

# Western Recorder

1954

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## Gleanings From The Field

►The Christmas coverage on our issue of December 17 and the New Year's coverage on our issue of January 1 are both made from photographs of H. Armstrong Roberts, Philadelphia.

►Southern Baptists in Arizona now have their one hundredth church, located between Phoenix and Glendale. It started in a tent with 29 members. The new church plans purchasing a site where 7,500 homes will be built.

►Membership in churches affiliated with the Baptist General Convention of Texas has now reached 1,407,054. Membership increased 262,796 in the last five years. Baptisms in the same period increased from 49,339 to 62,512 annually.

►Miss Alma Jean Bach, Southern Baptist missionary to Nigeria, reports the death of her father, Mr. Luther Bach, on November 28 in Florence, Ky. Her address is Baptist Girls' School, Idi-Aba, Abeokuta, Nigeria, West Africa. She is a native of Jackson, Ky.

►We recommend the following leaflets and tracts from the Foreign Mission Board, Richmond, Va.: "Indonesia—Challenge Unlimited;" "Open Doors to a New Land—Southern Rhodesia;" "Are You a Typical Southern Baptist?"; and "To Him That Hath Faith."

►Rev. and Mrs. George H. Hays, Southern Baptist missionaries to Japan who are in the States on furlough, are now living in Louisville, where they may be addressed at Box 382, 2825 Lexington Road. Mrs. Hays, the former Helen Mathis, is a native of Louisville.

►Mr. and Mrs. Donald Ackland and their daughters, Mrs. Robert Eggers, recently received their United States citizenship papers. The Acklands came to the United States from London in 1948. Mr. Ackland is connected with the Baptist Sunday School Board as editor of *Open Windows*.

►Union Association held its first Training Union M-Night December 5 with Falmouth Church. Fifteen churches were represented and 11 pastors present. Total attendance was 120. Missionary Fred Martin showed the film-strip, "Keeping the Faith," and Pastor Darrell Richardson, Ft. Mitchell, spoke on "How to Keep the Faith."

►Dr. C. Wade Freeman, superintendent of evangelism in Texas, will go to England next spring to make a six-weeks' study of evangelism and to assist in the Billy Graham Evangelistic Crusade in London. The Executive Committee voted to send him on the tour which will include Paris and other European capitals. Freeman will also investigate the possibility of a simultaneous evangelistic crusade in England just before the Baptist World Alliance which meets in London in 1955.

►Miss Mary Frances Gould, Southern Baptist missionary to Thailand who has been in the States on furlough, is returning to her field of service and may

be addressed temporarily at P. O. Box 832, Bangkok, Thailand. She makes her permanent American home in Covington, Ky.

►Maurice R. Barnes, after six years as pastor of the South Side Baptist Church, Louisville, has resigned to accept the pastorate of the Killarney Baptist Church, Winter Park, Florida. He began his ministry there December 20. His new address is 694 Formosa Ave., Winter Park, Fla.

►Rev. and Mrs. W. Neville Claxon, Southern Baptist missionaries to Nigeria, have moved from Oyo to Ibadan. Their address is Baptist Mission, Agodi Postoffice, Ibadan, Nigeria, West Africa. Mr. Claxon is a native of Switzer, Kentucky, and Mrs. Claxon, the former Emma Osborne, is a native of Frenchburg, Kentucky.

►Reginald Wall, 2343 Mason Hill Road, Decatur, Georgia, has completed five years as a Southern Baptist evangelist. During the period, 4,091 were added to the membership of the churches with which he labored, 1,132 of that number in 1953. His revival invitations have come from some 20 states. He restricts his ministry to Baptist churches. He is a graduate of Mercer University and the Eastern Baptist Theological Seminary of Philadelphia.

►A letter from Pastor O. G. Lawless, First Baptist Church, Selmer, Tenn., indicates he will remain with that church. Pastor Lawless had the tragic misfortune of losing his wife recently in an automobile accident, and, in fear that he might, in his grief, relinquish his work as pastor, the church adopted resolutions urging him to remain. The resolutions also voiced highest appreciation for Pastor and Mrs. Lawless and their two sons, and expressed deepest sympathy.

►Rev. Raymond E. Connell, 48, pastor for the last two years of the Baptist Church at Courtney, N. C., died December 5 at a hospital in Waynesville, N. C., following a heart attack he had while hunting during the Thanksgiving season. He was pastor of the Jeffersontown Baptist Church, near Louisville, Ky., during 1948-51, at which time the present meeting house was erected on the old foundation, left from a fire some years before in 1937. He leaves his wife, Mrs. Beulah Connell, one sister and three brothers.

►In the lobby of the Kentucky Baptist Hospital is a beautiful pulpit with a glass top under which is displayed a large open Bible. This serves as a constant reminder to all who enter the doors of the Kentucky Baptist Hospital that it is a Christian institution. The Bible is open at a different place each day with a passage of scripture marked as "The Word For The Day." The Bible was a gift from Dr. L. C. Ray, pastor of Baptist Tabernacle Church, Louisville, Ky. The pulpit was presented by the Frey Planing Mill Company, Louisville,

# Western Recorder

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

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## WESTERN RECORDER

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Ky., according to Dr. B. B. Hilbun, hospital minister.

►Announcement has been made of the engagement of Miss Evelyn Frances Fendley, Louisville, Ky., and the Rev. Harold LaMar Sangster, of Georgia. Miss Fendley is a member of Walnut Street Baptist Church, a daughter of Mr. and Mrs. Linton C. Fendley, and attended Mars Hill College, Baylor University, and is a graduate of the University of Louisville. Mr. Sangster is a son of Mr. and Mrs. Homer L. Sangster, Vienna, Georgia, attended Emory University, and now a student in the Southern Baptist Theological Seminary. The wedding is announced to occur Feb. 5.

# Modernism Weighed

By JOHN L. HILL

*In Him was life; and the life was the light of men. John 1:4*

Of course, we express a perfectly known fact when we observe that no age has had as many currents and cross-currents of alleged thought to contend with as ours.

The lure of the new, however, is by no means modern. In Paul's day, dwellers in Athens "spent their time in nothing else, but either to tell, or to hear some new thing."

Since that time, at least, men have found pleasure in chasing something that they called new, even though they had to imagine the newness.

It would seem, however, that succeeding generations have not maintained the intellectual caliber of the Athenians, for modern theories seem gradually to grow more foolish. This is particularly true in the realm of religion. We have devout interpreters of God's Book, who think of it as just another book; seemingly conscientious Christians who deny the saviourhood of Christ; polished preachers of the gospel who have no gospel. These are busy with efforts to devise plausible, man-made theories with which to displace the plain teachings of the Book which must be accepted through faith.

On this score only, in my judgment, can the rise of Modernism be accounted for. Men would delete from the Scriptures everything that failed to yield to the standards of accepted scientific opinion; man's intellectual vanity would challenge the authority of God. Such an idea appealed strongly to the opinionated and to the sophisticated; they could not be expected to anticipate the error of their reasonings.

Some months ago Dr. Harry Emerson Fosdick, who frankly acknowledges large responsibility for the growth of Modernism, boldly and publicly stated that Modernism could not meet the demands of modern life. The truth of this statement could be substantiated on almost any street corner; the wonder is that intelligent men could lead themselves so far astray.

The conscious sinner anywhere knows that mere man can never accept a Christ who has been shorn of his supernatural power. In utter helplessness, this same sinner turns from the empty vaporings of admittedly brilliant men to the Word of Truth, even the Bible itself; he demands a gospel with power in it. Modernism, of course, is helpless before such demand.

One of the finest articles that I have read in a long time is the reprint in *Religious Digest*, March, 1937, of a tribute to Dr. J. Gresham Machen, by H. L. Mencken, which appeared originally in

the *Baltimore Sun*. Direct quotations appearing later in this tract are taken from this article. Mr. Mencken writes as a neutral, but he writes with discerning force. Note this statement, "The body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes, possible to anyone not actually in jail for felony."

Thus forcefully and pungently he dislodges Modernism and exposes its inadequacy, and it falls on rational grounds where it was supposed to be strongest. Instead of rejecting Christianity altogether (which would have been more creditable), Modernists have tried "to save it by pumping out of it all its essential substance." The remnant, of course, is an empty shell in which even Modernists themselves have no confidence.

## Modernism's Mistake

In their efforts to construct a religion that would commend itself to unregenerate minds, Modernists made the mistake of interpreting as weakness of Christianity certain "inherent improbabilities" which "are not sources of weakness to it, but of strength."

Religion "is potent in a man in proportion as he is willing to reject all overt evidences, and accept its fundamental postulates, however unprovable they may be by secular means, as massive and incontrovertible facts." I am not aware that the principles of Christianity are ever in conflict with "overt evidences;" not infrequently they clash with some very dignified theories and hypotheses which no scientist would accept as "evidences;" but the sentence quoted contains at least the suggestion of solid truth.

Fundamentally, in catering to what is popularly called the "scientific spirit" (which the irreverent and the unscientific often insult by confusing with skepticism), Modernism would rob Christianity of the vital principle of faith, without which it is impossible not only to please God but to know God. If by recourse to library, to laboratory, or to experiment station man could explain the supernatural and the miraculous, these would at once be reduced to the ranks of the natural and of the ordinary and would lose the power which millions have found in them. There is such a thing as the laboratory of the soul, of the experiences of the inner man, the findings of which are so

extensive and so uniform as to defy scientific contradiction. Through the centuries millions have borne testimony to the reality of faith in God's Word, of trust in God's Son, of fellowship with God; millions now living confirm that testimony. It is not surprising that Modernism should fail in its efforts to discredit such testimony; it is entirely creditable that Modernists acknowledge the failure.

## Modernism's Fruits

Launched by a group of self-confessed superior minds in influential positions, it is not remarkable that the influence of Modernism should be considerable. It sounded like something exclusive, learned, intellectual, and aristocratic; therefore, many pulpits, sensitive to the opinions of important people, adopted the phraseology if not the doctrines of the Modernists, and the great truths of the gospel yielded to "hollow platitudes, as empty of psychological force and effect as so many nursery rhymes."

In literally thousands of churches, a gospel sermon has not been heard in a generation. Or, to put it a little differently, a generation of young people so far as these churches are concerned has grown up without the gospel. Tragical are the consequences when the ambassador of Jesus Christ yields to influences that make of him merely an essayist on psychology or philosophy, a leader of public forums, an expert in social themes, an authority on current literature. [Emphasis ours. R. T. S.]

It is but inevitable that educated men sitting under such ministry should lose all interest in Christianity. If that is all there is to it, why bother with it?

