

KENTUCKY SOUTHERN COLLEGE
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Western Recorder



More than 65,000 copies of your Western Recorder go into the homes of Baptists throughout Kentucky, the United States and eighteen foreign countries weekly.

►Millard R. Brown preached in revival meetings at the Okolona Baptist Church, Louisville, October 26-November 6.

►Pastor Joseph Richard Estes, Crestwood, Ky., has been preaching in a revival meeting at the Grace Baptist Church, Louisville, November 8-13.

►Dr. E. N. Wilkinson, Parkland, Louisville, preached for two weeks in evangelistic meetings with Dr. Roy C. McClung at the Ninth and O Baptist Church, also in this city.

►Dr. Bradford Curry, Shively, Ky., has been in a gracious revival with Pastor Dester E. Jones at the South Jefferson Baptist Church in October, at which time there were 38 professions of faith, several by letter and many rededications.

►Fred H. Porter, secretary of the Sunday School Department of the Southern Baptist General Convention of California, resigned, effective October 31. He accepted the call to be pastor of Texas Avenue Baptist Church, Houston, Tex.

►Robert S. McGinnis, Jr., has accepted the pastorate of the Hopewell Baptist Church, Daviess-McLean Baptist Association. Previously he was pastor of the Griffith Baptist Church. He is a son of Mr. and Mrs. Robert S. McGinnis, Sr., of Owensboro.

►Wayne Keelin, Georgetown College graduate and at present a student in the Southern Seminary, was the guest speaker at the Youth Emphasis service held at Brushy Fork Baptist Church, Daviess-McLean Association on a recent Sunday.

►While Pastor H. B. Kuhnle was conducting a revival meeting at the Grandin Court Baptist Church, Roanoke, Virginia, the pulpit of the Third Baptist Church of Owensboro, Kentucky, was supplied by Missionary Arthur Renich Dailey, of Colombia, South America.

►Eldred M. Taylor, superintendent of missions and evangelism, Executive Board of the General Association of Baptists in Kentucky, assisted Pastor Lewis H. Lynch in a one week's stewardship revival at the First Baptist Church, Irvine, Kentucky, recently. The church was greatly blessed by this meeting.

►Little Judith Ann Thomas was born at the Clark County Memorial Hospital, Jeffersonville, Indiana, October 27. She is the daughter of Rev. and Mrs. Dan Thomas, Clarksville, Indiana. Brother Thomas is a field worker for the Sunday School Department, Kentucky Baptist Building, and Mrs. Thomas is the former Miss Christine Mobley, of Harrodsburg, Ky.

►Dr. Lucius M. Polhill, Deer Park Church, Louisville, has been preaching in special meetings with Dr. Billy

Adams recently at the First Baptist Church, Jacksonville, Alabama. During his absence from the city the Deer Park pulpit was supplied in the morning by one of their own members, Dr. Edward J. Caswell, and in the evening by Bro. Al Carpenter.

►After having served as treasurer of the Ninth and O Baptist Church, Louisville for the last 31 years, Mrs. Ora Bryant has asked to be relieved of her duties in connection with that office. Her health and her eyesight have been failing her in these latter months, and she has desired that somebody else carry on this work. For nearly a third of a century she has labored in this one task.

►Brother C. R. Kirtley, of the Second Baptist Church, Ashland, Ky., writes us that his pastor, Brother M. C. Denny, who died recently, had requested that an offering be taken up at his funeral and used for missions. Accordingly, Brother Kirtley sent Dr. W. C. Boone, treasurer, a check for \$133.50 covering the amount received in this offering and requested that it be given to the Cooperative Program.

►Marion F. Wiseheart has been elected president of the Brotherhood at Carlisle Avenue Church, Louisville. Other officers elected were: Forrest Patrick, first vice president; Donald A. Hess, program vice president; Alton Yadon, devotional vice president; Ernest Cates, activity vice president; Virgil Crutcher, promotional vice president; Basil Smith, secretary; Kenneth Ballard, assistant secretary; and Raymond Riggs, treasurer.

►Visiting the Western Recorder offices recently was Bro. William O. Beaty of Memphis. Brother Beaty is well-known here in Kentucky, having served for some four years as pastor of the First Baptist Church of Central City, and then later of the Weaver Memorial Baptist Church of Louisville. He has been pastor of the Eudora Baptist Church of Memphis but is now retired. He is doing much supply work and is also serving as minister of institutions in the Shelby County Association, Memphis.

►Missionary A. L. Gillespie writes from Japan: "Our work goes well, and we are happy to be here after a year of furlough. Remember us to our friends in Kentucky as you have opportunity. . . You may be interested to know that our Jordan Press here in Tokyo is publishing soon a book in Japanese, containing 28 studies in Christian doctrines for new church members. They are written in Training Union program fashion and will, I believe, prove to be both popular and helpful among our Japanese churches."

►The Magoffin Baptist Missionary Society was organized recently at Magoffin

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

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WESTERN RECORDER

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Baptist Institute, Mountain Valley, Ken-
tucky. Mrs. D. M. Aldridge is president
of the group; Mrs. George Turner, pro-
gram chairman; Mrs. John Wells, sec-
retary; Mrs. Herman Moore, community
missions; Mrs. Atness Dunn, steward-
ship; Mrs. Mary Hames, Bible reading;
Miss Katharine Younts, social chairman.
During the week of November 2-6, Miss
Helen Sinclair, W. M. U. field worker
for eastern Kentucky, will teach mission
study courses to the W. M. S., the Y. W.
A., and the G. A. groups at Magoffin
Institute.

Personal Experiences In the Classroom

By MIDRED HATCHER

Austin Peay State College, Clarksville, Tennessee

[Miss Hatcher, who grew up near Elm Grove Baptist Church near Murray, Kentucky, and who is a member of the First Baptist Church at Murray, presents here some observations as a teacher. She offers in her article another statement written by one of her students at Austin Peay State College, and she reveals unusual wisdom in dealing with students.]

As a teacher of English, I have learned that students write more freely and more convincingly when assigned subjects dealing with their personal experiences or with what they believe than they do when given other topics; for they enjoy discussing things they really know about.

Then, too, a professor's choosing such subjects enables him to know his students better, for what they write in such areas of thinking reflects their inner-selves, whether bad or good. Many times I have learned more about the true value of some individual from one paper in which he poured forth his experiences or his "inner thinking," his attitudes and his ideals, so to speak, than from weeks of student teacher relationships in the daily procedures.

Last summer, for instance, as one of my four or five topics from which my freshmen might choose one for an assignment, I gave "The Most Important Decision I Ever Made." I received a paper that greatly impressed me.

Not knowing whether all the members of the class were Christians, and realizing that some probably would not be in sympathy with his views, Mr. S. Roswell Hooks, a young man seventeen years of age, had the courage to read before the class the impressive paper which follows:

The Most Important Decision I Ever Made

By S. Roswell Hooks

For days I had been talking about it with my cousin; or rather, he had been talking to me. I just couldn't seem to comprehend the things that he was telling me.

From my childhood I had been taught the very things that he was repeating over and over again. I knew it was true. I knew what he said that I must do; but it just didn't make sense. Yes, I knew I was lost; I knew that

all that I had to do to accept His salvation was to trust Him. Trust Him? But How? I knew that if I lay on the ground I could trust my arms to push me up again. I knew that if Christ told me to jump into a chasm, He had the power to save me from dying. And I was willing to trust Him on this basis. But for someone to say to me, "Just trust Him; He can save you," was beyond my comprehension. Physical trust was all I knew. I had to have this faith that others had! I wanted to know the joy they had in singing and talking about Him. But how? I was at a complete loss.

The matter had bothered me for several months, but recently the concern had come to the point at which I had no peace. I couldn't enjoy swimming as I had before. I went to every one that I could trust and asked each, "How can I be saved?" At night I cried bitterly and I felt that Jesus stood waiting to save me and to forgive me for all the things that I had done to hurt Him if I could only find the way.

At last I remembered that everyone had said, "Pray about it, and I'll pray for you, too." That was what I would do! I'd ask God! He could tell me! He always answered those who came.

I went to my play house. There I knelt and looked up as if to see His face. "Dear Lord," I said, "I don't know how to be saved; but I want to be. If you'll just tell me how, I'll trust you. Take my life. I'll do anything you want me to, if only—." Suddenly, the worry was gone. The load from my heart and mind was lifted, and I realized that it was all right! The Lord had forgiven me! Christ had died for my sins and I had accepted Him as my Saviour!

The rest need not be told. It does not matter; for every Christian knows the experience. He is my Lord, my God. I will trust Him and follow Him where He leads me. I don't know what He would have me do, but I don't worry about that. He will tell me when the time comes.

I am eternally saved and God is on my side!

Do you know my Saviour? Have you met Him face to face? He died for you, just as He died for me. Will you

accept my Christ? What will YOU do with Jesus?

[Miss Hatcher concludes her article by saying:]

Our greatest need in this modern age, in which many of our so-called, educated people think that salvation is unimportant, is for more young people to be willing to testify for God and to assert the fine ideals which they possess.

Harry's Call From Heaven

By Mrs. Tom Carter

Oft times one unique experience can cause a catastrophic change in the ministry of a preacher. This was true of Ezra Upton. When he first began as pastor of the great Westdown church he was lukewarm in his preaching until his encounter with Harry Dunkle.

At the time, it seemed pure irony to Pastor Upton—praying for a mountain-top experience—that he should find fifteen-year-old Harry Dunkle sleeping in the church basement storage closet. Everyone knew the poor and hungry Dunkles. They were the primary reason for the "poor and needy" closet. Certainly not mountaintop material!

Looking at the boy, the preacher was filled with great pity, and wonder at the dignity and strength in the young face.

"You know that you did wrong to trespass in God's house?"

"Yes, Sir. I shouldn't have forced the window, but the closet was a warm place to sleep. I didn't touch anything but the magazines and books. I read them, Sir."

Making a quick mental inventory of the closet, the old clothing, outdated quarterlies and worn Bibles, the preacher wondered if the boy had actually read them. "What did you read, Harry?"

"About God, Sir."

"Go on, Harry."

"God so loved the world that he gave his Son. He died for our sins and . . ." he hesitated, "last night I read about Paul. I would like to be like Paul, Sir, but I don't suppose a Dunkle could ever preach."

A light was slowly dawning upon Pastor Upton. "You've never been inside our beautiful sanctuary; you've never sat with the great congregation; you've never heard the organ, the choir, the preached Word?"

"No, Sir."

"And yet you found God, heard his call, in a storage closet?"

"Yes, Sir."

An avalanche of texts flooded the preacher's mind: "Take heed that ye despise not . . ." "A cup of cold water . . ." "Thy loving kindness . . ." "By faith . . ."

"It's incredible!" he told himself. "I'll never be the same again! Why—I could preach forever about Harry Dunkle and his call to preach."

**"Hear What the Spirit Saith
Unto the Churches"**

A vital principle which is frequently overlooked is that Christ speaks to His churches in the world, and through His churches to the world. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Christ's chief concern in the world centers upon His churches. His purpose in the world has been accomplished and will continue to be accomplished through them. The churches are not Christ, but He dwells in them. They are not omnipotent, but He empowers them. They are not perfect; they are made up of saved and baptized people who are still in the flesh. But He walks among "the seven golden candlesticks"—His churches.

Jesus did not hesitate to tell the churches of their faults. He told the church at Ephesus, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." He told the church at Pergamos, "Thou hast there them that hold the doctrine of Balaam," and "so hast thou also them that hold the doctrine of the Nicolaitans, which I hate." To the church at Thyatira He said, "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants . . ." Unto the church at Sardis He said, "I know thy works, that thou hast a name that thou livest, and art dead." To the Laodicean church he said, "Thou art neither cold nor hot . . . So because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." He demanded that His churches be sound in doctrine; He asked that they purge from among them those who were bringing spiritual destruction; He required that they be "hot" in their fervor for Him. Jesus HIMSELF dealt with His churches.

With Christ's high emphasis on His churches and upon their mission in the world—even though He noted and warned against their frailties and sins—it makes us tremble when an independent evangelist—one not fostered or sent or invited by any church—comes into a community and sets up his tent and starts fighting the pastors and the churches who do not co-operate with him in his schemes and methods. Such persons have belittled the churches and their program on the local field and in the denomination at large. We have heard them do it, again and again. But they never fail to lay heavy stress on the collection for themselves.

If the churches be wrong at some point, then Christ, through His Word and by His Spirit, will deal with them directly. It is not the assignment of a man who disregards the churches and forgets their relationship to Christ.

