

Western Recorder

Glory In The Lord

What dost thou have that thou didst not receive?
The world may rate you high and pay you well,
And that may make your ego strut and swell.
By honest work you may so much achieve
That finally you make yourself believe
By now you can anxieties dispel;
It's only natural that you excell.
Right then you should your trust in God retrieve.
'Twas God created man—not man himself.
All power is His in Heaven and on earth.
A life, to count, must with Christ's will accord.
Be true, subdue pretense, and sham, and pelf.
It's Christ in us that gives to us our worth.
Let him who glories glory in the Lord.

—Ira T. Caudill,
Pikeville, Kentucky.

►The new pastor of the Mt. Calvary Baptist Church, in Casey County Association, is Rev. T. M. Browning.

►Bricks are now being laid for the new Educational Building of the Campbellsville Baptist Church.

►Dr. J. Howard Williams was inaugurated president of the Southwestern Baptist Theological Seminary November 24.

►Evangelist Homer Martinez and Singer Eddy Nickolson have been conducting a revival with Pastor Sherman W. Swan at the First Church, Paris, Kentucky.

►E. J. Lucas, teacher of the men's Bible class at the St. Matthews Baptist Church, spoke to the Brotherhood at Carlisle Avenue Church, Louisville, Nov. 17.

►Pastor R. Truett Miller, of the First Baptist Church, Danville, Kentucky, has been in the hospital recently for surgery. He is reported to be improving.

►Evangelist Jess Moody and Song Leader John Breland are assisting Pastor E. N. Wilkinson in revival meetings at the Parkland Baptist Church, Louisville, November 29-December 6.

►Brother Poston has resigned as assistant pastor to Brother J. E. Bell at the Hindman Baptist Church, and has become pastor of the Vanceburg Baptist Church.

►R. G. LeTourneau, prominent engineer, businessman and layman, spoke to the First Baptist Church, Paducah, where Brother Frederick G. Schlafer is pastor, on November 15.

►Executive Secretary Walter C. House of the Kentucky Temperance League was with Pastor F. Russell Purdy at the Calvary Baptist Church, Lexington, November 8.

►Dr. Rollin S. Burhans, Crescent Hill Church, Louisville, has recently been preaching in a revival with Dr. J. Chester Badgett at the Campbellsville Baptist Church.

►Dr. Harley C. Chiles, Murray, has been preaching, and Robert James, of the Parkland Church, Louisville, has been leading the music in a revival with Pastor A. B. Colvin at the First Baptist Church, Lebanon, Kentucky.

►Dr. E. N. Wilkinson, Parkland Church, Louisville, preached for Pastor Roy C. McClung in special meetings at the Ninth and O Baptist Church, this city, recently, resulting in 18 by baptism and 22 by letter or statement.

►The William Jennings Price Memorial Hall was dedicated October 28 at the Lexington Avenue Church, Danville, Ky., on October 28, with former Pastor Ralph R. Couey, Carrollton, Ky., preaching the dedicatory sermon. Rev. Robert Crapps presided.

►Roger M. Smith, for nine years secretary of the student union of the Ten-

nessee Baptist Convention, becomes field representative for the Foreign Mission Board. He will be associated with the department of Mission Education Promotion and his territory will be worldwide.

►Pastor Orville Hickey, Bells Run Baptist Church, assisted Pastor Irlan Snyder in a revival at the Woodwards Valley Baptist Church, near Hartford, recently. There were 14 baptized into the fellowship of the church, 5 came by letter, 1 surrendered to preach the Gospel, and 1 came for rededication.

►The Georgetown College Band gave a program of sacred music at the Gano Avenue Baptist Church, Georgetown, on Sunday night, November 22. The program, under the direction of Dr. A. G. Thomson, supplemented the usual Sunday night service. George S. Munro, late of New Zealand, is pastor there.

►Tennessee Baptists in session at Knoxville adopted a Cooperative Program budget goal of \$2,250,000 to be divided 60 per cent to state causes and 40 per cent to Convention-wide causes. A campaign for \$2,500,000 for Tennessee Baptist schools in 1954 was approved. Roy Green, Nashville, was elected president.

►James Edward Combs was born to Rev. and Mrs. Harold Combs in Louisville October 31. Brother Combs is a student in the Southern Seminary and is pastor of the Poplar Ridge Baptist Church in Sulphur Fork Association. Mrs. Combs was formerly secretary to Dr. R. T. Skinner in the Editorial Department of the Western Recorder.

►Pastor Lyn Claybrook, Oneida Baptist Church, Oneida, reports a revival in which President D. Chester Sparks, Oneida Baptist Institute, was evangelist. Pastor Claybrook speaks in glowing terms of President Sparks' preaching and the results. The local choir leader, Mr. Hensley, directed the music, and Miss Myra Lee Treadway was at the piano.

►The Florida Baptist Convention in session at Tampa voted to give \$80,000 to the Southern Baptist Hospital now under construction at Jacksonville. A Cooperative Program goal of \$1,110,000 was voted to be divided on a 50-50 basis between state and Convention-wide causes. Harold G. Sanders of Tallahassee was elected president.

►The Upper Cumberland Baptist Association has passed resolutions of appreciation for the efficient work of their former associational missionary, Brother S. R. Helton, and his wife, Mrs. Helton. He labored among them for the last seven years, the first half of that time as pastor at High Splint Baptist Church, and the second half as associational missionary. He has now moved to the North Concord Association.

Western Recorder

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

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end of any quarter in the subscription year.

►A note from Dean Roy O. Chumbler, Campbellsville College, reads as follows: "I wish that you would make a correction in your paper of November 12, 1953, concerning the Campbellsville College cottages. In place of the sentence which read, 'Also the First Baptist Church at Danville, Kentucky, has given \$1,000 to apply on another,' should have read: the Lexington Avenue Baptist Church, Danville, Kentucky. It was my mistake in writing up the article for you." We hope our readers will note this correction as outlined by Dean Chumbler.

December 3, 1953

Too Much Face and Too Little Heart

By the Late J. E. SKINNER

It has always been a trait of fallen human nature to judge all things by outward appearance and measurement instead of by the inward realities of the unseen.

This human trait is the exact opposite of the nature and judgment of God in His dealings with His creatures. Against this danger in judgments the Lord warned Samuel (1 Sam. 16:7), "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Fallen human nature knows not God, nor does it care for His ways. It will therefore persist in running counter to all His teachings and appraisals.

In defense both of himself and his associates the great apostle to the Gentiles made telling use of this principle (2 Cor. 5:11-16). With bold faces and daring gestures, his critics had judged him insane, beside himself, because of his utter abandonment and forgetfulness of his own personal welfare in his complete surrender to the will of Christ.

But Paul reminded the Corinthians (v. 11) that only God, Who alone knows the heart, is capable of judging his persistent zeal in persuading men to repent, and that "we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (v. 10).

Then, before going further with his defense of his conduct, he counters with a withering blow (v. 12). Using the marginal reference in the main text, he says: "We are not again commending ourselves to you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory IN THE FACE, and not in the heart."

Bold faces and all other outward appearances are to go for naught at "the judgment seat of Christ" where the secrets of the heart are to be opened, and where the motives behind the faces will either "shine as the brightness of the firmament," or darken into the blackness of eternal night.

So, neither long faces nor bold faces, nor small results nor large results are going to count for anything at "the judgment seat of Christ." But there, the impelling motive of the heart in faithfulness to the will of Christ alone will stand the fiery test of judgment and will be rewarded accordingly.

Our bold faces and loud pretenses and outward glamour may win the excited

praise of fickle men but they will fade into blushes of shame and consuming flames when they "appear before the judgment seat of Christ."

Having made this answer to his critics, Paul went on to reveal not only his impelling motive which had driven him and his missionary associates to endure such extreme measures of self-sacrifice, but also the one and only motive that meets Christ's approval here and now, or stands the test of His judgment hereafter. In effect he said, "If we are of sober mind, it is unto you or your cause, and not for our own personal advantage. In either case, we are the servants of God, and this fact puts us beyond the realm of human judgment and leaves us exclusively accountable to our one and only Master. So, away with your judgment of faces and outward appearances, for all such judgment misses the mark; for the love of Christ constraineth us (v. 14), and not the fickle praise of fickle men—as with those who glory in the face and not in the heart." All this is clearly implied in the few meaningful words of the great apostle, and it should forever shut the mouths of gain-sayers and fix standards and motives for all Christian service.

Paul did not leave the statement of his motive vague. He immediately gave unchangeable reasons for his being impelled by the love of Christ.

First, "Because we thus judge, that One died for all, therefore all died" (v. 14—ASV). That is, out of His amazing love for us, Christ voluntarily died in our place; so that with Him as our Substitute, we died in full payment of the penalty. And of every believer He says, "And their sins and iniquities will I remember no more."

This much would seem to be sufficient reason for any genuine Christian; but he goes on to his second reason (v. 15), "And that He died for all, that they that live should no longer live unto themselves, but unto Him Who for their sakes died and rose again."

He not only redeemed us from the guilt and penalty of sin and gave us His own standing before God, but He lovingly lays redemptive claim upon the very lives of the redeemed here and now, so that they must "no longer live unto themselves" but unto their gracious Redeemer.

How could he, or we, or any other,

refuse such a claim from such a Saviour? When we have this conception of redemption, we will be moved by the same motive to the same exclusive consecration of the whole life to His service, and not before.

But Paul does not stop at that. His motive—the constraining love of Christ—very naturally lifts him out of and above the meshes of all fleshly considerations, and gives him the clear viewpoint of the spiritual realm (v. 16): "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more." That is, all the nations of men now look alike to us, and, being like our Redeemer, they have all alike become the objects of our love and spiritual quest—unreasonable as they may seem to the fleshly mind.

And that reason leads immediately to another (v. 17): "Wherefore if any man is in Christ, he is a new creature [new creation]: the old things [fleshly controls] are passed away; behold, they [the controlling forces] are become new." That is, we have not only been redeemed from the old fleshly relationships and brought into the spiritual family of God in Christ Jesus, but by His creative power we have been made a part of His spiritual creation, wholly apart from and above the old fallen creation, and have been given the same controlling motive that impels Him in His redemptive program.

But there is still another and stronger reason for his irresistible motive—"the love of Christ"—namely, **the Triune God is the Sovereign Author of the whole plan of redemption** (v. 18): "But all things are of God, Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation." He consulted neither men or angels as to what He should do, nor as to how He should carry out His redemptive purposes and plans. He was moved wholly by His overflowing love in Christ Jesus. So that, we have no choice, other than to take our appointed place in His "new creation," yielding wholly to His sovereign will.

(Continued on Page 19)

►Dr. W. Edwin Richardson, president of Bethel College of Hopkinsville, preached for Pastor Harold D. Tallant at the First Baptist Church, Madisonville, while the latter was conducting a revival with Pastor O'Ray Weeks at the Porter Memorial Church, Lexington.

►Pastor J. E. Bell, Hindman, Ky., assisted Pastor Gordon Paschall in a series of evangelistic meetings at the East Williamson Baptist Church, Williamson, West Virginia, during recent days.

WESTERN RECORDER

Three

Our General Association

Those attending the General Association in Owensboro will remember it as one of the best in recent years. There was fellowship. There was confidence. There was good ground for thanksgiving. There was the spirit of advance.

A. T. Siler

The General Association was saddened during early hours by announcement of the death of Brother A. T. Siler of Williamsburg—a former moderator of the Association, a great layman, an earnest and enthusiastic supporter of all the causes fostered. Because of his personal spiritual and mental worth, and because of his full contribution of self to the kingdom of God, he will be long remembered and loved among Kentucky Baptists.

Judge Eugene T. Siler

Notwithstanding the grief in his heart over the death of his noble father, A. T. Siler, Judge Eugene T. Siler, moderator of the General Association, was present and presided over the first day's sessions. With fine grace and true Christian fortitude, he set an example of faithfulness which will not be forgotten.

R. B. Hooks and Wendell H. Rone

Upon the leaving of Moderator Siler to attend the funeral of his father, First Vice Moderator R. B. Hooks took the gavel and presided in a manner highly pleasing to the body. He was ably assisted by Second Vice Moderator Wendell H. Rone. These two brethren contributed much to the success of the meeting. Brethren Siler and Hooks were re-elected as first and second vice moderators, and Host Pastor H. B. Kuhnle was made second vice moderator. It was a fine and highly deserved tribute to the service these brethren rendered.

Great Addresses and Reports

Both the Ministers' Meeting and the General Association were marked by great addresses, and by reports indicating unusual progress. The Western Recorder was asked to publish many of the addresses, and this we shall do in later issues.

The report of the Executive Board, brought by Dr. W. C. Boone, General Secretary, was outstanding. His report noted, in part, that the downward trend in baptisms seems to have been checked. There were 23,254 baptisms this year as compared with 23,214 last year. Although the figure was still far below the goal of 30,000, it did indicate progress. There was also a decrease in the number of churches reporting no baptisms.

Though we did not reach our goal in baptisms, we did in Cooperative Program receipts. Through the Cooperative Program the sum of \$1,630,024.69 was received—a gain of \$172,747.67 over the previous year. Since 1942, when Cooperative Program receipts amounted to only \$388,566.26, our people have increased their gifts to the work, through the Cooperative Program, more than fourfold. It should be

said, however, that there are still about 400 churches that did not make a contribution, according to the report.