Authority? Educated men know as much as the preacher about these other things—they also know that men would see Jesus; educated men are familiar with the characters of history and literature and likewise with the futility of man's planning—they would find power for deliverance from the guilt and grip of sin and for the solution of problems with which they grapple daily; educated men know the emptiness of the husks—men hunger for the Bread of life. It is heartbreaking to think of the great army of strong men who have no interest in aggressive Christianity because they know nothing of it, except what they have heard from the pulpits of Modernism.

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►The Western Recorder is in receipt of a lengthy and well-deserved expression of appreciation of Dr. J. O. Williams by Clifton J. Allen who spoke for the Sunday School Board. Dr. Allen's first paragraph stated: "Early Thanksgiving morning Dr. J. O. Williams answered the call, 'Come up higher.' We sometimes call it death. But it was not death; it was his translation into the fulness and glory of eternal life, his elevation into the very presence of the Saviour, the consummation of a victorious life."

**THE NEW YEAR:** Like a river, time flows on. It is the inexorable law of earthly life that there must be the new, and that, in turn, the new must grow old and pass away. Another year has just moved away and back into the mists. Today, 1954—fresh from the “womb of eternity”—began its trek across the calendar. But it, too, will grow old and, a year from last night, will take its place among those measurings of time that can never return, no matter how much the heart may yearn. The prayer, “Backward, turn backward O Time in your flight, and make me a child again just for tonight,” has never been granted. “It came to pass”—meaning that it happened—is written over and over in the New Testament. In a broader sense all things came to pass; for all that is earthly must pass away.

**THINGS THAT REMAIN:** But there are things that remain, that never grow old. “For all flesh is as grass. The grass withereth, and the flower thereof fadeth away. But the Word of the Lord endureth forever.” Again: “I am the Alpha and the Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty.” And this everlasting, unchanging Christ said, “Because I live, ye shall live also.” In Christ, man may have years in his body, but he has eternity in his heart, the Life of the Eternal One in his soul. He is linked with Him Who never changes.

**WITH HIM** Who changes not, we move on into what men call a New Year. Let us start it, and live it, and finish it in the will of Him Who is “the same yesterday, today, and forever.” And though passing years may change our form and faces and strength, let us, like Enoch of old, and like millions of others who had eternity in their souls, **WALK WITH GOD.** Christ gave an answer to life and death—**HIMSELF.** “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

**ADDING CONFUSION:** Owen D. Young, retired industrialist, was reported by the *New York Times* to have said: “Perhaps our Christian missionaries should be seeking co-operation abroad more than conversions. The older religions speak for many more people than all the Christian churches combined. We should stop arguing with the people about minor differences of the next world. What we need is unification on faith in a Great Creator, or sympathy with the salvation of man in this world.” In other words, the older religions should not be disturbed so long as men believe in “a Great Creator;” it makes no difference about Jesus Christ and why He came into the world; all that man needs is a world of more comforts and a better environment; the “minor differences” between the Faith of the gospel of Jesus Christ and the pagan religions can be forgotten. There are many like Mr. Young. The doctrine moves like creeping paralysis into high places. It is the essence of the social gospel for the whole world. Young and others like him overlook the matter of Who the Great Creator is, and that He Himself told us to go throughout the whole world preaching repentance toward God and faith toward our Lord Jesus Christ. Those “minor differences” were not minor to Christ, and they are not, now. Nor should

they be to any believer. We'll never have a better world until we have better men. Belief in the existence of “a Great Creator” will not change men. “Ye must be born again” is the rule of betterment, and right with it goes the truth, “Christ in you the hope of glory.”

**SELF-CONTROL:** The word *temperance* has been too long confined to abstention from alcoholic beverages. We lose sight of the total need for self-control. Paul said: “And every man that striveth for the mastery is temperate [controls self] in all things.” The winner makes self behave. Self always trips the feet of runners in the race of faith. “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us. . . .” The sin referred to is unbelief. But remember, **SELF** is the mother of unbelief. Self shuts out God and His truth. Jesus said: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” The word for *deny* means to reject, renounce, disown, discredit. Either we do that to self, or we disown Christ. “Follow me” is the way to victory, not follow self. The Proverbs writer said: “He that hath not control over his own spirit is like a city that is broken down, without walls.” John Milton said: “He who reigns himself and rules his passions and desires and fears is more than a king.” Phillips Brooks said: “The worst of slaves is he whom passion rules.” Paul said: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

**AUSTRALIA VALUES RELIGIOUS EDUCATION:** According to *Moody Monthly*, parents in Australia are encouraged to send their children to a religious school. That government realizes the value of religious training. Costs are allowable income tax deductions. Under Australia's 1953-'54 budget an income deduction of \$210 is permitted for each child under 21. The concession is applicable to all religious groups. It will cost the government something like five and one half million dollars next year, but, there, emphasis is laid on religious education.

**THE JORDAN RIVER:** A plan for unified development of the Jordan River is drawing the interest of our Government. The report of the plan considered by the United Nations points the way to effective use of the waters of the Jordan River for the benefit of all people of the Near East. The suggested plan would look toward making the now arid lands provide a living for some 200,000 Palestine refugees and for other inhabitants of the Jordan valley, while at the same time producing much needed electric power. Concerning the plan James P. Richards—member of the U. S. delegation to the General Assembly—said in part: “We hope that other governments concerned will share our conviction and seek the adjustments that could make this plan work.”

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►Artificial union on a wrong basis would inevitably lead to new divisions. For just as soon as some man, or group of men, come to feel that the organization failed of doing the will of Christ at certain points, there would arise a new movement and new divisions.—E. Y. Mullins.

# The Saints Are Secure

A sermon by ALBERT H. CULLEN, Pastor  
Calvary Baptist Church, Third and Blackford  
Evansville, Indiana

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30).

If there is any portion of the Scriptures I would claim as my favorite, it is this. These verses have been my strong support, my source of Christian confidence and spiritual strength.

The doctrine of the security of the saints has been a divisive issue through the centuries. There have been many objectors but their objections stem from a three-fold source.

First, the false religious ideas propagated by the Roman Catholic Church, the idea of penance, payment. With them it is either do or die. Their idea of salvation is not of mercy but of merit, not of God's grace but man's goodness.

Second, the objections stem from the inconsistent, worldly living of many church members. They feel their own utter unworthiness and confess, "If I should die in this condition I believe I would be lost." We are all unworthy. If salvation were based upon human merit or worthiness, we would all be lost.

Third, many in our own Baptist churches are not born again. They have no life nor liberty nor light. There is no inner witness of the Spirit. They do not have that rich anointing from above. "If any man have not the Spirit of Christ, he is none of His."

But we must appeal to a final authority, the inerrant, infallible Word of God. What has God to say about this precious doctrine?

There are many precious verses we could use in presenting this vital truth. The Bible is a Book of glorious promises. All the promises of God are like God Himself—immutable, unchangeable. He is the same yesterday, today and forever.

Think, first of all, of some of the negative promises. "By the deeds of the law there shall no flesh be justified in His sight." Justification cannot come by one's obedience to the law of God, no matter what degree of obedience a man may render. "Neither circumcision nor uncircumcision availeth anything but a new creature in Christ Jesus." Ceremonies may be beautiful. In their performance there may be great delight, but salvation cannot come in this way. "Not by works of righteousness

which we have done but according to His mercy He saved us."

Think also of a few of the positive promises. "For by grace are you saved through faith, and that not of yourselves. It is the gift of God." Salvation is by the sovereign grace of a Sovereign God. "He that heareth these sayings of mine and believeth on Him that sent me hath everlasting life and shall not come into the judgment but is passed out of condemnation into life." "There is therefore no condemnation to those that are in Christ Jesus." "This is the Father's will which has sent me that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Take these precious promises, dear friends. Believe them with all your heart and rest your soul in them.

There are also many illustrations from the Scriptures, but time would not suffice in one brief message. Think, however, of the experience of Noah. This man of the long ago was saved by the grace of God. He was saved long before he built the Ark. He was absolutely secure when God took him into the Ark. There he rested until every bit of judgment had passed.

To know that we are saved forever—eternally saved—is the most restful, strengthening knowledge in this world of time. It is an experience free from all worry, anxiety and tension. Just simply to rest our eternal welfare in His loving hand and to know that Jehovah is your righteousness, your redemption, your refuge forever! Moses wrote, "The Eternal God is thy Refuge and underneath are the everlasting arms."

## I. The Saints Are His Own Private Property

He claims them as such for we read, "My sheep." He has purchased us with His own life's blood. Paul the apostle wrote, "You are not your own, you are bought with a price."

The saints of God are a *new race*. They are pilgrims on their way to the Holy City. They are a heavenly people on the way to possess their possessions.

A wonderful verse is found in the first chapter of Joshua, a promise God gave to Israel. "Every place that the sole of your foot shall tread upon that have I given unto you." Israel simply had to place her foot upon the land. She simply received that which God had already given unto her. That is the position and the privilege of the saints today. By salvation, the Christian has entered into an eternal relationship with the Triune God which can never be

severed or broken. "They are mine," saith the Lord. Satan may come to claim them but "they are mine." They may stumble, slip and fall in their weakness; they may be disobedient and disloyal but "they are mine."

We Christians respond joyfully by exclaiming, "We know that we have passed from death unto life." For as John wrote, "These things have I written unto you that believe on the name of the Son of God, that you may know that you have eternal life." There is no guess work here. We are "sealed by the Holy Spirit unto the day of Redemption."

## II. Their Personal Practice

This *practice* is the evidence of the genuineness of their experience. We read, "They hear my voice and they follow me." Since they are saved, there is a new loyalty. They delight themselves in the Lord. "Old things have passed away and behold all things have become new." They not only *believe* the Bible, but they *behave* it. Walking and talking with their Redeemer is the rule of their life. This is the indisputable evidence that they belong to Him. "For, by their fruits ye shall know them."

A week ago I listened to Dr. J. B. Lawrence who for many years has been the faithful and efficient secretary of our great Home Mission Board. He made the assertion, "As I grow older in life, I am more and more convinced it is Christ's purpose to evangelize this world by planting little New Testament churches everywhere and then working in and through those churches." Beloved this is true, and here is the personal practice of His saints. We cannot call Him Lord if we refuse His commandments and if we are untrue to His cause.

## III. Their Precious Possession

"I give unto them eternal life." This is the very heart of our text, the pivot upon which the entire truth revolves.

There can be no eternal security if there is no eternal life.

You must *have* something before you can *lose* anything. You must be saved before you can be secure. Our Lord said, "I give unto them eternal life."

Here is the free gift of God, the unspeakable gift. Our Lord declared, "This is life eternal that they may know Thee the only true God and Jesus Christ whom thou hast sent." Our Lord came to *give* sinners life, to give it unto them abundantly, overwhelmingly, overflowing. We who are saved were once dead in trespasses and sins, but we have been quickened by the Spirit of God and made alive forever.