Such so-called evangelists have frequently left behind them divided communities and torn congregations. And all too often the "converts" cannot be found a few weeks later. Such evangelists anchor their "converts" more to themselves than either to Christ or His churches through which He carries on His program of evangelism and teaching. And when

the churches and their pastors are knifed by some such hit-and-run artist, it cannot be expected that the "converts" will be much interested in the work of the churches thereafter.

Hindered Prayers

Our God is a prayer-answering God. He wishes to be so known.

He has allowed His servants to put Him to the test. It was so with Elijah on Carmel: "The God that answers with fire, let Him be God." For Elijah, the test turned on the point of God hearing the cry of His people.

The Old and New Testaments, as well as the experiences of those who have lived and prayed since the last book was written, abound with evidence that our God hears and answers His people when they pray.

He challenged, "Call unto me, and I will answer thee, and show thee great and mighty things that thou knowest not." And James said, "Ye have not, because ye ask not." Paul admonished, "Pray without ceasing;" and Jesus said, "Men ought always to pray and not to faint."

Yet, it is clearly taught that the prayers of God's people can be and frequently are hindered. And this is true not only of individuals but of groups. Prayers all too often are hindered in the home. Husbands and wives are charged to relate themselves one to another in such manner "that your prayers be not hindered." Destructive spirit in the home destroys approach to the throne of grace.

But it is not only true in the home: it is grievously true in the church. If disorder prevails, if confusion and strife reign, then the most potent privilege of the church is broken. The "unity of the Spirit" is destroyed, and there can be no prayer without Him. Many churches have failed in their mission in the community because prayer-power failed through strife. Many revival efforts turned out to be but efforts because prayer-connection with God was broken.

Whether in the individual heart, or in the home, or in the church, sin MUST be gotten out of the way! "If I regard iniquity in my heart, the Lord will not hear me pray." Sin must be confessed and forsaken.

Unquestionably, Satan has a deep fear of real prayer. Perhaps that is the reason he tempts man to neglect it. Perhaps that is why he seeks to sow discord both in the home and the church. He trembles when believers come in power to the throne of grace!

During the last great war, it was emphasized constantly that supply and communication lines must be kept open at all costs. Why are not Christians as wise in their spiritual warfare as armies who leave behind them death and destruction?

- ▶ Matrimonial barking can really skin the old family tree!
- ▶ Swords might sooner be beaten into ploughshares if corkscrews were straightened out at conference tables.

**An Analysis of the Membership of Boards of Trustees, Boards of Directors,
And Commissions of the General Association of Baptists in Kentucky**

By **BRUCE V. HARTSELL**
Shepherdsville, Ky.

[It is noted that Pastor Hartsell's article deals with the picture of the year just closed, and that, conceivably, as with most meetings of the General Association, there may be changes in the figures he offers. It is also noted that in associations from which more members of the various boards and commissions have drawn there are institutions which require a number of relatively local men. You will read Pastor Hartsell's statement with interest and profit. RTS.]

The information given in this article has been gathered from the following sources: *The Annual of the General Association of Baptists in Kentucky, 1952, The Southern Baptist Handbook, 1953, The Quarterly Review—October, November, December, 1953, and The Rand McNally Pocket Map, Kentucky, 1952.*

This analysis is given to show the geographic distribution of the membership of the various boards and commissions of the General Association. There may be errors involved, but the small number would not significantly change the picture presented.

Some information about our State of Kentucky may be helpful as you read this item. In Kentucky there are 179 communities which have a population of more than 1,000 people. One hundred and three of these communities have between 1,000 and 2,500 population. Fifteen of these communities have a population of more than 10,000 persons.

In our General Association there are 2,295 churches. Roughly they may be divided as follows according to location: 1,313, (or 57.2%) are located in the open country; 453, (or 19.7%) are located in villages; 261, (or 11.4%) are town churches; 269, (or 11.3%) are city churches; 8, (or 0.4%) are city-suburban churches. The membership of the churches is divided as follows: Open Country—201,434; Village—82,373; Town—77,963; City—195,176; City-suburban—2,707. Total membership of the 2,295 churches is 559,653.

There appears at the right a list of the District Associations affiliated with the General Association, together with the total membership of each Association, and the number of Board and Commission members living in that association.

Another interesting observation in connection with the geographic distribution of the board members is that 100 of our board and commission members come from 13 cities with a population

(Continued on Page 21)

ASSOCIATION	MEMBERSHIP	NO. BD. MEMBERS
1. ALLEN	4,500	1
2. BAPTIST	4,848	0
3. BARREN RIVER	8,143	0
4. BELL COUNTY	13,340	10
5. BETHEL	5,453	4
6. BLACKFORD	3,089	0
7. BLOOD RIVER	9,535	5
8. BOONE'S CREEK	6,507	0
9. BOONEVILLE	4,082	5
10. BRACKEN	3,614	1
11. BRECKENRIDGE	3,120	1
12. CALDWELL COUNTY	6,922	2
13. CAMPBELL COUNTY	6,648	2
14. CASEY COUNTY	1,756	0
15. CENTRAL	5,502	0
16. CHRISTIAN COUNTY	7,722	11
17. CRITTENDEN	4,322	0
18. DAVIESS-McLEAN	17,780	6
19. EAST LYNN	2,353	0
20. EAST UNION	4,395	0
21. EDMONDSON	2,038	1
22. ELKHORN	27,878	26
23. ENTERPRISE	5,036	7
24. FRANKLIN	7,976	2
25. FREEDOM	1,396	0
26. GASPER RIVER	4,505	0
27. GOOSE CREEK	1,183	2
28. GOSHEN	2,418	1
29. GRAVES COUNTY	9,864	3
30. GREEN RIVER	4,795	0
31. GREENUP	10,188	3
32. GREENVILLE	1,275	1
33. HENRY COUNTY	3,334	0
34. IRVINE	810	0
35. JACKSON COUNTY	3,204	0
36. LAUREL RIVER	6,129	4
37. LIBERTY	8,602	3
38. LINCOLN COUNTY	4,803	0
39. LITTLE BETHEL	8,938	3
40. LITTLE RIVER	5,295	0
41. LOGAN COUNTY	3,732	0
42. LONG RUN	64,282	37
43. LYNN	8,247	1
44. LYNN CAMP	3,958	0
45. McCREARY COUNTY	2,833	0
46. MIDDLE FORK	360	12
47. MT. ZION	8,963	1
48. MULESBURG	9,761	1
49. NELSON	7,892	3
50. NORTH BEND	14,692	2
51. NORTH CONCORD	6,791	1
52. OHIO COUNTY	7,005	1
53. OHIO RIVER	4,707	0
54. OHIO VALLEY	5,407	1
55. OWEN COUNTY	5,563	1
56. PINE MOUNTAIN	2,715	1
57. PULASKI	10,474	6
58. ROCKCASTLE	4,491	0
59. RUSSELL COUNTY	2,166	0
60. RUSSELL CREEK	9,147	12
61. SALEM	3,596	1
62. SEVERN'S VALLEY	8,441	8
63. SHELBY COUNTY	8,756	2
64. SIMPSON	3,135	2
65. SOUTH CONCORD	3,921	0
66. SOUTH DISTRICT	12,510	7
67. SOUTH UNION	4,147	0
68. SULPHUR FORK	3,242	1
69. TATE'S CREEK	7,872	3
70. TEN MILE	3,553	1
71. THREE FORKS	4,086	2
72. UNION	2,982	2
73. UPPER CUMBERLAND	9,689	6
74. WARREN	7,639	2
75. WAYNE COUNTY	4,343	0
76. WEST KENTUCKIANA	11,028	2
77. WEST KENTUCKY	7,838	2
78. WEST UNION	14,913	10
79. WHITE'S RUN	2,921	0
80. WHITEWATER	6,556	1

A recapitulation shows the following:

17 District Associations have	1 board or commission member each
12 District Associations have	2 board or commission members each
6 District Associations have	3 board or commission members each
2 District Associations have	4 board or commission members each
2 District Associations have	5 board or commission members each
3 District Associations have	6 board or commission members each
2 District Associations have	7 board or commission members each
1 District Association has	8 board or commission members
2 District Associations have	10 board or commission members each
1 District Association has	11 board or commission members
2 District Associations have	12 board or commission members each
1 District Association has	26 board or commission members
1 District Association has	37 board or commission members
28 District Associations have none serving on any Board of Trustees or Board of Directors, or Commission of the General Association. Each Association, of course, has at least one member on the Executive Board of the General Association.	

Baptists in the New Testament

By WILLIAM A. MERRYMAN, Pastor
Auburn Baptist Church, Auburn, Ky.

The other day a citizen of our town said to me words along this line: "The Baptists are not mentioned in the Bible. Neither are the —." And he named several other evangelical denominations, and added, "Only one church is mentioned in the New Testament, and that is the —," and he gave the name of his own sect—a name which these people took unto themselves. Certainly others did not recognize this mark in them and call them that.

However the first century Christians who merely thought of themselves as brethren and followers of "The Way" were given the designation "Christians" by others who recognized in them the mark of Christ.

That Baptists are not mentioned in the New Testament is a point with which we may take issue. However the present day group of Christians known as Baptists did not take unto themselves the name. It was a name heaped upon them beginning in the days of revolution against the Roman Church. It was an appellative of scorn—even as, no doubt, the name "Christian" as applied by outsiders to the first followers of Christ was meant to be an inference of derogation. *Christian* was a name which the early followers came to bear with pride, and *Baptist* is a name which these latter day followers of Christ have come to bear with pride.

This name *Baptist*, shortened from the name *Anabaptist* was a name given to designate a particular emphasis by this group of Christian people. This emphasis was that only believers in Christ mature enough to make an understanding oral and living confession of that faith should be baptized. They used the authority of the New Testament for this belief.

Now if the New Testament shows us that Christians of the first century practiced this Baptist distinctive, then can we not safely conclude that there were "Baptists" mentioned in the New Testament? If the New Testament teaches that this baptism and faith were practiced, then would we not be safe in concluding that Baptists are they who are properly baptized, that is, in the New Testament fashion?

Baptists then, fundamentally, are they who have been properly baptized—those baptized after a renunciation of sin and a profession of faith in Christ. Are there Baptists in the New Testa-

ment after this sense of the word? Let us see.

The first baptism we see in the New Testament is the baptism of John. There were a large group whom he baptized—Baptists—they who are baptized in the true sense of the word. What procedure had John used with these "baptized ones" of his?

John preached Christ to come and pled for repentance from sin. When these confessed a repentance of sin, and believed he baptized them. That some of these believed his message about Christ is evident in that John and Andrew whom he baptized became followers of Jesus to whom John pointed as "the Lamb of God that taketh away the sins of the world." Just like present day Baptists, weren't they? That the repentance came before the baptism, not with it or after it, is indicated in John's words that these baptized ones (or Baptists), bring forth fruit worthy of repentance.

Those who believed in the Christ to whom John pointed received Christ's forgiveness from their sins. John could not give this. Some of those whom John baptized did not follow after Jesus. In Acts 19 we find Paul running across some of these. They had repented of sins, were baptized by John, but had not at that time believed in Christ. In the meanwhile they had come to a belief from a hearing of the preached Word. This chapter calls them disciples. Paul said to them (Acts 19:2 ff), "Have ye received the Holy Ghost since ye believed?"

And they said unto him, "We have not so much as heard whether there be any Holy Ghost."

"Unto what then were ye baptized?"
"Unto John's baptism."

Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

Then vv. 5, 6, 7: "When they heard this [the preaching of Christ], they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came to them; and they spake with tongues, and prophesied. And all the men were about twelve [in number]."

So those who were baptized before they really trusted in Christ in their hearts were baptized again after they had heard Christ preached and had be-

lieved. This latter was the real baptism—just like Baptists do. So were not these "baptized ones" Baptists in the New Testament?

The order of events in the New Testament concerning the salvation of persons and their becoming disciples or brethren together (a church) in Christ was always in some form on this wise: (1) hearing Christ proclaimed as Lord and Saviour; (2) a recognition of their sins and a repentance of them; (3) a heeding of this word, believing on Him; (4) baptism; (5) Christlike works. This is the present Baptist practice and belief. Baptists follow the order of the Great Commission (Matt. 28:19-20), viz., (1) preaching or teaching to elicit faith and observance, and (2) baptism, and (3) works.

Let us look at some others who became followers of Christ in the New Testament and see if they were not Baptists—that is, baptized after this manner of events.

In Acts 8 is recorded Philip's preaching of Christ as Saviour to the Samaritans. Verse 12: "When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." They were preached to, they believed in the name of Jesus, then they were baptized. Would it not be proper then to call these Samaritan Christians *Baptists*? They did just as Baptists do.

