raise up some new witness to follow him through the door and on into the new day. That can be possible. It has happened before in Christian history. But may it not be that the very fact that such questions are being asked is, in itself, another evidence of the moving hand of God in current history, preparing his people for a new day of advance in his kingdom?"

### Forces of Advance

Dr. Rankin continued: "These forces of advance have been stirring among Southern Baptists. Already they have carried us farther than many of us dared to hope when the Foreign Mission Board announced its program of advance in 1948 . . . Plans and achievements which we have thought of as being large now appear to be small. Only a few years ago, the thought of a foreign missions budget of \$10,000,000 was staggering; but not so today . . ."

"A few years ago we thought of 1,000 missionaries as being an almost unattainable goal; but not so today. Our churches and institutions in almost any one state of our Convention call for far more workers than that. When these figures are placed over against today's view of the world, they appear to be woefully inadequate.

"The significant thing is that our people in the churches are seeing and saying these things today. There is a growing concern for world missions coming up from the churches such as we have never known before, and the potentialities of which we have not yet learned to measure."

Dr. Rankin listed various ways in which this concern has been manifested. Then he added:

"As compared with the potentialities of Southern Baptists, the Cooperative Program is still in its infancy . . . Is it not reasonable to believe that the increase in the dimensions of thinking of Southern Baptists about world missions can change the dimensions of our giving through the Cooperative Program for world missions? . . ."

"There are forces which are moving among Southern Baptists to take us through the door and on out into the new day of advance in world missions for which God is preparing the world.

They can take us far if we will go with them.

"Do we dare? If we don't, we had better start trying to turn back these currents of world concern coming up from Southern Baptist churches.

"If we do, we must enlarge the dimensions of our own thinking . . ."

"Why is it that we are afraid of becoming too large? There is a good reason. We are afraid that we may overextend the Board's program at a time of easy money and get caught with commitments which we cannot support at a time of tight money. I, too, fear such a possibility and am prepared to insist that we continue zealously to guard ourselves against it, as I believe we have been doing.

"But I have another fear. I am much more afraid of standing at the door of the new day of advance in the coming of God's kingdom and of having God pass me by as he moves on, seeking those who will dare to follow him out into the world of this new day.

"I wouldn't dare be left standing there!"

## Mrs. Skinner Returns To Louisville May 2

After a serious illness which kept her in Nashville, Tennessee, seven weeks, twenty-eight days of which time were spent in the Mid-State Baptist Hospital there, Mrs. R. T. Skinner, wife of the editor, returned to Louisville May 2. She will be confined to her bed for several weeks but is making steady progress toward recovery.

The return trip to Louisville was made safe and comfortable for Mrs. Skinner by the kindness of Mr. Thurston Cooke, owner of the Thurston Cooke Motor Company and a deacon in the Broadway Baptist Church of Louisville. Mr. Cooke, who has the agency, provided a large and beautiful new Nash automobile which makes down into a comfortable bed, and the 190-mile journey was made pleasantly and safely. The editor and one of his sons brought her back. It would be impossible to express adequately our deep appreciation for Mr. Cooke's great kindness, and also for the comfort and safety which the Nash car provided.

The editor again expresses appreciation for the hundreds of greetings sent Mrs. Skinner in Nashville by friends all over the state and far beyond, and also for the many beautiful floral offerings sent to her room.

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## Louisville 'Area News

### Glenn L. Archer, of POAU, Washington, Addresses Group in Bardstown

BARDSTOWN, Ky., April 21. — Mr. Glenn L. Archer, executive director of Protestants and Other Americans United for the Separation of Church and State, addressed a meeting of Nelson County Citizens in the Bardstown Baptist Church, this evening.

Mr. Archer spoke for fifty-five minutes but not a person grew restless or tired, so interesting and so enlightening was his presentation, stated Rev. Herbert Gilmore of Bloomfield, who presided at the service.

Mr. Archer was invited to Nelson County by a group of citizens who have recently organized in the interest of supporting and protecting the public schools. His coming was made possible by his being at Lexington on the morning of April 21, in a state-wide meeting of citizens who have recently become greatly alarmed at some of the gross violations of the principle of "Separation of Church and State" in Kentucky. The foundation for a state organization to be affiliated with National POAU was laid with the election of directors from various sections of the state. Definite action is being planned to clear up certain situations in our public schools which clearly violate the Constitution of Kentucky and the Constitution of the United States of America.

Mr. Archer's address in Bardstown was a clear and clarion call for liberty and freedom for all with special privileges for none. He pointed out the progress the United States has made under the principle of the "Separation of Church and State" with free public schools in contrast to the countries of South America, and to countries in Europe such as Spain and Italy, which have not had these principles and these free schools.

He stated facts concerning all churches, Protestant and Catholic, which prove that a free-state and a free-church make for stronger and better churches. The Roman Catholic Church, for instance, is stronger and purer in the United States than it is in Italy, Spain or in any other country in the world where it is the established and favored church. Therefore, it seems most unreasonable and illogical for any religious group to endanger this principle of "Separation of Church and State" by seeking tax monies for its schools and charities, or special favors and positions in the public schools to propagate its peculiar form of sectarianism. Mr. Archer made it clear that he opposed any Protestant group seeking these favors just as much as he did any Catholic group seeking them. He is an American upholding one of the unique

and cherished principles of America and not a bigot, as he is so often accused of being, attacking any particular religious group or sect.

While Mr. Archer was speaking in an open meeting to which all were invited regardless of church or creed, certain persons were outside the church leaving Catholic literature in many of the cars that were unlocked. It would have been much more in keeping with democratic principles if these had heard Mr. Archer and then asked their questions in the period of discussion that followed his address. But according to Mr. Archer his facts and principles are



Glenn L. Archer

seldom challenged and have not been refuted to the present hour. Instead he is personally attacked by abusive name calling, often being labelled a "bigot," a "KK Clanner," "anti-Catholic," and such. This loyal American is not hindered or deterred by such tactics, however. He goes quietly on his scholarly way up and down the country giving his lectures and doing his work for freedom.