"Since 1951 there has been a net increase of fifteen associations having associational missionary programs," the report indicated. At the present time, 70 of our associations have some type of missionary with a program covering the whole association. The goal is a state missionary in every association.

A Recommendation of Great Importance

Dr. Boone's report from the Executive Board carried a recommendation (which was adopted) with which all our people should be familiar. It stated:

"Several years ago the Executive Committee of the Executive Board unanimously requested that all our institutions and agencies sharing in the Cooperative Program funds stay out of indebtedness. In view of the rapid expansion of our work, and to safeguard the stability and credit of the General Association and its agencies, we recommend that no institution or agency receiving funds from the Cooperative Program shall mortgage its property or otherwise go into debt, beyond the needs of its current operating budget, without the express consent of the General Association of its Executive Board.

"We recommend that all agencies and institutions sharing in the Cooperative Program funds shall again submit a copy of their annual audit, made by a certified Public Accountant, and that this be sent to the Treasurer of the Executive Board not later than March 1, 1954. Failure to receive such audit from any institution by that date shall be the authority for the Treasurer to withhold Cooperative Program funds from the institution until the audit is received."

The Annual Sermon

The annual sermon by H. C. Chiles, pastor, First Baptist Church, Murray, was outstanding, as were so many of the addresses. Dr. Chiles is preparing a condensed form of his sermon for publication in the Western Recorder. So many thousands of our people cannot attend the meetings of the General Association. This makes it imperative for us to take the essence of the meeting to them. Therefore, there will be more to follow, in addition to the running report made by Brother George R. Jewell, one of the secretaries of the Association and on the Western Recorder staff.

►"CATHOLIC PRESS: When we become overly enthusiastic about the number and circulation of our Baptist publications, we should remind ourselves that there are 549 newspapers and magazines for Catholic readers in the United States and Canada with a total circulation of 17,114,949. One publication alone, MISSION, has a circulation of 950,000."—BAPTIST MESSENGER. [Catholics see the advantage of placing their publication in the homes of their people. And from their leaders on out to the individual congregations they make provisions for their publications' circulation among the rank and file of their people at the home level. There are many non-Catholics who are not so wise at that point.]

The 116th Session of General Association Attains Lofty Spiritual Heights in Third Church, Owensboro

OWENSBORO, Ky., November 17-19. — The four days spent in Owensboro by Baptists from all over Kentucky and beyond, in attendance upon the 116th session of the Kentucky Baptist Ministers Meeting and the 116th session of the General Association of Baptists in Kentucky, were hours of high spiritual attainment. Practically every session of both bodies provided great preaching and great messages. Messengers are still talking about the magnificent sermon on "The Church," preached by Pastor H. Franklin Paschall, of the First Baptist Church of Bowling Green. Though still a young man, he set the standard high, and the men who followed him bent every effort to measure up to his high mark, even down to the final and closing message by Dr. J. W. Storer, president of the Southern Baptist Convention and pastor of the First Baptist Church, Tulsa, Oklahoma.

Harmony, unity, good fellowship and complete understanding seemed to prevail on practically every report brought in or item brought up on the floor for discussion. The brethren, as it were, seemed to have talked themselves together in all previous gatherings, and this year reaped the harvest of their labors in spiritual understanding.

Five new heads of departments and institutions were introduced to the General Association. These were: (1) Ben C. Fisher, head of the Department of Christian Education; (2) Harold Warren, superintendent of the Central Baptist Hospital at Lexington; (3) Roy E. Boatwright, head of the Sunday School Department; (4) James Whaley, head of the Training Union Department; and (5) Lucius E. Coleman, head of the Brotherhood Department. The first three have been at their tasks for some months, but the other two have just now arrived on the scene to assume their new duties.

Shortly after Judge Eugene F. Siler, moderator of the General Association, arrived in Owensboro on Monday, he received a message about the death of his father, the Honorable Mr. A. T. Siler, at his Williamsburg home. The elder Mr. Siler had been sick in bed for several months. His passing made it necessary for Judge Siler to leave the General Association early in order to attend the funeral on Wednesday afternoon. The elder Mr. Siler was himself moderator of the General Association for two years—1944 and 1945.

The sheer, indomitable courage manifested by Moderator Eugene F. Siler by remaining at the helm of duty in the early sessions, at a time when he might

Reported by
GEORGE RALEIGH JEWELL,
Louisville, Ky.

have broken down in grief, won the admiration of the messengers. Many were the expressions of sympathy spoken publicly and privately in his behalf, and many prayers were uttered in the interest of him and his family throughout the sessions whenever anyone was called upon to lead in prayer.

During the proceedings of the Kentucky Baptist Ministers' Meeting a collection was taken for a floral design, with the thought that all moneys over and above the cost of the flowers would be given to Cumberland College as a memorial to A. T. Siler for the education of young people—a cause very dear to the heart of the esteemed former Moderator Siler.

At the end of the second session—nearing the hour of the departure of the train Mr. Siler would have to take in order to arrive at home in time for the funeral, he turned his gavel over to the two assistant moderators—Pastors R. B. Hooks and Wendell H. Rone. Dr. George Ragland, Lexington, rose to make a motion that we express our appreciation of our Moderator, who, when his heart was sad, had stayed on with us to attend to his duties just as long as he could, and that we give him a rising vote of thanks and ask him to convey our deep-felt sympathy to the other members of his family. This motion was seconded by Dr. Robert E. Humphreys. Secretary E. D. Davis, at the front, put the motion, calling for a rising vote, which was unanimous. O'Ray Weeks, Lexington, led the closing prayer at that session.

There were 670 registered messengers, and perhaps more than 100 others were present without ever finding their way to the office to matriculate.

"Every Baptist a Debtor," was the subject of the convention sermon preached by Pastor H. C. Chiles at the opening session. This sermon will probably be published at a later time in the Western Recorder if the Murray pastor can be prevailed upon to furnish the manuscript.

The General Association took cognizance of one new state Convention and one new district association this year.

It went on record as approving the setting up of a Convention of Southern Baptists in Ohio. The date for the new organization is scheduled for January 8, 1954. Heretofore the churches in that territory have been affiliated with the Whitewater Baptist District Association, and they have cooperated with the General Association of Baptists in Kentucky. Also it recognized the application of the Monroe Missionary Baptist Association, in southern Kentucky. F. S. Smith is moderator of this new body, and Elson Arterburn is clerk. The fellowship is composed of Akersville, Fort Run, Gamaliel, Indian Creek, Mill Creek, New Design, Oak Grove, Temple Hill and Tompkinsville Baptist Churches.

The General Association approved the recommendation of the Children's Commission as follows:

"We recommend that the General Association instruct the Board of Trustees of Spring Meadows and the Board of Trustees of the Kentucky Baptist Children's Home to amend their charters so that, effective January 1, 1954, the Board of Trustees of each Home shall be identical with the Kentucky Baptist Board of Child Care. This plan would provide an interlocking single Board which would be equally responsible for the affairs of each Children's Home.

"Said Board of Child Care shall be elected by this session of the General Association upon nomination by the Nominating Committee of the General Association. Said Board shall be composed of all members of the Boards of Trustees of Spring Meadows and the Kentucky Baptist Children's Home and the Children's Commission whose terms end in 1954, 1955, and 1956, and two members of each of the two Boards of Trustees and of the Children's Commission whose terms expire in 1953.

"In 1954, 1955, and 1956, only two members of the two Boards of Trustees and of the Children's Commission whose terms end, shall be eligible for re-election, except that in those years when there are only three men whose terms end on the two Boards of Trustees, only one shall be eligible for re-election. Only the number eligible for re-election shall be elected by the General Association, either by re-electing members of the Board of Child Care in 1954; 29 members in 1955; and 24 members in 1956.

(Continued on Page 8)

►Dr. H. Leo Eddleman, professor of Old Testament at the Southern Seminary, was the speaker for the Deer Park Brotherhood, November 12.

A Good Reputation

By ROBERT CLARK
in The Irish Baptist, Belfast, Ireland

Writing to the Philippians Paul says: "Let your moderation be known unto all men" (4:5).

The word rendered moderation is capable of several translations. The R. V. has "forbearance."

To forbear is to keep oneself in check; to abstain. We need to exercise self-control, to practice patience, to restrain our tempers, and to command Christ.

Matthew Arnold suggested that the word means "sweet reasonableness." About some Christians there is little sweetness, and less reasonableness.

Sanctified common sense and pleasantness, even when others do not agree with us, are needed. Are we sweet and reasonable in the home, in business, in the church, in Christian service? It is possible to be pleasant outside, and yet be like a bear at home, where we are treated best and grumble most. If our Christianity does not make us more easily got on with, it is not of the New Testament type.

J. B. Phillips renders the verse in this way: "Have a reputation for gentleness." Our reputation is the estimation that others have of us. We have a reputation of some kind, good or bad. Some have a reputation for trustworthiness, others for unreliability; some have a reputation for generosity, others for stinginess; some have a reputation for pleasantness, others for crossness; some have a reputation for gentleness, others for roughness.

Peter writes of "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4). Have we ever thought of the unfading loveliness of a meek and gentle spirit which is priceless in the estimation of God? What is gentleness? "It is considerateness; it is tenderness of feeling; it is promptitude of sympathy; it is love in all its depths, and in all its delicacy. It is everything included in that matchless grace, the gentleness of Christ" (J. Hamilton).

Gentleness is not weakness; it is not fickleness; it is not fear to expose sin or oppose evil; it is real strength by the grace of God. "Nothing is so strong as gentleness; nothing so gentle as real strength" (Francis de Sales). Our Lord was gentle, but He was fearless, and strong in doing the will of God even when that meant offending others.

We should be gentle because of the gentleness of the Lord Jesus.

He was "Gentle Jesus, meek and mild." There was nothing coarse or harsh or repulsive about Him. He was loving, kind, considerate, and tender. His justice is tempered with mercy, and His mercy is governed by justice. "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth" (Is. 42:3).

"Brother and sister suffering from any sorrow, and bleeding from any wound, there is a balm and a physician. There is one hand that will never be laid with blundering kindness or with harshness upon our sore hearts, but whose touch will be healing, and whose presence will be peace" (A. Maclaren).

Let us think of the gentleness of Christ and then imitate Him, for after He has been accepted as Saviour He must be copied as example. Perhaps we need to learn that more is needed than a clear intellectual apprehension of fundamental doctrines.

There must be the beauty of a Christ-mastered and Spirit-controlled life. Paul wrote: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10). "It is not that the apostle is merely looking forward to the resurrection life, when we shall bear the image of the heavenly; he feels that the purpose of his sufferings now is that the higher life may, even in this present state, be manifested in and through them" (E. H. Plumptre). If the beauty of Christ were seen in us, and if His life were manifested through us, a new impact would be upon a Godless world.

We should be gentle because it is the fruit of the Spirit.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness. The word means graciousness, kindness, pleasantness. Is this an outstanding characteristic of us as Christians? We may insist, and rightly so, on the necessity of the new birth, and we may talk about Spirit-filling, which is the birth-right of every believer in Christ, but if there is not the fruit of the Spirit in the life, all our talk goes for nothing. If we are born of the Spirit and indwelt by the Spirit, gentleness will be evident.

It was said of William Carey's first Indian convert, that by his meekness

under taunts, his firmness under persecution, and the sacrifices he made for the diffusion of the gospel, he proved that Christ's abundant life had come into his soul. The testimony of the lips is made effective by the beauty of the life.

We should be gentle because in this way we commend Christ to others.

One of the reasons why we are left in this world is that we may win others to our Lord and Master. If we are harsh, and unloving, and unkind, no one will take knowledge of us that we have been with Jesus; no one will be drawn to Him.

"To be a gentleman is to be honest, to be gentle, to be generous, to be brave to be wise, and possessing all those qualities to exercise them in the most graceful outward manner" (Thackeray). If Christian men are not gentlemen, understanding and ready to help, there is something wrong with their Christianity. We should labour to have the reputation that we are firstclass Christian gentlemen.

Is it not true that sometimes there is a repulsiveness about some who fight for fundamental things; and there is a certain attractiveness about some who do not express themselves in our way? We should adorn the doctrine of God our Saviour in all things. The doctrines of grace adorn us, and we should adorn them. Paul tells Christian slaves not to answer back, not to be light-fingered, but to show themselves utterly trustworthy, "a living testimonial to the teaching of God their Saviour" (Phillips).

We should be gentle because it becomes us.

It is not fitting that we should be anything else. We have nothing in ourselves of which to boast. The blustering, bullying, overbearing fellow, who must have his own way at all costs, is not of Christ.

What is it that we have not received? We are not self-constituted and self-sufficient beings. We are dependent upon the grace and mercy of God. The awareness of our sin, the consciousness of our dependence upon God, the vision of the glory of Christ will humble us and make us gentle, and kind, and true.

Be Christ our pattern, and our guide, His image may we bear!

O may we tread His sacred steps,
And His bright glories share!

►Pastor Roy Johnson closed out his first year with the Florence Church with 130 additions to the church. The Sunday school attendance has increased during the year from 170 to 310, and the Training Union from 30 to 110. The prayer meetings have gone from 35 to more than 100. Plans have been made to enlarge the building in the spring.

Wanted — A Revival of Church Going Among Church Members

By WAYLAND HOYT, D.D., LL.D.