Peter emphasized to Simon the Sorcerer that his heart was not right in the sight of God. Simon had tried to buy the gift of salvation and the Holy Spirit with an outward act, in this case the paying of money, and Peter emphasized that his heart must be right with God (Acts 8:20), and said (v. 22), "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." He would not baptize Simon and Simon could not receive the Spirit until he repented and his heart was made right with God.

(Continued on Page 10)

Oregon-Washington Vote \$60,382 Mission Goal

SEATTLE — (BP) — A 1954 Cooperative Program goal of \$60,382 was voted by the Baptist General Convention of Oregon-Washington in session here. The state will receive 75 per cent of this goal and 25 per cent will go to Southern Baptist causes.

The convention voted to issue \$20,000 in bonds for the purchase and maintenance of the Mount Baker Baptist assembly ground.

The *Pacific Coast Baptist*, official paper of the Baptist General Convention of Oregon-Washington, was increased to a semi-monthly publication.

Evangelistic Conference

January 11-13, 1954

Walnut Street Baptist Church, Louisville, Ky.

By ELDRED M. TAYLOR
Superintendent of Missions and Evangelism

Make your reservations early and attend this important conference. If we are to really lay plans and enter wholeheartedly into the 1955 Nation-Wide Crusade, plans must be made at once. The Evangelistic Conference is a most important item in preparation for our evangelistic work.

Every pastor ought to be present if possible and as many laymen as can come. Many churches have been sending their pastors to this conference each year and it is hoped that many more will make it possible for their pastor to attend this year.

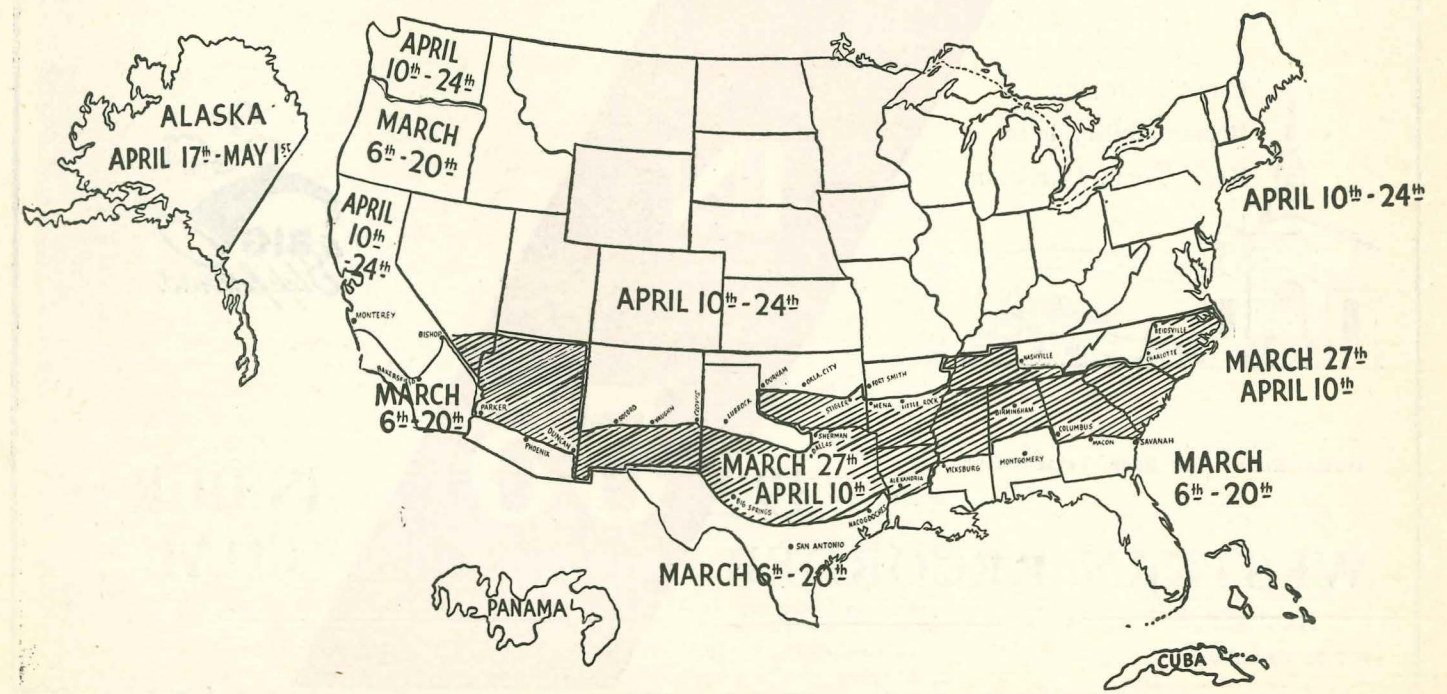
For your convenience and information we are listing hotels and rates.

HOTEL AND ADDRESS	MANAGER	NUMBER ROOMS	SINGLE RATES
Berkeley, 664, S. Fourth St.—A. J. Carter	85	\$2.25 up
Brown, 675 S. Fourth St.—Harold E. Harter	525	\$6.00 up
Cortlandt, 948 S. Fourth St.—E. M. Collins	60	\$4.00 up
Henry Clay, 603 S. Third St.—Frank Flaherty	200	\$4.50 up
Henry Watterson, 415 W. Walnut—Leonard Hancock	250	*\$4.00 \$4.50 up
Hermitage, 543 S. Fifth St.—Tom Porter	50	\$3.50 up
Kentucky, 430 W. Walnut—Dave Quin	525	\$5.00 up
Mayflower, 425 W. Ormsby Ave.—Claude O. Nugent	100	\$6.00 up
Old Inn, 604 W. Main St.—Stanley Foust	100	\$2.50 up
Puritan, 1244 S. Fourth St.—Walter Jacobs	300	\$4.00 up
Seelbach, 4th and Walnut—Arthur Newman	425	*\$4.25 \$4.75 up
Seneca, 429 W. Broadway—J. M. DuPuy	70	*\$2.50 \$4.00 up
Victoria, 933 W. Broadway—Les Miller	70	*\$2.50 \$3.50 up

* Without Bath

Simultaneous Crusade

Many have inquired about the date for the 1955 Simultaneous Crusade in Kentucky. Our date will be April 10-24, 1955. April 10 will be Easter Sunday. In order for you to know when other states will be participating in this Crusade the following map is printed giving the various dates of the Crusade.



Paid in Full

Mrs. Richard W. Luebert*

Dr. A. S. Gillespie served faithfully in China for twenty-two years, until forced to leave by the Communists. On the last Saturday night of 1952, he made out his own church envelope for the next day. There was a note in the envelope saying, "According to our records we have paid in full for 1952."

Dr. Gillespie could not take this envelope to his church because early Sunday morning he died of a heart attack. He had paid in full, not only his church pledge, but also his life commitment.

Are you paid up to date, or are you in debt? Is there some area of your life you are unwilling to give up?

We may feel inclined to feel that such a life was wonderful for Dr. Gillespie. He was a missionary. God had touched him in a special way.

However, we often fail to realize that God is able to touch our lives, to reveal Himself to us if we let Him, if we put ourselves in position where He can speak to us.

Sometimes we make promises to God which we fail to keep. We may have some area of life we want to keep sacred to ourselves. It may be in terms of time, finances, business, recreation, or family.

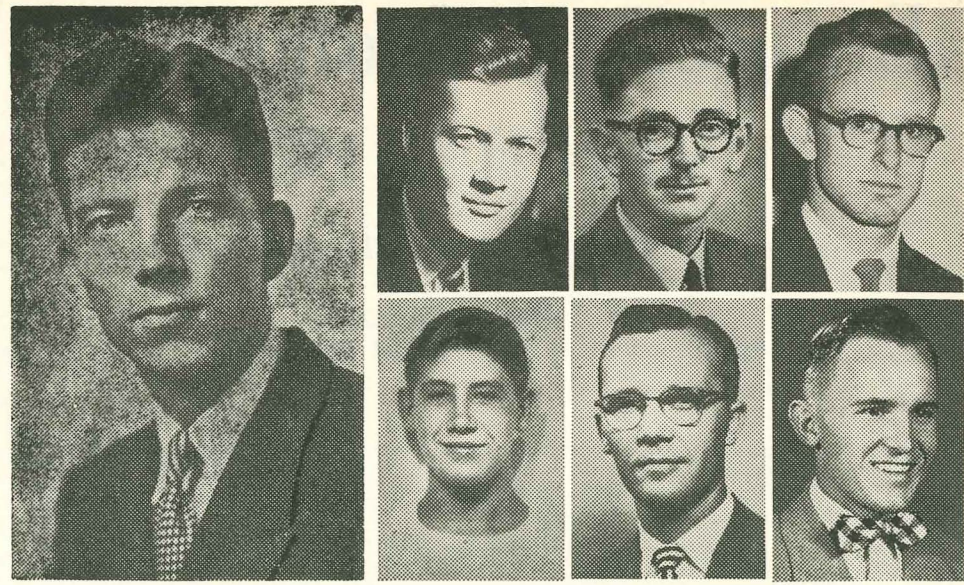
Why not take an inventory? Do you want to meet Christ with spiritual debts and unfinished tasks?

*-Mrs. Richard W. Luebert is a Baptist writer who lives near New Orleans, La.

AMBITION: If you want to be a self-made man, don't leave out the working parts.—*Outdoor Indiana.*

Students from Kentucky Colleges to Speak at General Association

These young men will give a brief testimonial of their religious experience on a Kentucky Baptist College campus, at the General Association which meets in the Third Baptist Church, Owensboro, November 17, 18 and 19. They are scheduled to speak on the program following the report on Christian Education which will be given by Dr. Robert E. Humphreys, Chairman of the Board of Directors of the Department of Christian Education, and pastor of the First Baptist Church of Owensboro.



Left to Right: (1) William Reid, Campbellsville Junior College; (2) A. E. Lacy, Georgetown College; (3) Leonard B. Gush, Bethel Junior College; (4) Eddie Lovelace, Cumberland Junior College; (5) Billy Tyler, Magoffin Baptist Institute; (6) W. B. Bingham, Clear Creek Mountain Preachers School; and (7) Ronald Johnson, Oneida.

►Dr. Roy C. McClung, Ninth and O Church, Louisville, has been preaching with Pastor John McClanahan at the North Forty-second Street Church, Louisville.

►A. O. Payton, businessman of Cincinnati, Ohio, was the guest speaker at the Layman's Day services held at the Mount Liberty Baptist Church of Daviess-McLean Association.

►Brother W. T. Mitchell helped Pastor V. B. Filson in the evangelistic campaign at Pinckard Church recently, with the result that six were added by baptism and three by letter.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

- Vine Run**—Pastor Guy Walter; Superintendent Avery Beach.
- Greenville, First**—Pastor Robert F. Martin; Superintendent J. W. Purvis.
- Paint Lick**—Pastor Malcolm E. Smith; Superintendent Harold Dickerson.
- Dallasburg**—Pastor B. J. Turner; Superintendent Fielden Waincott.
- Poole**—Pastor Morgan Hocker; Superintendent Roy Russell.

Central Training School Bethel Association

A very successful Central Training School was held in the Bethel Association, November 2-6 with fourteen churches co-operating. The meeting place was with the First Baptist Church of Russellville of which Rev. Edward D. Galloway is the pastor.

Departmental teaching books were taught by the following people: Cradle Roll and Nursery, Mrs. R. B. Hooks, Harrodsburg; Beginner—Miss Mary Ella Davis, Louisville; Primary—Mrs. Harry Garrett, Fairfield, Illinois; Junior—Mrs. Roy Boatwright, Louisville; Intermediate—Mrs. C. H. Cosby, St. Louis, Missouri; Young People—Chester A. Igleheart, Louisville; Adult—Roy Boatwright, Louisville; and Extension—C. P. Hargis, Louisville.

The enrolment reached 179 with an

average attendance of 135 and 149 awards issued.

The following churches of the association participated in this work: Adairville, Auburn, Dripping Springs, Forest Grove, Guthrie, Mt. Gilead, Mt. Zion, New Union, Post Oak, Russellville, First; Russellville, Second; Spring Valley, Trenton, Trinity, Walnut Grove.

The school was under the direction of Mr. Lewis Rutledge, Associational Sunday School Superintendent, Rev. Reed Rushing, Associational Missionary and the pastors of the association.

We urge other associations to arrange for either an associational simultaneous enlargement campaign or a central Training school, or associational group schools. These schools are very profitable.

November, One Half Million Month

Is your Sunday school reaching one half your annual goal in enrolment during this month?