### Franklin Street Church's First One-Week Meeting Held by Drs. Perry & Heeren

Franklin Street Church, Louisville, held the first one-week revival in its history, April 6-12, with Dr. Edwin F. Perry, pastor of Broadway Baptist Church, preaching. Dr. Forrest H. Heeren, dean of the School of Church Music of Southern Baptist Theological Seminary, led the singing.

Six members were added to the church, and eleven persons rededicated their lives to Christ. The complete dedication and consecration of Doctors Perry and Heeren led to the success of this first one-week meeting. Doctor

Perry's messages were filled with biblical truth and yet were simple enough for children to understand. His unique thinking and presentation brought a consistently large attendance at all the services.

Dr. Heeren, through his own Christian spirit and through the use of his voice for the Lord, was able to bring the congregation to the right spirit for worship each evening through good gospel music. He sang hymns with the message of salvation in them, and sought always to bring the lost to Christ through his message in music.—I. Ferd Graves, Pastor.

### Baptist Leader From Bahamas Visits Kentucky

The Western Recorder had a pleasant visit from the Rev. Talmadge Sands, P. O. Box 516, Nassau, N. P., Bahamas, British West Indies. He is pastor of the Zion Baptist Church in Nassau, just southeast of Florida, and is the first native Baptist preacher in the Islands. The work has been carried on for years by the British Baptist Union, London. Pastor Sands has been working with him and about seventy preachers who minister to the people in the various islands which make up the Bahamas.

Brother H. H. McMillan, long a missionary to China, is laboring with him in the Bahamas at this time.

Brother Sands is in the United States now addressing various groups of Negro Baptists who are helping to support him with gifts. Brother H. H. Gant, pastor of the Ebenezer Baptist Church, Louisville, and superintendent of colored Baptists in Kentucky, has been his host and guide around Louisville.

The Nassau preacher uses a boat rather than an automobile to get from place to place, going from island to island to superintend the workers among the churches.

Pastor Herman E. Rowlette of the Twenty-third and Broadway Baptist Church, Louisville, preached in a revival with Pastor Charles W. Holland, Jr., at the Harmony Baptist Church, 1420 Algonquin Parkway, resulting in 45 additions.

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**Thompson Road Baptist Church is Organized In West Lexington**

LEXINGTON, Ky., April 12.—Acting on invitation of the South Elkhorn Baptist Church, a number of pastors, deacons and other interested Baptists met at the Thompson Road Baptist Mission in West Lexington to constitute a church at the mission. Henry Downing, pastor of the South Elkhorn Baptist Church, requested that all ordained Baptist ministers and deacons gather at the front. They constituted the council which was empowered to constitute the church. Pastor Downing was elected moderator and Charles Hatfield, clerk.

Moderator Downing read a declaration showing how the Mission had arisen and how it had grown to such a state of maturity as to warrant its being considered worthy to become a church. The declaration contained the names of 58 members of the South Elkhorn Baptist Church who had indicated their desire to become members of the new church, the South Elkhorn Church granting them letters of dismissal.

Brother Downing read the Philadelphia confession of faith and the Baptist Church Covenant, both of which he said, had been endorsed by the members who were to constitute the new church. Then a motion carried that the 58 persons whose names had been read be recognized as the Thompson Road Baptist Church.

Those members who were present were recognized by having them stand.

Ira McMillen, moderator of the Elkhorn Baptist Association, and Charles Hatfield, Clerk-Treasurer were recognized.

V. B. Filson, pastor of Pinckard Baptist Church, read a part of the fifth chapter of Ephesians. J. L. Hamilton, pastor of the Mission, led in prayer. Song: Stand up for Jesus.

Ira McMillen brought a challenging message to the Church. He emphasized the necessity for the new birth, consecration, loyalty to Christ on the part of all church members. Their message should be for men to be reconciled to God. Their mission to seek and save the lost and teach them through a strong Sunday school and train them through a good Training Union to carry out this mission. Their means for accomplishing their mission shall be a pastor, a strong financial program based

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on the tithe as a minimum, and the spirit of cooperation with other Baptist churches.

Invitation was extended to others to unite with the church. Then an offering was given for the new building which the church expects to start soon. It was stated that a member of the South Elkhorn Church had given the church the lot on which the Mission has been operating. This lot is 400 feet deep and 90 feet wide.

Clarence Walker and O. W. Yates offered prayers for the success of the new enterprise.

Members of the Council were: Ira McMillen, Charles Hatfield, Henry Downing, B. G. Grayson, U. G. Grayson, J. C. Curtright, Robert Littrell, W. W. Kelley, C. M. Flynn, R. C. Coomer, John Ritchey, Robert Ritchey, V. B. Filson, O. W. Yates, James L. Hamilton, Clarence Walker.

**Reviewing Accomplishments Of President S. S. Hill's Ten Years at Georgetown**

By Billy Thompson, Publicity Director

GEORGETOWN, Ky. — One of the outstanding presidents Georgetown College has had during its lengthy 124-year history received a Doctor of Laws degree at the first annual "Achievement Day" program, April 21, in the John L. Hill Chapel, which expressed deep appreciation for the brilliant record President S. S. Hill has established during his first 10 years as head of the Baptist institution.

When Dr. Hill took over the presidency of the college in 1942 it was in bad need of repairs, there were no sidewalks on the campus, the unsightly foundation of the old chapel which burned in 1926 remained on the campus, there were no campus lights and the dormitories were rundown.

Rucker Hall, the girls' dormitory, was reinforced with steel from top to bottom and it was redecorated.

This was one of the first of many steps which have been taken to improve the college during Dr. Hill's career here.

Most of the floors have been covered either with tile or linoleum. The president's home on Jackson Street has been redecorated and is considered one of the finest homes in Georgetown. It was a long and tedious task. Funds were sorely needed.

Memorial Drive was erected as a shrine to former students who lost their lives during the war and for faculty members who had passed away in recent years. Its lights illuminate the campus.

The John L. Hill Chapel, regarded

as one of the most beautiful structures of its kind in the South, was erected on the spot where the old chapel stood. The Nunnelley Music Building was erected from funds donated by Mr. and Mrs. J. Lindsey Nunn and P. H. Nunnelley in honor of G. H. Nunnelley, long-time chairman of the board of trustees and a friend of the college.