[The above heading sounds so modern that it is necessary to state that it is lifted from the January 24, 1907 issue of the Western Recorder. It is comforting to know that the present problem of church attendance is not entirely new, though perhaps more acute than then. We wonder what Dr. Hoyt would have said, had he been confronted with such things as the radio and television and the moving picture shows on Sunday. Obviously the "second service," to which he refers, means the night service. R. T. S.]

And is not such revival imperiously needed? Is it not true that there is a most strange and wide obtuseness on the part of multitudes of Christians to the claim of church attendance?

How can a church get on, make impressions, genuinely flourish, if its own members to so great degree desert it in this matter of personal presence?

I have chanced recently, now and then, to have the privilege of attendance on the second service of a church—not of our own denomination, nor in the city in which I live, and this question of attendance has been painfully pressed upon me.

On certain sides the record of this church is magnificent. Its roll of membership is far beyond a thousand. Its benevolent and other disbursements are far beyond fifty thousand dollars as the years pass. Its music is of the highest and most reverent order. Its pulpit is strong and clear, fascinating, scholarly, devout, persuading, holding even the rapt attention of the congregation. But three hundred people would be a most generous estimate of attendance upon the second service. Where are all the rest of its roll of membership? And is not this church, in this regard, an altogether too usual specimen of the common run of churches?

What are the reasons for such a state of things?

I think the Sunday secular newspaper is a main reason. We are beginning to get the baneful crop of the secular Sunday newspaper sowing. For years the secular Sunday newspaper has been making special assaults upon the children. By prizes and puzzles, by gaudy and enticing color sheets, etc., the Sunday secular newspaper has been seeking to catch the children. What feeling of claim of sacred time, of recog-

nition of God, of the sanctity of worship, can the boys and girls have whose entrance upon the Sunday is through the gates of the gaudy pictures, the so frequently irreverent jokes, the, at any rate, un-moral stories of the Sunday secular newspaper? How can boys and girls be recognizing the church and the duty and privilege of worship, thus taught? Yet the secular Sunday newspapers find admission into multitudes of Christian homes!

Then, too, the growing laxness of feeling as to the Divine claim upon the Sabbath is another reason. Are not even Christians getting to look, and without much qualm of conscience, upon the Holy Day as holiday? Journeys, automobiles [they had just come out for

Jeffersontown Church Calls Chester C. Irvin As Its New Pastor



Chester C. Irvin

The First Baptist Church of Jeffersontown has called Brother Chester C. Irvin to be its pastor to succeed the late W. R. Slade. Brother Irvin spent a week with them teaching a book on stewardship, and following his Sunday service the church called him unanimously. He began his new labors with them November 8. Dr. E. C. Rust, of the Seminary faculty, has been serving as interim supply pastor.

the public. R.T.S.] and other sorts of rides—are not the consciences of Christians mightily relaxing as toward the, at least, admissableness of these in the sacred time? Is not the old feeling of the consecration of the day to worship too much passing even among Christians? Must not the church call vainly for the presence of her members who are letting themselves become addicted to such things for Sunday, counting them harmless?

It is common to lay the blame of this fact of scant attendance upon the ministers. But is the real blame there? Is it not rather upon the church members who are forgetting the definite claims of their church membership?

And the remedy lies in an awakening conscientiousness toward the duty of church attendance on the part of church members. Mightily, I think, we need revival here.

On a very stormy night I expressed surprise at the presence in the church of a young girl. As though surprised at my surprise, she at once replied, "Why, it is my business to be here!" Such recognition of the claim of the church on the presence of her members, such high feeling and action of response to such claim, as a general and habitual thing, would impart the enthusiasm and impulse of numbers to the services of the church. Can anything else do it?

It is no mean gift to his Lord a church member makes—that of steady personal presence of the Lord's church.

Gleanings

►Mrs. Foster E. Howard, wife of Pastor Foster E. Howard of the Phillips Memorial Baptist Church, Brandenburg, Ky., and superintendent of Salem Associational W. M. U., has returned to her home following surgery in the Kentucky Baptist Hospital on November 4. She is recovering nicely.

►In session at Charleston, South Carolina Baptists set a goal of \$2,250,000 for the Cooperative Program, to be divided as follows: \$240,000 for general causes; \$1,140,500 to be divided equally between state and Southern Convention causes; \$764,500 to be divided 60 per cent to state causes and 40 per cent to Southern Convention causes. Wallace R. Rogers was elected president.

►The pupils and former pupils of Miss Irma Hicks gave a shower for her at the 23rd and Broadway Baptist Church, Louisville, on the night of November 12 in recognition of her fifty years as a teacher in this same church. Formerly, for nine years, she was also church secretary of the church. Her students and ex-students showered upon her many fine gifts, such as a television set, flowers, a time-piece, and a mailbag full of letters saluting her on her fiftieth anniversary.

The 116th Session of General Association Attains Lofty Spiritual Heights in Third Church, Owensboro

(Continued from Page 5)

"Terms for those men elected by this session of the General Association shall end at the same time as scheduled by their membership on the present Boards of Trustees or the Children's Commission, except for those whose term was scheduled to end in 1953, they shall be elected for the full term of four years, said term to end in 1957. Those elected to membership on the Board of Child Care in 1954 and subsequent years, shall be elected for terms of four years, excepting those who are elected to fill a vacancy, which term shall be for the unexpired time.

"The Board of Child Care shall hold regular meetings on the second Tuesday of January, April, July, and October, the place of meeting to be determined at the previous meeting, however, at least one meeting must be held at each Child Caring Institution operated by the General Association each year. The first meeting of the Board of Child Care shall be held at Glendale.

"All powers presently invested in and exercised by the Board of Trustees of Spring Meadows and by the Board of Trustees of the Kentucky Baptist Children's Home shall be vested in the Board of Child Care; provided however, that separate financial records shall be maintained for Spring Meadows and the Kentucky Baptist Children's Home, and provided, further, that there shall be no mingling of the funds of Spring Meadows and of the Kentucky Baptist Children's Home, nor shall there be any transfer of funds from either of the above named two Homes to the other. It is expressly understood that the identity, location and assets of the different Homes shall be preserved."

The body voted unanimously in favor of this proposal, except that one negative vote was heard.

Robert E. Humphreys read the report of the Department of Christian Education. He stated that the department during the past year had adopted the following major objectives: "to place a stronger emphasis on the teaching of Baptist doctrine to the young men and women in our colleges; to emphasize in a more practical way the student's responsibility actively to support his local church after leaving college; to work more closely with all phases of our denominational program, especially the State Mission Board and all of its departments; to make a special study in cooperation with our State Mission Board of how our colleges and schools can more effectively serve our rural and

industrial churches; to campaign vigorously to secure the cooperation of Baptist parents in sending their children to Baptist schools; to encourage each institution to strengthen its own program of public relations."

In keeping with the plans of the Southern Baptist Convention and the sister Baptist state organizations, the month of April, 1954, will be a special for Christian education. In this connection the Sunday School Board is publishing a *Directory of Southern Baptist Schools and Colleges* which is to be circulated among young people who are prospective students, giving costs, courses and scholarships of each school.

The report expressed appreciation for the W. M. U. Anniversary Scholarship campaign for \$50,000 in Kentucky. During the past year, through the Cooperative Program and designations, a grand total of \$384,360.64 was contributed to the Baptist Schools in Kentucky.

When Ben C. Fisher was introduced he came before the body from several days of illness, much of which time had been spent in bed. He walked to the platform with the aid of a cane supporting his large frame and bulk of a body, saying, "Now don't any of you laugh at me. I assure you that when I came to Kentucky to take charge of the Christian Education Department I was an able bodied man." The assembly roared with laughter.

Secretary Fisher introduced a student from all of the Baptist campuses in the state, each of whom bore his testimony as to the merits of his school, giving an opportunity for spurts of humor and by-play as to the competing advantages of one school or the other. These young speakers were: A. E. Lacy, Georgetown; Leonard B. Gush, Bethel; Eddie Lovelace, Cumberland; W. B. Bingham, Clear Creek; Billy Tyler, Magoffin; Ronald Johnson, Oneida; and William Reid, Campbellsville.

Senator John Sherman Cooper was introduced by his pastor, Dr. Preston L. Ramsey of the First Baptist Church, Somerset. Senator Cooper presented a well-conceived paper defining the present state of the world. He outlined the development of affairs in the last few years and told of his part in them.

"To meet this physical threat," he said, "it has been our aim to assure security by building military and economic strength at home and with our allies. This building of power has been necessary, and even imperative. Our purpose has been peace—to dissuade ag-

gression, and to survive and win if we should be attacked. It has had notable success in repelling aggression in Korea. Our action there may turn out to be a decisive step in preventing new aggressions. It is my own view that the Communist forces and the forces of freedom have reached for a time a stalemate, a balance of equilibrium, and we will for a time have an uneasy peace."

"I do not doubt that by continuing hard effort and sacrifice, we can protect ourselves. But all of us are interested in the possibilities of a true and permanent peace. In this time of stalemate, of uneasy equilibrium, it is time to inquire into every means by which true peace, and the Christian world, and more important, its institutions and the faith for which it stands can be protected."

The Kentucky Senator said that he did not wish to be pessimistic, but from his experience he had grave doubts that a permanent peace or even an adjustment of conflicting aims can be brought about upon a basis of military power alone. He thought that the only hope of any resolution of this terrible situation lies in moral and spiritual forces, led by the Christian churches.

The Committee on Charters of Schools, appointed last year at Middlesboro, was asked to continue its work for another year.

John Boykin made a motion: "I move you that this body commend the Kentucky Free Public Schools Committee on its stand for the defense of the principle of the separation of church and state, and that, with determination, we seek the correction of any infraction of the principal of separation of church and state involving our Baptist churches or Baptist institutions." This was carried.

The State Mission program was a real highlight of the General Association. Dr. W. C. Boone presented five speakers and each one gave a ringing message. These included Eldred M. Taylor, superintendent of State Mission Department; W. H. Curl, on Stewardship; Ben F. Mitchell, on The Challenge of the City; G. R. Pendergraph, on rural work; Ed. Cunningham, pastor at Campton in Wolfe County. Also he presented James Whaley, new Training Union secretary; and L. E. Coleman, Brotherhood worker.

(Continued on Page 21)

If religion has done nothing for your temper, it has done nothing for your soul.—CLAYTON.

GIVE to your American Bible Society
Sunday, December 13

December 3, 1953

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Central Training School in the Little River Association

A very good Central Training School was held in the Little River Association, November 9-13 with sixteen churches co-operating. The meeting was held with the First Baptist Church of Cadiz of which Rev. Trevis Otey is the pastor.

Departmental administration books were taught by the following people: *Cradle Roll, Nursery and Beginner*—Miss Mary Ella Davis, Louisville; *Primary*—Mrs. R. B. White, Paducah; *Junior*—Mrs. Travis Nash, Lexington; *Young People*—Mrs. E. Keevil Judy, Newport; *Adults*—Roy E. Boatwright, Louisville; *General Officers*—Mr. Chester Igleheart, Louisville; *Extension*—Dr. W. A. Gardiner, Louisville.

The enrolment reached 150 with an average attendance of 117 and 112 awards issued.

The school was under the direction of Mr John Henry Rogers, Associational Sunday school superintendent, Rev. Graden Parker, Associational Missionary and Rev. Trevis Otey.

There was manifested a great interest along all lines of Sunday school promotional work.

Ten Mile Association Standard for 1954

We are happy to announce that the Ten Mile Association of which Mr. Kenneth R. Connely is the efficient Super-

intendent has reached the Standard for 1954. This is the first Association thus reporting for this year. We congratulate Mr. Connely and his fine workers for this another wonderful achievement. We are looking forward to receiving a number of others very shortly.

Here is how your Association can be Standard:

I. OFFICERS: 1. The officers shall be an associational superintendent, a superintendent of training, a superintendent of enlargement and evangelism, superintendent of Vacation Bible School work, secretary, a group superintendent for each group, and an associational department superintendent for each of the following age groups: Cradle Roll, Nursery, Beginner, Primary, Junior, Intermediate. Young People, Adult and Extension.

2. Where there are twelve or more churches the association shall be divided into two or more groups.

II. MEETINGS: 1. The Associational Sunday School Officers shall meet monthly.

2. There shall be provided under the direction of the Associational Officers' regular meetings for all of the Sunday school workers in the association.

III. TRAINING: The Association shall sponsor simultaneous enlargement campaigns or church training schools, group schools, or a central school each year. The associational officers shall encourage training schools in each church.

IV. EXTENSION: There shall be a Sunday school in every church in the association as reported by letter to the association.

