

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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The Kentucky Baptist Student Union Convention is being assembled this Week-end in the First Baptist Church, Bowling, Green, Ky., October 30-November 1

Vol. 127 No. 43

Kentucky's Largest Denominational Paper

October 29, 1953

►Enrollment in the Oklahoma Baptist University, Shawnee, Okla., has passed the 1,000-mark.

►Fred Porter, state Sunday school secretary for California, has resigned to accept the pastorate of the Texas Avenue Baptist Church, Houston, Texas.

►Fifteen new churches were received into the fellowship of the Colorado Southern Baptist Association at its second annual meeting. The association now has twenty-six churches with 2,110 members.

►The First Baptist Church, Maryville, Tennessee, has called Brooks Ramsey, Houston, Texas. He is succeeding Leonard Sanderson who is now secretary of evangelism and promotion for the Tennessee Baptist Convention.

►The first Home Mission work with Eskimos beyond the Artic Circle has been started at the native village of Kotzebue, Alaska; and the First Baptist Church of North Pole, Alaska, was constituted September 6 with twenty-eight members.

►John Meyer, clerk for ten years of the Campbell County Association, and member of the First Baptist Church of Dayton, Kentucky, was a welcome visitor to the Western Recorder office on Saturday, October 17. Come again.

►The enrollment at the Southern Baptist Theological Seminary is 1,359—an all-time high. Breaking this down, 958 are in the School of Theology, 73 in the School of Church Music, and 64 in the first year of the School of Religious Education.

►Eldred M. Taylor, superintendent of missions and evangelism for Kentucky, addressed the Baptist Brotherhood of the Third Baptist Church, Owensboro, October 26. Brother Taylor, before taking up his present work, was associational missionary in the Daviess-McLean Association.

►Aubert Rose, Jr., pastor of Trace Creek Baptist Church, Mayfield, Ky., preached in a recent revival in the Bethel Baptist Church, Baptist Association. Thirteen came forward to unite with the church. Three came by letter. The church experienced a real revival. Pastor E. A. Somers says that Brother Rose is a wonderful young preacher with a great future. There have been from 200 to 240 in Sunday school the last five Sundays.

►Rev. Lyle Pearce, who was called to the Baxter Avenue Baptist Church, Louisville, on September 1, 1953, reports 22 added to the church during the first six weeks of his ministry, nine of this number being for baptism; Sunday school also shows a remarkable increase

—September 6, was 103; October 11 it was 132. Brother Pearce did the preaching. The Baxter Avenue Baptist Church was formerly a mission of the Highland Church, this city.

►Dr. B. V. Ferguson, pastor of the First Baptist Church, Fort Smith, Arkansas, for thirty-three years, died September 14 in Fort Smith. He had been in ill health for several years. During his pastorate the church grew from 500 members to more than 4,000. He was a graduate of Wake Forest College, and attended the Southern Seminary. During his student days he was pastor of the church at Bloomfield, Kentucky.

►Brother Bert E. Wilson, 508-B Cass Street, LaCrosse, Wisconsin, says that he has recently moved to his present city and asks that all names and addresses of Southern Baptists known to reside in or around LaCrosse, Viroqua, Eau Claire, Wisconsin, and Winona, Rochester and Decorah, Minn., be sent to him. He says that they are organizing a Southern Baptist Church in LaCrosse, Wisconsin, and offer their church to them as their church home.

►Calvary Baptist Church at Bowling Green has experienced a gracious revival, in which the preaching was done by Rev. O. G. Lawless, pastor of First Baptist Church at Selmer, Tenn. (but for ten years pastor at Albany in this state). Large crowds attended all services, and on the middle Sunday there was an all-time high in Sunday school, Training Union and both worship services, according to Pastor Harry L. Carter. The visible results were 16 professions of faith, 9 received by letter and 12 rededications. During the last three months there have been a total of 35 additions to the church.

►Pastor E. H. Egge led a party of 58 W.M.S., Y.W.A., R.A. and G.A. members from the Lancaster Baptist Church on a cavalcade tour of Baptist institutions in and near Louisville on Friday, October 2. They visited the Southern Baptist Theological Seminary campus, the Carver School of Missions and Social Work, The Kentucky Baptist Building and Spring Meadows at Middletown, and then back home to Lancaster. It was one drove of twisting, squirming youngsters, many of whom had never been to Louisville before. We hope the adults in the party were able to keep them herded together in the round-up without losing any "strays." Come back and see us again!

►Dr. S. H. Cockburn, Suiza 524, Ramos Mejia, Buenos Aires, Argentina, writes in a personal letter: "Many and rich are the memories of our years of service in Kentucky. We did not make much history but were glad to be acquainted

Western Recorder

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

Vol. 127 No. 43 October 29, 1953

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year; single copy, 5c; Church budget rate, \$1.25 per year; Club rate, ten or more in Club, \$1.50 per family. All subscriptions payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

with many who did and are doing so. Dr. Boone's visit to Argentina was a real blessing to us and we are happy that he could carry back a first-hand report of his impressions." He asked to be remembered to Dr. Boone and others who visited him following the Baptist World Youth Congress at Rio de Janeiro, Brazil. Dr. Cockburn was formerly pastor of the Upton Baptist Church, Upton, Ky., and the First Baptist Church, Paris, Ky., before going as a missionary to South America.

Harry S. Jacobs, Mt. Sterling, Writes a Story on "The Poor Widow" . . .

To Give or Not To Give

This poor widow hath cast more in than all they which have cast into the treasury.—Mark 12:43b.

My husband died while our only son was still very small. He had been brought in from the wheat field, suffering from sunstroke. He had always worked so hard, and was so anxious to save enough money to pay for our little home. He lived only a few hours.

After I began to overcome the first shock of grief and loss, I looked about me to see just what my earthly possessions were and how I might best go about providing for my son. Fortunately, our home was almost paid for, and with the help of my husband's saintly old father I was able to complete that.

But I must care for myself and my son. How? A few of the younger women whom I knew, under such circumstances, had remarried. Somehow that just didn't seem to be for me.

Well, that was years ago. Now my son was grown, married, and had a home of his own. For my own living there was my little garden, my good old milk-goat, rugs and other bric-brac which I could make with my hands and sell in the market place. Too, I managed to sell a few vegetables, and at times there was milk enough for some extra cheese which I also sold at premium prices, for if I do say it myself, there isn't another woman in Jerusalem who makes better cheese than I.

It was at such a time as this, when I had a little extra money, that I went up to the temple to pay my tithe, the temple tax which the laws of the religion of the Hebrews required. I had been taught that Abraham paid a tenth of his material increase to God, long before there had been any formal rules of worship, and that this had been included in the laws which governed the worship of the Lord when they had been written by Moses.

I knew, too, how it displeased the Lord when His people failed to bring their tithes to the temple, and I remembered how once He had flatly accused them of robbing Him by this failure. And then, as is so characteristic of Him, he had challenged the people with the marvelous promises of plenty and abundance if they would only be honest with Him in this matter.

As I came away from paying the tithe,

I was happily surprised to find that I had still two copper coins which make a penny. What was I to do with it?

I know, to you, it would seem such a small amount, but to one who always lived right on the edge of that area of life called "want" it seemed like a great deal. Let me say that, as I think about it, I have never really wanted for anything. I haven't always known just where some of life's necessities were coming from, but they have somehow always been provided and I've never gone hungry or lacking sufficient clothes to make myself presentable.

So, I began to ask what I should do with my two coppers. Should I buy some little delicacy which I liked to eat, but rarely had? Food cost so much those days. Or perhaps I could save it and later add more until I could buy a piece of cloth like that which I had seen in the market place. Of course it was neither scarlet nor purple, but was much nicer than anything I had. How I would love to have a new outer-garment made of such cloth. Or, if I were very careful, I might be able to afford a new tiara by the time of the Passover. This was spring and so many of the wealthier women wore a new brightly colored one each year. And one should, if he could, for this was a time of rejoicing in memory of the birth of our nation when God called it forth from Egyptian bondage. But, frowningly I thought, taxes have to be paid, too. Those terrible Roman taxes, and those despicable publicans! If I could have had hold of Zaccheus at that minute I believe I could have spit in his face. WHEN would Messiah come and overthrow these awful Romans, and take their heels off our necks?

Suddenly, I was ashamed, for I was walking through that hall of the temple which contained thirteen chests with a trumpet-shaped tube into which were dropped coins for the support of the temple worship and the care of the poor. For the care of the poor . . . I mused. Should I put some in or take some out? I had to laugh a little, if silently to myself. And then it really occurred to me that perhaps I should give my last two pennies into that offering.

I had time to think about it for I certainly wasn't going to embarrass myself

by going over and putting two cents in, when some of the richest money-changers and shop-keepers in Jerusalem had just come by to do so. And it looked like each was trying to out-do the others, especially as several people were looking on.

I had time to ask myself what I'd eat tomorrow if I gave my pennies into the treasury. Same old thing I guess. But it wouldn't be too long until I could kill one of the male kids which my younger goat had borne. I was saving the other for Yom Kippur, the Day of Atonement.

Just as I was arguing with myself as to what I should do I overheard a deep, resonant voice breaking in upon my consciousness, and looking over to the next row of columns to my left, I looked directly into the finest, manliest face I had ever seen. Never had I seen such poise, such strength, such assurance characterized in one face. Yet these were tempered with a faint hint of deep sadness in the fine lines which were drawn about his mouth, and in the shadowy depths of his eyes.

I turned just in time to hear Him say to three or four very fine looking men who sat about Him, "Stop worrying about your life, as to what you will have to eat or drink, or about your body as to what you will have to wear. Is not life worth more than food and the body worth more than clothes? Take a good look at the wild birds, for they do not sow or reap or store up food in barns, and yet your heavenly Father keeps on feeding them. Are you not worth more than they? But which of you by worrying can add a single minute to his life? And why should you worry about clothes? Look at the wild lilies and learn how they grow. They do not toil or spin; but I tell you, not even Solomon, in all his gorgeous splendor was ever dressed up like a single one of these. Now if GOD so gorgeously dresses the wild grass which today is green tomorrow is tossed into the furnace, will He not much more surely clothe you, O you with little faith" (Matthew 6:25-30, Williams Translation)?

I knew then that this must be the Teacher about whom I had heard so much. Some people thought Him to be a prophet, and I had heard that Herod thought him to be John the Baptist returned to haunt his last days. There were even whispers here and there that He was the promised Messiah. Well, He hardly fit my idea for Messiah, but there was certainly something timely for me in his statement to his pupils.

(Continued on Page 6)

►All R.A. chapters in Long Run Association are invited to participate in R.A. Talent Night, Nov. 17, at West Broadway Church. In order that the names may appear on the program, please call Mrs. Stigers, R.A. 1867, by November 10.

The Evangelistic Conference

Brother Eldred M. Taylor, Superintendent of Missions and Evangelism, announced in last week's issue the coming State-Wide Evangelistic Conference which is to be held January 11-13, 1954, in the buildings of the Walnut Street Baptist Church, Louisville.

In this writer's opinion, this annual conference is one of the most important meetings of the year. The heart of all our work is evangelism, and whatever kindles evangelistic fires is important.

We have always had great conferences but this promises to be one of the best yet. Every pastor, and as many others as can, should begin planning now to attend.

To be heard on the program are: Dr. C. E. Autrey, Superintendent of Evangelism for the Home Mission Board; Dr. O. T. Binkley, Southeastern Baptist Theological Seminary; Dr. H. Leo Eddleman, Southern Baptist Theological Seminary; and Dr. James L. Sullivan, Executive Secretary of the Baptist Sunday School Board. Dr. Forrest H. Heeren, Dean of the Music School at Southern Baptist Theological Seminary will lead the singing and direct conferences in his field.

Let us begin now to make a large place for the conference on our personal calendars.

Plan to Attend Kentucky Baptist Ministers' Meeting, November 16 and 17

Pastors and other preachers do not require much urging to attend the annual meetings of the Kentucky Baptist Ministers' Meetings held each year prior to and at the place of the meeting of the General Association.

But not only the ministers covet the opportunity of attending this annual meeting. Many laymen are finding it a source of blessings, and they, along with the preachers, are coming and bringing others.

The program this year is exceptionally strong, and will keep the high standard set in previous years. T. Hicks Shelton and Clyde H. Freed, Jr. will be the devotional speakers. H. Franklin Paschall, pastor, First Baptist Church, Bowling Green, will speak on "The Nature of the Church." George H. Riggs, pastor, Victory Memorial Baptist Church, Louisville, will discuss "The Mission of the Church." Carroll Hubbard, pastor, St. Matthews Baptist Church, Louisville, will discuss "The Ordinances of the Church." And Verlin C. Kruschwitz, pastor, Severns Valley Baptist Church, Elizabethtown, will discuss "The Pastor-Church Relationship." E. O. Edwards, pastor, First Baptist Church, Corbin, is moderator. Kentucky has lost from its fellowship H. O. Niceley, secretary of the meeting, because of his having gone to a pastorate in another state.

This Ministers' Meeting always sets a high pace and creates a spiritual atmosphere for the subsequent sessions of the General Association.

Editor Missed Seeing Many of the Brethren

The associational meetings have all been held. In most respects, according to reports, it has been a good year. Now we are turning toward the annual meeting of the General Association soon to convene with Owensboro's Third Baptist Church.

This year, because of Mrs. Skinner's prolonged illness and subsequent death on September 6, the editor was unable to attend many of the associational meetings. Our brethren throughout the territory of the General Association understand and have made it plain that their hearts have been with us. May God bless you for your abounding love and kindness.