The old Physics Building was renovated into Highbaugh Hall and was restored to its former beauty when erected nearly 125 years ago. An apartment house building was erected on the corner of Jackson Street and Hollyhock Lane next to the president's home.

Work has begun on the Cooke Memorial Library, with funds being donated by the Cooke brothers—V. V. and Almond of Louisville and L. R. of Lexington. The present library building, known now as the Arts and Crafts, will be converted into a much-needed Religious Education Center. Since Dr. Hill assumed the presidency of the college several thousand volumes have been added to the library.

A double-line cafeteria will be inaugurated when work on the new building is completed at the southeast corner of Rucker Hall. It will comfortably seat 300 persons.

Girls residing in Calhoun Hall and Calhoun Annex will be transferred to Rucker Hall this fall and the Calhoun buildings will be joined and enlarged to accommodate between 90 and 100 girls.

President Hill said that considerable thought has been given to improving the faculty, with emphasis to be placed on acquiring members with doctorates.

Every room at the college has received attention in the improvement with a better college spirit resulting.

"This could never have been accomplished without the loyal assistance of a board of capable trustees whose loyalty and devotion is unquestioned," Dr. Hill said. "It also was made possible by support of Kentucky Baptists and gifts from many friends interested in Christian education."

The awarding of the degree was a well-deserved gesture. President Hill has made Georgetown College one of the beauty-spots of the famed Blue Grass section of Kentucky.

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**Dr. A. R. Abernathy Dies Unexpectedly at 77 Years In Grant County**

Dr. Albert Ross Abernathy died at Dry Ridge, Grant County, on April 13, at the age of 77 years. He was a familiar figure wherever Baptists met. Rarely ever has he missed a session of the General Association of Baptists in Kentucky. He has been preaching and teaching for more than fifty years.

Dr. Abernathy was a man of friendly charm and Christian culture. His scholarly background made him at home in the best of circles wherever he went. Throughout his life he kept up a lively interest in younger men, especially the pastors in his community. His ripened years of experience were a great asset to them, and he knew how to give council in a way that the younger men felt that he was giving them the benefit of his mature years. He was never a man to dominate a situation by laying down the law to the other fellow. Rather he led others with here a word, there a suggestion, turning a situation on some clever remark or a happy parallel story. He proved to the world that here was a man who could grow old gracefully, without becoming a "bore" or a burden to those about him.

Georgetown College conferred an A.B. upon him with the Class of 1905, and at a later time conferred an A.M. upon him. He next graduated from the Southern Baptist Theological Seminary, and became professor of history and economics at Simmons (now Hardin-Simmons) University, Abilene, Texas, 1908-10. Following two years as pastor at Poplar Bluff, Mo., he was recalled to his alma mater, Georgetown, to teach Latin. He remained there until 1916, when he became president of Russell Creek Academy (now Campbellsville College). Pastored at Florence, Sparta, Hazard and Ravenna, in Kentucky, and to other churches in Illinois and Missouri.

He leaves his wife, two sons, Bev-

erly Abernathy, Lexington, Ky., and A. Ross Abernathy, Jr., Florida; one daughter, one brother and one sister.

**Mrs. Cora Botts of Owenton is Honored for 50-Years WMU Service**

The Woman's Missionary Union of Kentucky gave signal recognition to Mrs. Cora Botts, member of the Owenton Baptist Church, Owenton, Kentucky, at its state meeting in Lexington for her fifty years of service with that organization. President of the W. M. U.



Mrs. Cora Botts

in Owenton in 1900, she assisted three years later (50 years ago) in the organization of the Kentucky State W. M. U. at Winchester, and has never ceased her interest and her activity in that body.

**Gleanings**

Brother Lewis W. Martin, Jr., has resigned as director of music and education at the First Baptist Church, Henderson, Kentucky, and has accepted a similar work with the First Baptist Church, Newport, Kentucky. In his new relationship he will again be associated with his former pastor, Rev. E. Keevil Judy.

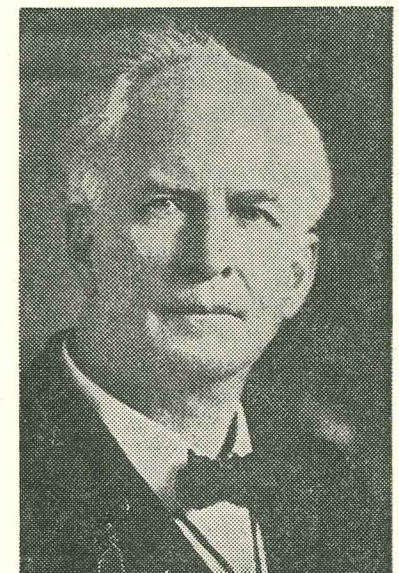
William (Billy) Schmidt, widely known in Baptist circles throughout Northern Kentucky for his work in the Royal Ambassadors and the Baptist Training Union, received a license to preach from the Elsmere Baptist Church of Elsmere, Ky. Mr. Schmidt is expecting to graduate this year from Dixie Heights High School, where he not only established a good scholastic record, but also received letters in basketball, football and track. He will enter Baylor University this fall in preparation for the Gospel ministry, according to his pastor, Brother E. V. Howell.

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**FOR SALE**—R. C. Allen Cash Drawer Combination (Service Station type), fine shape—\$145. 16x50 Binoculars, center coated, new—Jap-American make—Powerfull—\$76.50. Martin 60 outboard, 7 1/2 HP., return starter, full reverse, like new, used ten hours—\$150. 8x10x18 Tackle Box, approximately \$50 worth of plugs, etc., two rods and good reels, dip net, cushion preserver, gas cans, \$90, outfit \$60. These items under cost, must sell. Cash only. Earl's Watch Shop, 1408 South Preston, Louisville 8, Kentucky.

Pastor H. S. Gessner, First Baptist Church of Franklin, Ohio, preached for Pastor A. W. Walker at the Carlisle Avenue Church of Louisville, Ky., May 3. He is pastor of a thriving church in the Buckeye State. Twelve Carlisle Avenue members went to Houston to attend the Southern Baptist Convention with Pastor Walker.



