

Western Recorder

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The Trustees, First Baptist Church, Ashland, burn the mortgage for their new Educational Building. The mortgage was paid ahead of schedule, and \$7,000 more than was needed was raised. This will be used as a nest egg for a building fund for a new auditorium. Shown on the left, holding the flaming paper, is S. E. Roberts, and the witnesses (left to right), are: C. P. Williams, chairman of the deacons; K. B. Wurts; Joseph T. Mock, chairman of the finance committee; John Blagg; Curtis C. Queen; J. W. Flowers; and Victor Caudill, chairman of the trustees. Since the going of Dr. Carroll Hubbard, pastor, to the St. Matthews Baptist Church, Louisville, the Ashland pulpit has been supplied by Interim Pastor L. W. Benedict.

Gleanings From The Field

▶Lake Shore Southern Baptist Church was organized in Chicago recently with twenty-five charter members. The group meets in a rented hall.

▶T. W. Medearis has resigned as executive secretary of the Missouri Baptist General Association, his resignation becoming effective next March 31.

▶Robert L. Lee, assistant executive secretary, Louisiana Baptist Convention, seriously injured in an automobile accident recently, was removed from the critical list by his doctors.

▶Roy Sutton, Brotherhood and Foundation secretary of the Baptist Convention of New Mexico, has resigned to become pastor of South Denver Baptist Church, Denver, Colorado.

▶The Executive Committee of the Georgia Baptist Convention recently authorized negotiation of a loan not to exceed \$1,400,000 for construction of the Professional Building adjoining Georgia Baptist Hospital.

▶James L. Robinson of Campbellsville writes giving high approval to Dr. Austin Crouch's new book, "Is Baptism Essential to Salvation?" The book can be purchased from your Baptist Book Store. It is a great book.

▶Miss Itsuki Saito was elected to serve as the first WMU executive secretary of the Hawaii Baptist Convention recently. She is a graduate of Baylor University and of Southwestern Baptist Theological Seminary.

▶Purchase of a 23-acre tract of land for the Baptist Children's Home near Bakersville, Calif., was announced by the board of trustees of the home. Construction will begin on the first building in the near future. W. A. Herring is superintendent.

▶Miss Joe Alice Haigh, teacher in Buckner Orphans' Home, Dallas, has accepted a position with the Baptist Sunday School Board in the Department of Sunday School Curriculum as editor of *Storytime* and *The Sentinel*, the Board's weekly story papers for children. She succeeds Miss Willie Jean Stewart who retired January 1.

▶Dr. E. F. Estes, pastor of the West Broadway Church, Louisville, has recently concluded his third revival at the Brownsville Missionary Baptist Church, according to Pastor Wilburn J. Abbott. Assisting in the revival was Rev. Vernon Taylor, Valley Station, Ky., who directed the music. Pastor Abbott led a large congregation to the Smiths Grove Church on the Sunday afternoon at the conclusion, where he buried eight new converts in baptism.

▶Correcting two items on page 16 of the *Western Recorder* of December 10, 1953, in the *Receipts for Associational Year 1952-53*, under Franklin Association, the amounts should read: First, Frankfort, \$15,194.64 for the Cooperative Program and \$9,800.06 designated; and Frankfort Chapel, \$600.00 for the Cooperative Program, and \$90.00 for designated objects.

▶A luncheon was given at the Hermitage Hotel in Nashville during the recent meeting of the Sunday School Board in honor of Miss Ethel Allen, secretary to Dr. James L. Sullivan. A television set was given her on that occasion. Miss Allen has been secretary for the last forty-five years. She has worked with every executive secretary the Board has had, i.e., Drs. James M. Frost, I. J. Van Ness, T. Luther Holcomb and James L. Sullivan. She retired January 1.

▶Rev. Thomas Jackson League, 91, one of the oldest living graduates of the Southern Baptist Theological Seminary, died at his Greenville, S. C., residence, December 28, 1953. He attended the Seminary during 1887-89, and sailed for Tung Chow, China, in October, 1889. His first wife was Miss Florence Nightingale, Louisville, whom he married in 1890. She died in 1910, and January 7, 1947, he married Miss Attie T. Bostick, now 71, and she survives him. She also had spent many years as a missionary in China. Following cremation in Greenville, S. C., the remains were brought to Louisville for burial in Cave Hill Cemetery on the Nightingale family lot.