V. STANDARDIZATION: One-fourth of the schools in the association shall be Standard schools, according to the First Standard of Excellence of the Baptist Sunday School Board.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 22, 1953

Church	T.U.	S.S.
Ashland, Unity (1)	101	529
Bardstown	101	327
Bellevue	75	341
Berea	99	398
Blackford	99	316
Bowling Green (2)	316	965
Buffalo	107	198
Cadiz	107	238
Blue Spring	101	224
Campbellsville, Pleasant Hill	140	257
Central City	244	368
Clay, First	215	215
Corbin, First (1)	112	429
Central (1)	76	447
Covington, Calvary	632	632
First (1)	124	359
Latonia	202	---
South Side	117	490
Crestwood	61	220
Cynthiana	---	381
Danville, Lexington Ave. (1)	---	450
Dayton, First	---	262
Dayton, Ohio, Westwood	225	636
Dawson Springs	---	229
Erlanger	60	351
Evansville, Ind., Calvary	115	512
Grace (1)	327	822
Keck Avenue	113	236
Walnut Street (2)	---	388
Falmouth	---	216
Fort Thomas, First	74	262
Fulton	137	453
Georgetown	185	518
Glasgow (1)	120	621
Harlan	172	590
Harrodsburg (2)	230	840
Hazel	56	254
Henderson, Audubon (1)	86	320
First	146	419
Immanuel Temple	130	600
Hopkinsville, First	142	568
Second	175	729
Independence	122	252
LaGrange, DeHaven Memorial	---	213
Lancaster (1)	61	316
Lawrenceburg, First	118	283
Sand Spring	---	285
Lebanon, First (1)	145	338
Leitchfield	80	205
Lexington, Calvary	184	787
Felix Memorial	94	298
Grace (1)	---	713
Immanuel	272	893
Porter Memorial (1)	158	580
London, First	141	639
Louisville, Baptist Temple	95	236
Beechland	188	638
Beechmont (1)	192	638
Bethany	207	207
Broadway	92	236
Carlisle Avenue	255	906
Clifton	110	344
Deer Park	---	461
East Audubon	103	221
Fairdale	122	264
Farmdale	---	265
Harmony	110	169
Hazelwood	86	301
Highland Park First	---	300
Ninth and O (1)	310	908
Lynn Acres	96	---
Okolona	60	349
Parkland	319	758
St. Matthews	170	494
Shively	130	549
South Jefferson	111	353
Southside	---	319
Third Avenue	64	285
Victory Memorial	310	737
Virginia Avenue	71	---
Walnut Street (4)	633	1,414
West Broadway	150	497
Ludlow, First	96	334
Madisonville, First	291	758
Marion	---	253
Mayfield, North Side	128	231
Middlesboro, First (3)	131	554
East Cumberland Ave.	---	313
Monticello, First	81	231
Morganfield, First	---	382
Mt. Washington	71	207
Muldraugh Hill	---	242
Murray, First	238	845
Newport, First (2)	148	827
Trinity	92	275
Owensboro, Buena Vista	153	460
Eaton Memorial (1)	165	338
First (1)	---	869
Hall Street (1)	---	415
Macedonia	99	218
Seven Hills	113	267
Third (1)	381	961
Paducah, East	181	421
First (2)	209	639

(Continued on Page 16)



Central Training School of Little River Association held at Cadiz, Ky.

Baptist Training Union Department

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

Build "M" NIGHT
ATTENDANCE

1953-54 225,000

1952-283,264	1951-229,355	
1949-175,120	1950-190,262	
1946-78,584	1947-90,522	1948-118,967

ASSOCIATIONAL TRAINING UNION MASS MEETING
DECEMBER 7, 1953

DATE _____ TIME _____ PLACE _____
CHURCH GOAL _____ ASSOCIATIONAL GOAL _____

Look For This Poster

Yes, look for this poster in your church next Sunday to see when and where your association is having its "M" Night meeting. December 7 is the suggested date but some associations are having theirs at other times. However, the important part is your planning to attend and to take your family. Training Union is a family affair and "M" Night is a big Training Union event.

This is the night that the 1954 program is launched. Groups all over the Southern Baptist Convention will be meeting to set goals for the coming year and to become familiar with the 1954 theme, "Keeping the Faith."

As the above poster suggests, the Training Union is a "building" organization. It helps build stronger Christian workers for the Lord, it builds stronger churches and it builds larger Sunday night attendances for the preaching service. The number of Training Unions is also "building." In fact, everything about the work is growing. Look at the "M" Night poster and see how the total attendance at the "M" Night meetings have been growing all over the convention. Last year in Kentucky we had an attendance of 10,537. This year our goal is 12,500. Plan now to attend your own "M" Night and join hundreds of others to start our 1954 program centered around the theme—"Keeping the Faith."

What Are You Doing New Years Eve?

How will you see the old year 1953 out and the new 1954 in? Thousands of people in Kentucky will observe this event in a way pleasing to the devil. To many it will be just another night. For those that might think of it as a special night there is no better way of making it really special than to have the new year come in while on your knees praying to the Lord.

Many Training Unions have led in having a planned Watch Night Program for their churches. Everyone meets together early in the evening of December 31, for a review of the year's activities of the various organizations of the church, for singing praises unto the Lord, for worship, and for the fellowship of kindred minds. The evening coming to a climax as the new year comes in with everyone on their knees in prayer.

The December issue of the Training Union Magazine gives a suggested Watch Night Program on page 16. We are not asking you to follow this program in every detail—parts of it might not be at all appropriate for your church, but look over the suggestions for some ideas. Remember that now, the first of December, is the time to plan your Watch Night service if you are going to have one.

Perseverance of Saints

Robert S. Scales
Oklahoma City, Okla.

It was an insurance company's road sign, but its key words expressed greater truth than that for which they were meant. There they were in bold letters, easily readable while driving down the highway at a rapid speed, "Security by Contract." That applies in a limited way to the person who is insured, but it is the amazing lot of every Christian. He has security, eternal security, by contract.

The Christian's contract reads, "I give unto them eternal life, and they shall never perish." "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

This is just a part of the contract, all of which agrees to the same eternal security. There is no fine print that abrogates or cancels out a single one of these assurances.

No contract is greater than the contractor. His integrity, his ability to fulfill his obligations are vital to any agreement. Can any question the integrity of God? "He is faithful that promised." "Which of you convinceth me of sin?" A father promised his wife and children that he would remain sober, bring home his pay, and provide for them a happy Christmas. He lacked integrity and Christmas eve foodless and giftless little children watched their drunken and penniless father stumble home. But God is faithful. His honesty is impeachable. He will fulfill His part of the contract.

Some have made contracts with the best intentions, and have honestly sought to fulfill them, but have been incapable of doing so. God has the ability to fulfill any contract he has made. When He contracted to keep us from falling He knew that He is greater than all and no man could pluck us out of His hand.

This contract is so marvelous that I fear no one could be convinced of its reality except it were written. It is written. It is in black and white on the pages of God's Book. You do not have to question if your ears have heard this wonderful news correctly. Hour by hour, day by day, throughout the years you can examine it in its written form.

A friend once left his Bible at the church. I picked it up to see if there was a name in it that I might return it to its owner. There on the fly leaf I saw a contract this friend had made with God—and it was signed in his own blood. God has signed His contract for our eternal security in the precious blood of His Son, our Saviour, the Lord Jesus Christ.

WOMAN'S MISSIONARY UNION

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

REGIONAL MEETINGS 1954

"Declare Him among the nations, His marvellous works among all people"—Psalms 96:3. This, the 1953-54 watchword of Woman's Missionary Union, provided the theme for the 1953 regional meetings, "Declare Him."

Splendid meetings were held in each of the eight regions of our state, presided over by the regional presidents as follows: Pikeville, Mrs. E. L. Howerton; Middlesboro, Mrs. G. J. Walters; Somerset, Mrs. H. C. Randall; Frankfort, Mrs. B. W. Wright; Hazel, Mrs. Hugh McElrath; Hopkinsville, Mrs. Al Burton; Franklin, Mrs. W. F. Ware; Brandenburg, Mrs. A. C. Overall. Attendance was larger than for several years and a fine spirit of enthusiasm for our work prevailed with much interest in making this our anniversary year, a victorious one. More than 2,200 registered for total attendance in these meetings.

Miss Margaret Bruce, Young People's Secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, brought a challenging missionary message emphasizing the importance of working with young people as she told of her recent tour of South American countries and of the mission needs she saw. She urged us to help meet these needs through a worthy Lottie Moon Christmas Offering.

Miss Mary C. Page and Mrs. Sadie Shoaf, missionary speakers for the first and second weeks, respectively, stirred our hearts afresh as they told of the tremendous need to take the gospel to the lost and of the power of the gospel of Christ as they have seen it at work among their people. Miss Page is missionary at the Italian Good Will Center in Birmingham, Alabama, and Mrs. Shoaf a part-time missionary to Cuba.

We are always regretful when the time comes for those who have served us faithfully and well to retire from positions of honor and responsibility. Two of our splendid state Vice-presidents (they also serve as Regional Presidents) and five Regional Young People's Leaders will be retiring at the close of our State Meeting. The Vice-presidents are Mrs. G. J. Walters, of Southeastern Region and Mrs. H. C. Randall of South Central Region. Young People's Leaders are Mrs. E. N. Swinney of Southeastern; Mrs. Jennie B. Smith, of South Central; Mrs. George Roddy, of Southern; Mrs. Huston Ginger of Western and Mrs. C. F. Hinds of Southwestern. Mrs. Ginger's resignation was made necessary by a serious automobile accident which has kept her hospitalized for more

than three months. We pray that she may have a complete recovery soon.

Along with our regret at the loss of faithful leaders comes our joy in welcoming their successors to our ranks. Mrs. Wendell H. Rone of Middlesboro will succeed Mrs. Walters in Southeastern Region and Mrs. E. B. Lanter of Berea follows Mrs. H. C. Randall in South Central Region.

New Regional Young People's Leaders are Mrs. George Haley, Southeastern Region; Mrs. Ralph Keeton, South Central; Mrs. George Leonard, Western; Mrs. Lewis Buckley, Southern and Mrs. W. H. Beaman, Southwestern. Mrs. Leonard will take office immediately, due to Mrs. Ginger's illness. We are grateful for the consecration of spirit that led these fine leaders to accept these places of responsibility and pledge our earnest support in their every endeavor for the advancement of our Father's kingdom.

Regional meetings will be held in 1954 as follows: Northeastern, Catlettsburg; Southeastern, Harlan; South Central, First Church, Danville; North Central, Immanuel, Covington; Southwestern, Mayfield; Western, Hartford; Southern, Glasgow; Central, La Grange. These meetings will be held during the last two weeks in October, exact dates to be announced following our State Meeting in April.

FIRST MEETING OF THE NORTH AMERICAN WOMEN'S UNION

The first meeting of the North American Women's Union of the Baptist World Alliance was held in Columbus, Ohio at the First Baptist Church, November 2-4, 1953. This historic and inspiring meeting was presided over by charming and capable Mrs. Edgar Bates, Dean of Women at McMaster University, Toronto, Canada, who is chairman of the Union. Mrs. Bates captured the hearts of all of us by her gracious manner and spiritual endowments for the task.

Women from ten cooperating conventions on the North American continent participated in the meeting. Conventions represented were: three conventions in Canada; the Maritime Provinces, Ontario and Quebec, The National Baptist Convention of America, the National Baptist Convention, Incorporated; the Lott Carey Missionary Convention; the Swedish American Baptist Convention and the German American Baptist Convention.

Attendance was limited to one thousand. Some made reservations who could not come. Registrations totalled

a little more than eight hundred. Kentucky and Virginia tied with each other for first place in having the largest number in attendance. Final number of registrations by states have not been received but a conference between the Executive Secretaries of the two states led to the belief that Kentucky led. Some forty or more attended from Kentucky.

Outstanding on the very fine program was the musical contributions of Mrs. Rosa Page Welch and the message of Dr. Theodore F. Adams. A beautifully impressive historical pageant, written and directed by Miss Blanche White of Richmond, Virginia, was presented.

A constitution for the new organization was adopted. The purpose of the Union is fellowship, a better understanding of the methods and plans of work of the cooperating organizations, and encouragement in a common task. The next meeting will be held in conjunction with the meeting of the Women's Committee of the Baptist World Alliance, in London, England in 1955. Plans adopted call for a meeting of the North American Women's Union to be held mid-way between the meetings of the Women's Committee of the Baptist World Alliance, which meetings are held every five years. The time and place will be arranged by the Executive Committee.

Southern Baptists are grateful for our own Mrs. George R. Martin, President of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, who is chairman of the women's committee of the Baptist World Alliance.

She Looked for The Steeple

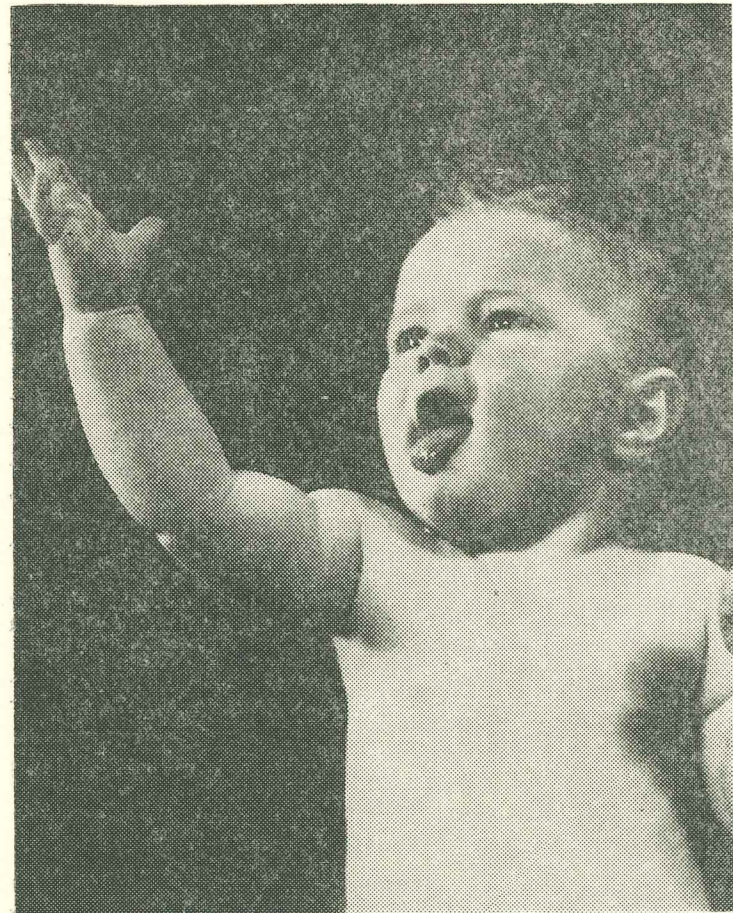
Wilbur La Roe, Jr., in *The Church We Love* (Abingdon-Cokesbury Press), tells of a mother who took her little girl to school for the first time.