Evangelist T. T. Martin's last book of sermons:

**Heaven, Hell And Other Sermons**

First published by The Sunday School Board in 1923. By permission of The Board, Evangelist A. D. Muse has brought out a new edition. These sermons are Brother Martin at his best. Price \$1.25. This powerful book and Brother Muse's monthly paper, The Harvester—the two, \$2.

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# ◆ Informed Baptists Are Cooperative Baptists ◆

## Southern Kentucky News

### Mrs. W. C. Eastham Speaks To Baptist South District Federation of B. W. C.'s

A brief review of her life behind the iron curtain and appreciations of adopted country America were recounted by Mrs. W. C. Eastham a native of Czechoslovakia now an American citizen residing in Fort Knox, on Monday at a quarterly meeting of the Baptist-South District Federation of Business Women's Circles at First Baptist Church, in Danville, Kentucky.

Mrs. Julia Watts, Danville, president of the organization, presided and introduced Mrs. Eastham whose topic was "Her Life in Native Country Czechoslovakia."

Mrs. Genevia Robertson had charge of the music and led the group in song. Rev. R. Truett Miller pastor of First Baptist Church also sang a special, "The Stranger of Galilee."

The devotional was presented by Mrs. J. P. Gibson of Danville.

Mrs. Watts conducted the usual busi-

ness session following the program, and Rev. Miller gave the benediction. Dinner was served in the dining-room of the host church.

### Gleanings

Mary Jacob, Franklin, Kentucky, has been elected business manager of the Mountain Breeze, student literary publication of Blue Mountain College for the 1953-54 session.

Pastor Preston L. Ramsey led the First Baptist Church, Somerset, in its spring revival last month with Dr. S. R. Woodson, pastor of the First Baptist Church of Columbus, Miss., doing the preaching and Mr. G. Wayne Buck, minister of music and education at the Somerset Church, leading the singing. Dr. Ramsey says that Dr. Woodson preached great Bible messages, which were enjoyed by those who heard him, and the meetings were characterized by good singing. "We had a spiritual revival with 29 additions to the church, 19 of whom came by baptism and 10 by letter."

ville where he is a member, Mr. Feagin is church treasurer and general secretary for the Sunday school and Training Union. His pastor, Dr. B. V. Tinnen, says that Mr. Feagin always attends weekly Sunday school teacher's meetings and mid-week prayer services as a part of his busy schedule.

Mr. Feagin has been a Christian for many years but was baptized in the Baptist Church by Rev. L. T. Daniel in 1947.

Mrs. Willie Mae Allison Feagin, also active in the Woodville First Baptist Church is a well-known pianist and organist and graduate of Hardin-Simmons University. Their son, David, was born in Tyler County and attends the Woodville public schools.

Gifts such as Mr. Feagin's secured by the Texas Baptist Endowment Department through the laymen and pastors and managed by the Texas Baptist Foundation help secure and protect the future of Baptist institutions in Texas.

The Kentucky Baptist Foundation can render for Kentucky Baptists and their institutions and agencies the same type of service the Baptist Foundation is giving Texas Baptists.

Not only has Mr. Feagin conserved his estate for Kingdom causes, but he has conserved it all, since there will be no inheritance taxes on his estate. If left outright to his family, taxes would have consumed more than half of it.

For Further Information, write KENTUCKY BAPTIST FOUNDATION, A. M. Vollmer, Executive Secretary, 127 East Broadway, Louisville 2, Kentucky.

Dr. Thomas Eugene West, of the First Baptist Church, Marion, N. C., was the guest preacher for Dr. W. R. Estep at the First Baptist Church Heights in Houston, Texas, on May 10. Pastor Estep, chairman of the local Hospitality and Publicity Committee, is one of Dr. West's sons in the ministry. He went out from the First Baptist Church, Williamsburg, Kentucky, while Dr. West was pastor there.

**HERBERT C. CRALLE**

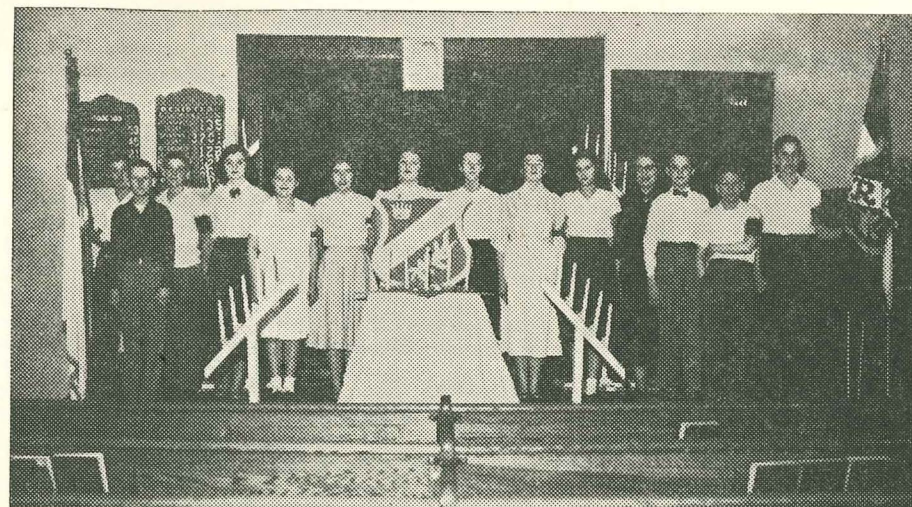
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## Western Kentucky News

### Recognition Honoring Calhoun R. A.'s and G. A.'s



The Calhoun Baptist Church, Calhoun, Ky., held a Recognition Service recently honoring those R. A.'s and G. A.'s who had completed a rank or step. The church was beautifully decorated for the impressive candlelight service, which was witnessed by a capacity crowd.

Those appearing in the picture are (from left to right) Hugh Allen Ward,

Charles Young, Roy Taylor Cobb, Joyce Sunn, Linda Miller, Nancy Smith, Mary Lee McDowell, Gwendolyn Greathouse, Beverly Jean Davis, Garnetta Sandefur, Soloist, Mrs. George Miller, G. A. Counsellor, Walter Taylor, Hugh Carroll Montgomery, and Eugene Cobb. The R. A. Counselor is the pastor, John Hammatt, who took the picture.