During the next associational season, the editor expects to take to the field again, and, as in other years, spend most of the summer and fall in going from association to association, and from church to church, in the interest of the work so close to all our hearts. And, between now and then he will be going, Sunday after Sunday, and on week days and nights, to aid the good pastors and churches in whatever ways they may require his services. It is always a source of deep regret when he is compelled, because of conflicting engagements, to fail to answer a call. More calls have come than could possibly be answered—sometimes four and five for a single Sunday. But it is a rule, as with other denominational workers, to answer the first call that comes, whether the church be large or small. Baptists in our General Association are a great people, and their fellowship and the opportunity of serving them will always be valued above all other joys.

Our New Foreign Mission Secretary

The election of Dr. Baker James Cauthen to succeed Dr. M. Theron Rankin as Executive Secretary of our Foreign Mission Board is most fortunate and the Board which elected him on October 13 is to be congratulated along with all Southern Baptists. Since the death of Dr. Rankin we have felt he would be the man.

Though only 44 years old, Dr. Cauthen is already rich in experience as a foreign missionary and executive. He was appointed missionary to China in 1939 and did evangelistic work in Kweilin, Kwangsu Province. In 1945 he was appointed Secretary to the Orient—the position he held at the time of his election as Executive Secretary of our Foreign Mission Board—and supervised all our Southern Baptist work in China, Japan, and Hawaii.

Under his leadership our work was opened in Formosa, Indonesia, Korea, Malaya, the Philippine Islands, and Thailand. He also understands the pastoral and church and educational problems, having been a pastor and professor of missions prior to his work in foreign lands. Like Dr. Rankin, Dr. Cauthen has the whole world on his heart. His influence with Southern Baptists is already great, and it will increase with the passing years.

Humor From the Shelf

By DR. A. U. BOONE
41 North Bellevue Boulevard
Memphis 4, Tennessee

Sometime ago I wrote an article to the *Recorder* entitled, "From the Shelf." In this I treated the subject in rather a general way; but after I finished a thought came to my mind. As far as I know I have an idea which is somewhat new, and my theme now is "Humor from the Shelf."

It may be a surprise to some of the readers, but I am convinced that humor is a gift and a talent to be developed and controlled. A splendid automobile is equipped with all necessary parts. The gas and oil have been supplied, but the future usefulness and safety of that matchless vehicle is largely dependent upon the person at the steering wheel. And, if we have been given a sense of humor we must also see to it that there is plenty of *common sense* to be applied in the use of that precious gift of God.

In the beginning, I think it will be admitted that a great portion of wit and humor is used to produce a smile and sometimes laughter. From a distant corner on the *Shelf*, I bring down a little story of my early days.

An Uncle was visiting in our home and one morning was looking over the paper. After a few moments, he asked, "When is a drum not a drum?" The answer is, "When it is a conundrum." I had never heard that word but I knew at once what it meant, and from that day to this I have always been interested in the play of words. I have been so much interested that I have undertaken to give some conundrums myself. Here is one. "Why is this country like a happy dog?" "Because it is a merry cur" (America).

I know a lady who reads the daily papers. She is interested in politics, religion, education and many important subjects, but she says she is never satisfied until she has found the funny column. It is not that there is any serious thinking in that part of the paper, but in the cartoons and other features there is something that produces a needed laugh—and, we need that so often.

Now we come to a thought which needs careful consideration. Here we find a very unfortunate mistake, made by many good people who have not given the subject due thought. The sacrilegious ideas and words should be avoided. The story is told of a man who had some good qualities in his life, but he lacked "the one thing needful." One day the news came that his days

were numbered and death was near. Knowing this, some of his friends made some effort to show him the only way for future happiness. They would quote precious passages of Scripture, but he would say, "I am sorry to say it, but every passage you have quoted is associated with something unholy and far away from that which is essential." Alas! What a mistake! There are those who say something funny about the final home of those who rejected the gospel and about heaven. Hell is no joke; neither is heaven. There may be times when we are tempted to laugh at the wrong time, and about the wrong thing. An evangelist of other days describing some story of sin would add, "It would be funny, if it were not so sad."

Sometimes I find parables which have both a serious and a significant lesson. I bring down a little bundle from my early ministry. I had had practically no experience in preparing and preaching sermons. One day a young minister came to me and asked me to go with him in a revival which was to be conducted under a brush arbor near my home. I accepted his invitation and made an effort to preach the gospel at one meeting in the day, while he gave his sermons at another time. It was not long before he had to leave and we discussed the matter of closing the meeting. He had to leave, and I had no sermon; but it was decided that I should preach the last sermon on Sunday morning. I selected my text and made the best possible preparation.

After the sermon I remember only one thing which impressed me very much. Many came around with a handshake and good advice. An old gentleman took a firm grasp on my hand and said, "My brother, that was a very fine sermon and it did me good." My pride began to move, and I was glad to know that this man had enjoyed the gospel preaching; but just in a moment added, "Now, that my brother, is my opinion—but I ain't much judge." My feathers fell and for a moment I entered the feelings of defeat. I really had an idea that if one person in the congregation accepted the sermon that it would be true of all of them, but I found out that there were always some who were poor judges. This I needed to know.

And now, I come to understand how smiles and tears may sometimes go together. Some years later in my min-

istry I was requested to conduct the funeral services of a very beautiful Christian lady. A group of friends had come together to share in the sorrows of the occasion. In the midst of it, I related this story which the deceased had told me only a few years before her homegoing. She said that one day a man knocked at the back door—she opened it and heard an earnest address from one who was tired and hungry. He said, "Madam, will you please give the old man something to eat?" She said, "Just wait a minute and I will see." She went back to the kitchen, and in a few moments returned and brought him a very desirable meal. She watched him for a moment and could read the delight in the offering which she had made.

Then she said, "Have you ever been here before?" "No madam, I have never been at your door." Then she said, "Well, there are so many I can not tell them apart."

He said, "That is all true—all the boys speak well of you."

There was suppressed laughter in that solemn hour. No disrespect was intended but the humor had its effect. Her friends had wept, but now there were smiles mixed with their tears. The joke was good and we were allowed to smile, but our sympathy was not lessened and the sorrow lingered along with the smile. I made no apologies then—and do not now.

Yes, life is full of light and shadows, tears and smiles, and I thank God that He has given us a sense of humor as well as the experience of holy sympathy. So let us all remember that under all circumstances we should be careful and prayerful. Here is a perfect spiritual attitude: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight O Lord, my strength and my redeemer" (Ps. 19-14).

Explanation of Omission

In the Camp Folder and in the May 21 issue of the *Western Recorder*, where the pictures of the native Kentucky Foreign Missionaries appeared, the pictures of Miss Flora Dodson and Mrs. Neville Claxon were omitted.

This omission was NOT due to any oversight in the office of The Promotion Department or the *Western Recorder*, but the personnel of both of the offices regret the omission and wish to assure the Baptists of Kentucky that both of these ladies are among our Missionaries on the active list, though Miss Dodson at the present is on leave at her home in Somerset.—A. M. Vollmer.

ACTION—A wise and good friend once said to me: "If you want to live happily and effectively, you've got to be a participant, not a spectator."—*American Magazine*.

To Give or Not To Give

(Continued from Page 3)

Having heard his words, my mind ran in memory to a story common among my people. It was the story of a prophet named Elijah: how he went to the widow of Zarephath and found her preparing to fix the last bit of flour she had into a morsel of bread for herself and her only son, and then she expected to die, for it was a time of terrible famine. But Elijah asked her to fix it for him, first, and promised that if she would, and if she would trust in God, the flour barrel would not waste, nor the cruse of oil fail. I had often wondered at that woman's faith, how under such circumstances she could give her last bite of food to someone else. Then suddenly I saw myself, and knew what I must do. Quickly I went to the chest which contained gifts to the poor and dropped in the last two pennies I possessed in the world.

I was happy now, and deeply relieved at what I had done. I had forgotten the strange man whom, I suddenly realized, was largely responsible for it, until I overheard his voice again. You can imagine my surprise when I discovered he was talking to his friends about me. With excited gesture he was pointing to me and saying, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; For all they did cast in out of their abundance: but she of her want did cast in all that she had, even all her living."

For just a minute I felt a little twinge of anger. Why was he praising me? I would have appreciated sympathy more, I thought. Had I expected Him to say, "Here, you are much too poor to give your last penny into the Lord's treasury. Let me give you, not two pennies, but a dollar." If I had expected such a thing, I was certainly disappointed. But actually I think I must have been quite the happiest person in the whole temple area that day, for I learned a happiness that I had never before known. Would you like to know what some of those things were?

Well, I learned that it is indeed more blessed to give than to receive. I was amazed that I had not known this truth sooner, until it occurred to me that actually one must experience it in his own life, as an act of faith, before he can know that supreme joy comes in giving.

Too, I learned that the gift that counts is the gift that costs. The teacher had been more or less indifferent to the gifts of the rich. He made no denunciation of those gifts which came out of surplus and abundance, but His excitement was

aroused to fever pitch when I, a poor widow, gave all that I had.

And I discovered another thing: that at no place are the thoughts of the human heart so truly and clearly revealed as when we come to make our offerings unto the Lord. How my own heart had been searched as I debated with myself what I should do. Have you ever had an experience like that? Of course you have.

I could go on for a long time telling you the many blessings which came to my life down the years, and which had their beginning on that glorious day when I first met Jesus face to face. But I must skip over all these now and tell you one last thing.

I shall never forget the day this all happened to me. It was Tuesday before the Passover feast on Thursday evening. My son, whom I mentioned before, was bringing the family from Jericho that we might celebrate the Passover together. I was happily surprised when he brought me a lovely new tiara from one of the shops in Jerusalem. When I asked him where he got the extra money he told me a story I could hardly believe. He said that on last Friday, a strange teacher had passed through Jericho, and that among the people who saw him was Zaccheus, that thieving tax-collector. He said that this teacher even went into Zaccheus' house and had lunch with him, and after the teacher left, Zaccheus began to look up all the people whom he had overcharged in their taxes and gave them back four times as much. My son happened to be one of those people; hence my new tiara.

After the Passover supper that night, I slept fitfully. I kept wondering what had happened to Zaccheus. It was certainly miraculous that a man's character could be so completely changed in such a short time. Had I already seen some indication of those possibilities in my own life in my experience on Tuesday?

The April dawn broke chilly, and for me, quite restless. I was already up for I had decided that I must see the teacher again today if he were still in Jerusalem. I went early into the city, and was surprised to find a mob gathered in front of Pilate's judgment hall. Actually they were just breaking up and forming a long line behind three men, each with a cross on his shoulder. Two of the men I did not recognize, but friends of theirs came forth to bear their crosses for them. I had heard of Roman crucifixions, but had never seen one, and had no desire to see one now. But

suddenly, through the blood which ran down a brow crowned with thorns, I recognized the face of the teacher. I did not follow in order to see the crucifixion. I followed because I had to see Him, to discover if I could what all this meant, and if I could, to help Him in some way.

I will not attempt to describe the horrible scene. When they had crucified Him with the thieves, I slipped up close to his cross where a little knot of women hovered, weeping about His mother. I heard the Roman centurion cry, "Surely this man is the Son of God," and I heard Jesus speak forgiveness, and peace, and promise of a home eternal, to one of the thieves who sought forgiveness of Him. Then I knew that Messiah had come, but that His Kingdom was not the throne of an earthly ruler. He would rule in the hearts of individuals, of people like I am, doubters, sinners. And that day I trusted my whole life to Him.

A poor widow, they still call me, but most people do not understand that for a long time now, mite at a time, I have been laying up treasures in Heaven, for though:

I once was an outcast stranger on earth
A sinner by choice, and an alien by birth;
Now I've been adopted, my name's written down,
An heir to a mansion, a robe, and a crown.

A tent or a cottage, why should I care?
They're building a palace for me over there:
Tho' exiled from home, yet, still I may sing;
All glory to God, I'm a child of the King.

(Hattie E. Buell)

Are you a child of the King? Would you like to be? If a poor widow could be, so can you, through Jesus my Saviour.

Faithful Unto Death

ROCKWOOD, Tenn.—(BP)—A courageous minister completed his sermon from a chair Sunday morning, October 11, at the Eureka Baptist Church after suffering a heart attack in the pulpit and died later in Rockwood hospital.

John Lundy, pastor of the church, grasped the edge of the pulpit and appealed for help when the attack came. He was assisted to a chair where he haltingly told his congregation:

"This may be my last sermon and I want to complete it."

And he did. He said goodbye as he was carried from the church after the service was completed. He was then rushed to the hospital where he died at 5:30 p.m. He was 55.

"The religion that does not begin in repentance will end there."

Parson John Leland Commemorated

By J. M. DAWSON
Executive Director Baptist Joint Committee
on Public Affairs, Washington, D.C.

[The author is a direct descendant of the popular Rev. Martin Dawson, who according to Wood's History of Albemarle County, owned 500 acres near Monticello and cooperated effectively with his neighbor Thomas Jefferson in securing the adoption of the Virginia Statutes on Religious Liberty. Dr. Dawson is Executive Director for the Joint Committee on Public Affairs for the Baptists of the United States, and is the author of several books on Church-State relations. He was one of the guest speakers at Orange for the Leland Day celebration.]

Sunday, October 4, was observed in Orange, Virginia, as John Leland Day. One thousand people gathered in Leland-Madison Monument Park for the celebration, which took on something of a national commemoration. Both the Junior and Senior Chambers of Commerce are sponsoring the affair. A wealth of interest throughout the country centered on the occasion.

Authorities agree that Leland was the key man in obtaining Virginia's ratification of the Federal Constitution. Without Virginia's favorable action, in all probability the Constitution would never have been ratified. The story is a dramatic one and merits perpetuation.