How can this be done? Assign prospects to classes and departments, promote a worth-while visitation program, start more classes, increase your enrolment in your mission school, get every available person in your community to attend Sunday school during the month with a view of enrolling each one, keep a close check Sunday by Sunday on your progress. **PRAY MUCH FOR THE PEOPLE WHO ARE NOT BEING BLESSED BY ATTENDING SUNDAY SCHOOL**

70,000 KENTUCKY'S ANNUAL GOAL
35,000 IN NOVEMBER

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 8, 1953

(Numeral after church indicates number of missions)

Church	T.U.	S.S.
Ashland, Unity	136	558
Bardstown		340
Bellevue	91	360
Berea		441
Blackford		210
Bowling Green (2)	374	1,211
Buechel, Highview	42	138
Buffalo		256
Burlington	81	222
Cadiz	79	213
Campbellsville, Pleasant Hill	171	272
South Campbellsville		205
Carrollton, First	32	239
Central City	223	389
Clay, First		235
Corbin, First (1)	156	390
Central (1)	113	434
Covington, Calvary		634
First (1)	148	330
Latonia (2)	228	958
South Side	128	518
Cynthiana		391
Danville, First (3)		712
Dayton, First		261
Dawson Springs		242
Elizabethtown, Severn's Valley (2)	146	714
Erlanger	61	337
Evansville, Ind., Calvary	106	547
Grace (1)	327	922
Keck Avenue	115	234
Falmouth		230
Fort Thomas, First	86	292
Frankfort, First	175	889
Thorn Hill		328
Fulton	131	476
Georgetown	212	625
Glasgow (1)	124	720
Harlan	179	573
Harrodsburg (2)	237	925
Bruner's Chapel	109	209
Hawesville (1)	81	290
Hazel	78	262
Henderson, Audubon	88	331
First	143	430
Immanuel Temple	125	592
Hima, Horse Creek		252
Hopkinsville, First	147	636
Ebenezer	114	
Second	184	858
Horse Cave		212
Independence	166	270
LaGrange, DeHaven Memorial		313
Lawrenceburg, First	154	372
Sand Spring		304
Lebanon, First (1)	145	491
Leitchfield	87	232
Lexington, Ashland Ave. (3)		1,230
Calvary	156	772
Grace		728
Hillcrest		255
Immanuel	280	913
Porter Memorial (1)	161	615
London, First (1)	185	629
Louisville, Audubon		202
Baptist Tabernacle	251	733
Baptist Temple	103	
Beechland	139	525
Beechmont (1)	163	870
Bethany		261
Broadway (1)	86	331
Buechel	81	270
Carlisle Avenue	266	1,345
Clifton	140	502
Deer Park		581
Eastern Parkway	85	542
Farmdale		353
Harmony	123	315
Hazelwood	109	444
Highland Park First		536
Immanuel	73	380
Kenwood		227
Lee's Lane	136	288
Lynn Avers	89	239
Ninth and O (1)	279	1,325
Okolona		409
Parkland	276	925
St. Matthews	172	571
Shively	127	757
South Jefferson	118	557
Southside		465
Third Avenue	75	378
Twenty-third and Broadway	186	704
Victory Memorial (2)	258	812
Virginia Avenue	79	262
Walnut Street (4)	298	1,676
Weaver Memorial	97	165
West Broadway	152	630
Ludlow, First	107	364
Madisonville, First	847	253
Marion		275
Middlesboro, First (3)	159	550
East Cumberland Avenue		268
Monticello, First	78	229
Morgantown	130	248
Mt. Washington	65	286

(Continued on Page 20)

Our Greatest Asset is Our Christian Homes

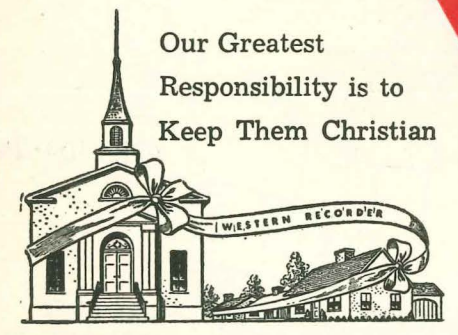
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55

IS OUR GOAL



Our Greatest Responsibility is to Keep Them Christian



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Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Mobilization ("M") Night December 7

Monday Night, December 7, is Mobilization ("M") Night for all the associations of the Southern Baptist Convention. The plan is for simultaneous mass meetings under the auspices of the Associational Baptist Training Union in all these associations.

The purpose of these meetings is to make plans and adopt goals for 1954.

If plans are not being made for this meeting in your association it is still time for someone to lead in making plans for "M" Night. Will you be one to see that it is done?

Youth Week at Mt. Pleasant

Youth Week was observed in the Mt. Pleasant Baptist Church in the Baptist Association. There were 35 Intermediates and Young People who held Youth Week offices.

During the week there were five who dedicated their lives to the Lord. All manifested a wonderful spirit. On the first Sunday there were 146 in Sunday school and 168 on the Sunday at the close of the week. Training Union attendance increased from 86 to 88 to 94. This gradual increase is attributed largely to Youth Week.

Elbert Carpenter of Union did the preaching.

"M" Night in Your Association

Are all the church houses in your association going to be dark on Monday night, December 7, or is one going to be lighted because it is filled with people of all ages from all the churches in your association assembled for your Associational Training Union Mass Meeting? As you think of your association assembled, there is inspiration in the thought that at the same time there are hundreds of thousands of Southern Baptists in hundreds of other associations assembled for similar meetings.

AWARDS FOR JULY

Association	Method	Other Books	Total
Baptist Hopewell		11	11
Bethel			
Adairville	1	16	17
Auburn		18	18
Second, Russellville	10	9	19
Spring Valley		15	15
Boone's Creek			
Central, Winchester	29		29

Breckenridge Cloverport	13	13
Christian Bethel	59	59
Crittenden Pleasant Ridge	12	12
Davess McLean Third, Owensboro	18	18
Elkhorn Great Crossings	22	22
Gasper River Mt. Olivet	28	28
Lincoln County Stanford	38	42
Little River Buffalo Lick	14	14
Hurricane	2	2
Long Run Tabernacle	21	21
Buechel	20	20
First, Middletown	2	2
Harmony	15	15
Highland	1	1
St. Matthews	38	38
23rd and Broadway	1	1
Walnut Street	2	7
Muhlenberg Martwick Missionary	2	2
New Cypress	27	27
Ne'son Little Union	54	54
Mt. Moriah	26	26
Victory	11	11
North Bend Bellevue	14	14
First, Covington	4	4
Ft. Mitchell	12	12
Immanuel	2	2
Latonia	9	9
Ludlow	8	8
Ohio River Union	54	54
Ohio Valley First, Morganfield	41	41
Pulaski County First, Somerset	10	42
Russel Creek Salem	5	5
Severn's Valley Buffalo	11	10
Shelby County Beechridge	45	45
Dover	2	2
Tate's Creek Tate's Creek	1	1
West Kentuckiana Immanuel Baptist Temple	74	14
West Union Immanuel	62	7
	329	642
		971

Illinois Sets 1954 Goals

SALEM, Ill. — (BP) — Illinois Baptists in convention here adopted a \$491,422 budget for 1954 to be divided 58 per cent to state causes and 42 per cent to Southern Baptist causes.

A special committee to plan celebration of the 50th anniversary of the State Association in 1957 was appointed, and plans to extend invitation to the Southern Baptist Convention to meet in Chicago in 1957 as part of the celebration were made.

Plans were also made for the state to co-operate in Stewardship campaign, October 31 to November 6, 1954, and the nation-wide revival scheduled April 10-24, 1955.

James M. Baldwin, pastor, First Baptist Church, Salem, was re-elected president. Next year's convention will meet in Mt. Vernon, October 27-29.

"Baptists in the New Testament"

(Continued from Page 6)

There was the Ethiopian eunuch. Philip preached Christ to him from a text in the *Old Testament*. Acts 8:35-38, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went to their way, they came to a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the son of God . . . and they went down both into the water, both Philip and the eunuch; and he baptized him." First preaching, secondly, belief and confession of faith, thirdly, baptism. Another New Testament Baptist.

In Acts 10 Peter preached Christ to Cornelius and his household. They believed and received the Spirit, that is, God came into their hearts and His power. Then Peter commanded them to be baptized. Note the order. More New Testament Baptists (Acts 10:34-48).

In Acts 16 we read of Lydia who (v. 14) heard Paul and "she attended unto the things which were spoken of Paul," and (v. 15) "she was baptized and her household." Also the Philippians Jailer (Acts 16:30-33): "Sirs, what must I do to be saved? And they said, Believe [thou and thy house] on the Lord Jesus Christ, and thou [and thy house] shalt be saved. And they spake unto him the word of the Lord, and to all that were in his house, and he . . . was baptized, he and all his, straightway." Just before baptism the jailer washed and medicated the wounds of Paul and Silas, a good evidence that he had been born again of the Spirit, then immediately he was baptized. In both these cases note the Baptist way: *preaching, repentance, belief, baptism*. More New Testament Baptists—baptized believers.

Need we go on? There were other Baptists in the New Testament: Many Corinthians in Acts 18; the twelve men at Ephesus, Acts 19 (see above); even Paul himself as given in Acts 22 was a Baptist since he was Baptized in this manner: hearing Christ, repenting, believing, being baptized, living for the Lord in fellowship with others who had like experiences.

No Baptists in the New Testament? How readest thou?

CHURCH ATTENDANCE: The Wampsville (N. Y.) Presbyterian church ran a classified ad recently for "men, women and children to sit in slightly used pews on Sunday morning." —Quote.

WOMAN'S MISSIONARY UNION

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

Observe the Week of Prayer for Foreign Missions, November 29-December 5

Every W. M. S. and every auxiliary in Kentucky will want to observe the Week of Prayer for Foreign Missions and take the Lottie Moon Christmas Offering. Friday of that week will be observed as a day of prayer around the world. Following is a letter from Mrs. George R. Martin, Norfolk, Virginia, President of Southern W. M. U., about this important matter:

"Dear Friends: Baptist women on six continents will join hearts and voices on the last day of our Week of Prayer for Foreign Missions, making the greatest fellowship of prayer Baptists have ever known. We are grateful for the tie that binds us together. Christian fellowship knows no boundaries of nation or language. Our lands, our customs, our languages are different, but there is a fellowship of which we are a vital part, and there is a language we can understand. The fellowship is that of followers of Jesus Christ, and the language is that of Christian love—'Blest be the tie that binds.'

"Every missionary society as it observes the Week of Prayer for Foreign Missions should have before it a globe, or a map of the world, no matter how small and inexpensive it may be. Through it, we may become world-conscious, humanity-conscious, God-conscious. With that globe before us, we will pray more earnestly, more widely and more wisely; we will give more universally and sacrificially. Even menial service is glorified when there is a map of the world in the heart. The world is waiting for our gifts, but even more it trembles for our prayers.

"New experiences await us as we pause in His presence. Privileges are ours which will be transforming. We have all prayed for each other many times. Think of the new power that comes in praying with each other. Truly, there are fibers that bind humanity together. Each person is a vital unit, a contact, a transmission of good or of evil. During, this day, we can each find our place of world contact. As we pray with each other, as we give to send our Saviour to those who know Him not, we become a vital contact, a powerful transmission that ultimately affects the world.

"Members of Woman's Missionary Union, is it too much to ask that you kneel together in prayer with the other Baptist women of the world this day?—

Lovingly, Mrs. George R. Martin, President, W. M. U., Auxiliary to S. B. C."

State YWA Houseparty

The second annual Young Woman's Auxiliary Houseparty was held on the campus of Georgetown College, October 23-25. Our minds and hearts were awakened to the needs of our own lives and of those about us as we thought on the theme, "Pathways to Beautiful Living."

The meeting opened on Friday evening with the song service led by Miss Martha Goodwin, Georgetown College. The welcome was given by Dr. Romie Judd, acting president of Georgetown College, and Miss Martha Ross, Ann Hasseltine Y. W. A. President, Georgetown College, after which Dr. C. R. Daley, Bible Professor, at the college, spoke on "The Way of Life." Dr. Lavell Seats, missionary to Nigeria, brought greetings from the "dark continent" and a message on "God is Love."

Following the service, the students at the college provided a good hour of entertainment.

Each morning began with meditations in the John L. Hill Chapel. On Saturday morning, Dr. Seats spoke again telling us about the work in Nigeria. Then we followed the "Paths of Knowledge," which were conferences. Miss Margaret Bruce, Southwide Young People's Secretary led the conference on Y. W. A. Methods; Mrs. George N. Smith, State Community Missions Chairman led the Community Missions Conference; and the Conference on Programs was led by Miss Edith Dority, State B. W. C. Federation President.

Dr. Daley, again challenged us by giving us four New Testament Paths to beautiful living.

Miss Margaret Bruce gave a most interesting account of her trip to the fourth Baptist World Youth Congress in Rio de Janeiro.