A man may be very poor, have little of this world's goods. He may live in what people call a shack, without any fine furnishings. He may never possess any gems or jewels or drive a high-powered car. But, if he has eternal life he is possessed of the world's supreme jewel—a gem no bank could possibly buy and no robber can ever steal.

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# College Extension in the Churches

By **PAUL G. HORNER**, Director  
Extension Division for Christian Training  
Campbellsville College

Campbellsville College announces the opening of twenty Centers of its Extension Division in its Fall Quarter which began the week of September 14.

Of these Centers, six are in session for the first time. They are: Campus Center, Campbellsville College; Evansville, Indiana (Calvary Church); Hiseville; Hodgenville; Munfordville; and Vine Grove. Other Centers now in session are Covington (First Church); Danville (Lexington Avenue Church); Dry Ridge; Eminence; Florence; Irvine (First Church); South Louisville (Carlisle Avenue Church); Owensboro (Buena Vista Church); Princeton (First Church); Somerset (First Church); Springfield; and Williamson, West Virginia (East Williamson Church).

For two years Campbellsville College has been conducting a Bible instructional and study program in representative areas over Kentucky. Thus far, over 2,000 students have been enrolled in thirty-three Extension Centers. Of this number, over 300 students for the ministry have been reached for study, and many more hundreds of Sunday school teachers, Training Union and other organizational leaders have used the College's facilities for greatly increasing their Bible knowledge and study in related fields. In addition to these, scores of young people, fresh from high school graduation, have had a taste of college work in the Centers, and are now enrolled in various Baptist colleges, and in other colleges in the state and South.

College extension in Christian leadership training, as conducted by eight Southern Baptist colleges, is designed mainly to bring advantages to the adults in our churches who cannot go to college. The classes are held in the building, a host church, one night each week. The basic courses in each Center are in the Old and New Testaments. Diligent attempts are made to secure the best teachers possible—those who are scholastically qualified and who, because of their own spiritual and intellectual attainments, are capable of leading.

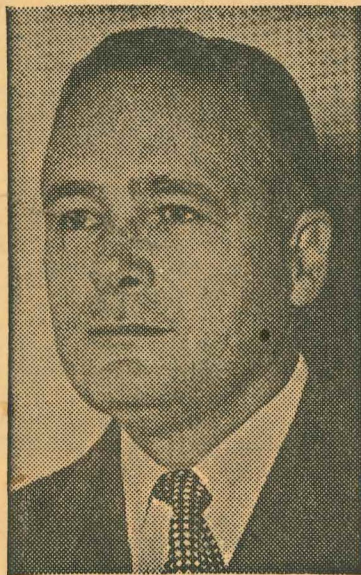
Anyone, regardless of previous educational preparation, can enroll in the Center, provided he has a willingness to learn. College credit is offered to high school graduates or to those over twenty-one years of age who have successfully passed a General Educational Development test. Certificate credit is granted to all who desire it—meaning that, at the end of twenty-one quarter hours of work, a Certificate of Christian Training will be issued by the College. A quarter hour is of 12 weeks' duration, and three quarter hours are equal to two

college semester hours. The cost of tuition is \$6.00 per course per quarter hour.

We believe this unique type of Christian Education has advantage in accelerating the progress of Christ's kingdom. For those in present places of leadership it deepens knowledge and lengthens the horizon of understanding of the Bible. This, of course, results in more effective Christian witnessing by the preacher, the Sunday school teacher, or by anyone who would lead others in the study of the precious Word.

Moreover, one of the most disturbing problems of every pastor and church is

## *Ramsay Pollard to be Baptist Hour Speaker*



**Dr. Ramsay Pollard**

ATLANTA, Ga. — Dr. Ramsay Pollard, pastor, Broadway Baptist Church, Knoxville, Tennessee, has been named Baptist Hour preacher for the first 13 Sundays of 1954. Dr. Pollard is not only a great preacher, but a man who understands Baptist people and world problems. During his fifteen years at Broadway Church, Knoxville, both the church membership and the Sunday school attendance more than doubled.

Pollard's initial four evangelistic messages for January will be: "The Undivided Heart;" "What Makes One a Christian?" "Going Home With Jesus;" and "The Unpardonable Sin." These messages will be heard over 350 radio stations throughout the Southern Baptist Convention.

to find teachers of the Word. This college extension program enlists people who, for a long time, have yearned to be teachers. Thus the pastor's problem of developing teaching leaders is solved.

There are many other advantages of the spiritual emphasis in college extension work within the churches. A revival spirit is engendered through Bible study each week. The pursuit and recapture of God's timeless truth has always been indispensable in every revival throughout Christian history. Then, too, the spirit of fellowship is increased among churches represented in the study Center. The badge of Christian discipleship is made more distinct when we become "clean through the word which I have spoken unto you" (John 15:3).

There is also a larger understanding of the meaning and value of Christian education as attempted by our Baptist Colleges through Extension Centers. The older students—many of them mothers and fathers who have children of college age, and who themselves may not have had previous college training—are led to appreciate the type of Bible instruction their children receive in our Baptist colleges, or should receive if they are not at present enrolled.

We believe our young people need, in all the areas of their lives—educational, social, physical, and spiritual—the strength of the church of Jesus Christ, and the revealed and applied Word of the living God.

"Campbellsville College," through its Extension Department, as President John M. Carter of the College has said, "is making a real missionary contribution to Kentucky Baptists."

Basic Bible courses are emphasized in the curriculum of each Center. These include, for the Old Testament, a year's study, each, in the Pentateuch, the Historical Books, the Prophets, and the Poetical Books. For the New Testament, annual studies are offered in the Life of Christ, Life of Paul, Epistles of Paul, General Epistles, and Revelation. Yearly courses are offered in the fields of Church Music, Bible Teaching (International Sunday School Lessons, preview studies), Evangelism, Baptist History, General Church History, Elementary Greek, English, Life and Work of the Minister, Public Speaking, and Rural Church Leadership in Community Life.

All of the Centers established by Campbellsville College have been organized and promoted by the executive boards of the various district associations throughout the state working with the Extension Department of the College. This work includes the selection of the courses to be offered, the teachers for each course, the host church where the classes are held, and the night of instruction.

The response of the brethren to this far-reaching work has been most gratifying. Praise from many pastors and church leaders has been very generous. This, we believe, is a work of God, greatly needed for our day and generation. Pray for it.

# The Saints Are Secure

(Continued from Page 5)

## IV. The Positive Proclamation.

Read on in these beautiful verses: "They shall never perish." This is an unconditional promise of the Almighty. There are no "if's" or "and's" or "but's" or "perhaps" about it.

I heard a dear man speaking over the radio last week. He was using this text. He did not believe in the eternal security and safety of God's saints. He quoted it, "They shall never perish if they live a good life; if they are obedient; if they do not stumble and fall." But such conditions are not found in these verses at all. There is no guess work here. There is a definite, eternal, deathless proclamation. A glorious proclamation made by the Saviour of mankind. "They shall never perish!"—a promise given by our dear Lord who cannot lie.

Our Lord said, "Him that cometh unto me I will in no wise cast out." I will not cast him out now, I will never cast him out. It is also written, "Though he fall, he shall not be utterly cast down." Sheep may wander, but they cannot become goats or swine. Sheep are always sheep. A son is always a son.

Are you, dear friend, one of His sheep? Do you belong to His eternal flock? Have you eternal life abiding in you? Certainly those who are not His own shall perish—miserably perish, in the lake which burneth with brimstone and fire. God has set before you life and death. You are endowed with the right of choice. Choose you then. Choose the Lord Jesus and be saved.

## V. Their Present Position.

We read on: "Neither shall any man pluck them out of my hand . . . no man is able to pluck them out of my Father's hand." The saints are resting in the hand of the Saviour and beneath the hand of the Father. It is a terrible experience to fall into the hands of the law or to find one's self in the hand of an enemy. But how blessed to rest in the omnipotent hand of God!

God cannot forget His own. There is never a moment when He forgets. The mother may forget. The love of the dearest friend may grow cold. Those whom we have known as our dearest associates may forsake us; but God will never forget nor forsake.

## VI. Their Powerful Protection

Our Lord now promises that none is able to snatch them out of their present position. Therefore the saints are safe and secure in Him. Satan is very powerful. He is able to do many things, but here is one thing he cannot do. The original language brings out a very wonderful thought. "No man is able to snatch them out of my hand"—conveying the thought that perhaps Satan or

demons would try quickly to slip up on the blind side and reach out with lightning rapidity and snatch them away from Him. Our Lord has promised, None can snatch them away. "Your life is hid with Christ in God." Then look to this Double Protection. "The Father and the Son are One." They are One in Power, they are One in Purpose, they are One in Performance. The Son went all the way to Calvary and purchased our souls with His own life's blood.

Friend, are you saved? Are you satisfied? Are you simply and trustingly resting in Him? Believe, dear friend,

## Dr. J. D. Grey Will Address Evangelistic Conference Next Week

Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans, Louisiana, will be one of the principal speakers on our Evangelistic Conference program



Dr. J. D. Grey

which will be held at the Walnut Street Baptist Church, Louisville, January 11-13.

Dr. Grey has spoken on our Evangelistic Conference program before. He is a native of Kentucky, a former president of the Southern Baptist Convention and needs no introduction to our Kentucky people.

We would urge every church in the state who can possibly do so to pay their pastor's expense to this important conference and thus make it possible for your church to profit from the inspiration and information which your pastor will gain in the conference.

Let us join in prayer that this will be the greatest Evangelistic Conference Kentucky Baptists have ever had.

that He is able to save you to the uttermost, that He has made you secure eternally. Rest your soul by faith in the Lord. The saints are always secure.

We have a firm foundation whose hope is in the Lord;

We have a blessed haven who anchors in His Word;

Tho' surges break around us, And clouds our skies may dim,

He will not leave to perish one soul redeemed by Him.

We have a strong Deliverer, then trust His mighty arm;

Not all the hosts of darkness His chosen ones can harm;

His arm that brought salvation defends them from above;

They rest within His mercy, O'er shadowed by His love.

## BOOK REVIEWS

**THE CHRISTIAN KINDERGARTEN** by Morella Mensing, published by Concordia Publishing House. Price \$4.00.

After a number of years of experience with pre-school children in which I found it difficult to obtain well planned programs, I am happy to say that this book meets a real need, as it contains a wealth of valuable information. Since it is a blessed privilege to be permitted to work with little children we need continually to seek wisdom and strength to guide their young feet. "The little child is sitting where the Master placed him, in the midst of us—The ages are in his keeping, His training is ours."—Mrs. A. M. Vollmer.

**CHRISTIANITY AND EXTENSIONALISM**, by J. M. Spier. Presbyterian and Reformed Publishing Co., Philadelphia, Pa. Price \$3.00.