▶Mrs. Essie Fuller Baptista, for 33 years in Campinas, Brazil, South America, arrived in Louisville December 15 and remained here for some days as the guest of Miss Pauline Utterback, office secretary in the Executive Board of the General Association of Baptists in Kentucky. While here she also had a visit with Dr. and Mrs. W. C. Taylor, Berkeley Hotel, still on their furlough from their labors in South America. Mrs. Baptista has gone now to visit her sister, Mrs. R. O. English, 136 South Lee Street, Americus, Georgia, where she will make her headquarters for the next year. She expects to fill speaking engagements from time to time, speaking for camps and missionary meetings.

▶George W. Card, of the Division of Business Administration and Mail-Order Promotion, at the Sunday School Board, S. B. C., and for 30 years head of the Advertising Department of that organization, is one man among us who has been a member of three of the major Baptist denominational conventions on the North American continent. He began as a Canadian Baptist, later served as a Northern Baptist, and then came to Louisville to enter the flour milling business, and here he later married one of our fine Kentucky girls—nee Miss Mary Twyman, then organist of the Walnut Street Baptist Church—so that he has by now been a Southern Baptist for about forty years. Mr. Card has long been recognized as a gifted ad-writer and promotional man. Whatever he takes hold of has to move. The Sunday School Board has been fortunate in securing his services for more than a quarter of a century.

▶Mrs. Lida Jones Atkins, 64, widow of the late Robert R. Atkins, died at the home of her daughter, Mrs. Edward S. Wilson, Jr., at Pineville, Kentucky,

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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December 16. Her husband was for some years treasurer of Georgetown College. Her funeral was held at the First Baptist Church of Pineville, and her remains were taken to Lexington for burial beside her husband. She suffered a stroke some years ago, but was gradually getting better. Throughout her life she was vitally interested in many phases of the work of her church and her denomination. Native of Lexington, she lived for many years in Louisville where she was a member of the Deer Park Baptist Church. She was active in W. M. U. affairs, and was for a time a vice president of Kentucky W.M.U. and President of the North Central Region. At the time of her illness she was on the Woman's Board of the Ky. Baptist Children's Home, Glendale. Besides her daughter, Mrs. Edward S. Wilson, Jr., already mentioned, she is survived by three other daughters: Mrs. Jack Downard, Beverly, N. J.; Mrs. Leon Hoskins, Knoxville, Tenn.; and Mrs. John Hill Bailey, Danville, Ky.; and by eleven grand children.

In Defense of Being "Simple"

There are men who can say the most trivial things in very impressive language; and there are those who can say profound things in the simplest of language.

A gaudy display of words and phrases is no shield for poverty of thought. The blight of our age is not "prosaic" preaching, but it is men of miniature minds and mammoth mouths who have developed a ready use of a thesaurus of the English language.

Anemic Christians and lifeless church members are produced by preaching which is mostly froth and little food. It is small wonder that the world often views the preaching of today as a "tale told by an idiot, full of sound and fury, signifying nothing."

It is a mistake to assume that a scientific age is necessarily a materialistic age and is therefore not qualified to judge the preaching of the gospel. The age in which we live *does* judge our preaching and it is not deceived by fancy talk that "darkens counsel by words without knowledge." Profound thought clothed in simple language is of the essence of good preaching.

Term Defined

It is well that we understand what we mean by "simple." Dr. John A. Broadus said, "One important means of securing precision is accurate discrimination between so-called 'synonyms.'" (*The Preparation and Delivery of Sermons*, p. 244, revised 1944 by J. B. Weather-
spoon).

A recent article pleading for "classical sermons" informed us that Webster defines "simplicity" as "without art, stupidly, plain, unadorned, elementary, insignificant, trifling." The assumption seems to be that these definitions are meant to be synonymous. However, it takes only a casual observer to be aware that such is not the case. (There are not many actual synonyms in the English language.) "Plain, unadorned, and elementary" are readily seen to be in a different category from stupidly, insignificant, trifling" not to mention that these are not even the same parts of speech as the one being defined. I cannot believe Webster to be guilty of such error. Doubtless there was more than one definition intended in that dictionary. The *Funk and Wagnall's College Standard Dictionary* defines "simple" in seven ways, each one distinct and separate in meaning from the others. It is not until one reaches the fifth of these definitions that an undesirable meaning is necessarily attached to the word. The first definition is of significance: "Consisting of one thing; single; uncombined; unmingled." It was this meaning of the word which early theologians employed when applying the word "simple" to the God-head. This is in keeping with the most common He-

By JOSEPH R. ESTES
Crestwood, Ky.

brew confession found in Deut. 6:4-5 which our Lord made reference to in Matt. 22:37-38. Certainly there is no thought of "lacking intelligence" intended here. The next three definitions listed are 2. Not complex or complicated; 3. Without embellishment; plain; unadorned; 4. Free from affection; sincere; artless; unsophisticated; also, of humble rank or condition; lowly. All of these are qualities to be desired in the pulpit and in the person of the preacher.