Near their home, and visible from the school, was a church with a tall steeple. She said to her child, "When you come out of the school, just look for the white steeple and walk toward it. You will get home safely." And the author concluded: "We all need something to guide us in this life. If we do not have it, there is danger."

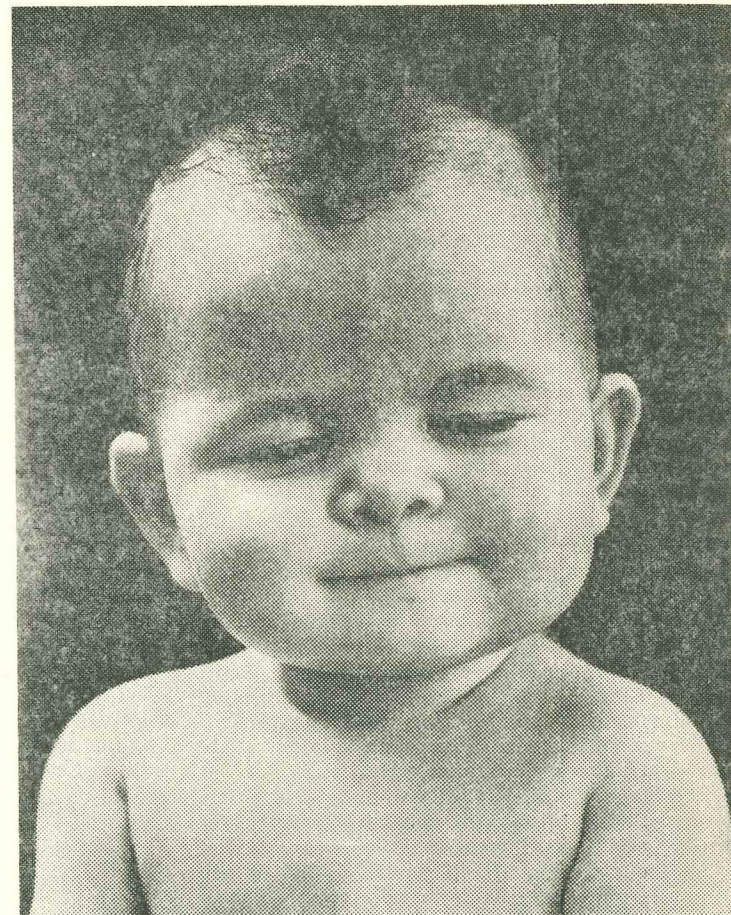
Fortunate is the person who can find his direction through life by the safe guidance of his church—the guidance found in the Word of the living God as it is clearly proclaimed from the pulpit and read in the privacy of his own heart.

►Pastor George S. Jarman, formerly of West Kentucky, has just rounded out his first year as pastor of the El Bethel Baptist Church, Route 2, Shelbyville, Tennessee. It has been both a good and a profitable year.

The Rising Generation Speaks



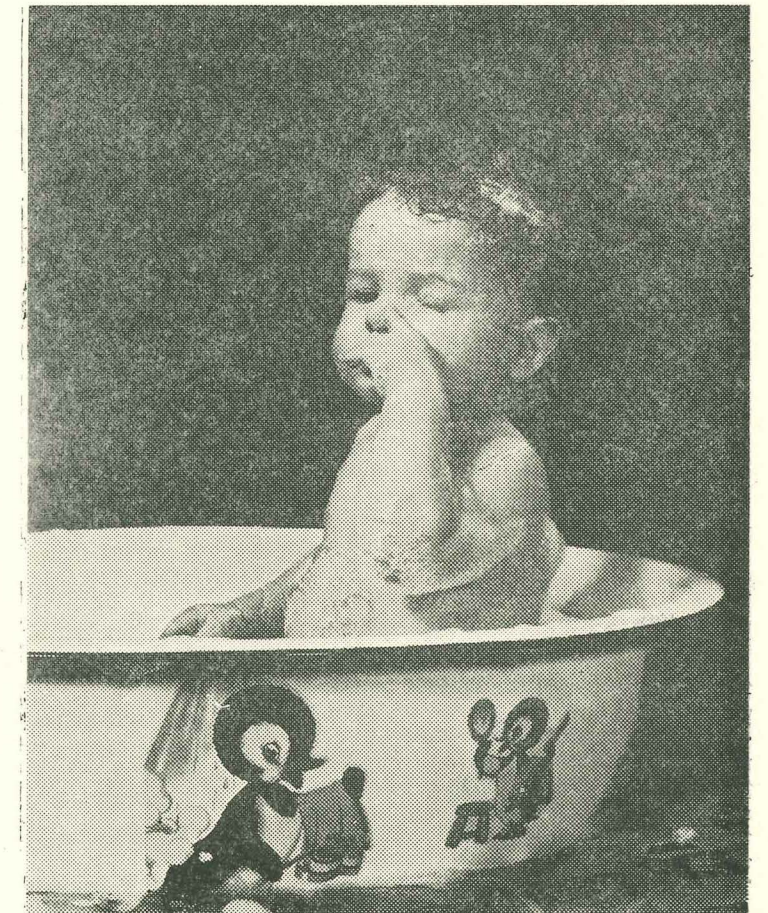
“Come on, Everybody! Every Kentucky Baptist is giving One Day’s Pay as their Thanksgiving Offering this year. Let’s make it one hundred per cent!”



“H-m-m-m—I don’t want to be the only Kentucky Baptist who doesn’t give One Day’s Pay. Count me in.”



“If Kentucky Baptists don’t give One Day’s Pay, I guess I’ll look like this when I become a hobo!”



“If every Kentucky Baptist doesn’t give One Day’s Pay I’ll REALLY be in a lather!”

Remember—You’re Giving to 3 in ’53—Spring Meadows, Glendale and Now, Morehead

IT’S NOT TOO LATE—GIVE ONE DAY’S PAY

The Northside Baptist Church is Organized in Lexington



The Rosemont Baptist Church, Lexington, organized the Jefferson Street Baptist Mission into a church recently, as previously related in the Western Recorder. The body will henceforth be known as the Northside Baptist Church, Lexington.

A Matter of Dates

By Edwin Raymond Anderson

We are forbidden by the Word to fashion anything in the way of marking time, or of setting dates for the return of the Lord Jesus Christ. We are rather to rest upon the warrant of the Word itself, in this regard; "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). The business is in the Father's hands alone, and he who would meddle otherwise is, "neither human nor angelic."

But while we cannot date the day, we do know that it draweth nigh, and that fact ought to add a good deal to our Christian way and welfare. Each new day ought to be faced with the petition, "Perhaps today, Lord!" The end of each day ought to be marked with the preciousness of an equal prayer, "Perhaps before tomorrow, Lord!" I suggest this as the proper nature of "date-setting" upon the part of the Christian, for herein do we "date our hearts" in the spirit of that readiness which ever is His delight.

This is meant to become a very prac-

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Sunday, December 13

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but which is revealed only via the superintendency of the Spirit. For how can one be sure that Revival will begin on such a day, at such a time? And then, if it be a glorious, genuine time of heavenly refreshing, why . . . oh, why! . . . should it conclude . . .? The brethren would have done better, and the bulletin made to carry the deeper, more realistic briefing, if it lettered the matter thusly, "Let us pray and prepare ourselves for revival." For that will be the right kind of "date-setting" for the heart!

True revival never comes according to churchly arrangement. That has been proven time after time, over and again. But in like measure, it has also been proven that revival does come according to churchly agonizing over condition and situation. The Spirit underwrites all revival according to this searching stipulation, tempered by the testimony of the Word: "If My people which are called by My Name shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from heaven and will forgive their sin." (2 Chron. 7:14). Not a word here about either programs or time-tables!

The RETURN of the Lord . . . the REVIVAL from the Lord; both blessing, revolve about the same crucial core, and it is for us to bear spiritual sensitivity and sensibility regarding it. The time, the date, the event, is in His hand, in His own holy moving. Our desires are not to be detoured in that direction, but rather centered upon the personal heart, and the measure of the love and longing for Himself alone and apart from the program. "Unto them that look for Him shall He appear," is a good text for both issues. We are quite certain that this is the proper course for His people, meeting with His holy pleasure.

Jet Ace Enters Ministry

DENISON, Tex. — (BP) — From knocking Russian Migs out of the air over Korea to winning souls to Christ has been the recent experience of Jet Ace, Capt. A. E. Vancil, jet pilot instructor at Perrin Air Force Base.

During a revival conducted at First Baptist Church by C. Wade Freeman, superintendent of evangelism for Texas Baptists, Vancil decided that he would enter formal training for the ministry just as soon as he is released from active duty with the Air Force.

►North Carolina Baptists in session at Greensboro voted to build a headquarters building at Raleigh and a student center building at North Carolina State College, Raleigh. A Cooperative Program goal of \$2,200,000 was voted to be divided 59 per cent for state causes and 41 per cent for Southern Convention causes. Douglas M. Branch was elected president. Attendance reached 2,625.

December 3, 1953

Catholic Editor Ridicules Roger Williams and The Baptists

In the August 30, issue of *The Register* (Denver), the editor-in-chief, Matthew Smith, stated, in part, as quoted by Dr. J. M. Dawson in the October issue of *Report From the Capital*:

"The separation of Church and State has been stressed by Baptists for years, probably owing to the influence of Roger Williams, and all Americans owe him a debt for his insistence that the State must not control the Church. This notion, however, was not new in him, for the papacy has always promoted the principle of freedom of religion from political control.

"Many sectarians today who shout for separation of Church and State have no hesitance, however, in using all sorts of political twists and courses to sway political power for their own ends and to the detriment of Catholics and others. This was John Calvin's method. It is the constant program of the Baptist Joint Committee on Public Affairs in Washington.

"Roger Williams was not truly a tolerant man. He was . . . a contentious fellow, never happy except when he was quarreling with somebody. . . .

"He characterized the Catholic Church as a Romanish wolf gorged with huge bowls of the blood of the saints; hence Catholics, instead of going to his supposedly tolerant colony, avoided it.

"The fine tolerance of Roger Williams and his successors is mystical. He had some general ideas that were an improvement on the bluenose Puritanism of early Massachusetts, but it is simple nonsense to hold him up as the apostle of tolerance who led to the First Amendment."

Concerning Editor Smith's statement, Dr. J. M. Dawson asked, "What will *The Register* say about thousands of years of Catholic persecution of dissenters in Europe and current persecutions of non-Catholics in Italy, Spain, and Latin America?"

Southern Baptists Reach Capital Needs Goal

NASHVILLE, Tenn. — (BP) — November 3 was a happy time for Southern Baptists. On that day the Cooperative Program Capital Needs goal of \$3,000,000 was reached—four days earlier this year than last. The total Cooperative Program goal for 1953 is \$8,000,000 plus the \$192,000 operating budget for the Southern Baptist Convention, or \$500,000 more than last year.

All money above the \$8,192,000 mark constitutes the Advance Program or third phase of the budget. The first \$160,000 of this third phase goes to the Carver School of Missions and Social

WESTERN RECORDER

Work, Louisville, Ky. Because of large checks from several states this \$160,000 was realized on November 5, just two days after the reaching of the Capital Needs goal. The remainder of the Advance Program will be divided 75 per cent to the Foreign Mission Board and 25 per cent to the Home Mission Board.

Total receipts for both Cooperative Program and designations through October, 1953, were \$13,574,708. This is a 11.77 per cent gain when compared to the \$12,145,459 received during the same period in 1952.

Total Cooperative Program receipts during the month of October were \$774,049, bringing the year's total to \$8,102,356. This is an increase of 8.42 per cent as compared with last year's receipts of \$7,473,166.

Designated receipts during October were \$107,129. This brings the year's total to \$5,472,352, a gain of 17.12 per cent over last year's total of \$4,672,292.

God's Business

A manufacturing company in Greenville, Texas, pays its employes for time spent in a weekly prayer meeting—held in their own factory.

The man responsible for this type of Christian business leadership is soft-spoken S. E. Shirey, a deacon and Sunday school teacher at the First Baptist Church in Greenville.

Mr. Shirey, who believes that the Lord provided the opportunity for the opening of the Shirey Manufacturing Company in 1945, began the weekly devotional period on the first Monday the company started operation.