The work is an analysis of that popular religion of humanism known as Existentialism, which has arisen out of the spirit of despair and futility in our world situation today.

This critical introductory study is written with remarkable clarity. It will be of real value to the general reader who is seeking an understanding of this philosophy of crisis which is often obscure and difficult.

The author, J. M. Spier, pastor of the Reformed Church at Sneek, Holland, is a well-known student of theology and philosophy. In the first part of his book he traces Existentialism back to Kierkegaard and Nietzsche and then gives a summary of the thinking of such Existentialists as Jaspers, Heidegger, Marcel, Lavelle, Sartre and Loen.

The remainder of the book discusses the character of Existentialism and its relationship to Christianity. Mr. Spier's conclusion is that this pseudo-philosophy must be rejected because of its unwarranted emphasis upon the values of humanism and philosophy which makes it irrationalistic and radically subjective.

For those interested in this popular movement this will be a helpful volume. It may be purchased at your Baptist Book Store.—L. M. Polhill.

**MANDATE TO HUMANITY**, by Edwin McNeill Poteat. Abingdon-Cokesbury Press, New York, New York. Price \$3.75.

This book is an answer to those who are tempted to believe the Ten Commandments were outmoded with the passing of the Old Covenant. The author, Dr. E. M. Poteat, has served in a variety of positions in our Baptist work in the Orient and in America. He has written many books and articles and is a popular lecturer and pastor. His thesis in this volume is that the Ten Commandments are living ideas.

Dr. Poteat seeks to develop this thesis in the historical setting of the unifying of the "mixed race" of Israel. Among the thought provoking chapters are "The Right to Command," "Man Meets God," "No Other Gods," "Man's Other God," "The Image Problem," "Our Moral Bill of Rights," "The Right to Integrity," "The Right to Justice."

While the book is written from a scholarly point of view, the author's message is clear and forceful. Dr. Poteat renders a timely and valuable service in this volume in the light he throws not only upon the sins of Communistic materialism but also upon those of American secularism. Here is a stimulating and helpful book. It may be purchased from your Baptist Book Store.—L. M. Polhill.

## Two Campbellsville College Graduates go to Louisa Church



Charles Gray



Thomas Davis

Pastor Charles Gray and Educational Director Thomas Davis have both been called to the First Baptist Church, Louisa, Kentucky. Both young men are natives of Chattanooga, Tennessee, and have been graduated by Campbellsville Junior College. Pastor Gray served as evangelistic chairman of the students while there, and Brother Davis was a leader in youth and choral work. Together they have worked in revivals in several states.

## Modernism Weighed

(Continued from Page 3)

Perhaps the deadliest fruit of Modernism is the blight that it has cast over the youth of the land. It will probably not be questioned that the leaders of tomorrow are in the colleges and the universities of today. These fine young men and women are not atheists; they are not even skeptical. To the extent that some of them seem to have no interest in religion, they are merely the victims of the irreligion which is the natural consequence of Modernism. Rather than fool with Modernism, they throw religion overboard.

If a movement is to be judged by its fruits (and it is), Modernism stands convicted of having made not a single constructive contribution to spiritual conquest. On the contrary, it has magnified the form without the substance, and must go the way of all the other isms that fail to justify their existence by service.

### Modernism's Lessons

Among the many lessons that could be drawn from my experience with Modernism, I mention only two, and they are closely related. Doctor Gambrell used to caution us against getting excited over heresies, saying, "They'll die before you can kill 'em." The life of Modernism has been prolonged by the attacks, often foolish and bitter, that have been made upon it.

It is always discouraging to see heralds of the truth abandon their positive mission to call attention to fallacies of which most hearers have not heard. Error is to be fought by truth, and most

effectively without advertising the error.

The second lesson, closely akin to the first, is the necessity of giving the whole gospel to the world. This is our task, and to it we are committed with all that we are and have and can become. Christ is the world's only hope, and the light of his truth destroys error when patronized by the cultured as well as when accompanied by ignorance and superstition. It is ours to proclaim by word and by witness the pure gospel of the living Christ. We cannot imagine a greater unkindness than to give an emasculated gospel to the millions who are longing for the truth of God.—Tract, Sunday School Board.

## Funeral of C. L. Graham Conducted at Crescent Hill Church, Louisville

The funeral of Dr. Charles L. Graham was held at the Crescent Hill Baptist Church Monday morning, December 14. He died in Fort Lauderdale, Florida, where he had been living for several months with his brothers—William and J. C. Graham.

The service was conducted by Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, assisted by Dr. H. Cornell Goerner, of the Seminary faculty and a former assistant to Dr. Graham during his pastorate, who read the Scriptures; and by Dr. J. B. Weatherpoon, also of the Seminary faculty, who delivered a remarkable appraisal of the man and his ministry, setting forth the lofty ideals which characterized his pastoral leadership.

Dr. Graham was pastor of the Cres-

cent Hill Baptist Church during 1918 to 1939. Previously he had been pastor of Boone's Creek and Bryant's Station Churches near Winchester, Ky.; the First Baptist Church, Seymour, Indiana; and the DeHaven Memorial Baptist Church, LaGrange, Ky.

He was a living example of one man who could climb to the heights and be honored within his own home town. Born in Louisville 69 years ago, he grew up and entered the ministry in the Franklin Street Baptist Church.

The late, lamented Doctor Graham was recognized by those who knew him best—especially by the preachers themselves—as being one of Kentucky's greatest preachers. He was an unobtrusive, quiet, refined person, never pushing himself forward nor seeking the seats of prominence. He was always "in honor preferring one another." His reticence seemed at times to amount to shyness or timidity as he met his fellows man to man. And even in the preliminaries of the services of worship he conducted, he seemed ill at ease with the details. But once he reached the time of his sermon—ah, there he attained great heights. He was at his best in the pulpit. He had a pulpit-personality all his own. He knew the Book and he proclaimed its truth for all to hear. He knew sin wherever he found it, and exposed it, and brought the full force of his well-rounded personality to fight it.

Through the years Doctor Graham's matchless preaching was off-set by his ill-health. He was forced to be absent from his pulpit on many important occasions. He was a frequent patient in hospitals. Numerous operations were performed to restore his health.

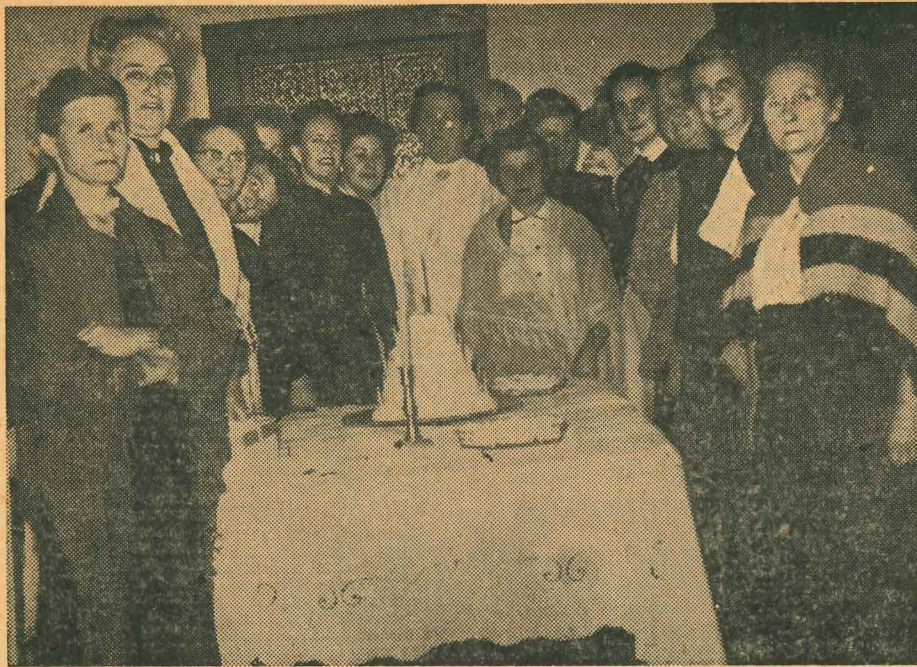
Finally in 1939 he sought relief in retirement, residing in the dormitory with the Seminary students, and accepting occasional preaching appointments as his health permitted. Fortunate indeed were the churches which were privileged to hear him. Fortunate the students who could have fellowship with him during his declining years and learn from a man who had few peers in the dynamics of preaching.

Baptists of the world had an opportunity to hear him when he addressed the Baptist World Alliance in 1928 at Toronto, and the Baptists of Kentucky heard him preach the convention sermon before the General Association in 1930 at Mayfield.

Doctor Burhans concluded the service at the graveside in Cave Hill Cemetery.

►Southern Baptists of White Water Association in Ohio are to assemble at the West Side Baptist Church, Hamilton, Ohio, on Friday, January 8, 1954, at 10:00 o'clock, for the purpose of organizing the Ohio Southern Baptist Convention. This group has been under the leadership for some time of Brother Ray Roberts, pioneer missionary.

## Winchester's Mt. Olive W. M. U. Observes Kentucky Jubilee



The W. M. S. of the Mt. Olive Church, Winchester, observed the 50th year of the W. M. U. in Kentucky. Charter members and the eldest member were recognized. In the receiving line were: Mrs. W. J. Garnett, Boone Creek Associational superintendent; Pastor and

Mrs. Maurice L. Bates; Mrs. Roy Saylor, Boone's Creek Y. P. Leader; Mrs. Hiram Jordan, president; Mrs. H. H. Cochran, anniversary chairman; Mrs. B. M. Shearer, Jr., secretary. There were approximately 15 in attendance for the occasion.

### L. M. Bratcher, Sr., Dies Following Operation In Rio de Janeiro

RIO de JANEIRO, Brazil, Dec. 16. — The Rev. Dr. Lewis Malen Bratcher, Sr., 65, executive secretary and treasurer of the Home Mission Board of the Brazilian Baptist Convention, died here December 16 following an operation the day before. The funeral was conducted December 17 and burial was here at Rio.

He came to Brazil from Kentucky in 1919, at which time he was appointed as a missionary by the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.

As secretary of the missionary activities his work took him far back into the interior of Brazil, going up the rivers by boat, and trekking through the jungles by muleback and afoot, in typical pioneer fashion.

Doctor Bratcher was born June 11, 1888, at Black Rock, Grayson County, Kentucky. In early life he was a leader on the campus of Georgetown College during his student days, being an all-state football guard for several years, and was active in debating and oratorical contests. Georgetown College conferred the A. B. degree upon him in 1914, and the honorary doctor of divinity degree in 1924. The Southern Baptist Theological Seminary awarded him his Th.M. degree in 1917 and the Th.D. in 1918.