Simple Language in the Bible

It is almost a truism that the people need doctrinal preaching. And the supreme source book for doctrine is the Bible, *not* classical literature. Now doctrine itself is not simple but the language used to translate doctrine to the people should be. The Bible certainly accomplishes this. It should not come as a surprise to any preacher of today that the New Testament was written in the language of every day conversation. The most important classical Greek of the centuries preceding the Christian era was called Attic, while the language of the New Testament is called Koine (meaning "common").

The first to notice that the language of the New Testament was so like the language of the everyday life of the people was Adolf Deissmann, a young German pastor at Marburg. He did this by comparing the New Testament with the papyri, these being letters, contracts, business transactions, etc., of everyday life. Dr. A. T. Robertson, long recognized by Southern Baptists as the eminent New Testament scholar that he was, says, "There were once Purists who held that the Greek of the New Testament had to be the finest literary Attic since it was inspired. On the other hand some Hebraists held the New Testament to be in a language of the Holy Ghost unlike any Greek ever written before, a sort of pious jargon or Jewish-Greek. Both were wrong. It is far better than either of these extremes. It is written in the "koine," the language of the Graeco-Roman world in the first century A.D." (*A New Short Grammar of the Greek New Testament*, p. 11). If this means anything, it means that the New Testament is not a work of literary artistry but is primarily concerned with translating thought into the language of ordinary people. Many scholars have concurred with Dr. Robertson in distinguishing Koine from Attic Greek by its shorter and simpler sentence structure and by its emphatic and vigorous expression.

Jesus' Simplicity of Speech

Certainly no preacher would hesitate to be classed with the Lord Jesus who spoke with profound simplicity and of whom it was said, "the common people heard him gladly." It is a sad day in the life of any preacher when the same cannot be said of him that was said of Jesus. Jesus did not hesitate to speak of such common subjects as men building houses (Matt. 7:24-27), a farmer planting his crops (Matt. 13:1-9), men working in a vineyard (Matt. 20:1-16), children playing games in the street (Matt. 11:16), a shepherd and his sheep (Lu. 15:3f), a house-wife making bread (Matt. 13:33), men fishing (Matt. 13:47). One day he called attention to birds in flight (Matt. 6:26) and taught a spiritual lesson; the same day he plucked a flower of the field, held it up before the disciples and bade them learn a lesson (Matt. 6:28); another time he urged the people to learn from the natural growth of a fig-tree (Matt. 24:32f); such common household things as salt, oil lamps, meal, and coins were the favorite topics of Christ. The people marveled at Jesus' teaching because "he spoke as one having authority;" this authority was not from quoting the scribes (who wrote the "classical" literature of that day) but was out of Himself, His own Being (exousia). Jesus' effectiveness as a preacher was at least partly due to the fact that he translated profound religious truth into the simplest of language.

This is not to say that Christ's teaching was "prosaic." The unwary may suppose that being "simple" means to be "prosaic;" but "simple" and "prosaic" are not synonyms, even as "simple" and "poetic" are not antonyms. Poetic form and simplicity of language are not at all incompatible nor mutually exclusive. The world's best poetry does not obscure its meaning or make it difficult to grasp by overly-ornate language. If it appears to do so, it is most likely that the poetry in question was written in the language of a generation and age long gone. That the teaching of Jesus often took on poetic form has been thoroughly demonstrated by such works as T. W. Manson, *The Teaching of Jesus*, and C. F. Burney, *The Poetry of Our Lord*. Its form was that of Hebrew poetry which was more concerned with sense than sound, though it often resorted to alliteration and assonance (cf. Psalm 119). It is entirely consistent with simplicity and clarity that Jesus spoke poetically; he spoke the colloquial language of that day, and colloquialisms are, as often as not, poetic in content. Poetic colloquialisms are not likely to be misunderstood by the humblest of hearers.