The Rev. John Leland, though a native of Massachusetts, owes his distinguished place in history to his activities in Virginia during sixteen years, from the time he came to Culpeper in 1775 to his return to Massachusetts in 1791. In that period he proved to be a high-ranking statesman as well as a flaming evangelist. Elected to the Virginia Assembly, he collaborated with Washington, Jefferson, Madison and Mason in behalf of religious liberty, and baptized more than seven hundred converts in the regions stretching between Ketchikan Mountains and the York River.

While Leland enjoyed the friendship of the great leaders mentioned above, he frankly opposed Madison's seat in the Virginia Ratification Assembly because he felt Madison's prized document, as shaped, lacked a Bill of Rights and should be amended. At a picnic five miles out of Orange the two men conferred, composed their differences, agreed that the Amendment would be offered. Leland pledged his support, with the result that Madison was seated and Virginia ratified the Federal Constitution as amended.

In the meantime Leland, in behalf of

the Baptists, had written George Washington at length, saying in the course of the letter, "When the Constitution first made its appearance in Virginia, we, as a society, feared that the liberty of conscience, dearer to us than property or life, was not sufficiently secured. . . . Under the regal government mobs, fines, bonds and prisons were our frequent repast."

Although Washington belonged to the Established Church of Virginia, he sympathized deeply, as evidenced by his reply: "If I could have entertained the slightest apprehension that the Constitution formed by the Convention where I had the honor to preside might possibly endanger the rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I now could conceive that the general government might ever be administered so as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."

Leland might have complained bitterly against cruel persecutions pursued by the establishment toward dissenters, but he confessed that no vital blood had been shed, by which he meant no one had been killed. Actually an irate husband in Orange threatened to shoot Leland when he was about to baptize the angered man's wife. Fortunately friends pacified the objector and Leland proceeded to baptize her.

In Leland's concern for preserving full religious liberty for all, he fought the proposed general assessment for the support of religious teachers in the school. He believed the engrossed bill was repugnant to the Constitution, "that the gospel needed not the feeble arm" of such support, and that "should the Legislature assume the right of taxing the people for the support of the gospel it would be destructive to religious liberty." Joined with Jefferson and Madison and others, he was able to defeat the proposal.—*Washington Post*.

►Retired Pastor W. G. Potts, Route 4, Louisville, was one of the workers in the Sunday School Enlargement Campaign in Union Association October 11-16. His work was with the Powersville Baptist Church.

Baptist Joint Committee Elects New Secretary

WASHINGTON, D. C.—(BP)—C. Emanuel Carlson, dean, Bethel College, a school of the Baptist General (Swedish) Conference of America, St. Paul Minn., was elected executive secretary of the Baptist Joint Committee on Public Affairs at the annual meeting of the Committee in Washington, October 13.

Carlson was born in 1906 at Wetaskiwin, Alberta, Canada, of Swedish immigrant parentage, where he spent the early years of his life. In 1927 he began to teach at Bethel Academy and became a naturalized American citizen. In 1931 the Academy became a junior college and in 1946 the junior college was made a four-year college.

Dr. Carlson was appointed registrar of the college in 1932, then acting dean and later was elected dean. The development of Bethel is linked with Carlson's unusual scholastic, administrative, and public relations abilities.

He received the B.A. degree from the University of Alberta at Edmonton, and the M.A. and Ph.D. degrees from the University of Minnesota.

Carlson's fitness for his new task as successor to Dr. J. M. Dawson, who has held the position since 1946, is summarized in the following statements made available by the Public Affairs Committee:

1. He is exceptionally well trained in the field of social and political science and in history.

2. He is experienced in the field of research, which is one of the most important features of our committee's work. He has the fine intellectual, spiritual, and emotional balance of a man who has learned to look at facts without being afraid to study them, difficult though they may be.

3. He is an experienced educator, and understands communication. He is a very able writer and an excellent public speaker. Our committee has done very little so far to make our subject matter attractive to youth in camps, assemblies, student groups, etc.

5. Coming from one of our small Baptist (Swedish) groups, known for its vitality and spiritual impact, he would probably belong to all of us regardless of the region in a way that could not be true if he came from one of the larger groups.

6. As a skilled administrator, Dr. Carlson could guide in the eventual structural changes which must be made in our Committee and its relationships. We honor Dr. Dawson for the great beginning he has made; we believe he would be the first to emphasize that it is only a beginning. We have problems of structure to be solved.

The Executive Committee Recommends The Ministers Security Plan

By W. R. PETTIGREW, Chairman

The recent proposal of the Relief and Annuity Board to combine the Ministers Retirement and Widows Supplemental Annuity Plans into an extended and liberalized Ministers Security Program appears to be a commendable action. Fifteen years have elapsed since the original Ministers Retirement Plan was put into operation, and eight years have passed since the Widows Supplemental Annuity Plan was inaugurated. Economic and social changes during these years have caused these plans not to be as adequate as they were when originally put into operation. Hence it has become imperative that some adjustments be made.

The increase of the disability benefit from a maximum of \$500.00 per year to a maximum of \$900.00 per year will greatly benefit the brethren who must retire early because of infirmity. The optional retirement on a reduced annuity at age 60 will also materially help many men who find themselves for one reason or another unable to get a call in their later ministry. Other more fortunate brethren will continue on until normal retirement age of 65 or even beyond, but these brethren will also be benefited by the fact that the Widows Supplemental Annuity Plan will be extended on past retirement without continuing cost to the member. This will permit the retiring member to receive the larger single life annuity without forfeiting any benefit for his wife if she survives him. Perhaps one of the most important changes is the inclusion of the Widows Annuity benefit into the basic plan so that the wife of every member will be assured of income if she becomes a widow either in early life or in old age.

The original plans were set up on a conservative basis, and while perfectly sound in their financial structure, will not permit any liberalization without increased funds being put into them. As in the past the cost of the new Ministers Security Plan will be shared by the minister, the church and the state convention, with each paying five per cent of the minister's salary basis.

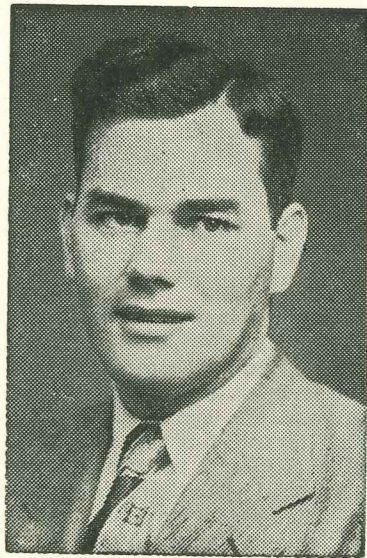
Naturally the largest benefit is to the pastor and his wife who are the beneficiaries of the plan. With more adequate protection the pastor will gladly assume his increased obligation. This will be only one-half of one per cent additional if he is already a member of the Widows Supplemental Annuity Plan,

or two per cent additional if he has not previously taken advantage of this plan.

The church will have an increase of two per cent in dues, which as a maximum could only be an additional \$80.00 per year. If this additional cost did no more than to provide for their pastor's wife, it would be money well spent; for it is she who serves constantly and sacrificially with no compensation and frequently with little appreciation. Certainly every church will see this as an opportunity to recognize and reward her devotion and service to the church her husband serves.

The state convention will likewise increase its contribution, but again it will be money well spent. It has long been recognized that "he who planteth a vineyard eateth of the fruit." The minister who leads his church in giving to state and worldwide causes has a moral

Young Pastor Resigns Full-Time Church to Enter Southern Seminary



Claude B. Richerson

Rev. Claude B. Richerson, an A.B. graduate of Union University, Jackson, Tennessee, closed a full-time pastorate in Tennessee, October 11, to enter the Southern Baptist Theological Seminary. He has had six years of pastoral experience with strong rural churches. Such young men will of course be kept busy in pastoral work while they attend the Seminary.

right to some of the fruits of his labors. Furthermore, a study of the relief situation in Kentucky will show the investment of such additional funds will be justified on the basis of good business. With the largest number ever on the relief roll, and with approximately two-thirds of these being widows, we can see that this relief load will be greatly reduced by a more adequate plan.

The entire matter was discussed in the executive committee of the state board on May 26, 1953. It was the unanimous opinion of all members present that from every point of view—social, economic, and moral—the course of wisdom appears to be the adoption of this new plan. This will be presented and discussed at the state convention in November. It is hoped that all will weigh this matter carefully and vote wisely.

If the plan is adopted in principle then it will be necessary for two-thirds of the present participating pastors and churches to accept the new plan if it is to be put into effect. While it is hoped that all will accept this liberalized plan, there will be no coercion. Those who wish to remain in the present plans may do so; but if the new plan is adopted, no new memberships will be accepted in former plans.

Why I Visit

I visit because there are matters that can be settled or started for human good and God's glory, that can be settled or started only by a visit.

I visit because it is the only known method to build a Sunday school successfully.

I visit because it is the best known way of reaching absentees and winning them for regular attendance.

I visit because it is the best way of keeping in touch with my members.

I visit because my visits count more than telephone calls or letters. Visits create in the mind of the visited, "Somebody cares for me and is interested in me."

Visitation creates a more sympathetic and responsive hearing on the part of the visited for teachers, classes, Departments, and churches. Many pupils have said, "My teacher loves me. A visit proved it."

Visitation builds spiritually both the visitor and the visited.

Watch the class grow when a teacher visits. A small class will soon be a large one, the large one will soon be divided, therefore more classes and more people reached for the Sunday school, church, and for Christ.

Nothing can take the place of a visit. Nothing has the lasting value. Be a Sunday school worker, Training Union worker, church member who visits!

—Bulletin, Central Park Baptist Church, Birmingham, Alabama

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

STANDARD SUNDAY SCHOOLS

- Mt. Zion**—Pastor None; Superintendent Arthur Barnes.
Paint Lick—Pastor Malcolm E. Smith; Superintendent Harold Dickerson.
Pleasant Home—Pastor Jesse Bourne; Superintendent Lonnie Poland.
Warsaw—Pastor Frank Rhodus; Superintendent Harold Ellis.
Germantown—Pastor W. E. Maners; Superintendent Harry Monahan.
Macedonia—Pastor Richard G. Cook; Superintendent Jasper Riddle.
Yellow Creek—Pastor Wesley O. Hanson; Superintendent Noel Patton.
New Salem—Pastor Roy Lee Honeycutt; Superintendent H. Wylmer Jones.
Princeton, North Side—Pastor Irvine L. Parrett; Superintendent Gorman Mitchell.
New Hope—Pastor A. B. Murphy; Superintendent W. W. Arterburn.
Elliston—Pastor Simeon Webster; Superintendent Odis Kendall.
Poplar Grove—Pastor H. E. Cotey; Superintendent Leonard Ayers.
Old Bethel—Pastor Gus Riddle, Jr., Superintendent Buster Wright.
London, First—Pastor George W. Phillips; Superintendent D. B. Johnson.
Mt. Liberty—Pastor Homer D. Carter; Superintendent Carl L. Hayden.
Hazel—Pastor M. M. Hampton; Superintendent James Hamilton.

VISITATION IS A MUST

Eighteen new members on one Sunday was reported by a Married Young People's Department which had an enrollment of 129. What caused such an increase? The preceding week, the officers, teachers and members of that department had written 10 letters and cards, made 16 phone calls, and reported 55 personal visits—making a total of 81 contacts.

If we GO, they COME—to Sunday school. The Standard of Excellence requires the promotion of a program of visitation. The Victory Card urges a regular, weekly visitation program. A "Million More in '54" will be realized only through the enlistment of new classes and departments and new workers in a regular, systematic visitation program.

The following might aid in setting up your program:

1. Designate one day each week as Visitation Day.
2. Decide upon a time or times for visitation that day.
3. Elect a superintendent of enlargement in the Sunday school to promote the program of visitation.

ment in the Sunday school to promote the program of visitation.

4. Alert the associate superintendent in each department to his responsibilities in the promotion of visitation.

5. Arouse the teachers to action in the leadership of the classes in visitation.

6. Complete the group organization in the Junior, Intermediate, Young People, and Adult classes and work through them to encourage every member to participate in visitation.

7. Hold definite sessions to train your people in the art of visitation. Let new workers get training through accompanying experienced visitors.

8. Emphasize continually the importance of soul-winning visitation.

9. Have a definite plan for reporting the results of visits made and for using the information secured.

10. Remember the Lord's promise, "and, lo, I am with you alway." Kentucky Baptists must do nearly seven times as much visiting as was done last year if we reach an additional 70,000, because we will grow only in proportion to our personal visits. Let's launch a crusade of visiting.

THE FIELDS ARE WHITE UNTO HARVEST

What possibility is there in reaching the goal of 70,000 net increase in Sunday school enrollment for 1954? May we look at some figures which will convince us of the white fields in Kentucky. The total white population in Kentucky is 2,720,382. In our Baptist Sunday schools we have enrolled 377,360 with an estimated unenrolled for Bible study, 1,588,302. There are 27,547 enrolled in our Cradle Roll and Nursery Departments while 145,871 are unenrolled of the Cradle Roll and Nursery age; 31,320 Beginners are enrolled while 28,454 are unenrolled; 35,849 Primaries are enrolled while 31,193 are unenrolled; 49,812 Juniors are enrolled while 35,550 are unenrolled; 42,269 Intermediates are enrolled while 47,312 are unenrolled; 38,113 Young People are enrolled while 212,107 are unenrolled; 152,454 Adults are enrolled while 1,087,815 are unenrolled.

We could enroll 70,000 of our total possibilities and have 1,518,302 left over. Figures, such as I have quoted, mean little or nothing unless we can see lost men, women, boys and girls in the reach of our churches who will never be won to Christ if we fail.