He married Miss Artie Porter, also of

Grayson County, Kentucky, in June, 1915. They raised their family in Rio, and, as their three boys reached maturity, they were sent to the United States for their educational training.

He was principal of the Colegio Batista, Campos, Brazil, 1919-24; dean of the Colegio Batista, Rio, 1932-34; professor of missions, Rio Baptist Theological Seminary, 1932-36.

He was author of five books—"Mule Stories from Inland Trails," covering recollections of his own journeys into interior Brazil; "In the Secret of His Presence," a devotional book; "Missoes no seu Compendio," "Francisco F. Soren," a biography; and "Portuguese Manual of Missions," a textbook.

Doctor Bratcher is survived by his wife, already mentioned; by three sons—L. M. Bratcher, Jr., executive secretary of the American Bible Society for Brazil, with headquarters in Rio; Robert Vestor Bratcher, missionary in Rio from the Foreign Mission Board of the Southern Baptist Convention, U. S. A.; and Edward Ballance Bratcher, instructor in the Southern Baptist Theological Seminary at Louisville and pastor of the West Point Baptist Church, West Point, Kentucky—and by two brothers—Rev. C. S. Bratcher, Morganfield, Kentucky; and Arthur Bratcher, Clarkson, Ky.; and by seven grandchildren.

►Pastor Prue H. Kelly has been assisting Pastor Henry Hedgespeth in a revival at the First Baptist Church, Morgantown, Ky.

## Re-Birth of Faith

New Year Message From the  
Baptist World Alliance, 1954

The dawn of another year finds the world in a state of anxiety. The facile optimism which coloured the 19th century has been shattered. Today 20th century man, with vivid memories of mass graves and concentration camps, and all the tragic sufferings which have followed in the wake of war, is gripped by fear.

What will this fear lead to? Will it lead to the desperation of those who have lost all hope? Will it find expression in the philosophy which sees everything as vanity with nothing worth-while? Or is there any way by which man's anxieties and fears may be transformed?

There is a way, and only one: the re-birth of faith in the living God and in His Son our Saviour. Nearly forty years ago Viscount Grey gave way to despair, crying "The lamps are gone out all over Europe." But today, after a war even worse than that which made Viscount Grey shudder for mankind, the lamps are still burning. They are the lamps of faith and hope, and their flame is fed by the Eternal spirit of God.

We who belong to the world fellowship of Baptists have seen the flame of faith and hope survive fierce gusts of passion and hate. We have seen new movements of the Spirit in stricken Europe. We have marvelled at the story of Baptist advance in the American Continents and on the mission fields. We have proved in our experience that

In Christ there is no East or West,  
In Him, no North or South,  
But one great fellowship of love  
Throughout the whole wide earth.

Political alignments alone cannot save us; nor can economic planning; nor the terrifying progress of Atomic science. Only a re-birth of faith can save our stricken world. To that great cause—of faith in God and in Jesus Christ our Saviour—the millions of Baptists who comprise the Baptist World Alliance dedicate themselves in 1954. May the Father's blessing, and the Saviour's redeeming power and the Spirit's guidance attend us in the coming days.

F. Townley Lord, President, Arnold T. Ohrn, General Secretary, Walter O. Lewis, Associate Secretary, Joel Sorenson, Youth Secretary.

►Miss Clara P. Earl, 93 years of age, long the oldest living member of the Portland Avenue Baptist Church, Louisville, died at her residence, 2707 St. Xavier, on December 5. Her life almost paralleled the entire history of the church of which she was a member. This year it will celebrated its centennial. Miss Earl was born in Portsmouth, Ohio, but spent her mature life here. In early life she was a school teacher, and helped organize the first P.T.A. in the Portland School. Her funeral was conducted by her pastor, J. Graydon Dukes.

## SUNDAY SCHOOL DEPARTMENT

**ROY E. BOATWRIGHT**  
State Secretary

**SOUTHWIDE SUNDAY SCHOOL  
CLINIC, ATLANTA, GEORGIA**  
JANUARY 10-22, 1954

### PROGRAM

#### First Week

In the morning, 9:00 to 12:30 a central program, held at the First Baptist Church, Atlanta. Outstanding leaders from all over the South will give addresses and testimonies concerning successful Sunday school work.

In the afternoon and evenings, an enlargement campaign in each of the 129 churches of Atlanta Association will include a census and an evening training course for teachers and officers. Each of these campaigns from five to twenty clinicians will be assigned to each church to assist the director and the local workers.

#### Second Week

In the mornings, 9:00 to 12:30 the same as first week.

In the afternoons, finishing up the work in the local churches.

In the evenings. Five department training schools with a teacher for each of the nine departments and a class in records, which will be held in the following churches: Druid Hills, Second Ponce de Leon, Moreland Avenue, West End, East Point, First.

We hope Kentucky will have a good representation of pastors, superintendents, educational directors and other interested Sunday school workers in Atlanta for this Southwide Clinic.

We urge you to send your application to Dr. J. N. Barnette, Sunday School Board, Nashville, Tenn., or write to Roy E. Boatwright, 127 E. Broadway, Louisville, Ky., for an application blank.

#### WE CAN REACH A MILLION MORE IN '54—HERE ARE SOME WAYS:

**MOVE UP**—Growth demands a larger pattern. Many class Sunday schools in Kentucky should become department schools now.

**MOVE ON**—Millions wait for workers—Trained workers are essential for reaching and holding more in our Sunday schools.

**MOVE IN**—Space holds the key—Many churches are in a building program now and many more should be.

**MOVE OUT**—Multitudes are beyond our present reach.

Now many new Sunday schools should be started in Kentucky.

**MOVE TOGETHER**—Victory is ours in this major missionary opportunity. WE CAN REACH A MILLION MORE IN '54.

KENTUCKY CAN REACH 70,000 OF THAT NUMBER.

### CRITTENDEN ASSOCIATION

Here is a brief history of the Crittenden Association which had the distinction of being recognized as one of our Standard Associations for the year of 1952-53. Mr. Edward Beighle is the Associational Superintendent.

The Crittenden Associational Sunday school work was started in 1931 led by Brother T. H. Biles, with L. B. Simpson as superintendent, elected by the association. Twenty-one of the 23 churches in the association co-operated in the work.

The association was divided into four groups and four group captians were elected. Three Standard Sunday schools at this time. The following year 57 awards were given for the completion of study course books.

The first enrolment of the association was 1,675 with an average attendance of 1,067.

In September of 1934 the first association-wide Sunday school training course was conducted with the help of Brother Gardiner and a group of his workers, who taught "Building a Standard Sunday School." There were eight Standard Sunday schools this year.

In 1938 Brother Simpson, because of ill health, resigned as associational superintendent and Brother C. S. Beighle was elected to fill his office. The year of 1941 brought to the association the honor of receiving the State banner for the most Standard Sunday schools—14 Standard schools out of 24 churches. Enrolment in the association at this time was 2,241.

In the following eleven years (1942-52), the association has showed a steady gain which the following will prove.

In 1952 enrolment was 3,378; Vacation Bible Schools, 19; training courses 13; with 262 awards given and 11 Standard schools in the association. There was an average of 273 in attendance at the monthly meetings.

We wish to take this opportunity to say we are grateful for the assistance given to us from the State Department workers, also the Southern Baptist Convention. We were thankful to be a part in the greatest of all tasks upon our earth, that of teaching God's word under the leadership of the Holy Spirit.

#### A TEACHER IS SUCCEEDING

If his pupils are becoming his closest friends rather than Sunday morning acquaintances.

If he is able to instill into them high ideals for Christian living.

If the teacher and class mutually desire each other's companionship throughout the week.

If he can look his boys straight in the eye and know there is nothing hidden which would cause him to blush if his boys should know.

If he definitely knows he is giving God first place in his life.

If he sets aside a portion of each day for spiritual growth through communion with God (reading His Word and talking with Him).

If he takes advantage of every opportunity offered for improvement.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 13, 1953

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, Unity	126	573
Bellevue	90	360
Berea	---	438
Blackford	95	202
Bowling Green (2)	135	1,228
Buffalo	---	222
Cadiz	83	260
Blue Spring	102	207
Campbellsville (1)	---	562
Pleasant Hill	167	278
Carrollton	45	232
Central City	268	454
Clay, First	---	233
Corbin, First (1)	128	479
Central (1)	100	464
Covington, Calvary	---	661
Latonia (2)	203	1,061
South Side	119	514
Crestwood	66	231
Cynthiana	---	366
Danville, First (3)	146	746
Lexington Avenue (1)	---	557
Dayton, First	---	245
Dawson Springs	---	290
Elizabethtown, Severns Valley (3)	107	754
Erlanger	54	374
Evansville, Ind., Calvary	110	561
Grace (1)	330	918
Vann Ave.	77	210
Walnut Street (2)	---	479
Falmouth	---	226
Ferguson (1)	77	272
Fort Thomas, First	84	269
Frankfort, First	155	943
Thorn Hill	141	337
Fulton	140	497
Glasgow (1)	157	668
Harlan	180	648
Harrodsburg (2)	269	871
Bruner's Chapel	108	214
Hawesville	---	238
Hazel	178	294
Henderson, Audubon (1)	94	334
First	145	520
Immanuel Temple (1)	123	628
Hima, Horse Creek	---	264
Hopkinsville, First	124	652
Independence	154	249
LaGrange, DeHaven Memorial	---	296
Lawrenceburg, First	---	359
Lebanon, First (1)	155	459
Leitchfield	72	266
Lexington, Ashland Ave. (3)	---	1,249
Calvary (1)	151	836
Felix Memorial	95	356
Grace (1)	141	691
Immanuel	251	891
Porter Memorial	164	611
London, First	147	614
Louisville, Baptist Tabernacle	205	692
Baptist Temple	92	293
Beechmont (1)	191	890
Bethany	---	250
Clifton	116	460
Crescent Hill (1)	---	980
Deer Park	---	572
East Audubon	97	293
Farmdale	---	360
Harmony	128	326
Immanuel	81	383
Lee's Lane	157	286
Lynn Acres	91	280
Okolona (1)	74	480
Parkland	373	938
St. Matthews	180	633
Shively	157	662
South Jefferson	115	611
Southside	71	500
Third Avenue	57	441
Twenty-third and Broadway	180	691
Valley View	78	239
Victory Memorial	---	228
Virginia Avenue	---	260
Walnut Street (4)	279	1,697
West Side	117	480
Loyall	46	214
Ludlow, First	98	329
Madisonville, First	324	935
Marion	---	279
Mavfield, First	350	1,033
Middlesboro, First (3)	119	636
East Cumberland Avenue	187	319
Monticello, First	71	249
Morganfield, First	---	397
Mt. Vernon, First	107	400
Mt. Washington	65	209
Muldraugh	79	206
Murray, First (1)	217	904
Newport, Trinity	83	236
Owensboro, First	269	1,089
Hall Street (1)	203	479
Macedonia	98	240
Seven Hills	116	300
Third (1)	421	1,190
Paducah, East	173	457
First	198	714
Trinity	163	349
Paintsville, First	82	290
Paris, Central (1)	67	328
First (1)	85	319
Pikeville, First	---	280
Prestonsburg, Irene Cole Memorial	---	347
Princeton, First	136	---