Saturday evening we were privileged to have with us four visitors from foreign lands; Miss Dorothea Mallau, Germany; Miss Nabuko Kawano, Japan; Miss Grace Chen, China; and Miss Frances Tsou, China. At the banquet they brought us greetings in their native language. They later told us their likes and dislikes, their impressions of America and some of the ways America is different from their native land.

Dr. Seats showed slides of the work being done in Nigeria. On Sunday morning we were privileged to have Mrs.

Encil Deen, President, of Kentucky W. M. U. to speak in the opening assembly of Sunday school. Teachers for the different Sunday school classes included Mrs. Hugh R. Peterson, Louisville, Miss Jane Smith, Dean of Women, Georgetown College; Mrs. Rice Pearce, Georgetown; and Mrs. Encil Deen.

To climax a wonderful week-end, Dr. Elmer West, Personnel Secretary, Foreign Mission Board, brought an inspiring message. There were three who surrendered their lives for full-time Christian service.—Miss Betty McCoy, Vice-president, State YWA Council.

Letter from Korea

Dear Friends: You have been so kind to us we do not know how to say "Thank you" enough for all that you have done.

We have a good G. A. in spite of the fact that over fifty of our members have recently moved to Seoul. We have twenty on our Intermediate roll now who are Pusan girls and plan to live here permanently.

In about two weeks we will have our first Coronation service in Korea. Six of us have finished our Queen work and we are excited about the service. We are learning much about Mission work around the world and are glad to be a part of a world-wide organization. We pray for the work in the different countries. Thank you again for the pretty G. A. T-shirts and your interest and prayers. Your friends in Him, G. A. GIRLS OF PUSAN.

[NOTE: During the State YWA and Intermediate GA camps at Cedarmore the girls were asked to buy T-shirts for the GA girls in Korea. The letter above was received in response to this gift.]

Three New Deacons Ordained by Lenoxburg Baptist Church

FALMOUTH, Ky., Oct. 19. — Pastor Bill Barnard, of the Lenoxburg Baptist Church of Union Association, in Bracken County, presided at the ordination of three deacons yesterday afternoon. The three men were: Robert Hitch, Ralph Schlueter and Harold Smith.

Brother Fred W. Martin, promotional missionary for the association, was chosen as clerk; Brother Carl Sears as interrogator; Brother William Kaufman, who is soon to be pastor of the Harmony Church in Louisville, preached the sermon. Brother Sears led in the prayer of ordination prior to the laying on of hands.

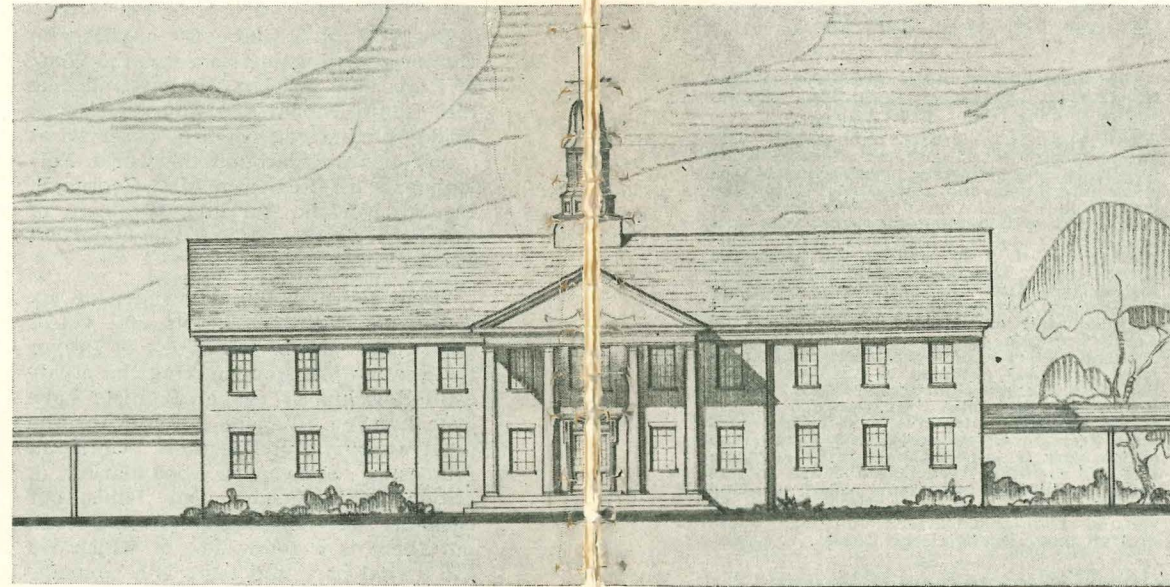
Twenty-eight ordained men participated. The benediction was pronounced by Robert Hitch, newly ordained deacon who has been serving as superintendent of the Sunday school for some time.

REMEMBER - YOU'RE GIVING TO 3 IN '53-

SPRING MEADOWS, GLENDALE AND NOW, MOREHEAD



SPRING MEADOWS, oldest Baptist Children's Home in the South, located on 87 acres fronting on U. S. 60 at Middletown.



ARCHITECT'S DRAWING of the Administration Building for the new home at Morehead. Initial project to consist of this building and two cottages located on 125 acre tract overlooking Kentucky Highway 32, two miles north of Morehead.



GLENDALE, largest non-tax supported children's home in Kentucky, located on nearly 600 acres 10 miles south of Elizabethtown and 2 miles west of U. S. 31W.

Yes, Kentucky Baptists will be giving to 3 in '53—to Spring Meadows, Glendale, and now Morehead. A portion of your ONE DAY'S PAY will be used to help supply the needs of all the children at Glendale for nearly ten months.

Another portion of your ONE DAY'S PAY will be used wisely at Spring Meadows to help care for the increasing number of homeless children there, for nearly ten months.

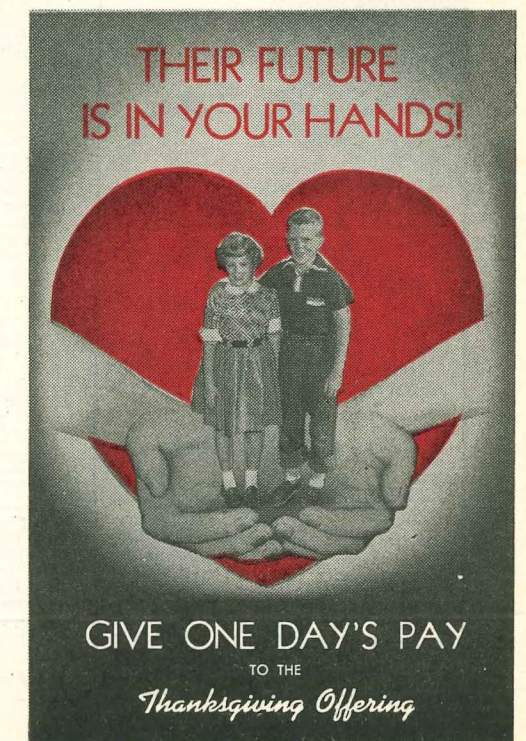
The REMAINING PORTION of your Thanksgiving Offering will be used to help build and get into operation the new home at Morehead.

The new home is expected to be opened late in 1954 with an initial capacity of 50 children.

Through the years it will give a desperately needed chance in life to thousands of children, many yet unborn, in Eastern Kentucky.

For many, many years, Baptists in Eastern Kentucky have generously and faithfully supported Spring Meadows and Glendale as well as all the other Kentucky Baptist Institutions. Now, EVERY Kentucky Baptist will welcome the opportunity to help launch the new children's home, strategically located in Eastern Kentucky near the crossing of two major highways.

GIVE ONE DAY'S PAY AS YOUR THANKSGIVING OFFERING



Book Reviews

"How to Preach from the Gospel of John," by George A. E. Salstrand, published by Baker Book House, Grand Rapids, Michigan, Price \$2.00.

The minister or layman desiring a better knowledge of the Gospel According to John will find much help from the study outlines developed by Professor George Salstrand of Temple College, Chattanooga, Tennessee. The Gospel is divided into thirty-two lessons each with a Scripture Lesson and Key Passage. The lesson is so outlined that not much change need be made for sermonic material. The written assignment at the close of each lesson helps to fix the materials in the mind of the student. Groups, as well as individuals, would do well to use this book as study help for the Gospel According to John. Your copy should come through your Baptist Book Store.—J. T. Burdine, Jr.

Glimpses Of A Sacred Land, by Carl F. H. Henry. Price \$3.50, published by W. A. Wilde Co.

This is one of the most interesting, well written books on travel and world conditions this reviewer has read in many months.

The author, a former newspaper editor, and now a Christian philosopher and preacher, has combined his talents in producing this book.

With a party of 82 persons by plane, he visited Europe and the near east. His entire description of the journey is given in the light of the historical background of the Bible.

Typical of his description of each land he visited are these two.

"The nations spiritual and moral fibre is in process of disintegration, and France has become, in less than fifty years, one of the most needy mission fields of modern times. France has closed her heart to God, although her doors are not yet closed to the gospel."

"St. Peters in Rome is the most pagan temple in the world where religious truth and fiction blend on an unrivaled scale."

As the reader follows the author through

Palestine, each site not only recalls history particularly involving the life and ministry of Jesus, but even the remembered events quickly become the occasion of devotional thoughts.

The book is beautifully bound and printed on heavy enamel paper. It will be an asset to the library of any Christian student.—A. M. Vollmer.

"The Gospel of Prayer," by Albert C. Wieand, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, Price \$3.00.

Professor Albert C. Wieand, founder of Bethany Biblical Seminary, Chicago, Ill., presents the teaching of Jesus related to prayer in their chronological sequence. The aim of the book is to deepen the readers prayer life. Should the reader follow through with the author his prayer life should be much improved. This book is good for personal study, though perhaps a bit large for short term group work. It is well worth the price and is the best book this reviewer has seen on the subject in some time. Your Baptist Book Store will be glad to handle your order.—J. T. Burdine, Jr.

"Put Christ Back Into Christmas," one of the most beautiful songs we have heard in years—words and music by Edward Egide Unger. Published by The M. Whitmark and Sons Music House, New York, N. Y.

We announce this great, new song to stimulate the movement away from a commercializing and secularizing of Christmas. Most Christians realize and have regretted that Christmas, with all too many, has little or none of the spirit of Christ in it now. If this song is used much during the coming days, and thereafter it will help stem the tide which has destroyed much that is worth keeping.

Also available and now on sale at your music store is a recording of this song, by the Decca Company, sung by Red Foley. We predict a heavy sale of both the sheet music of the song and the recording.

Is There Healing in the Atonement? by C. B. Hedstrom. Can be ordered from Rev. A. D. Muse, PO Box 505, Louisville, Ky.

This 32-page booklet deals with the subjects: "Religious Racketeering; Are Days of Miracles Over? and Is There Healing in the Atonement?" The short work deals with a series of subjects much in the minds of earnest Christians today, and it will be found highly interesting.

"Junior Story Talks," by Marion Gerard Gosseink, published by W. A. Wilde Company, Boston, price \$2.00.

The Junior Sunday School teacher, superintendent, or general worker, the Junior Training Union leader or sponsor will find much help in this book as a story source. Some forty stories appear in it. For other church workers and pastors this interestingly written book will meet the need to "find something" for the meeting with boys and girls. Parents will find the book interesting bedtime reading for the younger folks. Your reviewer keeps it handy for just such a purpose. The Baptist Book Store can get this book for you.—J. T. Burdine, Jr.

Five Great Books by F. B. Meyer, Zondervan Publishing House.

The Zondervan Publishing House of Grand Rapids, Michigan has recently brought out a number of books by Dr. F. B. Meyer, in which there are characteristic sermons by this well known and widely read preacher and author. Those books of sermons will be found enriching and informing, and we predict a very heavy sale for all of them.

We mention here five of the books, though there are others which will be reviewed. These are: "Abraham, or Obedience of Faith," 160 pages and 24 sermons on Abraham; "David—Shepherd Psalmist-King," 160 pages and 27 sermons; "Moses—the Servant of God," 189 pages and 28 sermons. All three of these great books are beautifully bound and priced at only \$2.50.

The other two books, also beautifully bound, are, "Some Secrets of Christian Living," 120 pages and seven sermons; "The Present

Tenses of the Blessed Life," 127 pages and 15 sermons. They are both priced at \$1.95.

These five books are a storehouse of inspiration and information for ministers and church workers. Dr. Meyer was, as is well known, a Baptist minister for many years, serving British churches as pastor and then later accepting a world-wide ministry of lectures and writing. When 80 years old he made his twelfth preaching tour of America, preaching nearly every night on a 15,000-mile tour. He was the author of forty books besides many shorter works. He died, as to the body, in 1929 but his influence will go on generation after generation. These books, and many others of value, can be ordered from the Zondervan Publishing Company or from your own Baptist Book Store.