Now the question comes, what can we do? Jesus said, "Go into the highways and hedges and compel them to come in." Make ready your organization, your teaching force, your prospect list, your building space, your spirit of compassion and then GO AFTER THEM AND ENROLL THEM IN THE VARIOUS CLASSES AND DEPARTMENTS WHICH YOUR CHURCH HAS PROVIDED.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 18, 1953

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, Unity	97	533
Bardstown	---	361
Bellevue	---	340
Berea	---	437
Blackford	100	203
Bowling Green (2)	335	1,273
Buffalo	---	325
Burlington	85	250
Campbellsville, Pleasant Hill	176	271
South Campbellsville	---	243
Carrollton, First	35	238
Central City	267	443
Clay, First	---	220
Corbin, First	132	440
Covington, Calvary	---	674
First (1)	114	369
South Side	102	467
Cynthiana	---	394
Danville, First (3)	263	740
Lexington Avenue (1)	---	499
Dayton, First	---	290
Dayton, Ohio, Westwood	241	683
Dawson Springs	---	247
Elizabethtown, Severns Valley (2)	126	766
Erlanger	57	354
Evansville, Ind., Calvary	97	569
Grace (1)	305	878
Keck Avenue	107	265
Walnut Street (2)	---	459
Fairfield, Little Union	101	203
Ferguson	99	251
Fort Thomas, First	84	271
Frankfort, First	168	835
Thorn Hill	---	299
Fulton	125	484
Georgetown	248	573
Glasgow (1)	105	668
Glendale, Gilead	221	335
Greensburg	77	240
Greenville, First	---	371
Harlan	187	636
Harrodsburg (2)	291	1,096
Deep Creek	---	213
Hawesville (1)	---	307
Hazel	90	284
Henderson, First	163	468
Immanuel Temple (1)	---	600
Hima, Horse Creek	---	301
Hopkinsville, First	110	640
Second	148	803
Horse Cave	70	208
Independence	112	259
LaGrange, DeHaven Memorial	---	326
Lancaster (1)	57	345
Lawrenceburg, First	133	388
Lebanon, First	127	504
Leitchfield	86	248
Lexington, Ashland Avenue (3)	---	1,253
Calvary (1)	184	759
Felix Memorial	88	324
Grace	---	788
Immanuel	276	951
Hillcrest	---	240
Porter Memorial	176	617
London, First (1)	172	595
Louisville, Audubon	76	209
Baptist Tabernacle	364	1,073
Baptist Temple	102	333
Beechland	170	556
Beechmont (1)	200	888
Bethany	---	249
Bethlehem	89	247
Broadway (1)	85	324
Buechel	83	284
Carlisle Avenue	253	1,243
Clifton	147	520
Crescent Hill	444	1,142
Deer Park	150	553
East Audubon	114	290
Fairdale (1)	160	383
Farmdale	---	368
Harmony	131	280
Highland Park First	---	433
Immanuel	74	402
Lynn Acres	103	284
Ninth and O (1)	241	1,279
Okolona	82	454
Parkland	303	961
St. Matthews	207	691
Shively	100	687
South Jefferson	118	539
Southside	75	485
Third Avenue	87	433
Twenty-third and Broadway	192	692
Victory Memorial (2)	254	909
Virginia Avenue	88	270
Walnut Street (4)	302	1,694
West Broadway	152	626
Ludlow, First	97	363

(Continued on Page 21)

**Baptist Training
Union Department**
BYRON C. S. DeJARNETTE
State Secretary

November

(Convention and State Schedules)

THEME: The Reality of God's Providence

SCRIPTURE: "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20).

AIM: To help Us to Depend Completely Upon God's Love and Power

SONG: "Leaning on the Everlasting Arms"

Denominational Emphases

1. R.A. Focus Week, November 1-7.
2. Pledge Day and Every-Member Canvass, November 15 (or nearest convenient Sunday).
3. Student Evangelistic Week (in college centers), November 15-22.
4. Orphanage Day and Offering (as promoted by the states).

Suggested Activities for Churches

1. Co-operate in the church plans for the every-member canvass.
2. Continue the Bible Reading Crusade and Prayer Meeting Attendance Crusade.
3. Lead all officers and workers to attend the associational officers and leaders' council this month.
4. If your state Training Union convention is held this month, have a good representation from your Training Union.

Suggested Activities for Associations

1. Conduct the associational officers and leaders' council. See the Associational Bulletin for suggested program.
2. Work up a big attendance from all the churches for "M" Night, December 7. This is a very important meeting.
3. If your state planning meeting for associational officers is held this month, have a good attendance.

Welcome!

The Training Union Department wishes to extend this word of welcome to Mr. James Whaley as he comes on November 1 to be our state secretary. It has been my privilege and joy to serve our Lord and Kentucky Baptists in this capacity for twenty years (less three months), and as I continue in the Department as office secretary I look forward to working with Brother Whaley in the promotion of Training Union work in Kentucky.

Our prayers and best wishes are with Brother and Mrs. Whaley as they move to Kentucky.

AWARDS FOR JUNE			
Baptist Fellowship	13	13	
Mt. Pleasant	30	66	
Sand Spring	2	53	
Bethel			
Adairville	4	29	33
Auburn	1		1
Post Oak	2		2
Russellville, First	7		7
Campbell Co.			
Dayton, First	21	15	36
Casey			
Liberty, First	8	8	
Central			
Muldrough Hill	53	53	
Daviess-McLean			
Panther Creek	14	14	
Elkhorn			
Central, Paris	34	34	
Immanuel, Lexington	14	14	
Enterprise			
Irene Cole Memorial	7	7	
Franklin			
North Fork	60	60	
Graves			
Melber	2	2	
Henry County			
Lockport	45	45	
Lincoln Co.			
Stanford	22	22	
Little Bethel			
Mortons Gap, Second	25	25	
White Plains	16	16	
Little River			
Buffalo Lick	8	8	
Hurricane	3	3	
Long Run			
Auburndale	2	2	
Harmony	27	27	
Hopewell	31	31	
Immanuel	20	20	
Okolona	1	1	
Parkland	112	129	
Prospect, First	8	32	40
Twenty-third and Broadway	10	10	
Victory Memorial	1	1	
Walnut Street	39	39	
Mt. Zion			
Corbin, First	4	4	
Muhlenburg			
Bethlehem	37	37	
Mt. Pisgah	27	27	
New Hope	44	44	
Oak Grove	8	8	
Nelson			
Cedar Creek	20	20	
North Bend			
Florence	51	51	
Ohio County			
Centertown	45	45	
Ohio Valley			
Sebree, First	32	32	
Old Bethel	62	62	
Poole	21	21	
Owen County			
Beech Grove	3	3	
Richland	21	21	
Salem			
Cold Spring	9	9	
Raymond	20	20	
Rock Haven	35	53	
Wolf Creek	39	39	
Severn's Valley			
Nolin	14	14	
Youngers' Creek	35	35	
Shelby			
Dover	36	36	
South District			
Bruner's Chapel	5	5	10
Tate's Creek			
Mt. Tabor	9	9	
Union			
Beaver	30	30	
Upper Cumberland			
Everts	4	4	
West Kentuckiana			
Bellfield	54	54	
Bethel	1	1	
Pilgrim	29	29	
West Kentucky			
Liberty	7	7	
West Union			
East	1	1	
Twelfth Street	65	65	
Whitewater			
Cleves, First Ohio	33	33	
West Side	4	4	
	481	1169	1650

**Jacob Gartenhaus Visits
His Father in Jerusalem**

Jacob Gartenhaus, who recently paid a visit to the Western Recorder offices, gave us a copy of his paper which carried the following account of his recent visit to Jerusalem to see his father there. (The father has died since the visit.) The article stated:

"Upon my arrival in Israel I lost no time in going up to Jerusalem to see my father, a Rabbi now nearly 90 years old. It was 11 a.m. when I reached his home, and I was told that he was in a synagogue at prayer where he had been since 5 a.m., his daily custom. He would not partake even of a drop of water until he had finished his prayers.

"As I reached the door of the synagogue I spotted him, and in a few minutes I saw him remove his phylacteries. In all these years I had never had a picture of him; he simply refused to be photographed, saying that it was against the law of the Lord, which states 'Thou shalt not make unto thee any graven image of any likeness of anything . . .'

"I had my camera ready, and standing aside I snapped several pictures of him as he came out of the synagogue. Then I walked up to him and placing my hands on his shoulders I asked whether he knew who I was. Though he is almost totally blind and deaf, he soon recognized me and repeated several times, 'Mein sohn, mein sohn, Jankov fin America!' (My son, my son, Jacob from America!) He simply could not believe that it was I.

"You can imagine the emotions that welled up within me. This was the second time I had had the privilege of telling him about the one true Messiah Who is the only hope for our people, and I cannot help but believe that father, in his heart of hearts, knows the truth. I told him that I believe we are living in Messianic days, that I am expecting the Messiah to come any day. He nodded his head and tears filled his eyes as he said, 'Amen!'"

Dr. Gartenhaus recently preached in the Pollard Baptist Church of Ashland, Ky., of which Henry T. Mahan is pastor. Pastor Mahan wrote of him:

"Dr. Gartenhaus is the most capable leader of Jewish work that we have today. He does not operate on information that he has received second-hand about the Jew. Gartenhaus knows the Jew. He is on the inside. He has friends and helpers who are stationed all over the world. I firmly believe that God has raised him up to be His instrument in the mighty revival that will sweep the Jewish nation at the close of this age."

—o—
"The surest sign a man has no brains is to argue with one who hasn't."

WOMAN'S MISSIONARY UNION

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

**Mission Study Plans
For the New Year**

The following Mission Study Plans for the new year were prepared by our State Mission Study Chairman, Mrs. Frank Hill and were approved by our Executive Committee at its recent meeting:

"The Mission Study goals for the new year is to achieve the Achievement Chart gaining at least 350 points of the possible 500 points. By so doing we will be gaining (1) information through learning of others; (2) inspiration through knowing of the accomplishments of others; (3) demonstration: that we may demonstrate the things we have learned by serving others."

The Achievement Chart gives us a complete well-rounded program of Mission Study. Don't fail to emphasize it in your W.M.U.

**Margaret Fund Students in Kentucky
Schools This Year**

Mrs. Ellis A. Fuller is Kentucky's member on Southern W.M.U.'s Margaret Fund committee. We are glad to have this message from her.

"The Margaret Fund continues to do a glorious work in the lives of the children of our missionaries serving in home and foreign fields. During 1952-53 there were one hundred and thirteen students who received scholarships. In the 1953 Lottie Moon Christmas Offering \$34,000 is designated for this fund. In the 1954 Annie Armstrong Offering \$18,000 is designated for the same purpose. This money is sent directly to the schools.

"The Burney gifts are for incidentals, extra curricular activities and other personal expenses. Each society is requested to feature the Margaret Fund in one meeting each year and to give a small offering for this fund.

"We are privileged to have in our Kentucky schools this year, nine Margaret Fund students. Three are at the Carver School of Missions and Social Work: Lydia Jacob, daughter of the late Missionary R. A. Jacob and Mrs. Jacobs of China; Ettie Jeanne Johnson, daughter of Mr. and Mrs. R. Elton Johnson of Brazil; Mary Littleton; daughter of Mr. and Mrs. H. R. Littleton of the Gold Coast, Africa.

Three are in the Southern Baptist Theological Seminary, Louisville; David Jester (Judson Hall), son of Mr. and Mrs. W. L. Jester of Nigeria; Joseph Earl Parker (327 Fuller Hall), son of Mr. and Mrs. Earl Park of China; Nathan Porter

(Seminary Village Apt. X-3), son of Mr. and Mrs. Paul C. Porter.

Two are in Georgetown College, Georgetown, Kentucky: David Parker, and John Alfred Parker, sons of Mr. and Mrs. Earl Parker of China.

One is in high school in Louisville, Paige Seats, son of Dr. and Mrs. V. Lavell Seats of Nigeria. He may be addressed in care of Dr. Seats who is visiting professor of Missions at the Carver School of Missions and Social Work for this year while on furlough.

It is indeed a privilege for us to be able to meet these fine students, to have them in our homes and to pray for them regularly even when we cannot know them personally."

Carver School of Missions

Nineteen hundred and fifty-three and fifty-four, the first year of the Woman's Missionary Union Training School under its new name, the Carver School of Missions and Social Work, has started with much promise for a good year and many better years to come.

The dormitory enrollment is ninety-one with fifty-two new students and thirty-nine seniors. In addition to the dormitory students there are twenty-nine day students enrolled for credit and seven enrolled as auditors. Of this number, Kentucky has ten boarding students as follows:

Seniors—Nancy Bergman, Irvine, majoring in Social Work; Marjorie Ferguson, Louisville, majoring in Religious Education; Nina Warren, Campbellsville, majoring in Bible; Juniors—Martha Jean Capshaw, Grahn (Missions); Lydia Jacob, Franklin (Missions); Dorothy Kaufman, Louisville (Missions); Mary Lou Massengill, Middlesboro (Missions); Mary Sue Meuth, Henderson (Missions); Joy Pope Cynthia (Social Work); Lillian Stratton, Shelbyville (Religious Education).

Kentucky's day students are: Mrs. Beard Bassett, Earlington; Mrs. J. W. Hatley, Smithland (Religious Education); Virginia Shane, Lyndon (Religious Education); Mrs. S. T. Tipton, Ashland (Religious Education); Virginia Dale Sears, Russellville; Mrs. Cleon Webb, Lexington (Religious Education).

From Dr. Emily K. Lansdell, President, comes the information that the response of the students to the new courses has been wonderful. Great interest was shown in Dr. S. J. Anderson's course in basic medical information for Christian workers, in Dr. Hugh Brimm's cultural anthropology, in Miss Grace

Chen's course in teaching English to foreigners. Professor George A. Carver's new courses in the Christian World Mission and the Philosophy of Missions were quite well received with twenty-nine in the first class and ten enrolled in the second. The course taught by Dr. V. Lavell Seats, on furlough from Nigeria has interested many of the girls. It is noted that five of Kentucky's seven new students chose this field of advanced study of missions as their major field of study.