(Continued on Page 12)

T.U.	S.S.
126	573
90	360
95	436
135	202
	1,228
83	222
102	260
	207
	562
167	278
45	232
268	454
	233
128	479
100	464
	661
203	1,061
119	514
66	231
	366
146	746
	557
	245
	290
107	754
54	374
110	561
330	918
77	210
	479
77	226
	272
84	269
155	943
141	337
140	497
157	668
180	648
269	871
108	214
	238
178	294
94	334
145	520
123	628
	264
124	652
154	249
	296
	359
155	459
72	266
	1,249
151	836
95	356
141	691
251	891
164	611
47	614
105	692
92	293
91	890
	250
16	460
	980
	572
97	293
	360
8	326
11	383
7	286
1	280
4	480
3	938
0	633
7	662
5	611
1	500
7	441
9	691
28	239
	260
1,697	480
	214
	329
	935
	279
1,033	636
	319
	249
	397
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	209
	206
	904
	236
1,089	479
	240
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1,190	457
	714
	349
	290
	328
	319
	280
	347

## WOMAN'S MISSIONARY UNION

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

### Greetings From Around the World!

You may have read recently that Miss Juliette Mather, editorial secretary of Woman's Missionary Union auxiliary to the Southern Baptist Convention, and Miss Josephine Jones, executive secretary of the WMU of Florida (still lovingly remembered as former young people's secretary in Kentucky), are making a four months' trip around the world, visiting our mission fields. Here is a recent letter from Miss Mather.

"Out here the days whirl as we try to make up for the one we lost in crossing the International Date Line so this report will be a bit late in reaching you.

"If I had come thirty years ago I would have stayed. Japan is so appealing with her beauty and charm and her appalling need of Christ. Mr. Fukahara, Japanese leader whose daughter died within the past year, was talking with us a few moments at Baptist headquarters today. 'This autumn I feel the beauty of nature more since my daughter's death. God plans a spring and fall, winter and summer. We have our life and death and waking in eternal life. Japan is at the crossroads, is in crisis now. We must help the people to know the redeeming love of God.' Words of Christian import come easily to the lips of these few courageous, devout Baptists of Japan. There are nearly 7,000 Southern Baptists among 85-million people with 234,286 other fellow-Christians.

"Japan's hope is in Christ's power and, for Southern Baptists, in practical ways in the schools, our bravely growing churches, the hospital to be opened, the kindergartens, the valiant missionaries and national pastors and leaders. The WMU organizations are gratifying indeed. I have attended three WMU District Meetings in Japan and will attend one more before leaving for Taiwan (Formosa).

"It is gratifying to worship in churches built by Lottie Moon Christmas Offering funds, to be entertained in homes built by Lottie Moon Christmas Offering funds, to see Mallory Hall and other buildings of institutions built by Lottie Moon Christmas Offering funds. But prices are high in Japan, building costs are exceeding budgets planned before the increase—more money is needed. Pray that the offering will far exceed its goal again this year. There is much that money can do to help the cause of Christ here. There is more it can do if women and young people pray; there is practically nothing it can do if we fail to pray.

"Meanwhile the majority of Japan's people have never heard the gospel. They still bow in respect or in worship

to gilded gods in ornately beautiful temples or imposing gods so big they stand outside on hilltops or built-up positions of eminence.

"Japan is the 'island of the morning,' but without knowledge of the Day Star. The hours crowd and now is the moment to give the gospel in beautiful Japan.

"Thank you again for this wonderful experience of visiting the Orient."

### A Later Letter From Hong Kong

"Please everyone, give more than ever to the Lottie Moon Christmas Offering. Even now it is not too late to give. Pray more about missions and our missionaries. There is so much need.

"We saw a funeral procession getting in shape our last day in Hong Kong. A small bonfire was in front to clear the evil spirits away. We see people going into temples and dropping the bone moon-shaped "stones" repeatedly, hoping they will fall right so the gods will answer their prayers. We saw one thin woman all cleaned up with fresh white clothing she must have carried and put on when she got to the temple because it was so clean and unwrinkled. She knelt, burned incense, and rang a bell and over again as she chanted the 'Amids Buddha.' So serious, so intent, over and over in pitiful repetition, paying for more incense, paying to ring the bell. It is a real racket. We saw them making idols in Chiaya Taiwan, carving and then painting just as it says in Isaiah. The superstition makes them spend money for incense and prayers that they really need for food.

"We have only made a small beginning anywhere in this mission business. Open your eyes, open your heart, and then open your pocketbook for the Lottie Moon Christmas Offering!"—Juliette Mather.

### New Leaflet Available

The new free leaflet, "A Woman's Tool" which is a little skit on the use of *Royal Service*, advertised recently in that magazine, is now available from the State Office, having just come to us from Birmingham.

### Things To Do In January

The Anniversary Report blanks have been mailed. Please read carefully the instructions at the top of each blank and follow the plan outlined. *Do make them out carefully and promptly, please.* All recognition of organizations reaching their anniversary goals to be given on *Victory Night* at the State Meeting are to be based on these reports as returned to our office.

Have you sent in your offering to the Anniversary Scholarship Fund? Please

send it in promptly to Mrs. W. H. Jaegle, Treasurer, 127 E. Broadway, Louisville 2, Kentucky. We shall continue to receive this offering even though reports on the anniversary goals must be for the period ending December 31, 1953.

Please be sure that your WMS treasurer and your church treasurer understands that all moneys for which W. M. U. receives credit must be sent to Mrs. W. H. Jaegle, 127 E. Broadway, Louisville 2, Kentucky. This applies to offerings for the Weeks of Prayer, Anniversary Fund gifts, Burney gifts, etc. Cooperative Program funds do not come to our office.

Remember also, please, that Anniversary reports do not take the place of the regular quarterly reports. Send them in promptly in the usual way.

January 17-22 is Focus Week for W. M. S. The task of missions is too big for us to do alone. May God help us to enlist others for the task. Use W. M. S. Focus Week to focus the attention of the church and the community on the work we are endeavoring to do. Excellent suggestions for plans for this week have been prepared for us. See pages 8-9 of the December issue of *Royal Service* for suggestions for this "54 Festival." Use these ideas for a good Focus Week this year. Write your executive secretary and let her know how you observe the week that we may share your ideas with others.

Attend your Associational Quarterly meetings in January. Appropriately the theme for these meetings will be "Seek God's Guidance." Urge that many from your church attend these important meetings. It is especially important that the officers and young people's counselors attend. Take several car-loads from your church.

Be sure to return promptly, the questionnaire at the bottom of the second page of "Key-notes" which was mailed to you recently.

Plan now for Mission Study classes in February studying the new home mission series of books in preparation for the Week of Prayer for Home Missions. Each book costs 50c and is to be ordered from the Baptist Book Store. As always, the resource book of teaching helps are in a special book. Titles of the books will appear on this page soon.

►President John M. Carter, Campbells-ville College, was recently elected president of the Junior College Group of the Southern Association of Colleges and Secondary Schools—the accrediting agency for educational institutions in this region. The group had its sessions in Memphis, Tennessee.

►The Ephesus Baptist Church, Boone's Creek Association, ordained Brethren Ernest Christopher, Leland Parrish, Othel Adams and Hyman J. Curtis as deacons. Pastor Paul Fox, Central Church of Winchester, preached the sermon and gave the charge to the deacons and the church. Host Pastor William Tucker was the moderator and Paris B. Akin the clerk, and Arlon Davis led in the questioning.

# Wishing You A Happy and Successful New Year

## The Personnel of the Training Union Department

James Whaley                      Byron C. S. DeJarnette                      Clem A. Walters  
Miss Wyldine Williams                      Mrs. Doris Jones

### Suggested New Year Resolutions

1. Observe Baptist Faith Month in March by studying one of the new books to be taught in my church.
2. Have a YOUTH WEEK in my church. Suggested date April 4-11.
3. Attend the State Training Union Convention, Madisonville, April 21-23.
4. Attend Ridgecrest, Glorieta, or Cedarmore for one of the Training Union Weeks. (Cedarmore, August 16-20)
5. Help by promoting or taking part in: The Young People's Speakers' Tournament, Intermediate Sword Drill, and Junior Memory Work Drill in my church.
6. Be present for my Regional Training Union Convention next fall.
7. READ MY BIBLE EVERY DAY.

### "M" NIGHT REPORTS

ASSOCIATION	ATTENDANCE	CHURCHES REPRESENTED	PASTORS PRESENT
Baptist .....	162	14	13
Bethel .....	500	19	12
Boones Creek .....	450	15	15
Bracken .....	149	9	6
Caldwell County .....	266	16	13
Elkhorn .....	92		
Gaspar River .....	345	15	8
Goshen .....	134		
Lincoln County .....	168	13	9
Little Bethel .....	188	13	8
Little River .....	84	7	5
Logan County .....	393	9	6
Long Run .....	1,355	68	41
Muhlenberg .....	702	24	19
Ohio County .....	468	14	9
Owen County .....	383	14	9
Pine Mountain .....	122	10	9
Pulaski County .....	462	20	11
Rockcastle .....	285	15	11
Russell Creek .....	373	19	13
Salem .....	314	15	9
Severns Valley .....	400	11	9
Shelby County .....	762	23	18
Union .....	122	17	11
Upper Cumberland .....	357	15	15
Warren County .....	174	7	5
West Kentuckiana .....	909	29	35
West Kentucky .....	350	20	16
West Union .....	325	24	15
<b>Totals 29 Associations .....</b>	<b>10,794</b>	<b>475</b>	<b>350</b>

Attendance .....	10,794
Churches Represented .....	475
Pastors Present .....	350

Totals of these 29 Associations are larger than the 30 Associations reporting last year. We know that a number of "M" Nights have been held that have not been reported to your State Department. If your association is not listed, please send us your report.

### Gleanings

►Editor Floyd Looney, *California Southern Baptist*, has written a history of California Southern Baptists. The new book will appear in February of '54.

►On January 1, the *Canadian Baptist* celebrates its one hundredth birthday of publication with a Centennial edition. Harold U. Trinier is editor.

►Donald White has been called as pastor of the Baptist Church at Burgin and will begin his new work January 1, 1954. He comes from an Indiana church.