Each Monday thereafter, at 10 a. m. a buzzer sounds, the dozens of machines stop, and the 124 employees turn their chairs around and join together in singing a religious hymn.

After a brief song service, Owner Shirey steps to the speaker's stand, smiles, asks how everyone is feeling, makes a few announcements, and asks for suggestions or comments. Then the Greenville businessman talks briefly about God's goodness in permitting the factory to operate and asks for voluntary prayers.

A devotional speaker—either a guest minister, Christian layman, or factory employee—gives a 15 or 20-minute inspirational talk.

When the speaker completes his message, the workers turn their chairs to working positions and start their many cutting and sewing machines which turn out the factory's lingerie and sleeping garments for women and children.

Employees of the company, which now has sales representatives in several surrounding states, believe that they do more work because of their worship period.

Civil Government

Bruce H. Price
Newport News, Va.

On a visit to old St. John's Church, Richmond, Va., my wife and I stood by the pew where Patrick Henry shouted his battle cry, "Give me liberty or give me death." These words continue to express the feeling of true Americans. But as a recent writer has said, "We often get both; we win liberty and then work our own death by means of it." Freedom without responsibility and loyal devotion to the principles of Christ is dangerous.

Christians are citizens of two worlds and have a twofold obligation. Jesus expressed the duties of this dual citizenship in the words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

There is no danger of conflict between our loyalties to God and country as long as we have a free church in a free state. But when the government seeks to restrain and control churches, or when a denomination attempts to dominate the affairs of the state, there arises violent collision of loyalties. This condition never arises where there is no organic relation of Christian church and civil government. The two institutions should complement each other in the service of humanity by each doing its own work and respecting the other.

President Eisenhower's appointment of Dr. James B. Conant to the office of high commissioner of Germany provoked an attack on Conant by the Catholic Standard of Washington. In the address of Dr. Conant which aroused resentment he had stated that to support both public and parochial schools out of tax funds is contrary to the Constitution, and utterly divisive.

During the consideration of the charges by the Senate Foreign Relations Committee, Senator Tobey observed that there might be fifty-seven varieties of Baptists but on the principle of separation of church and state all Baptist groups agree. Then he stated, "Roger Williams still lives!"

80th VOLUME

**PELOUBET'S
SELECT NOTES**

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Fifteen.

Johnnie's Pet Rabbit

"Good-bye, son, remember you are going to be Mother's right hand man this summer," and Father stepped on the train and was rolling out of sight before John could see just clearly because there was something blurry in his eyes. Then John and Mother went soberly home, thinking every step of the way about father, whom the doctor had sent to the Colorado mountains to see if he could get rid of that cough.

After breakfast the next morning mother said cheerily, "I suppose my right hand man had better get at the weeds in the garden if we are going to have any vegetables to eat."

John scowled a little as he thought of the baseball practice that day, but he went out to work. The sun grew hotter and hotter, and the weeds had been neglected so long because of father's sickness that it was hard to tell them from the vegetables. John was tired. He lay down under the cherry tree to rest and fell asleep. He was ashamed of himself when he woke with a start, especially when mother came out just then with a glass of lemonade with little lumps of ice clinking in it.

By dinner time John thought he had earned the afternoon off, and he was not a bit pleased to have mother say, "You'll like a change of work, I know, so I'm going to have you take these cakes to the people who have ordered them." She pointed to three lovely layer cakes on the sideboard. "You'll have to take them one at a time so as not to spoil the frosting." Mother looked at the cakes proudly, but John frowned even worse than he did over the weeds.

"Have I got to sell cakes all summer?" he asked crossly.

All the bright look faded out of mother's eyes. "Why son, I was glad to get the orders and do the work, because it's going to help father," she said so sorrowfully that John was ashamed

of himself, and said quite pleasantly, "All right, Mother, wrap 'em and I'll carry 'em like 'Glass, handle with care.'"

After supper John saw his neighbor across the way opening his rabbit pens and letting his rabbits out on the lawn for an hour, and John hurried over, jumping the two fences with hand-springs.

"I'm just crazy about those rabbits. Prettiest things I ever saw," he said as he sat down on the grass beside his neighbor.

"A good deal prettier than weeds, eh," laughed Uncle Garry, as John called him. "I notice you didn't take the weeding very briskly this morning."

"I hate weeding. It's drudgery!" John dug his heel into the ground.

Uncle Garry leaned over and laid his hand on John's shoulder. "We don't any of us like drudgery," he said quietly, "but we find out as we go along that there's a mighty lot of it in life, and the way we do it or don't do it is the making or breaking of us. You know I like you, John, but I've been thinking today that the way you take things up this summer—how you help your mother and write affectionate letters to your father up there alone—is going to decide what boy and man you are going to make."

They talked till it was time to pen in the rabbits, and John went swinging over the gate with a new ring in his voice as he said good-night.

It was a bright morning two months after this that Uncle Garry called across to John. "Come over here and see something worth while." There in a big basket were snuggled one of Uncle's handsomest rabbits and four little fellows all wrinkling up their pink noses as John bent down to exclaim over them, "Where are they going?" he asked touching the basket.

"Oh, just across the street to live with a boy I know who's been his mother's right hand man this summer," laughed Uncle Garry, adding, "I've kept my eyes open, and you've earned them, boy, you've earned 'em."—APPLES OF GOLD.

Just For Fun

Woman talking over phone to store clerk: "That material you sent out: did you tell me it was imported or deported?"

Teacher, trying to instruct a dumb student in geography: "Just suppose you were standing in Europe facing north:

the great continent of Asia would be on your right hand. Now what would be on your left hand?"

Dumb Student: "An ink spot, Teacher. I washed, but it wouldn't come off."

"Thank you, Uncle, for the beautiful socks."

"Oh, they were not much."

"That's the way I felt about it, but Mom said she'd whip me if I didn't say it."

Husband and wife had been quarreling during a prolonged effort to buy him a new suit of clothes. Finally she surrendered and said, "Well, I suppose you'd as well go ahead and buy it. It'll be yours." The husband replied, "I don't know. It looks like you'll be wearing the pants."

"That rich woman could marry anybody she pleases."

"Probably so. But whom does she please?"

"You are all smiles. Has something wonderful happened to you?"

"Sure! My husband has just been for his annual going-over at the hospital, and they tell him he'll have to take at least a month's rest on the coast."

Young man to the father: "Sir, could I have just a word with you concerning your daughter? I'd like to—"

Pop: "Oh, me! What's she done this time?"

Customer: "I'd like to buy a dozen eggs, please."

Clerk: "Do you want first, second, or third grade eggs?"

Customer: "I believe I'll try the first-graders this time. The last I got here must have received their diploma."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 22, 1953

(Continued from Page 9)

Immanuel (1)	231	701
Oaklawn	78	218
Trinity	167	308
Twelfth Street	149	335
Paintsville, First	75	252
Paris, First	100	327
Pikeville, First	271	771
Pineville, First (6)	166	406
Prestonburg, Irene Cole Memorial	287	787
Princeton, First	144	398
Northside	116	277
Second (1)	140	340
Russellville, First	149	255
Somerset, Calvary	149	667
First	66	219
Pleasant Hill No. 2	101	224
Sonora	386	886
Springfield, First	84	284
Stanford	265	665
Sturgis, First	302	702
Versailles	114	276
Vine Grove (1)	117	294
Walton (1)	63	209
Williamsburg, Main Street	361	861
Williamson, W. Va.	470	1170
East Williamson	115	470
Winchester, Central (1)	138	503
First		

BOOK REVIEWS

"TIL NIGHT IS GONE, by Phyllis Primmer. Zondervan Publishing House, Grand Rapids, Michigan. Price \$3.

Here is a winsome book of missionary fiction which carries a message after which religious young people will reach. The author makes her debut as a novelist in this work and we predict for her a brilliant future.

IRON SHOES—a book of twelve messages by Dr. C. Roy Angell, popular pastor of Central Baptist Church, Miami. The work is beautifully printed and bound by Broadman Press, Nashville, and priced at only \$1.50.

Dr. Angell is a great story teller and preacher and he is at his best in this book. You will hardly be able to lay it down once you have taken it up and you will find yourself reaching for it over and over. The young will love it as well as the older readers. The messages are: Iron Shoes; Strange Harmony; Life Is An Echo; Hinds' Feet; The Second Mile; The Uncut Pages of Life; The Lighter of Candles; Diamond Dust; Rizpah; Keeping Life's Windows Clean; The Overflow Ministry; and This Glorious Gospel.

DELICIOUS RECIPES COOK BOOK—Flavored With Devotional Prose and Poetry. Author, Lora Lee Parrott. Zondervan Publishing Company, Grand Rapids, Michigan. Price \$1.79.

This beautifully bound book of 96 pages and containing literally hundreds of tasty, new recipes would make an excellent Christmas present to wife or mother or daughter or friend. In addition to recipes, the book contains nearly sixty "devotional gems" for ready use and which add to the value.

PLAYS AND PAGEANTS FOR MANY OCCASIONS, by Francis K. Emurian, presents a store of information for the minister, choir director, youth leader and lovers of hymns—published by W. A. Wilde Company, 131 Clarendon Street, Boston, Mass. Price \$2.50 per copy.

This book contains one, two and three-act plays which can be presented in their entirety or in part, ideal for Church and School. They have a two-fold purpose in that they are not only for certain occasions in church and school, but they are instructive, calling attention to facts which are historically true but with sufficient liberties taken to enhance dramatic value.

There are ten plays in all, among which are I PLEDGE ALLEGIANCE, dramatizing the origin of the American and Christian flags and the pledges of allegiance to each; THANKSGIVING THROUGH THE AGES portrays historic scenes including Lincoln's first national proclamation; 'T WAS THE NIGHT BEFORE CHRISTMAS and CHRISTIAN TRADITIONS, are fascinating legends for this season of the year particularly; THE RESURRECTION is very good, depicting the events of Easter in pantomime, with a background of Scripture and chorale music; GREAT WOMEN OF HISTORY is not only inspiring but quite instructive. Turning now to the patriotic side and exceptionally fine without question, are the incidents which led to the writing of AMERICA THE BRAUTIFUL, DIXIE, THE BATTLE HYMN OF THE REPUBLIC, and COLUMBIA, THE GEM OF THE OCEAN.

I highly recommend this wonderful little book of 192 pages especially to the group mentioned above and to all others interested in plays and pageants for various occasions.—F. P. H.

Gleanings

►Mr. Clarence Duncan, former newspaperman, has been named director of promotion and publicity for the Radio and Television Commission of the Southern Baptist Convention.

►Dr. J. Estill Jones, of the Southern Seminary faculty, and formerly field worker in the Training Union Department at the Kentucky Baptist Building, is now piled up in bed at the Kentucky Baptist Hospital with a broken leg just above his ankle. He was moved here from a hospital at Middlesboro,

Kentucky, near which place he was in an automobile accident.

►A baby boy, James Edward Joiner, four and a half pounds, was born to Pastor and Mrs. Edward Earl Joiner, of the Harrods Creek Baptist Church, Brownsboro, near Crestwood, Kentucky, Sunday morning, November 15, at the Kentucky Baptist Hospital. Underweight and under size, it was unable to take nourishment, and died two days later. The sympathy of their many friends goes out to the Joiners in their loss. Mr. Joiner was formerly connected with the Training Union Department in the Kentucky Baptist Building, and Mrs. Joiner was formerly subscription clerk with the Western Recorder.

Home Board Worker To Address Evangelistic Conference



Dr. C. E. Autrey

Dr. C. E. Autrey, Associate in the Department of Evangelism of the Home Mission Board, Dallas, Texas, will be one of our main speakers and conference leaders at the Evangelistic Conference to be held at the Walnut Street Baptist Church, Louisville, Kentucky, January 11-13, 1954.

Dr. Autrey is a very outstanding speaker. He has the record of having been a successful pastor, a state secretary of evangelism and has now for more than two years been Associate in the Department of Evangelism of the Home Board. He is an exceptionally good evangelist and a faithful preacher of the Word. His messages will inspire and inform.

Make your plans now to attend this conference from the opening hour to the closing word. Let us pray that this will be the greatest Evangelistic Conference Kentucky Baptists have ever experienced.

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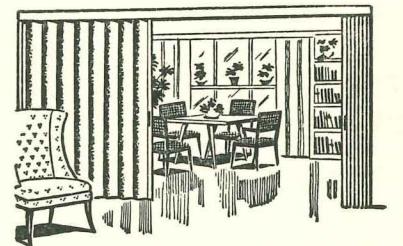
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Georner Says Foreign Missions Now Depends Upon All Americans

RIDGECREST, N. C. — What the Christian missionary is able to do in Tokyo, or any other part of the world, depends upon what the people of America are, said Dr. H. Cornell Georner, professor of missions at Southern Baptist Theological Seminary, Louisville, Ky., to the Foreign Missions Conference at Ridgecrest Baptist Assembly in the first of two interpretative addresses on the Southern Baptist foreign missions study theme for the year, "The Eyes of the World Are Upon You."

"You people of the world no longer view us only through the crystal-clear lives of our devoted and consecrated missionaries," he said. "The eyes of a curious and critical world are upon every one of us. What they see has its effect upon the missionary enterprise throughout the world."