### Fordsville's Robert D. Walker Now an Air Force Chaplain at Fort Bragg

FORT BRAGG, N. C., April 21. — From piloting one of the Air Force's powerful B-24's in World War II to becoming spiritual pilot for the men of the Army's Psychological Warfare Center—this is the military history of First Lieutenant Robert D. Walker of Fordsville, Ky., the PsyWar Center's new chaplain. The young 29-year-old chaplain, son of Mr. and Mrs. Dennis Walker of Fordsville, entered the Air Force in 1943 after completing two years of physics and mathematics study at Carson-Newman College, Jefferson City, Tenn. Receiving his wings at the end of 1944, Lieutenant Walker was a B-24 Flight officer until his discharge late in 1945.



Chaplain Robert D. Walker

Upon his return to college, Lt. Walker developed a deep interest in religious studies and received a bachelor of arts degree in 1947 in Bible and Religious Education. After he felt the call of the ministry, Chaplain Walker enrolled in

the Southwestern Baptist Seminary at Fort Worth, Tex., where he studied until May 1950. During that time he served as student pastor of the Markley, Tex. Baptist Church.

In August 1950, Chaplain Walker and his wife, the former Grace Cullum of Knoxville, Tenn., went east to Powell, Tenn., where he became pastor of the Powell Baptist Church. In November, 1952, Lt. Walker, who held a reserve commission in the Army's Chaplain Corps, volunteered for active duty and was called up early this year.

After a brief course at the Chaplain's School, Fort Slocum, N.Y., Lt. Walker received his first assignment as Chaplain of the Psychological Warfare Center at Fort Bragg.

Chaplain Walker conducted his first services at the PsyWar Center last Sunday.

### LaCenter Church Ordains Eight New Deacons

LACENTER, Ky. — An ordination service for eight deacons was held at the LaCenter Baptist Church April 12. Forty-one ministers and deacons were present from nearby churches, including: Barlow, Wickliffe, Ohio Valley, Oscar, Bandana, Antioch, Providence, Ke-vil, Lowes, Trinity and Immanuel.

The brethren ordained were Brethren

C. W. Anderson, J. Cecil Carter, James Nelson, James Yancey, Joe Northington, Huell Tilley, Arlon Wynn, and Jesse Dorsey.

Rev. Bruce Wills was moderator and Junius Lewis clerk. Rev. A. M. Johnson asked the questions and Rev. Frank Norfleet gave the ordination sermon. The ordaining prayer was led by Mr. Hood.

There were 255 present at the Sunday school in the morning, followed by a large crowd at the morning service. At the night service of the Training Union the Junior boys and girls had charge of the opening program. After the preaching service was over, baptismal service was held with two candidates submitting to baptism.

Plans are in the offing for an educational building and for the enlarging of the auditorium. Rev. A. M. Johnson is pastor of the church.

### Texas's Porter M. Bales In Kentucky for Revival At the Mayfield Church

TYLER, Texas.—One of the greatest spiritual movements with constant large congregations, both morning at 7 o'clock, and evening at 7:30, took place in the First Baptist Church of Mayfield, Kentucky, April 5-19. There were a total of 60 additions to the church membership, with the pastor, Rev. Jack Merritt, in his pulpit on April 5 and 19. Mr. W. C. Hodge, music-education director of the church, had charge of the music during the revival and built a wonderful booster choir of Juniors. Two-thirds of the above total additions came on profession of faith for baptism.

Rev. Jack Merritt, who went to this pastorate some year or more ago, is beginning what we believe to be one of the great pastorates of Kentucky. The Sunday school is growing, the Training Union is increasing, with a spirit of evangelism and soul-winning permeating the church membership. It was a joy indeed to fellowship with this great strategically-placed church in west Kentucky in these days of revival.—Porter M. Bales, Sr., Pastor, First Baptist Church, Tyler, Texas.

### Bible Study At Home

Adam to David.....	\$ 8.50
Solomon to Malachi.....	8.50
Jesus to Paul.....	9.00
After Paul.....	10.00
Wisdom Literature,	
Psalms .....	11.00
Epistles and Revelation.....	10.00
Exposition of Hebrews.....	6.50

SEMINARY EXTENSION DEPARTMENT  
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For May 24, 1953

By H. C. Chiles

## Problems of the Christian's Conscience

I Corinthians 6:19-20; 8:7-13

Certain observations and reports caused Paul to have misgivings about the conditions which were prevailing in the church at Corinth. Upon making some specific inquiries, he obtained the deplorable information that the church had various factions in it. This grieved the Apostle very much. In due time he wrote this epistle to the church with a view to correcting the gross errors which existed therein.

### I. A CONSIDERATION OF THE CHRISTIAN'S CONSCIENCE

I Corinthians 8:7-13

We must bear in mind that the members of the church at Corinth had only emerged from heathenism approximately five years before, and that they were still living in a very wicked city, with all the temptations appertaining thereto.

An important problem arose in the Corinthian Church. It was the question of whether or not it was right for Christians to eat meat which had been offered to idols and later sold in the public markets.

Naturally the quality of the meat was not altered in the least by the procedure of dedication to idols. The stronger Christians were convinced that it was not wrong for them to consume the meat simply to satisfy their hunger, since they were not involved in any way with idol worship. On the other hand, some weaker Christians believed that it was wrong to eat such meat.

In attempting to help the Corinthians in the solution of their problem, Paul enunciated a principle which has been very beneficial to multitudes in their solution of similar problems. He taught that, in the exercise of their Christian liberties, believers should be thoughtful and considerate of the welfare of others. The Christian should consider how others will be affected by his actions. He should be willing to forego his actual rights rather than to cause others to stumble. If his rights become hindrances to others, he should not exercise them. Christian consideration for others will cause us to refrain from doing the things that would lead others into temptation and cause them to do wrong. Let us be most considerate of the well-being of others, striving to provoke them to good works, rather than to cause them to stumble and to sin. If needs be, let us make personal sacrifices in order that we may be positively helpful to others. Let us be very careful about our influence and ever see to it that it is

always helpful. Let us guard against anything that would cause our weaker brethren to stumble and fall.