►An eight-day revival was held at the First Church, Covington, November 1-8, with Dr. Carroll Hubbard, St. Matthews Church, Louisville, as the evangelist, and Associate Pastor Howard Alexander, as the music director. Associate Tom Cole, Latonia, led the music four nights when Brother Alexander could not be present. Forty were added to the church, making 340 who have been added since Brother Kenneth C. Parks became pastor three years ago.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 13, 1953

(Continued from Page 10)

Northside .....	214
Second .....	315
Russellville, First (1) .....	427
Somerset, Calvary .....	234
First .....	657
Pleasant Hill No. 2 .....	226
Sonora .....	91
Springfield, First .....	264
Sturgis, First .....	169
Versailles .....	466
Vine Grove (1) .....	279
Walton (1) .....	90
Whitesburg, First (5) .....	406
Williamsburg, First (1) .....	124
Williamsburg, W. Va., .....	293
East Williamson .....	112
Willisburg .....	298
Winchester, Central .....	88
First .....	562
.....	81
.....	479
.....	355
.....	109
.....	304
.....	143
.....	491
.....	141
.....	463

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For January 10, 1954

By H. C. Chiles

## Jesus Uses His Authority

John 2:13-25

Multiplied thousands of pilgrims made their way to Jerusalem for the Passover, the great annual religious feast of the Jews. This feast, which lasted seven days, was the crowning festival of the Jewish year, and all good Jews were expected to be in attendance. The Saviour went from Capernaum for this outstanding event. It afforded Him a splendid opportunity to teach vast crowds, thereby scattering the truth over the various countries from whence the pilgrims came.

Upon visiting the temple our Lord was shocked at what He found there. The courtyard of the temple was filled with those who were selling oxen, sheep and doves, and with money changers sitting at tables. Many oxen, sheep and doves were needed for sacrifices. Since so many people came from distant parts, it was impracticable for them to bring the animals and fowls for their sacrifices, so they brought money with which to purchase what they needed. God had granted them this privilege, according to Deuteronomy 14:24-26. The money changers were there to change foreign money into the coin of the country. They had ample opportunity for trickery and extortion and they made the most of it. Evidently the priests consented to what was going on, else it could not have taken place. It might have been that they rented space to these people or shared in their profits.

It is no wonder that Christ was filled with indignation when He entered the temple and observed how His Father's house was being misused, defiled and desecrated. The temple was not a place of merchandise, but the house of prayer. There is something incongruous about using any house of prayer as a place of money-making. Buying and selling are proper in their places, but the house of God should never be turned into a mercantile establishment. The people sinned against God by making His house a place of merchandise and they sinned against man by making the place of worship a den of thieves. The temple was not a place for these mercenary and selfish people to use their religion as a cloak with which to secure worldly gain for themselves. The Master sought always to remove all worldliness from the worship of God. How does Christ view much that now goes on in many so-called houses of worship and prayer?

Zeal for God consumed the Saviour and without hesitation He proceeded to cleanse the temple of its desecrators. He poured out the changers' money, upset the tables, scattered the money on the ground, took a whip which He had made from small cords and ordered them to

remove the animals and doves from the temple. Without doing physical injury to anybody, He boldly and authoritatively struck such a powerful blow against the selfish interests and sinful practices of the participants that the whole crowd fled in fear before Him. They fled from Him because they recognized His divine authority.

This incident brings before us a side of Christ's character which is widely ignored today. We generally think of Him as being gentle and compassionate, and such He was and is, but that is not all. In dealing with that situation, He established an eternal principle, namely, His authority over the lives of men. His purging the temple courts shows the need of purity and order in everything connected with the worship of God.

Instead of confessing that they had done wrong, the Jews merely asked Christ what sign He would offer them as proof that He had the right or authority to cleanse the temple. They wanted to know what sign He could give to prove that He was authorized to take this matter in His own hands. To them, it looked like high-handed usurpation unless He was a prophet sent from God. In reality they did not want a sign. They were merely seeking to find excuses for their own wickedness.

Christ replied by predicting His future resurrection. He said, "Destroy this temple, and in three days I will raise it up." Destroying the temple and raising it up in three days refers to His crucifixion and resurrection.

There were those who believed on Christ from the standpoint of the miracles which He wrought, but knowing their relationship to Him and the superficiality of their faith He did not trust Himself to them. He refused to be misled by their loud professions of faith. He was fully aware that they did not have a saving faith.

### R. G. Le Tourneau Meeting Opposition in South America

According to *News Report* in *Moody Monthly* (Dec., 1953), Mr. R. G. Le Tourneau's purpose to improve the wilds east of the Andes in Peru has met with stiff opposition from Roman Catholic leaders in that land, especially from Catholic engineers. They have charged, according to the report, that the Le Tourneau project would "develop the Peruvian hinterland" into a "Protestant nucleus," and that this, if successful, would bring "grave repercussions on the unity of the nation."

Mr. Sam Brewer, reporter for the

*New York Times*, said in that newspaper: "This is symptomatic of Catholic resentment of Protestant work in South American countries, even when it is not ostensibly religious."

It is held unlikely, however, that the Le Tourneau project to develop the Peruvian jungles will be abandoned, since President Odria gave written approval, and since oral approval was also given by other officials.

### Dr. Einstein Gives Frank Opinion on Paul Blanchard's Talk at Princeton University

In the *Readers Forum* of the Catholic paper, *The Tablet* (October 3, '53) there appeared a letter of protest against a statement which Dr. Albert Einstein made after Paul Blanchard had finished an address at the Princeton University Institute of Theology. Purely as a matter of information to readers, we reprint the letter of protest and in part Dr. Einstein's reply thereto.

"Dear Professor Einstein:

"I have found it hard to believe what I have just read—that when Paul Blanchard spoke recently at the Princeton University Institute of Theology, you rose and said: 'I wish to express my gratitude to a man who is fighting the abuses of a powerful organization. We are grateful to him for his efforts. Presumably the 'powerful organization' is the Catholic Church, of which I am an ordinary member, having no connection by blood or marriage with any member of the priesthood or hierarchy.

"When Rabbi Judah arranged before the Men's Club of his synagogue a year or two ago a debate to which Paul Blanchard was a party, I protested courteously against this act of unfriendliness to his Catholic neighbors. When my protest brought no change in plan, I attended, paying admission, and heard Paul Blanchard jeer at my Catholic beliefs and practices, misrepresent my point of view on current affairs, insist that he loved Catholics but made money (he boasted of it) out of the sale of his book attacking Catholics. How can you stoop to ally yourself with him?

"The notion that you can divide Catholics from their leaders is 'Old Stuff' to us. It cannot be done, sir. The Nazis tried it, the Fascists, the Communists. We are not so simple minded as to trust you instead of the leaders who will die for us, suffer imprisonment for us, be 'tried and convicted' for us, as Mindszenty, Stepinac, many others have done.

"The disillusionment is greater, when a man of your stature abandons the field of his competence, in which we all admire him, and becomes a fomenter of discord in this beloved country. You are a stranger here. So were my parents, but they became and continued loyal citizens, raised a large family, gave service to my country. Is my country also yours? I hope so; I hope that you will express regret for your participation in Mr. Blanchard's one-man attack on the Church to which so many of your fellow Americans belong.

"Yours truly,

To the letter above, Dr. Einstein replied, in part:

"Dear Miss \_\_\_\_\_:

"The quotation you mentioned in your letter of July 23rd is quite correct. I am convinced that some political and social activities and practices of the Catholic organizations are detrimental and even dangerous for the community as a whole, here and everywhere. . . . I shall not go into discussion of other points because Mr. Blanchard has treated everything exhaustively in his publications. Reading your letter I cannot help to doubt whether you have really studied Mr. Blanchard's publications. If I am not mistaken, your Church has forbidden Catholics to read any books the content of which does not completely agree with the interests of your organization.

"Sincerely yours,  
"ALBERT EINSTEIN"



## BROTHERHOOD DEPARTMENT

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### Advisory Committee Named

Your Brotherhood Secretary requested that an Advisory Committee be appointed to work with him in promoting the Brotherhood Program in our state, and with whom he might confer and counsel concerning policies of the department and its work in general. This committee was authorized by the Executive Board at its recent meeting and the following named by Dr. H. Leo Edleman, president of the Board: Dr. E. N. Wilkinson, Chairman, pastor, Parkland Baptist Church, Louisville; Rev. Roy Hamilton, Pastor, Immanuel Baptist Church, Louisville; Dr. Leo T. Crismon, librarian, Southern Baptist Theological Seminary, Louisville; Rev. O. W. Stites, pastor, Beechland Baptist Church, Louisville; and Mr. Travis Nash, an outstanding Baptist layman and Brotherhood worker of Lexington, and the Southern Baptist Convention's Brotherhood Commission member from Kentucky.

The first meeting of this committee was held in the Brotherhood offices, Wednesday, December 9. All members were present with Dr. W. C. Boone, General Secretary, who had been requested to attend and advise with the committee. A summary of the committee's actions will be given in this column in the near future. Your Brotherhood Secretary is delighted with the personnel of this committee and will be leaning upon them for guidance.

### New Associational Brotherhood

A thrill came into our heart, Tuesday night, December 8, when we visited in

Salem Association with the First Baptist Church at Muldraugh, and found about forty men there from seven different churches who, after a fine supper served by the host church, resolved themselves into an Associational Brotherhood and appointed an officers' Nominating Committee. They will seek the approval of their action from their Associational Executive Board at its January meeting, and will follow up with another meeting at an early date when officers will be elected and a great program held. Rev. Charles H. Ham is the capable, wide-awake associational missionary who had already prepared the way for us to present Brotherhood work to pastors and laymen from the associational viewpoint. Rev. Lyndon Collings, Muldraugh pastor, also helped greatly by leading his local Brotherhood to invite this meeting to their church on their regular monthly meeting night. Rev. Foster Howard, pastor at Brandenburg, was accompanied by a number of men from his church and helped much in the promotion of the associational Brotherhood idea. Mr. H. P. Winterberger, Muldraugh brotherhood president, presided over the meeting.

### Attend Evangelistic Conference

We would urge every pastor and layman in the state to attend the Evangelistic Conference to be held at the Walnut Street Baptist Church, Louisville, January 11-13. Be sure to visit your Brotherhood offices while in Louisville.

The committee chairman asked him to take a designated seat, and then proceeded with the well-prepared program constructed on the pattern, "This Is Your Life." Lights were turned out and a projector put on the screen pictures of the pastor from babyhood on to his present pastorate. The pictures had been obtained without his knowledge of the co-operation of members of his family. Present at the evening services to share in the joyous occasion were his parents, Mr. and Mrs. W. E. Moseley of Evansville, Indiana. In addition to the pictures, something like fifty persons took part in the program, some of them speaking for one minute in testimony to the excellent service rendered in the church and in the city and association at large. Among those taking part were Dr. W. C. Boone and Rev. G. R. Pendergraph.