Analytical Studies in the Psalms, by Arthur G. Clarke. Zondervan Publishing House, Grand Rapids, Mich. Price \$3.75.

This book is a British publication. The author wrote the 375-page, five-division work largely under the trying conditions of Japanese internment and restrictions during the last World War. It very definitely has therefore a note of understanding which only suffering can bring to a scholarly mind. Concerning the days of writing the notes the author says, "The daily strength and comfort derived from the Scriptures, especially the Psalms, during those trying days, cannot be adequately expressed. The sense of the Lord's presence and sustaining grace was a real and blessed experience. Many long hours were profitably occupied in fulfilling a long desire to make an analytical study of the Psalms, and the notes were recorded on any scraps of paper obtainable." Later his notes were transferred to permanent form. The entire work is intended only to be suggestive and should be "considered as aids to personal meditations upon the Word of God itself," the author states. The book can be secured from Zondervan Publishing House or from your Baptist Book Store.

"1,000 Bible Outlines—Sermon Outlines for Pastors and Christian Workers," by F. E. Marsh. Zondervan Publishing House, Grand Rapids, Mich. Price \$4.95.

Concerning this work Dr. F. B. Meyer said, "It is a pleasure to write these lines of preface to the Bible Readings prepared by my friend, Dr. F. E. Marsh, who has devoted his life to the study of the Bible, and the unfolding of its treasures to others." This work will add to the effectiveness of any pastor or church worker. It is literally what the title implies. The one thousand Bible outlines designed for sermons or talks are clear, well organized, and abound in Scripture references chosen to sustain his points. Dr. Marsh, a Britisher, was born in Brighton in 1853 and died at the age of 78. Before he died, he remarked to friends, "I have kept the faith because He kept me in it." The book can be ordered from the Zondervan Publishing House, or from your Baptist Book Store.

"IN PARABLES" by Clovis Chappell. Abingdon-Cokesbury Press, Nashville.

Those who like gospel preaching in all its simplicity and with a view to practicality more than to any other consideration will rejoice at this another book from the pen of this gifted Methodist author. Those who like a scholarly approach will find at the very least a freshness of thought which help them to set the parables in a new perspective. The busy pastor will find much adaptable material and the layman will find this book altogether to his liking.

Some Baptists will perhaps find an occasional bit of Methodist terminology objectionable but on the whole this can be considered as one of the author's most outstanding books. The sermon on the Good Samaritan is worth the price of the book.—Frank F. Norfleet.

►The trustees and faculty of Southwestern Baptist Theological Seminary, Ft. Worth, announce that the inauguration of Dr. John Howard Williams, fourth president of the institution, will take place at the seminary on November 24, 1953. The Western Recorder sends congratulations to both the seminary and President Williams.

Louisville Area News

Van Buren to Have Its First Jubilee Sunday, November 22

The fiftieth anniversary of the Van Buren Baptist Church Louisville, will be observed Sunday, November 22, according to Pastor V. V. Raines. A former pastor, Rev. John M. Ross, of Missouri, will return to be the speaker for that occasion, and remain over for a week afterwards for a revival meeting. All former members and friends are cordially invited to return for the Jubilee Anniversary and the evangelistic meetings.

Five Men Ordained As Deacons by the Middletown Church

The First Baptist Church of Middletown, Ky., elected to the high office of deacon five young men—Eugene K. Burton, James T. Whitaker, Jesse Powell, John Southard and Bernard Sheppard.

These newly elected deacons were examined by Pastor I. Ferd. Graves and Deacon C. Finley Williams, with others joining in at any point, at the Deacons' meeting Monday, October 26. All five men showed themselves to be proficient and qualified to serve as deacons. The church voted on the following Wednesday night to proceed with the ordination.

The service was opened with Brother Chip Miller, a volunteer for the ministry, leading the singing. Deacon Silas Smith, Franklin Street Church, led in prayer, after which the council was organized. Ralph E. Wilder, chairman of the Middletown deacons, was chosen as moderator and Sheldon A. Rusk as clerk.

Brother Wilder gave a charge to the new deacons, and C. Finley Williams gave the charge to the church. Superintendent Ben F. Mitchell, Long Run Association, brought a splendid sermon, using 1 Timothy 3:1-13, and emphasizing the word, "Likewise," showing that the deacons, as well as all Christians, should meet the standard set down for "bishops" (or ministers).

Treasurer and Deacon M. A. Hatton led in the ordination prayer, after which there was the laying on of hands. The service was dismissed by Superintendent Sam Ed Bradley, Spring Meadows, who is one of Middletown's deacons, leading in prayer.

Four preachers and nineteen deacons, representing eight churches, were present on the council. They were: From Middletown—Rev. I. Ferd. Graves, Rev. Charles F. Tyre, Rev. Sam Ed Bradley; Deacons—J. A. Poole, W. A. Knowles,

M. A. Hatton, W. M. Tennill, John B. Wheatley, Ralph E. Wilder, Sheldon A. Rusk, Joe Hamon, J. Earl Owen, Ben Thomas; From Franklin Street—Silas Smith; From St. Matthews—Rev. Ben F. Mitchell; From Lyndon—H. R. Smoot, Gilbert Westfield, W. E. Tennill; From Long Run—Owen Taggs, Jr., and G. M. Phillips; From Sellersburg, Ind.—Paul Bradley; From Charlestown, Ind.—G. R. McDowell; and from Fisherville—James U. Whitaker.—Sheldon A. Rusk, Clerk of Council.

Kentucky Pastors React Favorably to Proposed New Ministers Security Plan

The time of the meeting of the General Association at Owensboro is close at hand. Many important matters will be presented for discussion. None will be more far reaching in its consequence both to pastors and churches than the matter of the proposed Ministers Security Plan.

For four weeks articles have appeared in this paper explaining the provisions of this new plan. The response so far has been overwhelmingly favorable and many have expressed themselves concerning their reactions. We are pleased to share some sentiments with you.

Dr. H. G. M. Hatler, pastor, First Baptist Church, Princeton, Kentucky, says: "The Ministers Retirement Plan is one of the very finest provisions of our denomination for her preachers. And now it appears that several new and helpful features will be added to it. I am in favor of all of them. Among them is one provision which will allow the minister to retire at sixty years of age, if conditions demand it. This should have a strong appeal, because there are many situations where one has no other choice."

Rev. I. Ferd. Graves, pastor of Middletown (Kentucky) Baptist Church, reacts in this manner: "Recently I heard of a minister who died and left a widow. He was in the Ministers Retirement Plan, but not in the Widows Supplemental Annuity Plan. As a result, she had only a refund of his own payments and interest when she could have had a lifetime income if he had been in this plan also. I am glad the new Ministers Security Plan includes the wives automatically, so that all will have this protection."

Rev. A. B. Colvin, pastor, First Baptist Church, Lebanon, Kentucky, registers his approval with these words: "I have been a member of the Widows Supplemental Annuity Plan ever since it was started in Kentucky. I have always considered it to be the best possible protection for my loved ones that

I could afford. Since the new Ministers Security Plan will continue the protection after my retirement without further cost to me, I feel it is better than ever. I am happy to see this new plan and hope we can put it into operation next July."

A typical Seminary student speaks as follows: "I have wanted to get into the Ministers Retirement Plan for the past two years, but felt that I could not afford even the small amount of dues while I am struggling to complete school. I am very glad to know that under the Ministers Security Plan I will not be held responsible for not participating before age 25. This will help me to have a larger check at retirement and give me some financial relief at present."

Rev. Dewey H. Jones, pastor of Missionary Baptist Church, Catlettsburg, Kentucky, says: "For a long time I have been hoping that something could be done to increase the benefits for the disabled minister. While the original benefit was good when the Ministers Retirement Plan was started, it has ceased to be sufficient even for minimum needs during these days of high prices. I like the whole new idea, but am especially glad about the better benefit in case of disability."

A church treasurer writes: "Naturally I cannot speak for our church, but I feel sure that when Kentucky Baptist churches see this new plan and what it will do for their pastors and their wives they will gladly assume the small additional cost. I am sure that churches realize that better provision for the pastor will make better service from their pastor."

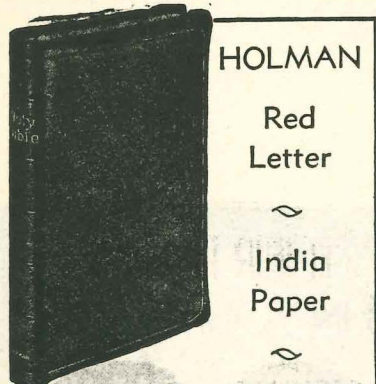
While these personal opinions are representative only, many will share enthusiastically in these sentiments. An opportunity for discussion of this will be presented at Owensboro. Let every messenger inform himself and vote his own true sentiment. If this is adopted at Owensboro, it will then be vigorously promoted to secure two-thirds of the present active members and churches in the Ministers Retirement Plan who will change over to the enlarged new plan. If this is accomplished, the new plan will start July 1, 1954.

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IN THE 1954 SOUTH-WIDE APRIL EMPHASIS ON CHRISTIAN EDUCATION

DEPARTMENT OF
CHRISTIAN EDUCATION
Objectives for Service to
the General Association:

- To place a stronger emphasis on the teaching of Baptist doctrine in our schools and colleges.
- To teach each student responsibility of supporting his local church after graduation from school.
- To work more closely with all phases of our denominational program, especially our state Mission Board.
- To make a special study of how our schools can more effectively serve our rural and industrial churches.

'Go Ye, therefore, and
teach all Nations,
Baptising them in the
name of the Father,
and of the Son, and
of the Holy Ghost.'

Matt. 28:19-20

Sponsored by the
Training Union
Department of the
Sunday School Board
In Connection with
YOUTH WEEK
APRIL 4-11

GEORGETOWN
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CUMBERLAND
CLEAR CREAK
MAGOFFIN
ONEIDA

SCHOOL ORIENTATION WORKSHOP ON THURS. NIGHT, APRIL 8th

Coronation Service for Greensburg Young People



GREENSBURG, Ky. — A coronation service, "Advancing in Love," was held by candlelight at the Greensburg Baptist Church, Sunday night, October 4, for the Girls' Auxiliary. Those who received recognition for the steps attained are shown in the picture:

Front Row (left to right): Mickey Cowherd, candlelighter; (2) Joe Despaign, herald; and (3) James Hugh Howell, candlelighter.

Second Row: (1) Phil Despaign, crown bearer; (2) Carola Willet, flower girl; (3) Pam Price, flower girl; (4) Marla Gay Sullivan, flower girl; (5) Glen Allen Gulpton, crown bearer; (6) Candice Kleit, flower girl; and (7) Karen Kleit, flower girl.

Third Row: (1) Emma Dee Gorin, Princess; (2) Vicki Joe Zeig, queen; (3) Rachel Curry, Honor Queen; (4) Charles Victor Henderson, and (5) Jack Zeig, crown bearers.

Back Row: (1) Ruth Ann Pruitt, queen; (2) Judy Howell, princess; (3) Betty Clark, queen with scepter; (4) Wanda Keltner, princess; (5) Margaret Henderson, queen; (6) Diana Curry, queen, and (7) Mae Buckner, Carter, maiden.

Mrs. J. Hugh Howell is counselor and Mrs. Ralph Keaton, Somerset, leader. Mrs. James Rose Sang "The Love of God," accompanied by Mrs. Pauline Patterson at the piano.

In connection with the service, Mrs.

Ralph Keaton and Mrs. Jennie B. Smith, regional young people's leader, with six of their group of Young People from Somerset, gave a candlelight pageant. Mrs. Lloyd Tabor was their soloist. Pastor J. V. Case pronounced the benediction.

Brotherhood at First, Richmond, Celebrates Its First Anniversary

RICHMOND, Ky. — The Brotherhood of the First Baptist Church, Richmond, Ky., celebrated its first anniversary at the church on Friday night, October 9, with a chip-in supper prepared and served by the men. The families of the Brotherhood membership were honored guests.

John Taylor, vice president of the organization acted as toastmaster for the evening and introduced Ramon E. Black, song director who sang a solo. He was accompanied by Mrs. H. C. Barnes. Recognition of all members who had a perfect attendance record for the year was made. Homer Davis, president, introduced Dr. E. N. Perry, pastor, who presided over the cutting of the anniversary cake.

Following the meal, Pastor John S. Gaines, of the Waco Baptist Church, Waco, Ky., brought an inspiring message on "Strong Men." A film was

furnished during the meeting for the children. The meeting closed with prayer.