### II. A CONSIDERATION OF CHRIST'S CLAIM

I Corinthians 6:19-20

From verses thirteen to twenty in this chapter much emphasis is placed on the fact that the human body is not designed for licentiousness, but it is to be devoted to the Lord and His work. This passage is occupied with an argument against indulgence in licentiousness, but it is to be devoted to the Lord and His work. This passage is occupied with an argument against indulgence in licentiousness, a sin to which the Corinthian Christians were particularly exposed because they dwelt among a people who both practiced and vindicated it.

#### 1. Personal Realization.

"Ye are not your own." It is entirely possible for one to think that he is his own, to desire to be his own master, and to act as if he were in attempting to follow his own desires and to go in his own ways. But, it should be very evident to all that since no one has created himself, nor sustained himself, nor redeemed himself, he cannot be his own. Inasmuch as "ye are not your own," you have no right to follow your own wayward will to the injury of self in the service of Satan.

#### 2. A Positive Reason.

"For ye were bought with a price." If you are a child of God, you are redeemed from the curse of the law, the wrath of God, and the vassalage of Satan. As to Who did the purchasing, we need only refer to such Scriptures as the following: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16, and "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28. Christ the Son gave Himself—His all—in order that we might be redeemed from our sins. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18-19. Since the Christian has

been bought, he certainly does not belong to himself but to his Buyer. When anything is bought, it becomes the property of the purchaser. He certainly has the right to keep it and to use it, because he has purchased it and paid for it. Christians must recognize, and acknowledge by their actions, that the Lord owns them. Because He owns them He should control and use them.

#### 3. A Persistent Responsibility.

"Therefore glorify God in your body." When the believer enters God's family his body becomes the temple of the Holy Spirit. Because we are indwelt by the Holy Spirit, we are not free to act as we please, but we are responsible for glorifying God. One of the clear statements in the Word of God bearing on the purpose of man's creation is Isaiah 43:7. It says, "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Man was created for His glory. "Man's chief end is to glorify God." That is the very purpose of our existence and redemption. Because we have been purchased with the blood of Christ and the Holy Spirit now dwells in our spirits, we should be fully devoted to God and His service. Let us therefore yield ourselves to Him without delay or reservation, thereby making it possible for Him to use us for His glory.

### Pastor J. G. Cothran Writes Back to His Friends in Kentucky

WILLIAMSTON, S. C. — It is good to receive the *Western Recorder* and the news contained in each issue. The days I spent in Kentucky—almost 14 years—meant and mean so much to me. I feel that the state holds a big spot in my heart. I rejoice in the progress of the work there. It seems that God is blessing in a great way all of our Baptist work.

I am pastor of the Beaverdam Baptist Church, Williamston, S. C., near where I was born and reared. I am doing a work that I have promised the Lord I would do whenever the way opened. I am in one of our great country churches. Of course, down here in the textile center there is no town and country. Most of my people work in Anderson, and elsewhere. I can see the footprints of Dr. Victor I. Masters, who was reared near here. A few days ago I was in a revival at Lebanon, S. C., where the late Dr. J. McKee Adams married. Many of the friends there still cherish the memory of Dr. Adams and his late father-in-law, Dr. W. W. Oliver.

Give my regards to the old friends there at the Kentucky Baptist Building and within the State. I hope to see many of them at the Convention.—J. G. Cothran.

### Hugh Brooks Ordained To Gospel Ministry by Central of Corbin

CORBIN, Ky.—A council, formed by pastors and deacons from several of the neighboring churches, met by invitation of the Central Baptist Church at Corbin, March 21, for the purpose of examining Brother Hugh Brooks as to his fitness for the Gospel ministry.

Herman Leforce, of the local church, was elected as moderator of the council. Brother J. Carroll Chapman, pastor of the First Baptist Church of Barbourville, Ky., served as interrogator. The council found that Brother Brooks gave full evidence of a conversion experience, call to the ministry, and doctrinal fitness. The church then proceeded with the ordination service with the local pastor, Harold Wainscott, giving the charge to the candidate, Brother Thomas Skeen, the charge to the church, Mr. Steely Terrell presenting the Bible, and Brother C. L. Disney leading in the ordination prayer.

Brother Brooks is a third year student at Eastern State Teachers College, Richmond, Ky., president of the Baptist Student Union, and has recently been called as pastor of the Viney Fork Baptist Church in Madison County. Brother Brooks is well-equipped of the Lord to do a good job in the ministry.—Steely Terrell, Clerk of Council.

### Foxport Church Ordains Donald Bayes, its Own Pastor, to the Ministry

AUGUSTA, Ky. — Brother Donald Bayes, pastor of Foxport Baptist Church in Foxport, Ky., was ordained to the Gospel ministry by the Foxport Church, Sunday afternoon, April 26. A council of fellow pastors and deacons questioned Brother Bayes thoroughly and found him well grounded in Scripture and in Baptist doctrine and polity. Brother O. G. Foster led in the questioning. Bro. Odell Leigh delivered the charge to the church. Brother E. B. Sharp gave the charge to Brother Bayes and Brother Billy Marcum preached the ordination sermon.

We of the Bracken Association feel that Brother Bayes is a distinct ad-

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dition to the ministry of the Word in our association.—Earl Hohman, Pastor, Augusta, Ky.

### Gleanings

Brother M. Wendell Belew, mountain mission worker for the Baptist State Board, Mt. Vernon, Kentucky, preached with Pastor George R. Williamson at the Big Creek Baptist Church, Big Creek, in Clay County, Kentucky, April 4-12. The meetings resulted in 15 conversions and 20 rededications. Pastor Williamson says it was really two revivals in one. Five of these will be baptized into the fellowship of Rock House Baptist Church, in Leslie County, and ten into the Big Creek Church.