(Continued on Page 6)

Editorials

SIMPLE PREACHING: On page three of this issue we offer an article by Pastor Joseph R. Estes, Crestwood, Ky., "In Defense of Being 'Simple.'" His is a timely and greatly needed statement. Men ought to speak in such manner that hearers would not require fog lights to follow their thought. The better the head, the simpler the language. Someone defined language as the device sometimes employed to conceal thought. A stream is not necessarily deep because you cannot see the bottom. It could be muddy.

HEARTENING NEWS: The December 5, 1953 issue of the *Courier-Journal* carried a most encouraging note which had been sounded in an address in Louisville by Dr. George F. Thomas, chairman of the Department of Religion at Princeton University. The C-J's report attributed to Dr. Thomas the statement that "religion in the better universities today is supplying students with a center for their convictions in school and in life. . . ."

* * * * *

Four Decades: And the report continued: "Dr. Thomas said that for four decades before World War II there was a trend toward de-emphasis of religion in university education. This is now being reversed. . . . One reason for the prewar trend was that universities tended to stress the achievement of men in science and technology. The spiritual and moral values of life were minimized in the face of tremendous material advances. . . . As a result students learned many so-called practical items, but fundamental values and interpretations of life escaped them."

* * * * *

Coveted Trend: If this coveted trend is really underway, and to a degree to reverse the error of previous decades, then this declaration from one so high in educational circles is most heartening. The fact is we have built better machines than men; finer television and radios and freezing units than character. We have made progress in physical things while the moral and the spiritual have been impoverished. And the current generation is already paying the price in spiritual and moral decadence. These eternal values cannot be left out of education and at the same time produce a generation of men able to cope with responsibilities and dangers in an atomic age.

WHAT THEY SAY ABOUT THE SERMON: We suppose every preacher now and then wonders what good people say behind his back about his sermons. It is only human.

And the fact that preachers so wonder does not indicate they are men-pleasers instead of would-be pleasers of God. They want to know what the people say in spite of the fact that what hearers do about a sermon is more indicative of its quality than words spoken about it.

Jesus indicated there would be adverse criticism, and destructive. Some of the criticism directed toward preachers and their sermons is evil in purpose, and should be disregarded, therefore. Jesus also warned his servants against trying to be such that all men—even enemies of the gospel—would approve. "Woe unto you," He said, "when all men speak well of you! for so did they to the false prophets" (Luke 6:26). Some have quoted that Scripture, however, to comfort themselves in their mediocrity or even in their downright badness of preparation and effort. No God-called man should

try to please everybody; neither should he stop his ears to the constructive criticism of good people who have the Spirit of God the same as he.

Whatever one says to the preacher about his sermons, let it be sincere and, as far as his wisdom goes, true. It is as wrong to falsify to a preacher about his sermon as it is to falsify about anything else; and good men don't want you to do it.

Let the faithful servants of God have the approval and love and expressed appreciation of their hearers; but that is another matter, entirely, from giving expressions of approval to efforts which have been made after little or no prayer and preparation during the week, and when a minister has felt compelled, therefore, to dig into some book of sermons for a quickie; or else feels compelled to rehash one which the people have heard him preach two or three times already and know almost by heart. Changing a few illustrations and rearranging the outline will not help the situation much. The people know, even though they do not say much about it, that the fisherman didn't have live bait on his hook.

Most preachers, including the writer, have gotten into such pinches; and we all know that the spiritual results were about as thin as the sermon. I personally knew one preacher who had let Sunday slip up on him and came to the pulpit not ready either in heart or study. He was worried, but honest. He said to his people something like this: "Brethren, the field work has kept me so busy that I've neither prayed nor studied as I ought. I'm not ready to preach. I have no sermon. I am turning in this book to one of Dr.-So-and-So's sermons, and I'll read that." Some of the people smiled, a little. A few listened.

Sometimes we are helped by a frank statement of disapproval if delivered in love and Christian spirit. A pastor had finished the Sunday night's sermon and was walking home with his wife. He did not feel good about his sermon. The fact is, he was pretty low. Finally he asked her, "What do you think of that sermon?" With a smile of confidence she said, "I have heard much better sermons. I have heard you preach much better. You ought to do better next Sunday." That week there was more study; more prayer; more seeking of the total will of God for His people; more preparation of heart. And the next Sunday the Master blessed the brave advice of His handmaiden who told her husband the truth. Her's was friendship at its finest!

Yes, it makes a good deal of difference what they say, provided the friends of God and of the preacher say it. There's never been greater need for real preaching.