John S. Neagle Ordained By First Church, Bowling Green, at Andrew Mission

BOWLING GREEN, Ky. — Under the sponsorship of the First Baptist Church of Bowling Green, a meeting was called in session at the Andrew Mission for the purpose of examining Brother John S. Neagle to the full work of the ministry.

Pastor H. Franklin Paschall served as moderator; Harold Moore, clerk; F. C. Hardcastle, interrogator; W. S. Doyel, ordination sermon; and charge to the church and candidate; William Rogers, to present the Bible; and Cecil Britt, to offer the ordaining prayer.

The answers to the questions propounded by Brother Hardcastle were thoroughly satisfactory to the Council, at the end of which time the Council recommended to the First Church that he be ordained. The First Church voted to have the council proceed with the matter. Brother Doyel preached from John 1:6.

Monticello Pastor in Revival At the Meadow Creek Church

BRONSTON, Ky. — The Meadow Creek Baptist Church, located at Betsey, Kentucky, and in the Wayne County Association, has closed a two weeks' revival, running October 12-23. Pastor Donald Randolph, of the Immanuel Baptist Church in Monticello, was the evangelist. During these services nine additions were made to the church by baptism, three by letter and six rededicated their lives.

The Meadow Creek Church in the last year has organized a Training Union and is going from half-time to almost full-time preaching. At this time it is erecting new Sunday school class rooms.—Vernon Clark, pastor.

S. B. C. Schools and Colleges Show Enrolment Gain of 3.4 Per Cent

NASHVILLE, Tenn. — (BP) — Net enrolments in Southern Baptist educational institutions, as of October 1, 1953, were as follows: seminaries, 4,310, up 9 per cent from last year; senior colleges, 23,114, up 2.5 per cent; junior colleges, 5,739, up 5.5 per cent; academies and Bible schools, 2,273, down 1 per cent; bringing the total to 35,436 or an increase of 3.4 per cent over last year, according to R. Orin Cornett, executive secretary of the Education Commission of the Southern Baptist Convention.

November 19, 1953

Evangelist Cervera in Revival at Fulton's First Church



Pastor John D. Laida and Evangelist Cervera are standing in the left aisle during the Fulton Revival.

FULTON, Ky. — Evangelist Vincent Cervera did the preaching in a revival, October 11-18, at the First Baptist Church of Fulton. There were fifty-two additions during the eight days, with forty for baptism.

Crowds of 800 people packed the auditorium every night to hear the powerful Gospel messages preached by Brother Cervera. On the night that the football teams were guests, three members of the team made professions followed by two of the mothers.

A youth rally was held on Saturday night. When the call for full-time serv-

ice was extended twelve young people responded. An invitation was then given for all young people under twenty-five years of age who would be willing to go if called by the Lord, and 104 responded. The spirit of the church is at an all-time high as a result of the revival.

In the opinion of this writer, Evangelist Cervera is one of the outstanding evangelists among Southern Baptists. He knows the problems of the church and the pastor, and has a unique approach to young people and adults alike.—John D. Laida, Pastor.

Murray's S. E. Byler With G. O. Cavanah In Smithland Revival

SMITHLAND, Ky. — The First Baptist Church of Smithland, Kentucky, recently experienced a great revival. Rev. S. E. Byler, pastor of Memorial Baptist Church, Murray, Kentucky, came to us September 14 and remained for nine days, preaching twice daily. We have never had a man who preached with greater power and who magnified the great doctrines of the Bible more than did Bro. Byler. He is truly an

evangelist that any church would be blessed in having.

The music was ably directed by Mr. Barkley Walker, superintendent of Livingston County Schools.

There were eighteen additions by baptism and two by letter. Visible results of the revival spirit have been seen in our services since the meeting closed.

On Sunday night following the revival the church observed the Lord's Supper, with the largest number in the history of the church participating. The membership of the church has doubled in the six years that we have been here. The Sunday school attendance has doubled in the last year. We give God all the glory.—G. O. Cavanah, Pastor.

WESTERN RECORDER

Relief Money and Clothing Still Badly Needed in Korea

PUSAN, Korea — Many of those who attend the Baptist churches of Korea are dressed in clothes which Southern Baptists have given through Korean relief.

Pastors are well dressed in suits, white shirts, ties, and leather shoes which have been sent by Southern Baptists. Donors would not recognize some of the clothing; for older women, who prefer to wear Korean style dresses, have converted Western dresses into the Korean *chogeree* (short jacket) and *chi-ma* (full skirt). Some of the clothing has been altered to fit small children.

Korean Baptists are especially happy over the arrival of three new Southern Baptist missionaries. They hope that some day there will be enough missionaries to help with the work in 25 major cities in South Korea. This hope has been put into a formal request to Southern Baptists by the Executive Committee of the Korean Baptist Convention. There is an immediate need for two medical doctors.

The need for relief clothing continues. It is distributed by the ton; and winter will bring need for much more. Send good, clean clothing—no high-heel shoes or ladies' hats—to Dr. John A. Abernathy, Baptist Mission, Box 35, Pusan, Korea. Do not send clothing through APO.

Some of the Korean people have no money with which to buy rice. It is understandable why these will sometimes sell the clothing they get through relief to buy food to stay alive. This condition calls for money which the missionaries may use to buy food.

Relief money is also used to support four orphanages, two old people's homes, wounded Korean soldiers, and families of deceased soldiers; to rebuild churches and the homes of Christian people; to help large numbers of high school and college boys and girls from Baptist homes to continue in school.

Send relief money to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia. Mark it clearly for relief.

According to a release from Clarice Susan Munro, public relations representative at Georgetown College, 112 graduates of that college are now enrolled at the Southern Baptist Seminary. The number includes some young women who are taking courses. This is believed to be the record number of Georgetown graduates enrolled at one time at the Seminary. In addition, several former ministerial students are attending the other seminaries of the Southern Baptist Convention, while a few are pursuing theological studies elsewhere.

Nineteen

For November 29, 1953

By H. C. Chiles

A World of Opportunity For All

Our present economic order provides a splendid realm in which to apply the Christian principles that are set forth in the scriptures.

DEUTERONOMY 24:14-15

From the earliest times God was very careful to stipulate certain principles and regulations for employers and employees. One principle, which He taught, is that it is right that some should possess wealth and that others should work for them. Inasmuch as all do not have equal ability to handle wealth, those who finance honorable business enterprises are entitled to be recognized as the benefactors of those who are employed in them. Both employer and employee have their place in the plan of God. It is His will that both shall be governed by the principle of consideration. Neither has any right to exploit the other.

God's Word positively forbids an employer to oppress an employee. The fact that an employee is poor and needy never justifies an employer taking advantage of him in his helplessness. Each must deal justly with the other. After all, both are fellow-citizens, and perhaps fellow-Christians, and should be treated as such by each other. Neither is permitted to take advantage of the other. In the event of such, the cry of the injured will ascend to God. Honest labor is honorable. God's Word does not rebuke those who hire others to work for them, but it does denounce the sin of oppressing the hireling. God expects an employer to respect and to show consideration for those who labor for Him.

Occasionally one remarks, "You can't be a Christian and be successful in business." That is simply the statement of one who is reckoning the power of Satan greater than the power of God, and who is searching for an excuse to justify his own sinful conduct. In reality, some of the most prosperous business men are genuine Christians, who strive daily to honor their Lord in all of life's relationships.

Most evils in the industrial realm can be traced to greed and to godlessness. What a pity that so much of modern industry has degenerated into a grim struggle between those who work and those for whom they labor, with each trying to squeeze out of the other as much as possible! But all greed is sinful, whether it be in the employer or in the employee.

If employers look to employees for

work, then the latter have a right to rely upon the former for the prompt payment of the proper wages. Since laborers give their strength day by day, and depend upon the fruits of their labors for a livelihood, they should receive their wages with the same regularity. Postponement of the payment of wages, whether from sheer carelessness or from a miserly desire to keep the money as long as possible, is unjust and sinful. Thoughtlessness or carelessness can never be acceptable for the nonpayment of an obligation on the part of employer or employee.

AMOS 5:10-15, 24

There is such a surprising similarity between the shocking picture which Amos painted of his day and the conditions in our world today that one is prone to think that he was describing the age in which we live. Amos denounced their sins of hating judgment, oppressing the poor, perverting justice and practicing idolatry, and then foretold the inevitable and approaching judgment which was coming upon them.

God's prophet earnestly and urgently admonished Israel to repent, to turn away from the evil which they had cultivated with such assiduity, to turn to the good, to be zealous in doing good, and to establish righteousness in the land in the hope that "it may be that the Lord God of hosts will be gracious."

God will not manifest His presence and power in the midst of His people, nor in their behalf, when they are living in open sin. To do so would make Him a partner in their sins, and that He has always refused to be. Through Amos, God warned the people that there was still time for them to repent and to find grace in His sight. What He was longing for was true righteousness. He still longs for the same. He will not accept prayers, church attendance or contributions of money as a substitute for obedience to Him. He is the God of absolute consistency.

II THESSALONIANS 3:7-10

Among the Greeks the idea prevailed that it was beneath the dignity of gentlemen to work; therefore, all work should be done by the slaves. Among the Jews labor was held in very high esteem. Certain members of the church at Thessalonica accepted the Greek viewpoint towards work and refused to do anything, notwithstanding the fact that they did not have the necessities of life.

Paul denounced this false conception of life. He also taught that every person should have a legitimate occupation and should work for a livelihood. And he was simply telling them to do what he had practiced. He had not hesitated to work with his hands to support himself. Quite naturally, he taught other Christians that they, too, should support themselves by honest work. He did not have any sympathy with professed Christians who were so lazy that they were willing to depend on others to take care of them. Such conduct would naturally bring discredit on Christianity. Unless Christians are willing to work they cannot hope to enjoy the respect of intelligent and industrious people.

It is the will of God that each Christian shall be industrious and active. Our Lord has never placed a premium on laziness. Neither does He encourage anyone to be a parasite on society. There is no place in His economy for a person who is able to work but is unwilling to do so. Honest labor for a living is honorable and is pleasing to God, but idleness is sinful.

Upon learning of the refusal of some to work, Paul commanded the Thessalonian Christians not to assist such idlers. He said, "If any man would not work, neither should he eat." The necessity of eating proves the necessity for working. No one has any obligation to provide for any person who is able but not willing to work to support himself and those who are dependent upon him. Furthermore, when people are engaged in doing useful things they do not have time to become busybodies and to meddle with the affairs of others, which is very unbecoming in anyone and especially in those who call themselves Christians.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 8, 1953

(Continued from Page 9)

Newport, First (2)	138	768
Trinity	109	278
Owensboro, Buena Vista (1)	148	487
Eaton Memorial (1)	180	420
First	239	1,018
Hall Street (1)	475	---
Macedonia	86	224
Seven Hills	125	260
Third (1)	365	---
Paducah, East	172	459
First (2)	192	647
Immanuel (1)	206	740
Oaklawn	102	248
Trinity	149	318
Twelfth Street (1)	141	403
Paintsville, First	100	316
Paris, Central (1)	69	340
Pikeville, First	---	278
Prestonburg, Irene Cole Memorial	---	266
Princeton, First	114	530
Second (1)	151	277
Russellville, First (1)	---	395
Shelbyville	99	528
Calvary	---	267
Somerset, First	---	657
Sonora	---	243
Springfield, First	---	446
Stanford	79	271
Sturgis, First	---	239
Versailles	97	376
Vine Grove	104	303
Walton (1)	103	280
Williamsburg, First (1)	109	347
Williamson, W. Va., East Williamson	79	343
Willisburg	115	304
Winchester, Central (1)	124	494
First	155	463

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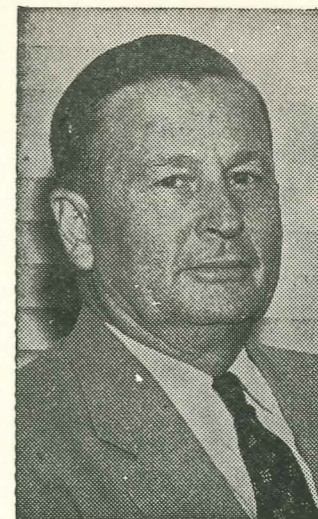
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WESTERN RECORDER

Groner Addresses General Association



Orville Groner

The 116th session of the General Association of Baptists in Kentucky was addressed at its November 19 session in Owensboro by Mr. Orville Groner, treasurer of the Relief and Annuity

Board of the Southern Baptist Convention. Mr. Groner discussed the proposed Ministers' Security Plan which will supplant the present Ministers' Retirement Plan and Widows Supplemental Annuity Plan, on adoption by the General Association, and on approval by two-thirds of the present active Ministers' Retirement Plan members.