Brother Reginald W. Johnson is the new associational missionary of Bracken Association, residing with his family at 106 McMullen Avenue, Flemingsburg, Ky., the home owned by the association. Brother Johnson came to Ky. seven years ago from the North Miami Church, Miami, Florida, and was pastor for four years and three months at River View Baptist Church, Nelson Association, and then became pastor of Victory Chapel of Louisville, where he served three years and five months.

The First Baptist Church of Jackson experienced one of the most successful revivals in its history recently when Brother Eldred M. Taylor assisted Pastor Kenneth S. Clendaniel in a twelve-day evangelistic series (April 6-17). The visible results of the meeting included several re-dedications, 5 additions to the church by letter and by statement, and 27 professions of faith. Interest and attendance grew to a marked degree as the meeting progressed, with decisions being made at each of the last eight services. The highest attendance was reached on the closing night of the series, at which time there were twelve decisions, ten of them professions of faith. On Sunday, April 19, at the evening worship service 25 candidates were baptized by the pastor. This service was witnessed by an overflow crowd, with the ushers placing extra chairs on the main floor and in the balcony.

### Chester Swor and E. H. Pruden Are Commencement Speakers at Georgetown

GEORGETOWN, Ky. — Dr. Chester Swor, noted Southern Baptist evangelist and scholar, and Dr. Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., will be the speakers at Georgetown College's 124th annual commencement exercises in May, President S. S. Hill has announced.

Dr. Pruden, president of the Northern Baptist Convention, was pastor of

the church which former President Harry S. Truman attended. He will preach the baccalaureate sermon at 11 a.m., Sunday, May 24.

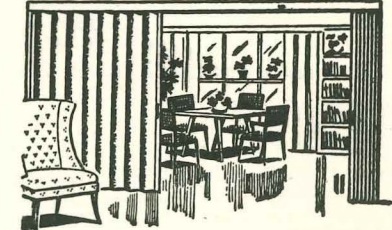
Dr. Swor, former dean of men and assistant professor of English at Mississippi College, will deliver the commencement address to the graduating seniors at 7:30 o'clock, May 29. He has traveled extensively abroad, attending the Baptist Youth Convention in Zurich and Stockholm in 1939 and 1947, respectively.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 3, 1953

(Continued from Page 9)

Walnut Street	306	1,878
West Broadway	141	630
Loyal, First	207	207
Ludlow, First	85	363
Lynch	102	216
Mackville	219	921
Madisonville, First	219	921
Marion Baptist	317	1,037
Mayfield	86	343
Northside	317	1,037
Middlesboro, Eastumberland Avenue	101	673
First	99	316
Middletown	80	269
Monticello, First	445	273
Morganfield	764	865
Mt. Washington	82	225
Murray, First	100	437
Newport, First	296	1,145
Trinity	114	306
Owensboro, Buena Vista	328	1,212
Hall Street	186	504
First	129	623
Inmanuel	194	731
Twelfth Street	296	1,145
Paintsville, First	68	288
Paris, Central	38	229
First	38	228
Pikeville, First	306	1,037
Pineville	160	407
Princeton, Northside	114	221
First	135	529
Second	119	277
Richmond, First	346	1,145
Russellville	89	410
Shepherdsville	223	718
Somerset, First	148	718
Pleasant Hill No. 2	62	295
Sonora	112	278
Springfield	542	321
Stanford	78	321
Sturgis, First	287	487
Versailles	84	487
Clover Bottom	101	402
Whitesburg, First	81	228
Williamsburg, Main Street	61	453
First	80	389
Williamson, W. Va., East	89	310
Willisburg	84	510
Winchester, Central	84	510
First	84	510

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## Roland Leavell Writes of His Rambles 'Round Radiant Rio

By ROLAND Q. LEAVELL, President  
New Orleans Baptist Theological Seminary

Radiant Rio! The view from Sugar Loaf Mountain beggars description. The ride in a swinging cable car across two vast valleys from mountain top to mountain top is the experience of a lifetime—if one's heart survives to tell about it. Looking down from Sugar Loaf's summit, the Rio de Janeiro harbor probably is the most beautiful in the world. The aquamarine waters, the islands etched with white sands, the majestic mountains, the colorful city, the imposing monuments, the enormous monument of Christ the Redeemer on Mt. Corcovado, and the blue sky overhead all combine to lift one's soul toward God.

Nearly a million red rooftops! What do they cover? They cover about 2,500,000 Brazilians, the largest city in a nation of 50,000,000 and a territory larger than the United States.

To a Southern Baptist's eyes the rooftops of Rio cover the work of Baptist missions come to maturity. Our work in Rio is only sixty years old. Rio city alone has 75 Baptist churches, 183 preaching points, 85 Brazilian pastors. They have a great Sunday School Board, a W. M. U. headquarters directing in 713 societies and 255 YWA's, a tremendous publishing house, a magnificent 43-year-old Seminary now occupying a new building, a large college, a vast Home Mission Board enterprise, and a foreign mission program sending missionaries into Columbia and to the mother country Portugal. Like the beautiful harbor bespeckled with glittering islands, the South Brazil Baptist mission work shines in the city of Rio, in some 204 churches in the State of Rio, and in other states surrounding it. Baptist missions have reached maturity in South Brazil.

To visit these noble missionaries, old friends and new, indeed is an inspiration. Mrs. Leavell and I were entertained graciously by our friend of the years, Miss Minnie Landrum of Mississippi, and her companion Miss Ray Buster. We ate delightful meals with

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the families of my Seminary classmate Dr. L. M. Bratcher; my cousin, Dr. W. H. Berry; my Seminary friend, Dr. A. B. Crabtree; our New Orleans Seminary friend, Walter B. McNealy; as well as with many new friends such as Doctors Robert Bratcher, Edgar Hallock, T. B. Stover, J. J. Cowsert, Dorine Hawkins, J. L. Riffey, Ben Oliver, Minnie Lou Lanier, Letha Saunders, Virginia Terry and Edith West.

The W.M.U. Training School with 51 lovely young women in training is ably directed by the attractive Miss Dorine Hawkins. The building, a Lottie Moon trophy, is pleasing and functional. The Seminary is wisely administered by the scholarly Dr. A. B. Crabtree. To speak on evangelism daily to the 72 young preachers in training deeply stirred this older preacher's heart. Watching the completion of the new building containing administration offices, classrooms and library, made us strangely homesick for the new campus of the New Orleans Seminary. May God bless these future Brazilian Baptist leaders and that great Seminary!