OUR MEN: This editor, for one, is happy that we now have a Brotherhood Department, and that it is becoming, under the leadership of Secretary Coleman, more and more effective. By and large, Southern Baptists have never made fullest use of their man-power. This is not to discount the great work of our good women. What would we have done without them! But we have long needed heavier emphasis on the place of our laymen in the churches. Let us all cooperate to the fullest with Secretary Coleman. And let every church, as soon as possible, build a strong Brotherhood: not just a men's club, as so many churches have done, but a real Brotherhood that emphasizes the actual church and denominational life and the program through which the churches reach out with the gospel to the earth's ends.

Cornfields and Constellations

By REV. A. J. EDMONDS
Baptist Times, London

A cornfield, when you come to think of it, is one of the wonders of the world. This unfortunately, is apt to be lost sight of because cornfields are as common at this time of the year as gasoline stations, and our first thoughts when we notice them are usually economic—how many bushels per acre they will yield, and what good things will be forthcoming for our common table.

Yet, consider! There is not one ear of corn in all those millions which rustle in the breeze but is a veritable miracle of God. Behind it lie centuries of research and experimentation. The very soil in which it thrives is enriched with the ashes of countless generations. The warmth and moisture which awaken its dormant life and draw out gradually as by magic its green shoot, its graceful stem, its nodding head, are prepared in the secret places of the universe and converge at the right moment in this particular patch of ground where its roots are spread.

Here is reward, abundant and good, for the industry of those who till the land. Here is delight for the painter as he strives, not without despair, to catch the beauty of waving corn in the close meshes of his art. And here is mystery for the poet to translate into music which shall delight those whose ear is attuned to it.

A constellation is a marvellous sight, especially when seen through a telescope, sparkling there in the infinite spaces. To speak of cornfields in the same breath seems absurd. Yet are they not alike in this, that immeasurable forces have gone to make them, and though vastly different in size and form and colour, they shine forth together as wonderful works of God?

We spend too little of our time looking at such things with that understanding gaze which they demand.

Here, assuredly, Elihu was right. Those friends of Job who hastened from afar to comfort him in his distresses were not always as kind as they imagined themselves to be. Sometimes they drove the sufferer almost to distraction. Yet Elihu made up for this to some extent when he enjoined the Patriarch to "stand still and consider the wondrous works of God." Indeed, as the climax of the drama is reached, Jehovah takes up the same theme with tremendous effect. And though it did not, perhaps could not, solve Job's problem, it did enable him to go some part of the way, so that, in the profound submission of his soul to God, he at last found peace.

Now, what was so good for Job can be equally good for us. And there can be no more appropriate occasion for the

doing of it than the harvest time. Let us by all means praise God for His goodness. Once more He has honoured our labour and provided us with such things as we need. Nothing therefore should lessen the fervour of our gratitude. Yet this should not be all. We must penetrate beneath the surface of things to that wonder and mystery He has everywhere concealed.

That grain of wheat, for example, that flower, that piece of coal—should it not be for us a starting point on the road to infinity? And no sooner do we begin our journey than we find ourselves face to face with glories and majesties without number, from the stars in their courses to the economy of bees in a hive.

Suppose, further, that we are willing

Convention President Addresses Long Run WMU



Dr. J. W. Storer

Dr. J. W. Storer, president of the Southern Baptist Convention and pastor of the First Baptist Church, Tulsa, Oklahoma, will be the speaker for the Long Run W. M. U. Quarterly Meeting, to be held at Baptist Tabernacle, Thirtieth and Market Streets, Louisville, on Wednesday, January 27, at 1:00 o'clock. He will speak on "The Song of Deborah."

The Quarterly Meeting will begin that morning at 10:00 a.m. Pastor Hankins F. Parker, Highland Church, and Dr. Lucius M. Polhill, Deer Park Church, will be the morning speakers. Both Miss Martha Kelly and Mr. George Sistrunk will sing solos. The nursery will be open for the care of small children of mothers attending.

to let science take us by the hand—then in a moment, as it were, the frontier is crossed; we find ourselves in fairyland, a universe wherein, at every turn, new wonders overwhelm us with astonishment and delight.

Nor is the natural world the only sphere of God's grand operations. Take history. There are learned people who see in the flux of the ages only the fortuitous effects of insensate forces or of those dynamic energies that are generated in the human heart. But that is not what the Bible says. "Remember from Shittim unto Gilgal," cried Micah, "that ye may know the righteous acts of the Lord." Look, in other words, at your history and you will find it to be nothing other than HISTORY.