An Analysis of the Membership of Boards, etc.

(Continued from Page 5)

of more than 10,000, while 16 are communities with 10,000 population or less, 97 are from communities ranging from 2,500 to 10,000 population, 24 from communities ranging from 1,000 to 2,500 population, and two of the members of boards or commissions are from Manchester, Ohio, and Knoxville, Tenn. respectively.

Closely connected with all the above is the fact that the 237 board and commission members who are listed from Kentucky, or Kentucky Baptist associations, represent 89 different communities in the State.

The Old Well

THE STORY is told of a town in England which had its beginning around a well of water with curative properties. People drinking the water found restored health. In the course of time an inn was built near the well, then a blacksmith's shop, a store and some homes, until the village grew into an organized community. But years later, when a traveler asked the village clerk for the location of the well, the clerk shook his head in embarrassment and said, "This is the unfortunate part. We have forgotten the location of the well."—Copied.

How true a picture this is of more than three million Southern Baptists, many of whom still bear in their lives the imprint of their church and the afterglow of a Christian home, yet in the midst of their material success have forgotten the location of the well from which has come every blessing.

THAT OUR PEOPLE MIGHT NOT FORGET

"The location of the Well"

May we URGE every church to

BUDGET THE

WESTERN RECORDER

Ground is Broken for First 12-Mile Baptist Church



CALIFORNIA, Ky. — The above were the principals at the recent ground breaking of the First 12-Mile Baptist Church. They are, left to right, Wiley Henderson, oldest member of the church; Robert Clarke, music director; R. Heyne, pastor; and Willard Neal, chairman of the building committee.

The new structure, which was designed by the architects of the Southern Baptist Sunday School Board, Nashville, will be a three-floor addition to the present building. It will be used for educational and recreational purposes. Work is now under way.

Ludlow Church Has Two Morning Worship Services

LUDLOW, Ky. — The First Baptist Church of this city has been compelled to have two Sunday morning worship services—the first at 8:30 and the second at 10:45. The shift was made October 4 and was made necessary by reason of the fact that more people are attending than can be seated at one time. Plans are being made for an ex-

pansion building program. Rev. Joe Waltz is pastor.

A Youth Revival was held in the church early in October, with Brother Danny Kong, pastor of the Shakertown Baptist Church, serving as evangelist, and Brother Joe Canzoneri, pastor of the Bullsburg Baptist Church, leading the singing. Pastor Waltz reports "25 decisions during the meeting."

Four Deacons Ordained By the Oak Ridge Church

COVINGTON, Ky., Oct. 15. — A council composed of twenty-one pastors and deacons of the North Bend Association met at the Oak Ridge Baptist Church, Route 3, near here, for the purpose of examining Raymond Baker, Charles Foley, Orsel Lamb, and Robert W. Poppe, candidates for the office of deacon.

After electing the local pastor, John F. Mullins, as moderator, the church clerk, N. B. Foley, as recorder, and Kirtley P. Jolly, pastor of Independence Church, as interrogator, the council proceeded to give the candidates a thorough examination as to Christian experience,

matters of Baptist faith and practice, and their own lives.

The council was much impressed with their ready responses and unanimously recommended that the church proceed with the ordination. The church approved the recommendation and the ordination service began.

After a brief song service, Pastor Frank J. Kuriger, Kenton Church, offered the ordination prayer, and the laying on of hands followed. Then the deacons and their wives sat together at the front of the church, while Pastor D. B. Eastep delivered a clear and forceful sermon based on Acts 6 and 1 Timothy 3. The church was filled with people who came to offer their prayers and best wishes to the new deacons and their wives.

Paul R. Campbell is Ordained to Ministry By Elsemere Church

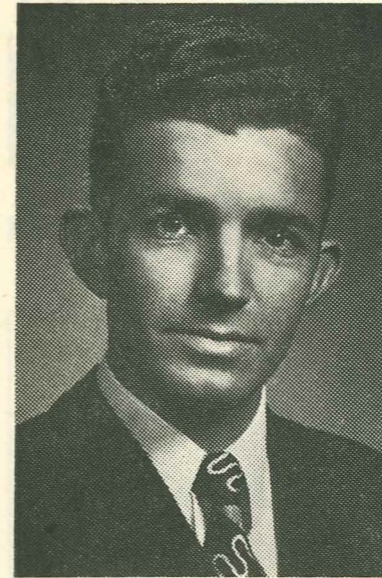
COVINGTON, Ky. — A council was called by the Elsemere Baptist Church for the purpose of examining Brother Paul R. Campbell in order to consider the propriety of ordaining him to the work of the ministry. The council met October 17 at 2 o'clock.

Pastor Edward V. Howell, Elsemere Church, opened the meeting and asked that officers of the council be selected. Chase W. Jennings, superintendent of the Northern Kentucky Baptist Mission Program, was elected moderator; Pastor Darrell C. Richardson, Fort Mitchell Baptist Church, was elected clerk; and Dr. Kenneth Parks, pastor of the First Church of Covington, was elected interrogator.

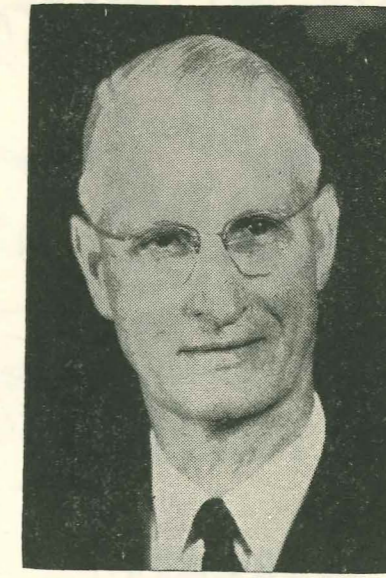
Pastor C. N. Taylor, Walton Church, led in the opening prayer. The candidate was asked to relate the steps leading up to his salvation experience, and then to tell of his call to the Gospel ministry. At the conclusion of exhaustive questions on the many doctrines of the Bible, the council recommended that the church proceed with his ordination. This was accomplished at the Elsemere Church the same evening, at 7:45 o'clock, at which time Pastor Joe Waltz preached the ordination sermon; Rev. Wendell Wegford led the ordination prayer; Pastor E. V. Howell made the presentation of the Bible; and Pastor Darrell Richardson gave the charge to the candidate and the church.

►Pastor John W. Kurtz, Westwood Baptist Church, Dayton, Ohio, writes: "Jack Tichenor of Memphis, Tennessee, just closed a meeting with us. He was such a blessing to all and many new people in the city were attracted to our church through the efforts of the revival. Bro. Tichenor is a great preacher and loves the souls of men. Brother David Roddy of Fort Worth, Texas, led the singing. He is formerly of Winchester, Ky."

H. L. Whittaker Succeeds 37-Year Tenure of Wm. A. Hoe at Middlesboro



Hugh L. Whittaker, Jr.



William A. Hoe

MIDDLESBORO, Ky. — Mr. William A. Hoe recently resigned as choir director of the First Baptist Church, Middlesboro, Kentucky—a position he had held for the last thirty-seven years. He was a most efficient, capable and loyal choir director. He could always be counted on to furnish the music for funerals amid the local membership. He endeavored to instill a love for music and music appreciation among the auditors, and always kept the music up to a high standard.

Already arrived to take his place is Mr. Hugh L. Whittaker, Jr., who comes from a similar work with the Eaton Memorial Baptist Church of Owens-

boro. He will be educational director also.

Brother Whittaker is a native of Tampa, Florida, though he has lived in Owensboro since he was nine years of age. He saw service in the Air Force, and then entered Purdue University. After a time he had to drop out on account of his health at that time. Later he was married and resumed his school work in Murray State Teachers' College, and was graduated in 1950. After that he taught school in Daviess County for a year before taking up his work at the Eaton Memorial Church.

Mr. and Mrs. Whittaker have two children—Terri Lynn, 5, and Randy, 4.

Brother Wendell H. Rone is pastor of the First Baptist Church at Middlesboro.

FALLEN ASLEEP

Mrs. Sam I. Williams

The gentle spirit of Mrs. Sam I. Williams took its flight to the "mansions not made with hands, eternal in the heavens" on May 8, 1953, after many months of suffering which she bore with Christian fortitude.

In her passing the Woman's Missionary Society of our church lost a most valued and loyal member. Though all the Lord's work was dear to her heart (she was the beloved and faithful teacher of the Woman's Bible Class for a number of years) the W. M. U. was especially dear.

During the years of her labors in the Woman's Missionary Union of the Greenup Association she served with distinction as secretary and as president. Visiting missionaries found a warm Christian welcome in her home and as a result many missionaries were numbered among her close friends.

When failing health prevented her attendance at our meetings, generous were the offerings she unflinchingly sent to the Lottie Moon, Annie Armstrong, and State Missions Offerings as well as remembering her responsibilities to the Annie Allen Circle.

Therefore, we the members of the Woman's

Missionary Society of the First Baptist Church of Ashland, Kentucky, desire to express our appreciation of the loyalty of Mrs. Williams and our sorrow at her passing, though we know our loss is Heaven's gain. Ever precious will be her memory to us.

We desire that these resolutions be recorded in the minutes of our society, that a copy be sent to the Western Recorder, and that a copy be sent to her children.—Mrs. J. E. Burke, Mrs. T. P. Owings, Mrs. C. E. Quillen.

Isaiah Ratcliffe

SUMMERVILLE, Green County, Ky. — Resolution of respect for Brother Isaiah Ratcliffe: Whereas, Brother Isaiah Ratcliffe, a member of Pleasant Valley Baptist Church, Green County, Kentucky, was called from this earth to his reward in Heaven on October 6, 1953,

And whereas, Brother Ratcliffe was one of the most humble, loyal, prayerful and beloved members that our church ever had, And whereas, we deeply regret the loss of such a strong Christian as he was and we will long remember his humble influence and heartfelt prayers in our church and community.

Now, therefore be it resolved by the members of the Pleasant Valley Baptist Church;

First: That we extend to his bereaved fam-

ily our deepest sympathy and Christian feeling.

Second: In the death of Brother Ratcliffe we as a community have sustained an irreparable loss; the church one of its most respected deacons; and faithful members and society a strong character.

Third: That a copy of these resolutions be delivered to his family, a copy sent to the Western Recorder for publication, and a copy spread at large on the records of Pleasant Valley Baptist Church.—Dennis W. Coakley, S. R. Reeves and H. N. Sweeney, committee.

Mrs. R. T. Skinner

The Louisville Baptist Pastors' Conference desires to express to Dr. R. T. Skinner and his family their deep and genuine sympathy in the passing of Mrs. Skinner on Sunday, September 6.

She was a tower of strength and a refuge of love for her husband and a queenly mother to their four children. Truly it can be said of her that "Her children rise up and call her blessed; her husband also, and he praiseth her."

Of quiet, unassuming, gentle and sincere manner, she gave to all who knew her a witness of the faith and love in her heart.

Active in the work of her Master she did not spare herself of her abilities. Always she was known for her spirit of cooperation and progressiveness.

She shall be missed greatly by her church, her friends, as well as her family. But the life of such a rare soul remains a benediction to all who knew her.—Lucius M. Polhill, Ben F. Mitchell, Carroll Hubbard, Committee.

Sarah Posey Brown

SHELBYVILLE, Ky. — From her home near Waddy, Kentucky, Mrs. Sarah Posey Brown went to be with her Lord on October 21, 1953. She was ninety-three years of age, and for three-quarters of a century had walked with the Lord in the comradeship of life. No phase of the Master's work lacked interest for her, and she retained that interest unto the end of her days. Her last audible words were: "Lord, I am thine." She rarely failed to attend the annual sessions of the Shelby County Association, and it was at one of these meetings that the writer first met her twenty-seven years ago.

Mrs. Brown was a true mother in the spiritual Israel, an encouraging guide and adviser to her children, to young people in general, and in particular to the young preachers who, from time to time, served the pastorate of her church. She was one of the most inspiring listeners this writer has ever known. In that role, her price was "far above rubies." From her saintly life, surely she did not have far to go to reach the house of many mansions in the homeland of the soul.

Funeral services were conducted at her home on Friday, October 23, by Rev. Hugh High.—C. W. Elsey.

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WHEN Southern Seminary established the School of Church Music several years ago, and more recently the School of Religious Education, it added the facilities and faculty necessary to prepare young men and women for all fields of Christian service. But progress creates new needs which must not be ignored. More dormitories and larger library facilities are urgently needed. More teachers and additional classrooms must be provided soon. Southern Seminary is willing to accept the challenge to train the army. But with the challenge comes the responsibility to provide adequate facilities. We cannot — *we must not* ignore it!

We Are Counting on the Cooperative Program!



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