Under its new name and its increased stress of Missions and Christian Social Work, this school, which is dear to all members of Woman's Missionary Union has a great opportunity. May the missionary-minded women of our state keep the young ladies of our churches informed about the valuable training for service at the Carver School of Missions and Social Work.—Mrs. Ira J. Porter, Trustee.

Important Notice

At the September meeting of the full Executive Committee of Women's Missionary Union of Kentucky it was voted that since the headquarters building for Woman's Missionary Union, auxiliary to the Southern Baptist Convention, located in Birmingham, Alabama, is paid for in full—and Kentucky had a worthy part in that project—and since some contributions are continuing to come to the office of our treasurer for that purpose, that these over-and-above gifts that have come since the payment on the building was completed be designated to our Fiftieth Anniversary Scholarship Fund. We trust that this meets with the approval of our constituency and that all will take note of this action.

LOOK!

A wonderful mission family of five!

- Royal Service for Mother
- The Window of YWA for Young Woman's Auxiliary
- Ambassador Life for young boys
- Tell for girls
- Sunbeam Activities for Sunbeam Band leaders

Invest \$7.00 and you have them all. You can read them, pray and heed the world's call.

"Everything's so confusing; I don't know what to think." Read *Royal Service* regularly and know God is working out His purpose—\$1.50 published monthly, from Woman's Missionary Union, Birmingham 3, Alabama.

My report has been summed up in a few words; but if it included more, I think that we would, like Joshua, have to command the sun to stand still to give us more hours in the day in which to fight the battle.—Zelma (Mrs. E. F., Jr.) Hallock, missionary to Brazil.

I Worked Today For a Homeless Child



My day's pay today was not earned selfishly—every cent of it will be in the offering at Thanksgiving in my church to help provide a HOME for nearly 500 HOMELESS Children.

Why Am I Giving One Day's Pay?

- Because I love children.
- Because I love the Lord.
- Because I'm head of a happy family and we want to share.
- Because it's my way of thanking God for good health and a good job.

Yes, I'm Giving One Full Day's Pay At Thanksgiving — How About You?

Remember—You're Giving to 3 in '53—

Spring Meadows, Glendale and Now, Morehead

GIVE ONE DAY'S PAY

Before Going Home

Jamie undressed slowly. Everything was so different in his grandmother's home. He missed finding his pajamas laid out on the bed, missed the frequent interruptions of his mother's voice, "Don't forget to scrub your teeth, Jamie! Hurry, now, it's late!" And sometimes when he was very slow, "Whatever is taking you so long tonight, Jamie?"

But tonight, though he was ever and ever so slow getting undressed, Grandma continued reading downstairs as though she had forgotten him. Jamie began wishing that his mother would hurry up and get well so that he could go home. It was such a comfort to have someone fussing over him, asking him this and that, and making him feel like a very important person.

Jamie pulled off his shoes and holding them high above his head, let first one and then the other fall with a thud on the floor. Not a word from Grandma!

Then he went to the bathroom, turned on the hot water spigot as far as he could and let the water run and run while he put his head outside the door and listened. Always at home when he did this, Mother called, "Don't waste the hot water, Jamie!"

Still not a word from Grandma!

Jamie soon found that it was no fun wasting the water if no one noticed it. He turned off the faucet and went back to his room and purposely stumbled over a chair. He wasn't hurt a bit, for he had been careful to fall easily, but he lay quiet for several minutes. This would have brought Mother up to his room.

If Grandma heard the commotion Jamie had no way of knowing it. There was no delirious hurrying of feet, no "Are you hurt, Jamie?" Just the creak of Grandma's chair as she read and rocked herself.

It was cold on the floor, and hard. Jamie crawled into bed. He felt very unhappy. He did not like it at Grandma's. He thought of punishing her for her quietness by going off to sleep without saying good-night. But Jamie could not get to sleep. He remembered that Grandma had said, "Let me know when you are all ready, Jamie."

After wiping his eyes carefully, and raising himself up in bed to look in the mirror and make sure that he did not look as though he had been crying, Jamie cleared his throat very loudly and called, "I'm all ready, Grandma!"

Immediately the creak of the rocking chair stopped, and steps, heavier than

Mother's, but none the less welcome, sounded on the stairs.

"Well, well, well!" Grandma exclaimed brightly, as she came into the room. "You are a big boy for six years old getting all ready for bed by yourself like this!"

Suddenly Jamie was very glad that he had not called to know where his pajamas were, and should he scrub his teeth without toothpaste or with?

"That means," Grandma continued, "that you can put a gold star on this calendar, right over two—three—which is the date of today. And every day that you do something without any help, or asking questions, you can have another gold star for that day, and when you get ten gold stars I am going to give you—" here Grandma stopped and looked laughingly into Jamie's face.

"What would you like me to give you, Jamie?"

Jamie leaned nearer his grandmother's face and looked deeply into her eyes. Could he ask for it? Did she really mean it? Or would she say, like Mother, "I've enough to do as it is without having—"

"A dog!" he whispered hopefully. Grandma clapped her hands. "Just as I thought and I have the dearest one all picked out. He's brown and has a pointy nose."

"Oh, oh!" Jamie cried in sudden dismay, "but I won't be able to take it home when Mother gets well, because Mother says she has enough to do without having a dog around."

"Ah," Grandmother answered. "I see I'll have to explain something to you."

"You mean that Mother's going to let me bring it home?" Jamie asked hopefully.

"Yes and no," Grandma said. "You see, Jamie, your Mother is not really sick. She has no disease, I mean. She is just tired out, and the doctor says she must rest in bed for several weeks. Now the thing that has made her this tired is doing so much for you—that is, doing the things you ought to do for yourself, like getting out your pajamas at night, finding the tooth paste, putting your underwear into the hamper when it is soiled, closing the window of your room in the morning."

"But, Grandma," Jamie interrupted wonderingly, "Mother always did those things for me. I didn't know it made her tired. She never asked me to do them."

"I know," Grandma answered understandingly, "she thought you were too

little. She told me it was easier to do them than to ask you to, because—well, because you seemed so helpless. But it was just as I thought. You are a great big boy and can get undressed and into bed yourself just like you showed you could tonight."

Grandma was very nice, after all Jamie decided, and understood boys, too.

"So," Grandma continued, "when you get ten stars on this calendar, that means you have learned to do ten things by yourself, things that mother used to help you with. She will have so much less to do then that having a dog won't seem like extra work."

"Why," Jamie answered thoughtfully, "I can do things for her, too, like bringing in the milk from the front step in the morning and sweeping off the pavement!"

"You've got the idea!" replied Grandmother.

"And I'm soon going to have that dog," Jamie said happily as he raised his face for a good-night kiss. "Oh, I'm so glad I came here, Grandma!"—*Marguerite Faust, in Storytime.*

"See the Chips Fly"

A man hired by a psychologist for an experiment was taken to the backyard and given an ax.

"Do you see that log lying there?"

The man nodded.

"I want you to make like you're chopping wood; only I want you to use the back side of the ax, not the blade. I'll give you three dollars an hour."

The hired man thought the psychologist was crazy; but the pay sounded fine, so he set to work.

After a couple of hours he knocked at the back door. The psychologist came and asked what he wanted.

"Mister, I'm quitting this job!"

"What's the matter; don't you like the pay you're getting? If it isn't enough, I'll raise your wages."

"No, Mister, the pay is good enough; but when I chop wood I've got to see the chips fly!"—*Herman J. Kregel, The Chaplain.*

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Louisville, Ky.

Beach and Barnes of Louisville Churches in Meetings at LaGrange

LaGRANGE, Ky.—The DeHaven Memorial Baptist Church of LaGrange, Kentucky, has just completed a great revival meeting. Pastor Henry Beach, of the Third Avenue Baptist Church in Louisville, was the evangelist. Brother Beach is a fearless preacher of the gospel, and brought sound, Christ-centered gospel messages. There were 36 decisions made during the meeting, 17 for baptism, 14 by letter and 5 dedicated their lives to Christ. The church was greatly blessed by the meeting.

Pastor Maurice Barnes, of the Southside Church in Louisville, directed the choirs and the congregational singing, and brought some wonderful messages in song.

Brother A. L. Meacham is the present pastor of our church having come to LaGrange from Dawson Springs, Kentucky. During the nine months he has been with us there have been 76 additions to the church, 14 life dedications, and Sunday school attendance has been increased by one-third, with several new classes organized. A Youth Program has been started in our church under the leadership of Bro. Meacham, and we are looking forward to increased attendance in all phases of the work under his leadership—W. C. Van Divere, Church Clerk.

G.A. Coronation Services Held at Caneyville W.M.U.

CANEYVILLE, Ky.—The Girl's Auxiliary of the Caneyville Baptist Church put on a candlelight Coronation Service Sunday night, August 30. Miss Sue Lloyd, and Intermediate G.A. and Miss

Carole Hooper, a Junior G.A. were crowned queen.

Other G.A.'s recognized in the service were—Charley Embry, Maiden; Mary Elizabeth Embry, Betty Sue Wilkins, Barbara Anderson, Opal Rae Boone—Lady in Waiting; Mary Alice Hooper, Hilda Gay Minton, Phyllis Embry, Princess. Flora Mae Walker, June Boone, Barbara Hayes were not recognized in the Forward Steps but had a part in the program.

David McGill played for the service and the Quartette from the Leitchfield Baptist Church provided the special music. Suzanne Bozarth was the candlebearer and Dianne Boone and Donnie Embry were crown bearers. Mrs. Mary Embry, Counselor for the Intermediate G.A. crowned the Intermediate Queen and Mrs. Lester Roach, Junior Counselor crowned the Junior Queen. After the Coronation Service the following Intermediates put on the Play "The Spirit of Missions." Sue Lloyd, Bobby Givan, David McGill and Deloris Berg. Following the service the G.A.'s enjoyed a fellowship hour in the basement of the church, and presented Mrs. Roach with a going away gift. Pastor and Mrs. Roach are now in Birmingham, Ala., where he is pastor of the Midfield Church.

Christ's Mission, Inc. Questions Statistics

NEW YORK—In an editorial entitled "Where Are the 30 Million Catholics in America?" which appeared in the September issue of *The Converted Catholic Magazine*, Editor Walter M. Montano challenged the Roman Catholic Church to back up their 1953 census figures.

According to the *Official Catholic Directory for 1953*, there are now 30,425,015 Catholics in the United States, Alaska and the Hawaiian Islands. States Dr. Montano, "The statistics of the *Official Directory* are half fact and half wishful thinking, and no one knows it so well as the hierarchy."

As the basis for his assertion that Roman Catholic census figures are

highly overestimated, Dr. Montano cites six of the techniques employed by the church in taking its census:

1. Every child baptized in the Roman Catholic Church is counted, no matter what his subsequent life or convictions may be. "Even the still-born infants, if baptized, figure on the rolls."

2. All the heretics are counted. Every ex-priest or Catholic layman converted to the evangelical faith remains on the rolls unless they are formally ex-communicated.

3. Also included on the rosters of Rome are the millions of "indifferent" Catholics who rarely, if ever, go to Mass, who send their children to public schools, and who disagree with or are ignorant of many church teachings.

4. A Catholic who moves from one parish to another is enrolled in the new parish without a letter of transfer; so that he is also counted on the parish roll back home.

5. Parties to mixed marriages are usually included in the statistical report. The Catholic party remains on the rolls regardless of his or her change of religious affiliation and sometimes the non-Catholic party who has signed the mixed marriage contract is added to the church roster.

6. Former Catholics who neglect to get buried by a Catholic priest are not technically "dead"—they are still on the rolls of the church!

Dr. Montano states that the purposes behind the publication of such exaggerated census statistics by the Roman Catholic Church are these:

1. to impress the public and to attract the interest of those who like to "follow the crowd;"

2. to strengthen the confidence in the church of the millions of "touchy" Catholics who are ready at the drop of a hat to desert the fold;

3. to impress the Vatican with the numerical strength of American Catholicism;

4. to insure the respect of politicians who want to win elections.

Dr. Montano concludes: "Where are the 30 million Catholics in America? We challenge the Roman Catholic Church to produce them. It can't be done!"—Christ's Mission, Inc., 160 Fifth Ave., New York 10, N. Y.

Kentucky Baptist Ministers' Meeting

Third Baptist Church, Owensboro, Kentucky

NOVEMBER 16-17, 1953

Monday Evening, November 16

1. Devotional.....T. Hicks Shelton
2. "The Nature of the Church".....H. F. Paschall
3. "The Mission of the Church".....George H. Riggs

Tuesday Morning, November 17

1. Devotional.....Clyde H. Freed, Jr.
 2. "The Ordinances of the Church".....Carroll Hubbard
 3. "The Church-Pastor Relationship".....Verlin C. Kruschwitz
- E. O. EDWARDS, Moderator; H. O. NICELEY, Secretary.