God has a purpose for man, and no one surely can survey the rise and fall of nations without some apprehension of it. Often, indeed, the signs may seem obscure. Then some tyrant falls in utter ruin, a movement begins in some solitary soul which swells to a mighty tide, sweeping away abuses; nations in the bitter disillusionment of war grope painfully towards constructive peace, and men learn that—

Though the cause of evil prosper
Yet 'tis truth alone is strong;
Though her portion is the scaffold
And upon the throne be wrong—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

But the divine power is seen at its sublimest in the sphere of grace. Mark how God took a handful of dust and out of it made man. And man is the crown and climax of creation—or would be if he were not so frail. So it was that the world had to wait till Jesus came, that perfect mould into which He poured His very Self. Hence those eyes which saw deeper than any other into the nature of things, those hands which wrought only that which was good, that heart which is indeed a fountain of saving grace for all mankind.

Men who saw Him in the flesh were amazed at His beauty, His wisdom and His power. And ever since, the fire God lit in Him has been passed on from one generation to another, so that today, even among the humble and the poor, it is not unusual to find saints—that is, ordinary men and women who have been, and still are being transformed by His love!

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►Orbie R. Clem, editor of the Kansas Southern Baptist Beams for the past eight years, recently resigned, his resignation becoming effective December 10. Executive Secretary N. J. Westmoreland paid high tribute to Editor Clem's "Sacrificial service through which the paper has made a significant contribution to the progress of Kansas Southern Baptists." Thomas A. Hinson of Wichita was elected interim editor. Editor Clem was also secretary-treasurer of the Southern Baptist Press Association.

In Defense of Being "Simple"

(Continued from Page 3)

Clarity Needed Now

It has been urged that "classical" preaching is to be desired because God chose "two of the most learned men of Old and New Testament times to write most of the Bible—Moses and Paul." First, let it be understood that "most learned" preaching is not that which impresses the hearers with the preacher's scholarship, but that which makes the most difficult subjects appear easy to handle. Do not confuse obscurity with profundity. It is possible that a lot of so-called "deep" preaching is just "muddy" thinking. Someone has told of a layman who said his pastor preached with such facility that it made him feel that he could do the same thing if the occasion demanded it. *That is learned preaching.*

Halford E. Luccock tells of a most inspiring misprint which he knew when a compositor setting up the report of a sermon began it with the text: "Though I speak with the tongues of men and of angels, and have not *clarity*, I am become as sounding brass, or tinkling cymbal." (In the Minister's Workshop, p. 184). Simplicity and clarity are not only related, they are "full-brothers." Now when God called Moses to deliver the people of Israel out of Egypt, Moses complained that he was not eloquent (Ex. 4:10ff). The Apostle Paul insisted that it was not "with excellency of speech or of wisdom" that he came preaching the gospel. "And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). Paul intentionally avoided the "superior, philosophical language" that he might simply, and persuasively, proclaim "Jesus Christ and Him crucified." It was Apollos, the Alexandrian, who used eloquence—not Paul. Only in rare moments of spiritual ecstasy does Paul employ complexity of syntax, and these are more the result of passionate overflow than of planned discourse. As for the flowery oratory of the 18th and 19th centuries, it is an absurdity to bring such display into the modern pulpit. Gerald Kennedy has said that there is a kind of "pompous oratory" that went out with the bustle.

Profound Simplicity

Certainly, one of the pit-falls of the ministry is a tendency to use a theological language which is foreign to the laity. It is not that the layman is incapable of understanding this technical terminology, but simply that he has had no occasion to study it as the preacher has.

We are living in an age of specialization and every vocation has its own peculiar language. The mechanic or the physicist could speak in terms that

would be meaningless to the preacher; the preacher is not thereby less intelligent, but only ignorant in that area of specialized knowledge. So also the preacher is used to handling a terminology which is not commonly understood.

It is only the poorly prepared preacher who is guilty of consciously using such language. Let us endeavor to maintain a profound simplicity in our preaching.

New Secretary of Evangelism, N. B. C., Inc.



W. C. Trotter

DALLAS, Texas. — W. C. Trotter, pastor of the Gospel Temple Baptist Church of Chicago, is the newly elected Secretary of Evangelism of the National Baptist Convention Incorporated USA (colored), which has a membership of four and a half million.

The program of evangelism for the National Baptist Convention Incorporated is patterned after the Southern Baptist Program of Evangelism. It will be jointly supervised by the National Baptist Convention Incorporated and the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention.