Pastor Moseley is strongly entrenched in the affections of the members of the First Baptist Church here, of the people of this city at large and among Baptists throughout the state.

### Harrodsburg Church Honors Pastor Moseley

HARRODSBURG, Ky. — When Pastor Evans T. Moseley had finished his sermon Sunday night, December 6, and was about to pronounce the benediction, a committee of the local Baptist Church surprised him with a most unusual program recognizing his sixth anniversary as pastor.

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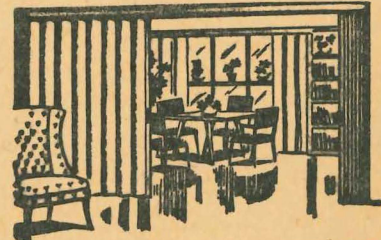
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**G. Frank Garrison**

ATLANTA, Ga. — Mr. G. Frank Garrison, Baptist layman and business executive of Atlanta, has been elected assistant executive secretary of the Baptist Home Mission Board, succeeding Dr. Courts Redford who is the new Executive secretary of the Board. Dr. Redford assumed his new duties December 4, succeeding Dr. J. B. Lawrence.

Among other duties Mr. Garrison will have charge of the Church Building and Loan Fund when he takes office January 1. The new assistant executive secretary stated, "I am severing my business connections that I may devote my full time to the Lord's business." He has been in the general insurance business for 31 years in Atlanta—20 years of this time in charge of mortgages and loans. It is felt his wide business experience will equip him for his work.

**FALLEN ASLEEP**

**N. Y. LANDRUM**

In the passing of Brother N. Y. Landrum on October 6, 1953, the First Baptist Church lost one of its most faithful members, the Board of Deacons a sincere and helpful counselor, and Bowling Green a useful and loyal citizen.

For a number of years Brother Landrum served as chairman of the Finance Committee of the First Baptist Church, to which assignment he gave unstintingly of his time and his ability in promoting the interest of this church which he loved so very much. He was faithful in his attendance and liberal in his contributions in both time and money.

Those who knew him best will testify to his devotion to his family and his loyalty to his friends. The over-abundance of energy which he possessed enabled him to give so much of himself to worthy activities of his community. He was happiest when supporting the cause he loved and worked untiringly to the finishing of a task begun.

He will be greatly missed by the members of the First Baptist Church, the citizens of Bowling Green, and his many friends throughout the larger community with whom he was associated. His influence, however, will continue to live to inspire and to encourage others to nobler living.

To his children and other relatives we extend our deepest sympathy, and pledge our prayers in their behalf.

We desire that a copy of this statement be

sent to his children, that a copy be sent to the Western Recorder, that a copy be retained by the secretary of the Board of Deacons, and that a copy be filed with the church clerk as part of our permanent church minutes.—Respectfully submitted, Board of Deacons and Pastor First Baptist Church, Bowling Green, Ky.

**HENRY HEAD**

SHELBYVILLE, Ky. — Whereas Brother Henry Head, a member of the Men's Bible Class of the First Baptist Church of Shelbyville, Kentucky, for many years was called from this earth to his reward in Heaven on November 18, 1953.

And whereas, Brother Head was one of the most faithful, humble, loyal, prayerful, beloved and respected members that our class ever had, serving for many, many years as treasurer and having the responsibility of sending flowers and cards to the sick members of our class, and also served for many years as chairman of the House Committee of our Church and at the same time being responsible for preparations for the Ordinance of the Lord's Supper,

And whereas, we deeply regret the loss of such a strong Christian as he was and we shall long remember his humble faithfulness to his church and community.

Now, therefore, be it resolved by the members of the Men's Bible Class of the First Baptist Church of Shelbyville, Kentucky—

First: That we extend to his bereaved relatives and friends our deepest sympathy and Christian feelings.

Second: In the death of Brother Head our Class has suffered an irreparable loss; the church one of its most faithful members, and the community one of its strongest characters.

Third: That a copy of these resolutions be sent to his relatives, a copy sent to each of our local papers for publications, a copy sent to the Western Recorder for publication, and a copy spread at large on the records of the First Baptist Church of Shelbyville, Ky.—J. E. Robertson, S. R. Hornbeck and H. Clay Byrnside, Committee.

**WINFIELD SCOTT HALL**

AUBURN, Ky. — WHEREAS his Lord has called home our Brother in Christ, Mr. Winfield Scott Hall, on September 29, 1953 in the eighty-fourth year of his age, and

WHEREAS Brother Hall was the oldest living member of the Auburn Baptist Church prior to his home-going both in point of years and of age, being born in Auburn, Kentucky June 18, 1870, and being baptized into the Auburn Baptist Church in 1881, and

WHEREAS he has served as deacon for more than fifty years and as trustee for nearly the same length of time participating in the building of the present main edifice in 1907 and additional educational building in 1947 and 1949, and

WHEREAS he was a steadfast and loyal attendant in the Sunday school and at the worship services enjoying to the greatest degree his fellowship with Christian friends, and

WHEREAS he was recognized as a leading citizen of Logan County for all the years of his majority with extensive land holdings which he farmed, and

WHEREAS his mortal remains have been duly laid to rest in the cemetery of the town that he loved with fitting memorial services in the church he loved and lived for conducted by his pastor,

BE IT THEREFORE RESOLVED: that the Auburn Baptist Church express their esteem to his memory and sympathy and prayers for Brother Hall's bereaved family, his wife having passed away several years before him, his daughters, Mrs. Eleanor Bird, of Tennessee, and Mrs. Virginia Gorrell, of Russellville, Kentucky, and have this resolution spread on the record of the church and the pages of the Western Recorder.

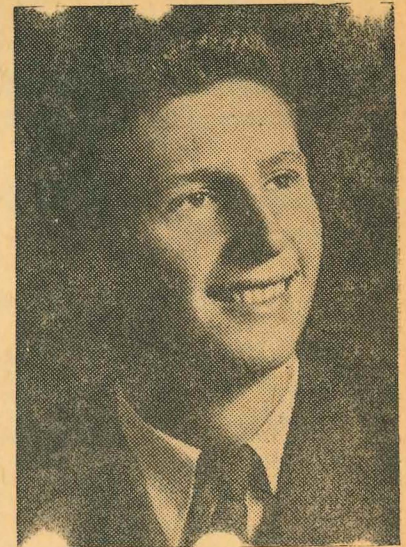
Unanimously adopted this 7th day of October by the Auburn Baptist Church in regular session.—William A. Merryman, Pastor, J. H. Hollins, Chairman Deacons, Mrs. M. C. Neal, Clerk.

**MRS. ALLIE BRIGHT, MRS. CORA JENNINGS AND MRS. ESTHER DRISKELL**

GRAND RIVERS, Ky., Nov. 13. — Whereas, God in His infinite wisdom, has called from our membership in the past months Mrs. Allie Bright, Mrs. Cora Jennings and Mrs. Esther Driskell, we, the members of the W. M. U. of Grand Rivers Baptist Church, feel a great loss in the passing of these friends and sisters in Christ.

Be it resolved, that we honor these who served so long and so faithfully among us, and we humbly recognize that the Lord works all things together for good to those who love Him and are called according to His purpose.—Committee Members—Mrs. J. B. Taylor, Mrs. J. L. DeWeese, Jr., and Mrs. C. B. Pierce.

**Georgetown Student  
Ordained at Sorgho**



**Norbert Taylor**

SORGHO, Ky. — Mr. Norbert Taylor, son of Mr. and Mrs. Hugh Taylor of this place, was ordained recently by the Sorgho Baptist Church and has accepted the pastorate of the Ballardsville Baptist Church near Lawrenceburg. He is a student of Georgetown College.

►The New Orleans Baptist Theological Seminary has been accredited by the American Association of Theological Schools, President Roland Q. Leavell announces. The accredited status makes the class credits and degrees of the School of Theology accepting without examinations or questioning in any graduate school in America or Europe.

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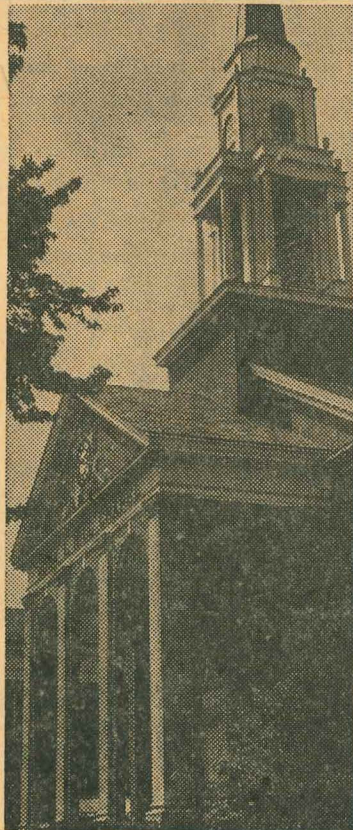
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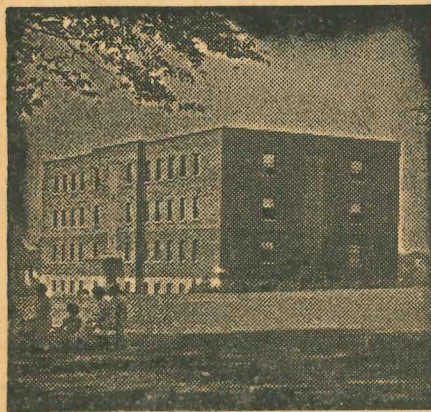
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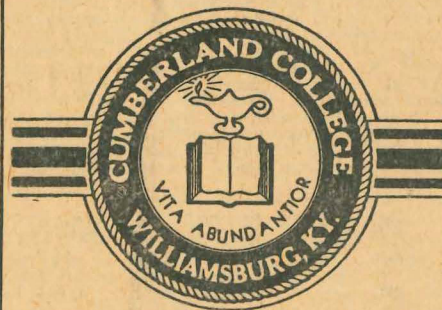
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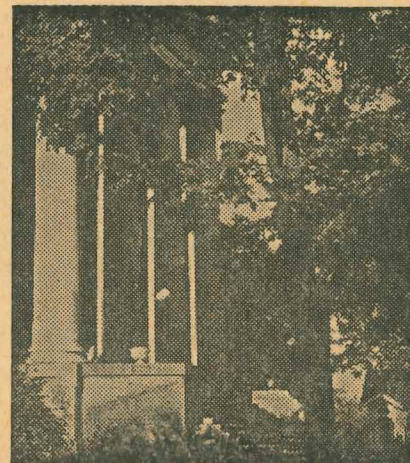
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