Meet
Dr. W. A. Criswell
Pastor of the First Baptist Church, Dallas, Texas and author of



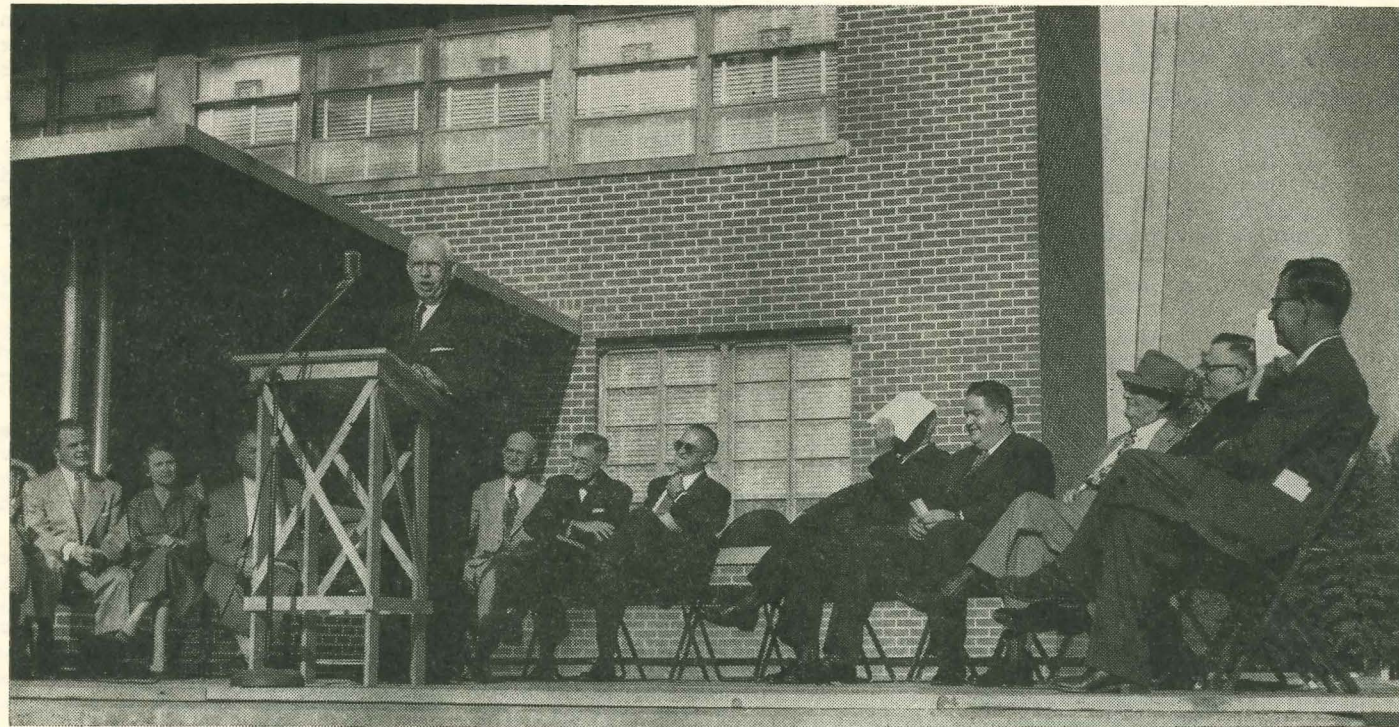
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Christ and This Crucial Hour
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Western Baptist Hospital, Paducah is Dedicated and Now in Operation



Dr. Frank Tripp, superintendent of the Southern Baptist Hospital, New Orleans, is addressing the audience at the dedication of the Western Baptist Hospital, Paducah, Kentucky. Shown seated (left to right): (1) Supt. Emmett F. Johnson, head of the new institution; (2) Mrs. Johnson; (3) Chester Anderson, trustee; (4) Dr. Marshall, chief of medical staff; (5) Lance Dossett, trustee; (6) Levi Chilton, trustee; (7) Dr.

W. C. Boone, general secretary, General Association; (8) Frank F. Norfleet, pastor Immanuel Church; (9) Dr. S. E. Tull, former field worker; (10) E. S. Barger, chairman, trustees; and (11) Supt. H. L. Dobbs, head of the Kentucky Baptist Hospital, Louisville, and executive secretary of the Kentucky Baptist Hospital Commission which is sponsoring the new hospital.

The Denominational Status Of the West Kentucky Baptist Bible Institute

Just what is the relationship between the West Kentucky Baptist Bible Institute and our denomination? Is it under denominational control and support? Is it approved by the denomination, but not controlled or supported by it? Is it a Baptist institution that fights our denomination, and our denominational program? Is it an independent institution, with no denominational connection of any kind?

These are fair questions. The people have a right to know just where our school stands, and, they ought to know. In answering these questions let it be said that West Kentucky Baptist Bible Institute is not a fly-by-night institution. It is not an independent school, seeking to play the role of the lone wolf. Nor is it a Baptist institution that fights the denomination, or the Southern Baptist program.

West Kentucky Baptist Bible Institute is a Christian school. It is Scripturally sound, according to the Baptist interpretation of the Scriptures. Whatever changes may be made as the years go

by, the school must remain forever tied to the Scriptures. Furthermore, West Kentucky Baptist Bible Institute is loyal to the whole program of Southern Baptists. It is a Baptist school in every sense of the word.

West Kentucky Baptist Bible Institute is not supported by the denomination—neither the Southern Baptist Convention, nor the General Association of Kentucky Baptists. However, while we are not supported financially by the denomination, we are approved by the General Association of Kentucky Baptists. We have their good will and moral support. For that the school is indeed grateful. We greatly appreciate the many kind words and commendations spoken concerning our school by our denominational leaders—both State and Southwide.

Our financial support comes largely from the churches of Western Kentucky, individuals, and a small tuition fee paid by each of the students. So, while not in the Cooperative Program, we do have the hearty approval and good will of the denomination.

►After a week's revival with the Third Avenue Baptist Church, Louisville, of which Brother Henry Beach is pastor,

Dr. Robert E. Humphreys spent a week in a Stewardship Revival with the First Baptist Church of Newport, Ky., of which Brother E. Kevil Judy is pastor.

►Dr. Monroe F. Swilley, Jr., pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Georgia, has been preaching since October 18 in the Deer Park Baptist Church, Louisville, where Dr. Lucius M. Polhill is pastor. The music was led by George Starke, student in the School of Church Music, Southern Seminary.

►The Long Run Board of the Woman's Missionary Union will meet in the Prayer Room of the Kentucky Baptist Building, 127 East Broadway, Louisville 2, Ky., Monday, November 2, at 10 o'clock. The Community Missions Conference will be held at the Eastern Parkway Baptist Church, Thursday, November 12 from 10 to 12:30.

TITHING FILM

'GOD IS MY LANDLORD'
The Story Of "DYNAMIC KERNELS"
in 45 minute color sound
Write Perry Hayden, "The Michigan Miller"
Tecumseh, Michigan, Department WR

Dr. Humphreys Begins 27th Year With Owensboro's First Baptist Church

OWENSBORO, Ky. — On October 18 Dr. Robert E. Humphreys began his 27th year as pastor of the First Baptist Church of this city, having come to his present pastorate from Bearden, Tennessee, October 16, 1927.

Under Dr. Humphreys' leadership the First Baptist Church has grown consistently and persistently in all its departments and activities. During the past 26 years the church has received 4,174 members—1,812 of these coming by baptism, and 2,362 by letter. During that period a total of \$1,684,411.10 has been contributed by the church to all causes. This past year there were 248 additions—113 by baptism and 135 by letter—and the total gifts to all causes amounted to \$154,410.93.

Due to the pastor's fervent evangelistic spirit, the church began a mission extension work on Crabtree Avenue, this city, by sponsoring a Sunday school there. This effort resulted in the establishing, on January 6, 1946, of what is known today as the Crabtree Avenue Baptist Church. A similar mission work was begun on Wing Avenue on January 2, 1948, and this work is still an arm of the First Baptist Church, and is thriving greatly. Plans for a new building there are now taking definite shape.

Not only has Dr. Humphreys led as a great pastor and promoter in his church here; he has been placed in many highly responsible places of leadership in his denomination. He served as moderator of the General Association of Baptists in Kentucky, 1948-'49; he has served as a Trustee of Georgetown College; he has served as a member of the Relief and Annuity Board of the Southern Baptist Convention, and he is at present chairman of the Board of Directors of the Department of Christian Education, and a member of the Foreign Mission Board of the Southern Baptist Convention. In addition, he has found time to serve on many important committees of the state and the Southern Convention, and has

been constantly in demand as speaker in special services and programs in the state and beyond.

[The editor was privileged to be present at the morning hour in the First Baptist Church of Owensboro, October 18. Dr. Humphreys modestly refrained from making reference to achievements, merely expressing his great love and appreciation for the church. Then he preached what this editor feels was one of the greatest sermons he has heard in a long time—a challenge to the church to be faithful witnesses to the saving grace of God in Christ Jesus. Dr. Humphreys demonstrates clearly that a man who loves Christ and his church can stay



Dr. Robert E. Humphreys

many years in that church and still be firmly planted in the confidence and affections of his people. R.T.S.]

Baptist Tabernacle Marches To Its New Location at Thirtieth and Market

Members of the Baptist Tabernacle Church and Sunday school assembled at 9 o'clock on Sunday morning, October 18, and marched in a procession to the site of their new location at the southeast corner of Thirtieth and Market Streets, Louisville.

This was the formal entry into the new premises, but the formal dedication will not take place until Sunday, November 22, at which time Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, will deliver the dedicatory sermon.

Leading up to that event, the pastor,

Dr. Lewis C. Ray, will direct the church membership in a series of revival meetings during the first week in November—the first to the eighth. He will be assisted at that time by Dr. H. Leo Eddleman, professor of Old Testament in the Southern Baptist Theological Seminary, as the evangelist and Rev. W. A. Whitten, student in the Southern Seminary, will be the song leader.

There is as yet no carillon in the tower of the new building, but the wedding bells are certainly ringing there, and might even predict a trend of even other things yet to come.

On Friday night, October 23, Miss Carolyn Ray, daughter of Pastor and Mrs. Lewis C. Ray, was united in marriage in the main auditorium to Pastor Rolfe Walter Dorsey, of the Immanuel Baptist Church of Winchester, Ky. The newly married groom grew up in the Parkland Church of Louisville. Both the bride and groom were students together in Georgetown College, and the groom is now enrolled in the Southern Seminary.

On the next night, Saturday, October 24, Miss Ann Carpenter, daughter of Mr. and Mrs. Ray Carpenter, was married to Robert W. Rose in the Markwell Chapel.

Pastor Ray and the members are happy over the completion of their new edifice.

Concerning Taxes

The *New York Journal of Commerce* made the following revealing statement concerning hidden taxes:

"Here are some statistics on our current 'hidden taxes': Five cents out of every 12 cents for soap is tax; five cents out of every 14 cents for bread is earmarked for the Government, and 23 cents out of 85 cents for eggs goes to the same place. So does nine cents out of 23 cents for milk, 32 cents out of 90 cents for beef, \$7.10 out of \$20.70 for automobile tires, and \$15 out of every \$24 for coal."



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General Association of Baptists in Kentucky

Third Baptist Church, Owensboro

NOVEMBER 17-19, 1953

Tuesday Morning, November 17

- 11:00 A.M. Call to Order Moderator Eugene F. Siler
- Hymn Forrest Heeren
- 11:15 A.M. Scripture Reading and Prayer J. T. Miller
- Annual Sermon H. C. Chiles

Tuesday Afternoon, November 17

- 1:15 P.M. Worship Clyde H. Freed, Jr.
- 1:30 P.M. Report of Committee on Order of Business H. F. Parker
- 1:35 P.M. Welcome Address H. B. Kuhnle
- 1:45 P.M. Response E. N. Wilkinson
- 1:55 P.M. Announcements of Committees to Report This Year
- 2:00 P.M. Recognition of Visitors and New Pastors
- 2:15 P.M. Special Music
- 2:20 P.M. Report of Baptist Historical Societies Leo T. Crismon
- 2:40 P.M. American Bible Society Norman W. Cox
- 2:55 P.M. Report on Christian Education R. E. Humphreys
- 3:15 P.M. Address Ben C. Fisher
- 3:40 P.M. Report of Committee on Charters of Schools L. M. Polhill
- 4:00 P.M. Adjourn

Tuesday Evening, November 17

- 7:00 P.M. Worship Isadore Childers
- 7:15 P.M. Report on Western Recorder R. T. Skinner
- 7:35 P.M. Special Music
- 7:45 P.M. Report on State Missions J. B. Sawyer
- State Mission Program W. C. Boone

Wednesday Morning, November 18

- 9:15 A.M. Worship Robert Fitts
- 9:30 A.M. Report on Radio and Television T. J. Powers
- 9:45 A.M. Report of Executive Board W. C. Boone
- 10:15 A.M. Report on Budget W. R. Pettigrew
- 10:30 A.M. Report on Civic Righteousness E. F. Estes
- 10:50 A.M. Report on Evangelism H. F. Paschall
- 11:10 A.M. Report on Teaching, Training and Enlistment F. G. Schlafer
- 11:40 A.M. "Million More in '54" Roy Boatwright
- 12:00 Noon Address Harold Ingraham
- 12:30 P.M. Adjourn

Wednesday Afternoon, November 18

- 1:45 P.M. Worship Nobel Cottrell
- 2:00 P.M. Report on Benevolences V. V. Cooke
- Hospital Commission George Caldwell
- Children's Commission Darrell Richardson
- 3:00 P.M. South-wide Education Sam S. Hill
- Address S. L. Stealey
- 3:40 P.M. Special Music
- 3:45 P.M. Address John Sherman Cooper
- 4:15 P.M. Miscellaneous Business
- 4:30 P.M. Election of Officers
- 4:40 P.M. Adjourn

Wednesday Evening, November 18

- 7:00 P.M. Worship Jack Merritt
- 7:15 P.M. Kentucky Baptist Foundation W. T. Chapin
- Address A. M. Vollmer
- 7:35 P.M. Report on Home Missions J. S. Bell
- Address John Caylor
- 8:05 P.M. Special Music Choir, Third Baptist Church, Owensboro
- 8:15 P.M. Report on Foreign Missions Harold Wainwright
- Address Everett Gill

Thursday Morning, November 19

- 9:15 A.M. Worship Robert Martin
- 9:30 A.M. Report on Obituaries T. J. Barksdale
- 9:45 A.M. Report on Retirement Plans Don Gambrell
- Address Orville Groner
- 10:15 A.M. Report of Nominating Committee R. E. Humphreys
- 10:45 A.M. Report of Committee on Resolutions E. N. Perry
- 11:00 A.M. Miscellaneous Business
- 11:15 A.M. Report on Cooperative Program Rollin S. Burhans
- 11:45 A.M. Address J. W. Storer
- 12:15 Noon Adjourn

[All music for the General Association will be under the direction of Forrest Heeren, Dean of the School of Church Music, Southern Baptist Theological Seminary.]