Rev. Trotter was recently elected President of the Pastors Conference in Chicago. He is a nationally known evangelist and is highly regarded as a promoter among the people of his race, according to Dr. C. E. Matthews, Secretary of Evangelism of the Home Mission Board.

►Dr. Maurice Hall, former pastor in Arkansas, Oklahoma, and Texas, died here November 29, following injuries received in an automobile accident.

The Explosive Power of The Neutral Approach

By JOHN R. SAMPEY
8 Nona Street
Greenville, S. C.

The infant science of nucleonics has given man an arresting lesson on the explosive power of the neutral approach. For more than one third of this century physicists and chemists sought unsuccessfully to split the atom in order to liberate the titanic forces known to be trapped therein.

Madame Curie's epochal discovery of radium gave science its first glimpse of the inexhaustible reservoir of energy within the atom. And from the brilliant mathematical reasoning of Albert Einstein savants were appalled at the stupendous explosive power within the grasp of the man who could learn to convert matter into energy.

Experimentalists in many laboratories built more and more powerful atom smashing machines (cyclotrons, Van de Graaf generators, etc.) in the mad race to speed up positively and negatively charged bullets to split the nucleus of the atom. But all went to little avail. The elephantine power locked within the atom seemed to be beyond the reach of man.

Then came the surprising discovery that the neutron, a particle neither positively nor negatively charged, could penetrate with the greatest of ease the highly charged nucleus of the atom. Bewildering transmutations followed these penetrations, and the dyke impounding atomic power was blasted in a detonation which announced to a startled world the birth of the first atomic bomb.

Who has not witnessed similar triumphs of the neutral approach in the field of economic, social and religious issues which had become so highly charged emotionally that no pro or con labelled individual could approach without shouting distance?

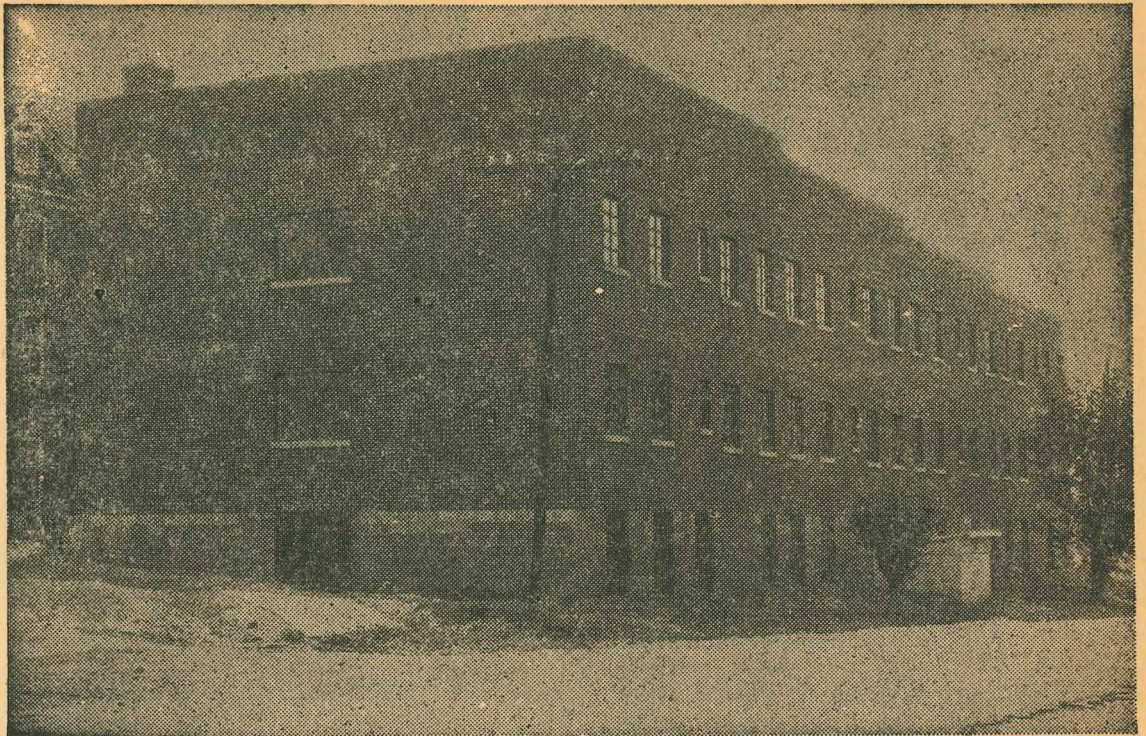
But let there enter a calm, neutral person, who in dispassioned tones and with gentle reason set forth his unbiased views. Suddenly the light of truth blazes forth, and the ugly issues are blasted into oblivion.