Then the missions professor listed six "windows" through which the people of the world are looking into the American way of life: (1) the worldwide press, radio, and television, (2) the Hollywood movie, (3) American servicemen, (4) American businessmen, (5) American tourists, and (6) the foreign students now studying in the schools of America.

"What happens in Birmingham today will make headlines in Bombay tomorrow," he said. "And the journalist there may not have the same idea about what makes news as our American reporters have. Little items on the inside of our papers may be splashed upon the front pages in foreign lands."

"The standard of morals accepted in Hollywood is not the standard of our American homes; yet, pictures rejected in our own country are dumped upon the markets of the world and shown in the movie houses of the world. The people of the world have come to think all Americans are either gangsters or cowboys. In the movies they see the freedom of relationship between the sexes and say, 'Our tribal customs are better for our people than the ways of so-called Christian America.' Thus, what your missionary says is dimmed out by the raucous scene of the movies."

He continued: "Out where we have one lonely missionary there walk perhaps 1,000 American servicemen whose lives may not say the same things which the missionary is saying."

"Increasingly American businessmen are becoming conspicuous in the capitals of the world. These businessmen are missionaries without portfolio and their witness is not always the same as that of the missionaries."

Dr. Georner said the American tourist to foreign lands has come to be a stereotyped character who is loud-

mouthed, flushed with money, demanding, and impatient, and that too often he does not realize that he is the foreigner. Thus, he gives the impression that all Americans are millionaires who have little concern for the little people of the world.

At this point he suggested that Christian people should seek to plan mission tours for people going to foreign countries so that they might see the work of missionaries and have fellowship with the national Christians of other lands.

Dr. Georner said that the thousands of foreign students in this country are the cream of the youth of the nations and that when they return to their countries they will outnumber the missionaries in any land.

"Their words will be more readily accepted than the words of the American missionary; and, unless we see their possibilities and help them to see the better side of American Christianity, their testimony may drown out that of the missionary," he declared.

"American Christianity is fast coming to a crossroads in its missionary program," he concluded. "We can't go further until we go deeper and put into effect the principles of Christianity in our own homeland. These principles must be put to work in three areas: race relations, economic justice, and religious sincerity."

The interpretative addresses delivered by Dr. Georner were to have been given by the late Dr. M. Theron Rankin, the Board's executive secretary who died June 27.

Found: Courage

By Phyllis Woodruff Sapp

Pauline was willing enough to visit absentees from the Sunday school or Training Union, but she simply could not visit new people whom she had never met. She was sure the Lord didn't expect her to talk to strangers; for when she tried, her tongue felt as dry as a towel flapping in the wind and she usually forgot what she meant to say.

Yet, here she stood on a strange doorstep with a census card trembling in her hand. The pastor had insisted that every active member of the church call on at least one census prospect before Sunday. Now it was Saturday evening and she had not been able to forget that card in her purse. Her heart pounding, she pressed the doorbell, then refreshed her memory with the facts on the census card.

Inside the house, Pauline soon found herself chatting with Richard and Kathy Greene as if she had always known

them. She felt warm and good on the inside. The Greens were lonely and she was glad she had come—she was sure of that—and she was sure they were glad when she invited them to Sunday school, though they were a little vague about the church they had attended in another city. Pauline said good night with a happy heart as she hurried down the walk, eager to tell her husband about her visit.

The Greens went to church with Pauline and her husband the next morning and back again that night. At the close of the evening service when the preacher offered the invitation, Richard and Kathy slipped out of the pew and made their way down the aisle hand in hand. Pauline's heart was pounding with joy. She had helped put some Baptists back into service. Then, suddenly, her heart went racing away even faster as she heard the pastor's words.

"These fine young people come tonight confessing Christ as Saviour. They tell me that one of our members helped them to see Jesus through her friendly attitude. These young people had attended church but had never made any profession of their faith before."

Slowly, Pauline pulled a wrinkled census card from her purse and studied it through hot, stinging tears. She had led two people to know Jesus, but she would never have found the courage unless someone had made a mistake. The word "Baptist" was plainly printed on the card.

"Thank you, Lord," she whispered. "Help me hold on to the courage I found."

Mrs. Sapp is a Baptist writer living in Oklahoma City, Okla.

►The Baptist Sunday School Board has opened its 46th Baptist Book Store in Roanoke, Virginia, November 17-19, and will open its 47th in Savannah, Georgia early in 1954.

►During eight days 82 persons walked down the aisles of the Irene Cole Memorial Baptist Church, Prestonsburg, publicly to profess their faith in Jesus Christ as Saviour. Three other young people dedicated their lives to fuller Christian service. Evangelist Vincent Cervera, Greenville, S. C., was the preacher, assisting Pastor Ira McMillen, Jr. Already 24 have been baptized and added to the church and others are awaiting baptism. Pastor McMillen is expecting 35 to 40 eventually to come into their church.

**GIVE to your
American Bible Society
Sunday, December 13**

December 3, 1953

Judd Lauds Selection Of "Amahl and the Night Visitors"

GEORGETOWN, Ky. — Dr. Romie D. Judd, newly appointed Acting President of Georgetown College, expressed his opinion on the music department's proposed opera: "I am very pleased that the music department has chosen a religious selection as its first operatic presentation of the season. 'Amahl and the Night Visitors,' by Menotti, is especially appropriate because it is a Christmas story with a deeply religious message, and is to be presented on our campus during the season of Christmas. Furthermore, 'Amahl' is in keeping with the ideals of a Christian college."

Judd went on to say that such cultural presentations at the college strongly indicated the trend of our desires, and where our interests lie. Surely there is a significant place in the educational set-up of today for such inspiring productions, Dr. Judd maintained.

The opera, written originally for television, is readily adaptable to the stage, and lends itself admirably to the creative ideas of the individual.

Menotti had for his inspiration for "Amahl and the Night Visitors" the painting, "Adoration of the Magi" by Bosch. This work of art is at present located in New York City, in the Metropolitan Museum of Art.

Although "Amahl" is a relatively short opera (the complete performance takes less than an hour), experts believe this sacred opera will take its place alongside such works as Dickens' "A Christmas Carol" as a traditional Christmas presentation.—CLARICE SUSAN MUNRO.

L. R. Riley Writes The Editor

From Brother L. R. Riley—a friend for many years—comes a note which follows:

"After October 1, I refused to let any church call me as pastor. I am continually asked, 'What are you going to do?' If I be not out of order, may I reply through the columns of the Western Recorder.

"First in my heart and life is the salvation of the lost. I will assist in revival work wherever the Lord and the brethren shall open the way. I will also supply for the brethren as I have been doing whenever I am needed so to do. I will continue to assist in Sunday school and Training Union work anywhere I am invited—a work I really enjoy.

"Then, I have a unique program of study on 'What Baptists Believe'—using the Bible and notebook—for which the brethren have called 27 times in the last few years. It is a study I really enjoy. My slogan is: If the Bible does

not justify our position, give it up. I also have a number of messages that I enjoy giving on Stewardship—messages which I feel have brought blessings wherever I have delivered them. These are some of the things I am trying to do. My address is 1310 W. Broadway, Mayfield, Ky."

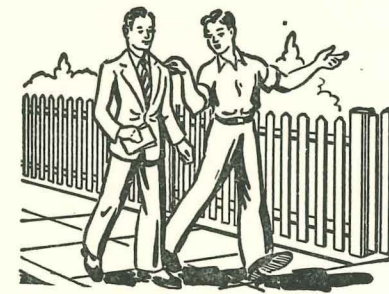
Through Different Eyes

By Ollin J. Owens

We walked from door to door together of the little village. I was taking a religious census, a part of my summer Sunday school work which helped earn my seminary expenses. He was my local guide. He was also my informer. Before we approached a house, he poured out a description of the inhabitants.

"The Youngs live here, big church workers, but a lot of hypocrites, if you ask me."

I didn't ask him, but he told me any-



how. Approaching the next house he disposed of the occupants with dispatch.

"Deacon and Mrs. Black live here. They think they are better than everybody else. You go in by yourself; I don't speak to them."

On and on we went, but my companion did not seem to approve of any of his fellow citizens. He annoyed me deeply but I needed him to guide me. "Besides," I kept telling myself, "I won't be here long; I can stand anything for a while."

Three years went by. I finished the Seminary and took my first pastorate. And where was the pastorate? In the same town where I took the census! One of the first people to greet me was my guide for the religious census. But he didn't look the same. He grasped my hand with cordiality, welcomed me with enthusiasm.

"Pastor," he exclaimed, "shake hands with a new man! Remember how critical, how harsh I was when you were here before?"

I tried to pass lightly over his former behavior, but he would not let me.

"You don't have to tell me how mean I talked. I remember how I thought everybody was wrong but me. Brother, I was converted and when I was, I saw things differently. I found out that I was the one who was wrong."

Ollin J. Owens is pastor of Eastlan Baptist Church, Greenville, S. C.

Too Much Face and Too Little Heart

(Continued from Page 3)

And there is this further reason: our very place and message and task are all clearly defined (vv. 18, 19). Our place is in the ministry of reconciliation; our message is the incarnation of God in Christ—"To wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." And our task is to carry this "word of reconciliation" unto all the world, telling that the Triune God is now reconciled to the world through the mediatorial sacrifice of His Son, and that all men of all races may now find that reconciliation by accepting it at the hands of the Son Who purchased their "eternal redemption." "We are ambassadors therefore in behalf of Christ, as though God were entreating by us; we beseech on behalf of Christ, 'Be ye reconciled to God . . .'" That is the word He sends.

Let us be done with facial and external appearances and fleshly performances and mechanical manipulations and sounding of trumpets, which have claimed so much of our strength and time for the past twenty-five years—in which we have all been glorying too much—and return once more to the eternal verities and measurements and appraisals of the richer things of Christ and His spiritual conquest of His prodigal world.

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For December 13, 1953

By H. C. Chiles

The Oneness of All People

Acts 10:9-15, 25-28, 34-35, 44-45

This chapter relates the circumstances in connection with the first preaching of the gospel among the Gentiles. Although Christ had commanded His disciples to go into all the world and preach the gospel to every creature, they had been amazingly slow in undertaking this glorious task. The Jews had enjoyed exclusive privileges, but they had abused them. Their attitude toward all others was that of great disdain. They arrogated to themselves the opinion that they were better than others and that God loved them only. As yet, they did not believe that the Lord's salvation was available to the Gentiles, as well as to them. They still thought that the Gentiles were outside the covenant mercies of God, and without any possibility of admission to His favor. Some even believed that no Jew, however wicked, would be condemned, and that no Gentile, however righteous, would be saved. But, this lesson makes it clear that His grace flows alike to Jews and Gentiles, and that He will save all who receive Christ as their Saviour.

Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing, duty-performing, alms-giving and prayer-offering man. To him God vouchsafed a vision in which he saw an angel approaching him. Imagine the thrill that came to him when the angel bade him to send to Joppa and to ask for Peter, who would instruct him as to what he should do. Cornelius did as the heavenly messenger told him.

We must bear in mind that Peter had been reared as a strict Jew. He had been taught to regard every Gentile as unclean. He had no idea of entering the home of a Gentile. He thought that to touch a Gentile would render him unfit to join in the worship of God.

In the meantime, it became necessary for God to convince Peter that he should go beyond the barriers of nationality and minister to Cornelius. In those days God frequently used visions to give information and guidance to His people. On this occasion He used a special vision to show Peter how he ought to regard the Gentiles, and to teach him a much-needed lesson about the necessity of carrying the gospel to them.

While Peter's appetite was calling for sustenance for his body, his soul was craving fellowship with God and communications from Him. Moved by the Spirit of God, Peter went to the house-

top to pray. There is nothing like prayer to clarify the vision and to prepare one for communications from heaven. Soon after reaching the house-top, and while seeking to discover God's will for him, Peter fell into a trance or a state in which he was insensible to surrounding objects. While in that state he beheld a vision in which he saw a sheet let down from heaven. The ghastly sight of the wild beasts, the creeping things, and the fowls of the air contained therein caused Peter to recoil in disgust and horror. At first Peter was perplexed about the meaning of the vision. While he was pondering over its meaning, the men sent by Cornelius arrived at the house where Peter was lodging and inquired for him. The purpose of this vision was to convince Peter that the Gentiles were admissible to the privileges of Christianity.

Enlightened by the Holy Spirit and directed by Him as to what he should do, Peter went with the messengers to the home of Cornelius, who was awaiting his arrival with great anticipation. As Peter was approaching, Cornelius was so grateful to him for coming that, in his enthusiasm, he fell down at his feet in the spirit of adoration. Moved deeply with this extraordinary reception, Peter declined to accept this reverence, and told Cornelius that he was only a man. While Cornelius was not an idolater, he did show a degree of reverence which Peter felt to be greater than was due to any man.

Cornelius then escorted Peter to his home where many were awaiting their coming. Upon entering the house and finding an interesting audience composed of the relatives and close friends of Cornelius, Peter informed his audience that he was in their midst by the direction of the Lord and in obedience to Him. He frankly told them of his former prejudices toward the Gentiles, and then added that "God hath shewed me that I should not call any man common or unclean."

After inquiring as to why his presence was desired by them, Peter was told that they had assembled "to hear all things that are commanded thee of God." Forthwith he preached the gospel of Christ to them.