Order of Business Committee: HANKINS F. PARKER, Louisville; PRESTON L. RAMSEY, Somerset; and W. C. BOONE, Louisville.

Air Defense Command Appeals to American Public For Cooperation

As Commander of the Air Defense Command—the Air Force component directly responsible countering an enemy air attack against this nation—I would like to add my own comments to the message from the President.

President Eisenhower has clearly stated the importance of an alert and powerful aid defense system to cope with the threat we now face. He has given special emphasis to the role of the Ground Observer Corps in providing aircraft detection in such an eventuality.

Soviet Russia, with its fast developing atomic and military strength, now has in the neighborhood of 1,000 long-range bombers that could, in a single raid, attack all of the most critical U. S. targets. Such an attack could well leave millions wounded or dead.

Such is the grim prospect—a prospect that obligates every citizen to take part in providing maximum preparation against a surprise assault from the air. The civilian volunteer Ground Observer Corps is an integral phase of our air defense system. GOC's diligence in watching the skies for hostile aircraft and the scope of its plane spotting function could mean the difference between death and survival for many Americans. The time to strengthen our defenses is now; the emergency already exists, tempered only by the element of degree.

My entire Command and, I feel sure, the hundreds of thousands of civilians already enrolled and active in the GOC, will greatly appreciate your assistance in bringing the President's message to the attention of your readers.

Sincerely,
B. W. Chidlaw
General, USAF
Commander

CRIME: In '52, 2,036,510 major crimes were committed in the U. S. This number was 154,350 above the '51 figure. There were increases in all the major crime categories such as homicide, rape, aggravated assault, robbery, breaking and entering, grand larceny and theft.—J. Edgar Hoover, FBI.

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Lexington, Ky.

Western Kentucky News

Mrs. Lyda Ford Smith, Ohio County Pioneer, Dies in Fordsville

FORDSVILLE, Ky.—Mrs. Lyda Ford Smith, 97, widow of John T. Smith, and a member of a pioneer Ohio County family, died in her home at Fordsville October 7, 1953, at 3 p. m.

Mrs. Smith was born in Fordsville in October, 1856, where she was a life-long resident. She was married in 1876. Her husband preceded her in death in 1929. She was a member of the Fordsville Baptist Church, where she served for twenty-five years as W.M.S. president. She loved to relate that she learned her alphabet from the Western Recorder and that that denominational periodical had been in her home as long as she could remember.

Surviving are two sons, Simon B. Smith, postmaster of Owensboro, Herbert Smith, Charlestown, Ind., five daughters, Mrs. Paul Snyder of Fordsville and Ashland, Mrs. J. E. Barnhill, Owensboro, Mrs. George E. Fuqua, Mrs. McHenry Holbrook, both of Fordsville, Mrs. David F. Boyd, Atlanta, Ga., several grandchildren and great-grandchildren, two brothers, Dr. E. W. Ford, Crescent City, Fla., C. E. Ford, Enid, Fordsville, Mrs. Frank Moseley, Galesburg, Ill.—Adapted from The Owensboro Messenger.

[EDITORIAL NOTE: In addition to the above facts as adapted from The Owensboro Messenger, we call attention to the fact that one of her daughters mentioned above—Mrs. David F. Boyd—graduated from the W.M.U. Training School some years ago, and before her marriage was one of the W.M.U. Secretaries in Florida, being succeeded there by another Kentuckian, Miss Josephine P. Jones. Mrs. Boyd is at present the Georgia trustee for the Carver School of Missions and Social Work in Louisville, Ky.]

R. E. Harlan, Sr., Resigns As Superintendent at Barlow After 28 Years

BARLOW, Ky.—Roy E. Harlan, Sr., has resigned as superintendent of the Barlow Baptist Sunday School after twenty-eight years of faithful service in that position.

He was elected in 1925. At that time the enrollment was approximately 100, the offering around \$4.00 per Sunday, and all the classes were held in the church auditorium. Later, the room was divided by heavy curtains used to separate the classes. Still later, seven Sunday school rooms were added to the auditorium, and used until 1949, at which

time a new two-story seventeen room educational building was erected and the Sunday school departmentalized.

The enrollment now is 376 and the average attendance for the year just closed was 211-plus. The average collection for the year was \$68.00 per Sunday, except on fifth Sundays when the offering goes into the building fund. On those Sundays it was more. The fifth Sunday in August was \$580, which went toward payment on the new parsonage now under construction.

During Mr. Harlan's term of office the church had seven pastors, one of them being his own son—Roy E. Harlan, Jr. The others were Ben T. Huey, Joe T. Odle, Sr., O. C. Rainwater, T. H. Hogue, George S. Jarman and O. A. Edwards.

Mr. Harlan's grandfather Harlan and his father—the late William Harlan—were preachers, as is his son, already mentioned, Roy E. Harlan, Jr. So Mr. Harlan jokingly said that the Lord let him off with just being a deacon in the church and Sunday school superintendent for twenty-eight years.

When he had served twenty-five years the Sunday school presented him and Mrs. Harlan—the latter a teacher of Beginners for thirty years—a beautiful set of silverware with service for eight.

John Oldham, assistant superintendent for the past two years, was elected to succeed Mr. Harlan. John is a fine young man who has grown up in the Sunday school and church since Mr. Harlan took office. He is also church chorister and a deacon in the church.

Cleanings

►Pastor Paul Bremerman, of Denison, Texas, has accepted a call to the pastorate of the Baptist Church at Kildare, Texas. He is a graduate of Ouachita College, Arkadelphia, Ark., and the New Orleans Baptist Theological Seminary. Mrs. Bremerman is also a graduate of Ouachita College, and attended the W.M.U. Training School in Louisville. She was formerly Miss Catherine Powell, of Philpot, near Owensboro, Ky.

►Mrs. B. V. Lewis has donated a new electric organ to the English Baptist Church, Ammons, Kentucky, as a memorial to her mother and father, Mr. and Mrs. W. H. Dutschke, her husband, B. V. Lewis, and her son, Henry B. Lewis. It was recently installed and was dedicated September 27, 1953.

►The Walnut Grove Baptist Church, Fredonia, Ky., recently adopted the budget system of financing for the first time in the seventy-seven years of its history. Included in the budget accounts is the preferred item of Missions, fifteen per cent for the Co-operative

Program. Although the budget has been in operation only one month, the members are rejoicing with the material and spiritual blessings received from the Lord, according to Pastor B. D. Sills.

Stewardship Books Were Released September 1

NASHVILLE, Tenn.—(BP)—According to the Book Store Department of the Baptist Sunday School Board, Nashville, Tenn., books for the Schools of Stewardship to be held in the churches over the Southern Baptist Convention October 18-25, were released September 1. The books are available in all Baptist book stores and orders may be filled promptly.

Prices of the books are as follows: *Found Faithful* by Merrill D. Moore, 60 cents; *Good Stewards* by J. E. Dillard, 60 cents; *Partners with God* by Elizabeth E. Terry, 35 cents; *The Talking Penny*, by Bethann F. Van Ness, 35 cents; and *Bonny Baptist and the Sunbeams* by Martha Jo Walters Milne, 35 cents.

Drink

Once upon a time a Mohammedan came to one of his religious leaders called a Kadi, and asked: "If I eat dates is that against the commands of religion?"

"No," said the Kadi.

"And may I add some water?"

"Certainly."

"And is it wrong to take a little yeast?"

"Oh, no."

"Well," went on the questioner, "date wine consists only of those three ingredients. Why, then, is it forbidden by the laws of our religion?"

The Kadi thought a moment, and then he said, "If I throw a handful of dust on your head, will that cause pain?"

"Not in the least."

"And if I add some water—will it hurt you then?"

"I think not."

"Now, if I mix dust and water together and burn it into a brick and hit you on the head with it, what then?"

—Dry Legion.

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Stronger Churches Make Better Communities

A New Testament church is a great asset to any community. As such a church grows stronger the community becomes a better place in which to reside. Ask yourself the question, "What kind of a church would my church be, if every member were just like me?"

ACTS 2:41-47

When Peter preached his great and memorable sermon on the Day of Pentecost, the Holy Spirit used it to make those who heard it deeply conscious of their terrible guilt. Conviction for sin is a divine work, and it always precedes concern about salvation. Approximately three thousand of Peter's hearers repented of their sins and believed on Christ as their personal Saviour. After He saved them, they gladly submitted to baptism as an evidence of their faith in Him and as an act of loving obedience to Christ. Baptism had nothing to do with their salvation. Baptism never has saved anybody. Only Jesus Christ can save. People are not baptized in order to have their sins forgiven, but because they have been forgiven already on the ground of their repentance toward God and their faith in the Lord Jesus Christ.

Members of the church in Jerusalem were characterized by steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. They were eager to receive instruction from the apostles, who had been taught by Christ. When the apostles instructed them in the things of Christ, the Christians gladly accepted them and promptly put them into practice. A faithful teaching ministry is one of the crying needs in our present-day church life. We need to train our people to be steadfast in doctrine.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism, they prayed for and encouraged each other. True brotherly love prevailed among them.

They were steadfast in the breaking of bread. This expression is usually interpreted as having reference to their observance of the Lord's Supper. None of them refused to obey the dying command of their Lord. What a pity that so many church members today act as if the command, "This do . . . in remembrance of Me," had never been uttered!

They also continued in the attitude and spirit of prayer. Their prayers in-

dicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but as a result of their praying they were powerful and influential. They were reverent, whereas many of our church services are characterized by the lack of reverence. They were very generous and sacrificial because of their love for their Lord and their love for others.

They were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon them found expression in praise to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children. As they together devote themselves to the doing of His blessed will, He delights to fill their souls with joy, to bless them, and to win others through them.

PHILIPPIANS 1:27-30

Knowing that the Philippian Christians were surrounded by pagan influences, Paul was deeply concerned about their manner of life because it had a direct bearing upon the progress and the success of the gospel. With him the one matter of chief moment was that their manner of life be worthy of the gospel of Christ. He taught that the Christian's manner of life should adorn the gospel, not in the sense of making it more beautiful—for that cannot be but in giving it such a setting that its actual glory may be seen in the life. Paul was anxious that their conduct be marked by moral steadfastness, which at once united in its relation to their fellow Christians and undaunted in the face of their foes.

There is a standard for all Christians, and Paul urged the Philippians to live in a way that was consistent with that standard. It is impossible for a Christian to accept the standards and methods of the world and at the same time to walk worthily of the gospel of Christ. Our Lord expects our lives to harmonize with the professions which we have made, and rightly so.

Although we cannot add anything to the glory of the gospel of God's grace, we can give that gospel an appropriate setting for the manifestation of its glory. God places His good things where they can be seen, and that is why He wants

a proper setting for His gospel of grace. To afford such an opportunity, He wants all believers in Christ to be consistent in their living.

According to the twenty-ninth verse, God has two great blessings for us—faith in Christ and suffering for Christ. True believers should be willing to follow Him, even though they may have to suffer for doing so. However, it is no privilege to suffer unless one is certain that his sufferings are not due to his own errors, but are wholly for the sake of Christ, for the furtherance of the gospel, and for the advancement of His kingdom.

I PETER 2:4-5, 9-10

Peter speaks of Christ as the "living Stone." As such, He was rejected by men, but chosen of God. Note the exalted position to which God's children are lifted. They are described as "lively stones," "an elect race," "a royal priesthood," "an holy nation," and "a people for God's own possession." Being "an holy priesthood," we have a direct and an immediate access into the presence of God. All of us, who enjoy this wonderful position and this blessed privilege, should show forth the praises of Him Who has called us out of darkness into His marvelous light. Out of the gladness and gratitude of our hearts for the salvation which we have received from Christ, we should praise Him to the very limit of our ability. May we strive to show forth the excellencies of Christ with a view to winning others to a saving knowledge of Him!

A Homiletics-Funeral Incident Threatened the "Prof" With a Co-incident

Glancing back over an old file (never mind what year) of the Western Recorder the other day, we found that a student by the name of W. C. Boone was writing a column every week under the heading, "Seminary Notes." Down in the final paragraph of one of these columns an amusing story was told which bears repeating—even after all these years. The paragraph read:

"In the Homiletics Class last Saturday, the professor was speaking earnestly against the old fashioned formal funeral sermon. In the course of his remarks he said: 'Our colored brethren are very fond of these funeral sermons. The more formal they are the better they like them. Perhaps nothing appeals more to the members of the negro churches.' Just at this psychological moment, our janitor, Arthur Hill, an esteemed colored Baptist deacon, thrust his head in the class room and announced that the professor was wanted outside. It would be hard to say whether teacher or janitor was more embarrassed at the uproar which ensued. Members of the Homiletics Class are still laughing."

Dr. S. S. Hill, Sr., Resigns 11-Year Presidency of Georgetown College

GEORGETOWN, Ky., Oct. 20. — Dr. S. S. Hill, president of Georgetown College for the past 11 years, today submitted his resignation to the board of trustees. The resignation was accepted.

Dr. Hill said he plans to rest for several months and then plans to re-enter the field of preaching.

Announcing the resignation, Ira J. Porter, Louisville, chairman of the board of trustees, said:

"Dr. Hill's resignation has been accepted with deep appreciation of the years of faithful service during which time great progress was made and the enrollment raised from 250 to 750 students.