Observation of the work of New Orleans Seminary graduates greatly pleased me. Rev. Himain Lacerda, a native Brazilian is pastor of a great church near fashionable Copacabana Beach, the author of several books and a notable winner of souls. Walter B. McNealy (a Kentuckian) in nearby Volta Redunda, the "Pittsburgh of Brazil," is like a steam engine in trousers. He has led in construction of some 33 church buildings, is pastor of some churches, conducts a school with about 500 enrolled, and is using continually the soul-winning tactics he learned in New Orleans. Recent New Orleans Seminary graduates are the Malcomb Tolberts and Al Majors, still in language school but busy in evangelism. Malcomb Tolbert began preaching in Portuguese within four months, and is now pastor of a fine church.

My experience preaching Sunday night in the First Baptist Church, Rio, was memorable. That church building would do credit to almost any city church in the South. The brilliant and consecrated John Filson Soren has followed his noble father in the pastorate there. The

four professions of faith that night made me thank God afresh for our mighty and mature missions in South Brazil.

### Home Board Announces Missionary Increase

ATLANTA, Ga. — The Southern Baptist Home Mission Board, Atlanta, Ga., Dr. J. B. Lawrence, executive secretary, reported to the Southern Baptist Convention meeting in Houston, Tex. May 6-10, 1,274 missionaries, a gain of 104 over last year.

There were 30,565 conversions in services conducted by Home Missionaries, 110,715 sermons and addresses were delivered, 79,650 Bibles and Gospels were distributed, 600 new missions were opened and 265 new churches were constituted. Professions of faith resulting from the work of 425 Home Board chaplains totaled 11,284.

The Home Mission Board field is twenty-two states, the outposts of Alaska, Cuba, Panama and Canal Zone. Programs are carried out in city, rural, western, and mountain missions; in work with the Jews, Negroes, language groups, Chaplains, Deaf, Migrants, Good Will Centers, Rescue Homes and Evangelism.

Russian work, Juvenile Delinquent work, service to military personnel, a movement to increase the Church Loan Fund to \$10,000,000 within five years, and a Baptist Student Union work with Negroes, have been added to the entire program during the past year.

The Russian ministry has opened on the west Coast. It is estimated that there are approximately 200,000 Russians in the Southern Baptist Convention territory. Already, a Russian church has been constituted in Hollywood, California.

The Juvenile Delinquent work will include a proposed program enlisting volunteer church workers, using the experiments in a number of Baptist City Mission programs which have dealt successfully with the delinquent problem.

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### Declares Today's World Expectant, Not Defeated

HOUSTON, Texas. — "We are living today in an expectant world, not a defeated world," Dr. M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board told convention messengers here as he introduced the Board's program and reviewed the accomplishments of the denomination's overseas program.

"A large majority of the people of the world are surgent with hope; they are convinced that a new day lies out just ahead of them," Dr. Rankin said. "Entire nations are primarily conscious of the political and national freedom they have gained, and they are looking to the future with dynamic expectations of a richer economic and social life than they and their forefathers have ever known.

"Southern Baptists are on the verge of attempting great things for the world. Impulses of expansion are beating against the borders of our present programs. One feels the pressure of a potential greatly enlarged support which has not yet been realized."

Dr. Rankin reported that the Board now has 879 missionaries in 32 countries. He said in presenting the 1952 reports of overseas conventions and missions affiliated with the Board:

"Figures in reports of areas where mission work has been conducted only a few years, if taken by themselves, would not be so inspiring. The Foreign Mission Board has missionaries serving in some 15 countries where the work is less than 10 years old—less than five years in most of them.

"The primary measurement of any foreign missionary effort is the extent to which this effort succeeds in developing indigenous Christian constituencies who themselves become the evangelizing agencies of their own peoples and their own nations.

"Ten thousand missionaries sent to Japan or Brazil or Nigeria could never by themselves evangelize any one of these countries. The primary task of the missionaries is to develop indigenous churches which in time will have their own pastors and church leaders who have been trained in their own agencies and institutions to lead these churches in evangelizing the world."

Baptisms in foreign fields totaled 18,154 in 1952, bringing the combined membership of the 1,942 churches to 195,067. The churches are served by 1,276 national pastors. There are 2,919 Sunday schools with enrolments totaling 205,901; and 4,949 other church organizations (Training Unions and Missionary Societies and Auxiliaries) have a combined enrolment of 143,391.

Among the 460 schools conducted by the missions are 17 theological seminaries, which enroled 563 of the 61,705 students in all the schools. Eight hos-

pitals, 11 dispensaries, and seven clinics served 71,245 patients. A total of 5,458,720 tracts were published on the mission fields. Mission orphanages care for 136 children. Nine good will centers are maintained by missions.

The Foreign Mission Board appointed 84 missionaries in 1952. The total income from the Cooperative Program, Lottie Moon Offering, and designated gifts amounted to \$7,785,699.64. Approximately 94 per cent of this total was used for support of missionaries and work conducted abroad.

Pastor John M. Snawder, Ralph Ave. Church of Louisville, has just completed a six night revival meeting with Pastor William L. Aspy at the Poplar Level Baptist Church, near Fisherville. Ten souls came professing Christ and requesting baptism and church membership.

### Southern Baptist Colleges Receive \$7,000,000 From the Conventions

NASHVILLE, Tenn.—(BP)—During the last completed fiscal year, Southern Baptist colleges, seminaries, academies, and Bible schools received a total of \$4,332,959 from Convention sources for operation, and \$2,659,341 for capital improvements announced R. Orin Cornett, executive secretary, Education Commission.

These same schools received approximately \$11,000,000 from tuition and fees, and about two million from endowment, making a total income of roughly \$22,000,000 in one year, about \$324,000 per school, or \$423 per student.

Dr. Cornett stated that each of our schools must convince its constituency that this money is being spent wisely in an efficiently-administered program.

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### 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.