In his startling instruction Peter assured his hearers that God was not a "respector of persons" or an "accepter of a face." He was fully convinced that God would not justify a guilty Jew

simply because he was a Jew, and that He would not refuse a Gentile a place in His fellowship simply because he was a Gentile. The gospel of Christ was and is for all men of all nations, regardless of race or clime. Furthermore, no race or group is to be treated contemptuously by any follower of the Lord Jesus Christ.

Peter delivered an eloquent sermon on the matchless life, the sacrificial death and the glorious resurrection of his Lord and Master. As a direct result of his gospel sermon, the Gentile company was visited by the Holy Spirit. The Jewish believers, who had accompanied Peter from Joppa, were amazed and astonished to see the Gentiles receive the same manifestation of divine favor that they had received when they believe. Upon hearing these Gentiles magnifying the grace of God, the Jewish brethren recognized that they, too, were fellow-heirs of the redeeming love of God in and through Christ Jesus. After witnessing this scene they could not doubt that He was the God of the Gentiles as well as of the Jews.

►The First Baptist Church of Washington, D. C., broke ground, November 8, for a new \$2,000,000 house of worship. The pastor, Dr. Edward H. Pruden, completes, this month, seventeen years of service with the church there.

►Paul Dailey was ordained to the Gospel ministry by the Hazel Baptist Church, Sunday, October 25. Pastor M. M. Hampton was moderator, H. K. Sorrell, clerk; Hobert Miller, interrogator; H. Franklin Paschall preached the ordination sermon; T. G. Shelton presented the Bible, and J. H. Thurman offered the ordination prayer.

►The South Jefferson Baptist Church will dedicate the new addition to its educational plant Sunday, December 13. Dr. W. C. Boone will speak at the morning worship service. This will be followed by a basket dinner which will be served in the basement and Dr. Hugh R. Peterson will be the luncheon hour speaker. The formal dedication of the new building will follow immediately. Then at the evening worship hour there will be a Youth service with Dr. Court Flint bringing the message. These services will mark the 31st anniversary of the church and will be a Homecoming for all former members and friends of the church. During the week preceding there will be a church centered Stewardship revival and preaching mission with different outstanding preachers each night at 7:45. Tuesday Rev. George H. Riggs, of the Victory Memorial Church, will preach; Wednesday Dr. Court Flint; Thursday Rev. Ben F. Mitchell, superintendent of missions in Long Run; and Friday Dr. H. Leo Edleman. There will be study course books on stewardship taught each of these nights from 7 to 7:45.

The 116th Session of General Association Attains Lofty Spiritual Heights in Third Church, Owensboro

(Continued from Page 8)

In his report on the Executive Board Dr. W. C. Boone called attention that last year Kentucky ranked eleventh in gifts to Cooperative Program causes. This year we have advanced to eighth place among the churches in the territory of the Southern Baptist Convention. Total gifts amounted to \$2,492,-281.12. Two-thirds of all money received came undesignated.

The report of the Executive Board carried only four recommendations: That all institutions and agencies sharing in Cooperative Program funds (1) shall stay out of all indebtedness; that (2) no institution shall mortgage its property without the express consent of the General Association or its Executive Board; (3) that they shall submit a copy of their annual audit to the Executive Board; and that (4) the five-year program now in effect shall be continued.

Campbellsville College asked the General Association for permission to raise its borrowing credit from \$60,000 to \$100,000, and this was granted.

Outstanding speeches were made by Dr. Norman W. Cox on the work of his Historical Commission of the Southern Baptist Convention; by John Caylor, editor of Southern Baptist Home Missions; and Everett Gill, Jr., on foreign missions.

E. F. Estes made a motion that the General Association send a telegram to Dr. Samuel S. Hill, recently resigned president of Georgetown College, expressing the sympathy of the brethren in connection with the death of his brother, Dr. J. B. Hill, Sunday school secretary for Virginia.

Officers elected by the General Association of Baptists in Kentucky at the session in Third Baptist Church, Owensboro, were as follows: Judge Eugene F. Siler, Williamsburg, re-elected moderator; R. B. Hooks, Harrodsburg, re-elected assistant moderator; H. B. Kuhnle, Owensboro, elected assistant moderator; E. D. Davis, Marion, re-elected secretary; and this writer, George Raleigh Jewell, was re-elected assistant secretary.

The General Association voted to accept the invitation of the Georgetown Baptist Church and Georgetown College to hold its 1954 meeting November 16-18 with them. Presumably the major

sessions will be held in the new John L. Hill Chapel on the campus. Dr. W. R. Pettigrew, Louisville, was asked to preach the annual sermon, with Pastor H. G. M. Hatler, Princeton, as his alternate. Also the State association voted to accept the invitation of the churches of Paducah to meet in their city for the 1955 meeting, with Tabernacle Church as the host church.

►Secretary Ben C. Fisher, of the Christian Education Department, Kentucky Baptist Building, on his return from the meeting of the General Association, had to go back to bed, and has since been moved to the Kentucky Baptist Hospital.

GIVE to your American Bible Society Sunday, December 13

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Golden Jubilee Baptist World Congress London, England, July 16-22, 1955

By ARNOLD T. OHRN, General Secretary
Baptist World Alliance

In 1905, on the seventeenth day of July, during the First Baptist World Congress, the Baptist World Alliance was organized.

The Ninth Congress, to be held in London, July 16-22, 1955, will thus mark the Alliance Jubilee.

More Baptists will be crossing the Atlantic from Canada and the United States to attend the Jubilee Congress than at any previous occasion. Two pertinent questions are being raised in letters coming to Baptist World Alliance headquarters: What about (1) transportation, and (2) hotel reservations?

The answer to both questions is this: Travelers from Canada and the United States should make their arrangements through a travel agency.

The hotel situation in London is dif-

ficult. It is not possible to reserve hotel rooms for Congress participants through any central hotel bureau set up for the occasion. Furthermore: travel agencies on this side cannot be expected to give the hotel rooms at their disposal to persons for whom they do not also provide transportation.

Therefore: insist that the travel agency making your ship or plane reservation also arrange for your hotel accommodation during Congress week.

The travel agencies do not charge more for plane or ship tickets than air or ship companies do. Besides, they are more likely to be able to secure transportation for you than you are yourself.

Some of the travel agencies have already worked out pre-and post-Congress tours, that can be sold to the traveler at inclusive rates.

Besides this, private traveling parties are already being made up with the 1955 Congress and independent side tours in view. There are likely to be arrangements suiting any pocket and various tastes. Leaders of such parties will naturally be working in close cooperation with some recognized travel agency.

The gist of the matter is this: Make your travel arrangements as soon as you know you are going to London, preferably a year ahead of time. Have your travel agency arrange at least for your trip back and forth across the Atlantic, and for your hotel accommodation in London.

Church Manners

Editorial

Christian Index

Painful paragraphs are these, if you see yourself classified, but 'tis time we gathered about for a family discourse on church manners.

Some selfish sinners subtract from the standings of our churches. They need the spotlight in the hope they'll mend their manners.

The SEAT SAVERS are the first in our little lesson. They plant themselves in the aisle and, like settlers in the free land days, stake their claim to the entire pew. The trouble is, neither stake nor sign proclaims their grab. Someone should suggest to them that reserved pews went out-of-date two centuries ago.

Then, there are the SUDDEN STOP-

PERS. They are the folk who start filling the church from the rear. That saves them thirty seconds or a minute in the dash from the auditorium. But, it sends late arrivals stalking down the aisle to the front.

Don't forget the SLOW-TO-SHOW. They're so punctual you can spot the place in the order of the service by their appearance. Some save a minute by arriving just after the Doxology, and others five minutes by entering after the second hymn. Some save a dime by arriving after the offering.

Curtailing the opposite end of the service are the SWIFT SCRAMBLERS. They dash for the doors on the invitational hymn, or sneak out during the prayer. This curbs competition at the bus, expedites exit from the parking lot or assures minimum waiting at the restaurant.

Don't overlook the SILENT SINGERS. (And don't argue about our nomenclature for the "S" vocabulary went weak.) No particular description is needed. They're the folk, as you would guess, who lack the strength to hold a hymnal or the graciousness to so much as act like they are trying to sing.

And when mentioning hymnals, let's not forget the SIGN SCRATCHERS—the would-be artists and authors who draw pictures or write their words of wisdom in the books. They're kin to the SEAT SCARRERS—those thoughtless persons who mar the pew ahead with their shoes.

The SULLEN SITTERS must be mentioned. It takes a seat on the pulpit or in the choir to appreciate them. They are as responsive to the sermon as wet leaves to a match. In fact, collect enough of them in your congregation and their pall of gloom will ruin any service.

The SILENCE STABBERS ("S" vocabulary slipping) will close this little essay. You can close your eyes and spot them in the congregation for by their noise you note them. They chant their chatter before and during the service, disturbing one and all within range.

Anybody peevish about our little lesson in manners? SURELY SORRY.

►Louisiana Baptists in session at Shreveport adopted a Cooperative Program budget goal of \$1,011,300 to be divided 57½ per cent to state causes and 42½ per cent to Southern Baptist causes. W. L. Seward was re-elected president.

**GIVE to your
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Sunday, December 13

December 3, 1953

The Right Train

By Chaplain W. W. HAMILTON
Southern Baptist Hospital
New Orleans, Louisiana

An elderly mother was on her way to a distant city to make her home with her daughter for the remaining years. Unused to travel she was exceedingly careful about the train on which she would make the journey. At the station she sought to be sure of the right gate, and asked the keeper as to her train. Then again at the coach steps she asked to be reassured by the brakeman. When seated she enquired of the conductor if she was on the right train.

He examined her ticket and very kindly told her that she had made no mistake. Feeling that he was interested in her and that he realized her genuine concern, she said something to him which should be remembered by each of us on life's journey: "I wanted to make sure, Captain, for it will make a great deal of difference in the morning if I should be on the wrong train."

Recently a Baptist minister noticed quickly the surprised look on a conductor's face, when he came to a woman passenger and, seeing the ticket presented, said, "Lady, you're on the wrong train. It's going west, but not north." He reached for the signal cord, and the train stopped. The passenger was helped off the train together with her luggage. The preacher said he was reminded of the Negro spiritual which says, "Everybody talks about heaven ain't goin' there."

The Indians very correctly talk of the "Jesus Way," for He is indeed "the way," and the only way. In the Acts it was said of Paul and those with him that these men "show unto us the way of salvation." Apollos needed to be set straight as to "the way of God." The enemies of the gospel in the Acts spoke "evil of that way," but it is said, "So mightily grew the way of God and prevailed." Jesus Himself said, "I am the way, the truth, and the life," and Peter declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Our salvation is of chief concern, taking us from sin and wrath, and bringing us from condemnation of the law into the kingdom of God.

No one cometh unto the Father except through Jesus, and no one can honor the Father who does not honor the Son; but isn't it amazing to hear the Saviour say "Him that cometh to me I will in no wise cast out." If we are not in the "Jesus Way," if our ticket does not read by way of salvation by grace

through faith, then the time to correct the error is now. The sooner the better, and make sure that we do not make the mistake of the foolish Galatians. "For if righteousness come by the law then Christ is dead in vain."

Recently a critic of Billy Graham said scoffingly, "Graham talks as if he was personally acquainted with Christ." The critic by his remark showed very clearly that he did not know the joy of one who has had an unforgettable experience with Jesus, and has found Him to be one with whom the Christian journeys day by day. It is glorious to be able to say, "I am on the right train."

"My hope is built on nothing less,
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus name."

Japanese Baptize 1,080 Last Year

TOKYO, Japan — The Japan Baptist Convention has 55 organized churches, 47 preaching stations, and numberless other centers of worship. The churches baptized 1,080 members last year.

Growth of Baptist work in the country since World War II has been significant. There were only 16 churches and nearly 1,000 members when the Japan Baptist Convention was reorganized five years ago. There are now 7,000 members in the 55 organized churches.

Offerings for all causes totaled approximately \$35,000 last year. This is about 35 per cent of the tithe potential of the convention's 7,000 church members.

This average of \$5.00 per member per annum would compare to \$50.00 per member if measured by U. S. income standards.

About 60 young people are now studying for full-time Christian service in the Baptist seminary and training school in Fukuoka, Japan.

Edwin B. Dozier, Southern Baptist missionary, says the present rate of training ministers and other Christian workers is not enough to supply the 11 pastorless churches. Already there are 48 national pastors and evangelists serving in various capacities.

Mr. Dozier says many new areas of work are waiting to be entered while national pastors and Southern Baptist missionaries are being prepared. The Japan Baptist Mission (made up of Southern Baptist missionaries) has

reached its minimum goal of 100 missionaries.

The Japan Baptist Convention, in August, set aside the second Sunday in June for its annual Hospital Day. It approved a study of the possibilities of radio work.

Plans were made to set up a Christian Life Commission within the next year. The work of the Christian Education Department was restudied and its objectives were redefined.

The convention sessions hit a high spiritual note when Pastor Kenji Otani of Oi-machi Baptist Church, Tokyo, pleaded with fathers and mothers to give their firstborn to the work of the Lord.

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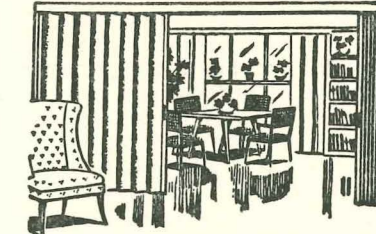


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