"The physical properties of the college have been put in splendid repair with many new buildings being added to the campus.

"The duties of the president will be handled by a committee composed of Dr. R. D. Judd, dean of the college; Dr. Carl Fields, head of the history department, and Leonard C. Smith, chancellor of the college."

Although Dr. Hill previously had announced his intentions of retiring in the near future, today's action came as a surprise. He said he felt it would be wiser for all concerned to retire now rather than to serve out the full school year.

Dr. Hill, a native of Virginia, received his B.A. degree from the University of Richmond, his Th.M., and Th.D. from Southern Baptist Theological Seminary, Louisville. The doctor-of-divinity degree was conferred upon Dr. Hill at University of Richmond and the doctor-of-laws degree by Georgetown.

He was pastor of Deer Park Baptist Church, Louisville, when he was named president of the college in 1942.

He has served as moderator of the General Association of Baptists in Kentucky, is a past president of the state board of Baptists in Kentucky, is a trustee of Kentucky Baptist Hospital, Louisville, and a trustee of Southwestern Theological Seminary at Fort Worth.

Dr. Hill is president of Southern Baptist Colleges and Schools with headquarters at Nashville. He served as Kentucky's representative on the South-

ern Baptist education committee for many years and is a member of other important boards and committees of the Baptist denomination and in the field of religious education.

Improvements on the campus during Dr. Hill's administration include construction of John L. Hill Chapel, Nunnely Music Building, a new freshman men's dormitory, and a faculty apartment building.

In addition, the old physics building was converted into Highbaugh Hall and a modern kitchen and cafeteria were installed in the dining hall.

Construction is under way on Cooke Memorial Library.

Georgetown College is nearing its 125th anniversary, having been organized in 1829. It is the first Baptist school west of the Alleghenies and is the only senior college owned and operated by Kentucky Baptists.—*Courier-Journal*.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 18, 1953

(Continued from Page 9)

Madisonville, First	258	845
Marion	347	347
Middlesboro, First (3)	605	605
East Cumberland Avenue	346	346
Monticello, First	83	253
Mt. Vernon, First	112	523
Mt. Washington	63	282
Muldrough	226	226
Newport, First (2)	123	815
Trinity	240	240
Owensboro, Buena Vista (1)	127	478

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First	236	1,605
Hall Street (1)	147	456
Seven Hills	363	1,033
Third (1)	179	481
Paducah, East	188	725
First (2)	106	251
Oaklawn	142	312
Trinity	168	431
Twelfth Street (1)	94	295
Paintsville, First	71	328
Paris, Central (1)	64	244
First	185	268
Pikeville, First	185	433
Pineville, First (6)	159	261
Prestonsburg, Irene Cole Memorial	159	556
Princeton, First	129	213
Northside	155	428
Russellville, First (1)	85	712
Somerset, First	85	225
Pleasant Hill No. 2	81	288
Sonora	460	460
Springfield, First	85	258
Stanford	273	273
Sturgis, First	100	223
Valley View	118	380
Versailles	131	330
Vine Grove (1)	87	410
Williamsburg, First (1)	97	369
Williamson, W. Va., East Williamson	137	464
Winchester, Central (1)	149	458
First	149	458

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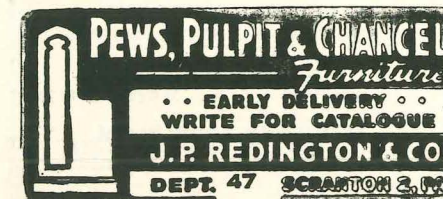
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Roman Catholic Invincibility?

By DUKE K. McCALL, President
Southern Baptist Theological Seminary
Louisville 6, Kentucky

Baptists and other evangelical Christians have created a Frankenstein. This horrible monster is the myth of the invincible power of the Roman Catholic Church.

Like the nurse who tells her little children of boogie men and ghosts in order to frighten them into being good, we have amplified our descriptions of the Roman Catholic Church in order to provoke our fellow church members to good works. As a minority in the United States, Roman Catholics were happy to have themselves described as a great and powerful people. Indeed, they have capitalized on the description and sought to magnify themselves.

"Roman Catholics," the myth has it, "are many in number and always vote in a block." This may frighten some Baptists into personal work to win the unsaved in order that they might not become another set of votes for the Catholic Church. It will certainly frighten politicians into giving heed to the official position of the Roman Catholic hierarchy.

Actually, no one has ever demonstrated that the Roman Catholic hierarchy can deliver a block of votes. There are issues on which Roman Catholics tend to react alike and therefore, to vote alike. For example, they would tend to vote for a man who favored a United States ambassador at the Vatican. Remember however that Southern Baptists react alike and will tend to vote against anyone favoring a U. S. ambassador at the Vatican.

"The Roman Catholics," says the myth, "are omniscient in business transactions, in political maneuvering, and in the handling of propaganda." Actually, the main difference between Roman Catholics and such a democratic body as the Southern Baptist Convention is that the Roman Catholics are under no necessity of washing their dirty linen in public. Their mistakes do not have to be discussed before 10,000 people in a convention. Roman Catholics do have two advantages over evangelicals, both of which result from the organizational structure of the Roman Catholic Church.

The first is that only the experts try to act like experts. Unlike the more democratic denominations, Roman Catholics do not have great pulpsteers trying to act like financial wizards. Even the Southern Baptist Convention can achieve all of the advantages of the Roman Catholic organization simply by learning to use delegated responsibility. For ex-

ample, our Baptist handling of the church and state issue has improved tremendously since the establishment of the Baptist Joint Conference Committee on Public Affairs. Dr. J. M. Dawson has been an expert who has led us wisely in a delicate area.

A second advantage Roman Catholics have had has been their sense of continuity. To illustrate, Baptist church leaders tend to feel that they must accomplish everything in their own generation. Thus, we have majored on the immediate. Catholics on the other hand have been content for one generation to plant, another to water, and still another to reap the fruits. As a result, they have been willing to take a hundred years to build a great cathedral, or to buy large areas of land on the edge of a city with the expectation that the city will grow around it. Sometimes they have guessed wrong with their long-range planning, but the instances of good judgment stand out.

On the mission fields of South America in the very heart of Catholic power Southern Baptists are beginning to demonstrate that they, too, can make such long-range plans. The purchase of twenty-six acres of land on the outskirts of Cali, Colombia, the erection of large churches for small congregations, as in Caracas, Venezuela, the projection of long term mission programs as in Lima, Peru, are all a part of a new sense of continuity among Baptists.

The rising tide of liberalism in South America will destroy the economic and social feudalism which still hangs on there, and it will also shake the Roman Catholic Church as by an earthquake. Either the Catholic Church in South America will reform, or become an unimportant part of the life of the people. In either case the door will be open for evangelical missions with Baptists standing ready to enter. Baptists now are getting ready there. We can do the same sort of planning here in the United States in our local churches, our district associations, our state conventions, and the Southern Baptist Convention.

The Roman Catholic Church is not invincible. The only thing invincible is the kingdom of God.

You can imagine with what deep regret we tear ourselves away for furlough. I have found out, after nineteen years here, that I am more Brazilian than American.—Thelma (Mrs. A. I.) Bagby, missionary to Brazil (written before she left for furlough in 1952).

American Seminary's Final Fall Enrolment Reaches 63

NASHVILLE, Tenn.—(BP)—American Baptist Theological Seminary enrolled sixty-three students from nineteen states and three foreign countries for the fall term. Sixty of these students are men and three women.

Tennessee leads the states with twenty-four enrolled. Other states represented are Alabama, Arkansas, California, Florida, Georgia, Illinois, Kentucky, Louisiana, Mississippi, Missouri, Nevada, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, and the foreign countries are British Guiana, Costa Rica, and the Bahamas.

Negro Leaders Meet At American Seminary

NASHVILLE, Tenn.—(BP)—The Convention-wide Conference on Negro Work, sponsored by the Baptist Home Mission Board, met in late September at American Baptist Theological Seminary.

The program was under direction of Guy Bellamy, Home Mission Board director of Negro mission work.

Teacher-missionaries from twenty-six Negro Baptist colleges, directors of mission centers, state secretaries of Negro work, and pastors attended the conference.

The Home Mission Board now has thirty-one people working as teacher-missionaries in Negro colleges within the Southern Baptist Convention. The Board also conducts twenty special centers, holding special classes for adults and children. During the first ten months of 1952 the Board sponsored 374 institutions with an enrolment of 6,314 and in 1952 granted seventy ministerial scholarships and employed eight students to work full-time among the Negroes in the summer.

Host for the meeting was the American Seminary, Ralph W. Riley, president, Victor Glass, dean, and L. S. Sedberry, executive secretary of the Seminary Commission.

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Alabama Man Criticizes Annual Call Movement

BIRMINGHAM, Alabama.—(BP)—The "annual call of pastors" was criticized by the state secretary of Alabama in a special article printed in The Alabama Baptist.

Dr. A. H. Reid said that "the annual call is not scriptural and it has never grown a strong church. It often leads to a division in the church membership and is unfair to good pastors. No pastor who is subjected to the whims of the people annually can feel any freedom or security in his ministry. Often he is not given time to become acquainted with the people so as to effectively serve them as pastor before he must move. He is unable to lead the church in a worthy program because he may be let out as pastor before he can develop a program. Also, the annual call opens the way for the transient Sunday-preacher to move on to another church. He moves from church to church and gives little time or no time to the churches. He is only a Sunday-preacher."

"Many of our churches are getting away from this unscriptural custom of the annual call," Reid said. "They are now looking for a pastor and not just a Sunday preacher. As a result these churches have found a new day. Many

of them that were struggling to live only a few years ago, are now strong with a full program of work for the Lord. For a church to grow and effectively minister to the people in the community, it must have more than just a Sunday preacher; it must have a pastor and leader as well as a preacher."

John S. Wimbish to Make 30,000 Mile Tour

NEW YORK, N. Y.—(BP)—John S. Wimbish, pastor of Calvary Baptist Church, New York was invited to make a 30,000 mile tour of the world with five other Christian men, mostly laymen.

The group will consist of a Baptist minister, a Presbyterian minister, a legislator, an industrialist, and an educator. The tour will be guided by UN war correspondent Bob Pierce.

They are to visit and talk with top political leaders of the world concerning Christianity.

Leaving the first of the year, the group will be gone for about six weeks.

FREEDOM: Freedom, as we understand it in America, is not an economic discovery. Freedom, in the last analysis, is a religious discovery.—Wm. J. Grede, board president, National Association of Manufacturers.

Brotherhood Commission Plans 50th Birthday

MEMPHIS, Tenn.—(BP)—At the annual meeting of the Brotherhood Commission of the Southern Baptist Convention held in Memphis recently, plans were made for observance of the 50th anniversary of Brotherhood work to be celebrated in 1957. Expansion of Brotherhood work will include a goal of 11,500 Brotherhoods by 1957 and an enrolment of a half-million.

Initial plans were also made to organize teams of laymen to visit mission fields to give their Christian testimony as to how God has been able to use them in their churches and communities as business and professional men. These tours will be carried out in complete cooperation with the Foreign Mission Board.

New Brotherhoods reported thus far in the year to the Memphis office by state Brotherhood departments total 766. The goal for the year is 1,288.

Officers re-elected were John W. McCall, president, W. H. Wood, Jr., recording secretary, and C. H. Heacock, treasurer. T. Gordon Ryan was elected vice-chairman and K. J. O'Banion, assistant recording secretary.

George W. Schroeder is executive secretary of the Commission and James M. Sapp and David T. Mashburn associates.

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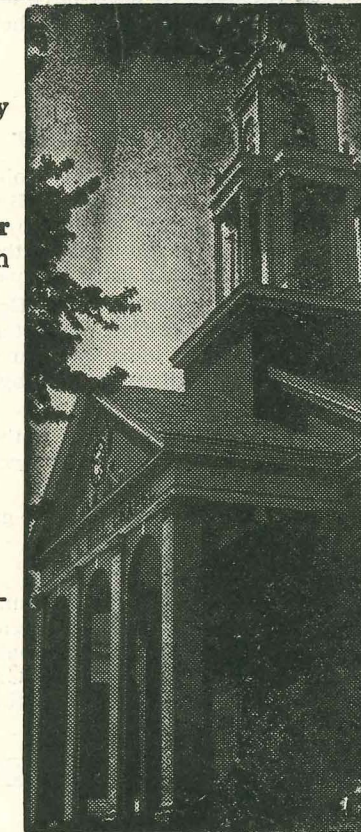
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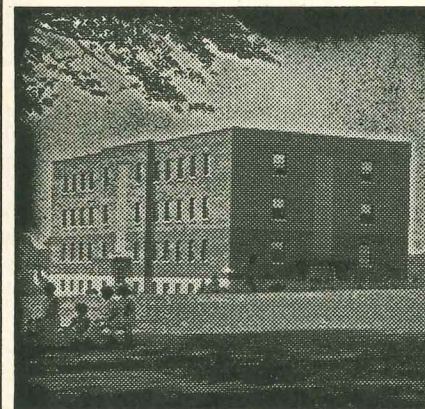
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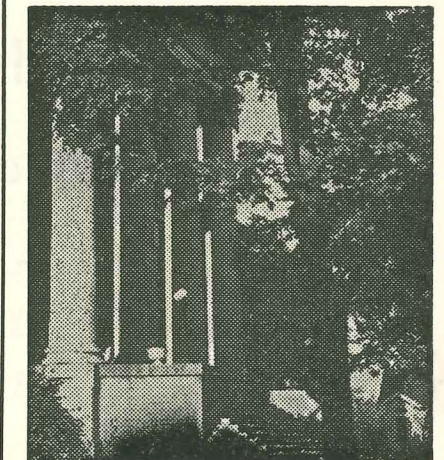
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