Wanted, more objectively neutral approaches to the highly explosive racial international issues of our troubled days.

►Withholding of U. S. aid to Spain "until freedom of public worship is granted to all non-Roman Catholics" has been urged by the inter-bard commission on social and economic relations of the Methodist Church in Minnesota. The board's resolution was sent to President Eisenhower and Secretary of State Dulles. . . . In Great Britain, five Laborite Members of Parliament argued recently that any motion censuring the Polish Communist Government for anti-Catholic persecution should also censure the Spanish Government for anti-Protestant persecution.—*Church and State.*

New Annex to Girls' Dormitory at Campbellsville College

The new annex to the girls' dormitory at Campbellsville College will be ready for occupancy by the second semester beginning January 26. It will house sixty additional girls and will cost around \$75,000. It is modern in every respect and has a bath between each two rooms. A new dining room is in the basement floor of the building. The girls will occupy the first floor with the semester beginning January 26.



Cornfields and Constellations

(Continued from Page 5)

So, said Elihu, "Consider the wondrous works of God." The world is crammed with them. Yet in more cases than we are willing to admit, our eyes are dim and our hearts unresponsive to the glory with which we are surrounded. It is not in fact easy to do what he enjoins. The world, the flesh and the devil see to that. They fill our conscious hours with things that clamour to be done. We are so fascinated with baubles that we do not realize how disastrously we may be wasting our time. Not, of course, that trifles are always worthless, They have their place in an ordered life. Nor are those preoccupations which are more than trifles to be decried. We have, for example, to work for money; it is only when moneymaking takes hold of us that we are no longer free. Then do we stumble along in golden chains.

There are, on the other hand, few employments more rewarding than a slow and quiet absorption in the great things God has made. For the one who engages in it will discover, for example, that what is mean and worthless in him comes to be seen for what it is. Nothing shames our littleness and our sin like the austere beauty of the stars, unless it be that even more searching sight, our Saviour hanging there upon the Cross. Here indeed is one reason why the sublime things are so often shunned. Yet when they are accepted in humility and thankfulness they become a vast stairway leading to the feet of God.

Life, even for the most fortunate of us,

has its tincture of adversity. The ground upon which we build proves all too often insecure. Our plans do not pan out as we expect. A much-trusted friend lets us down. And always there is that nightmare of another war. So we murmur—half ashamed at our fears. Hence the incidence of duodenal ulcers and the like—doleful insignia of our much-boasted civilization. But Elihu points to a better way. Tranquility, even amid the roar of a great city, is not a fantastic dream. A man may attain to it, if he but glimpses the stars beyond the chimney-tops and waits while the great silences breathe healing into his soul.

It is a fact, is it not, that the road we are on leads to eternity? Creatures of an hour though we be, yet is there in us an inextinguishable fire. One day, God helping us, we shall pass from this fevered scene into the serenity of the Eternal Presence. Ought we not then to make some preparation for it? Caught by the ultimate event as we are now, even the best of us may be found ill-equipped for what comes after. How may a man have fellowship with God there when he knows so little here of the wondrous things He has made!

But suppose we do "stand still and consider" these works. We shall not only come to know something of what He has done, but also—a thing of infinitely greater importance—what He eternally is. His wisdom will lie open before us, His grace and His power. Thus shall we find ourselves being gradually acclimatized to the conditions of heaven, since we shall have begun already to enjoy it here.

1,200 Professions of Faith In Rio Simultaneous Crusade

RIO DE JANEIRO — (ANS) — Eighty-two Baptist churches in this city participated in the first simultaneous evangelistic campaign held in the Brazilian capital. They reported the following results: More than 1,200 professions of faith were made; three outdoor meetings were held with a total attendance of more than 20,000; more than 1,000,000 tracts and gospels were distributed; daily radio programs were presented on a nationwide station.

The largest single meeting was held in a public square near the heart of Rio. An ex-priest, Gioia Martins, spoke to an estimated 15,000 persons who had gathered around the monument of a Brazilian hero, "O Barao do Rio Branco." Eighty people signed decision cards.

Two outstanding choirs, one with 1,500 voices, took part in the campaign. In addition to presenting special music during the outdoor meetings, one choir gave a recital after which a brief evangelistic appeal was made, and another took part in the final thanksgiving service held in the First Baptist Church.

According to the campaign chairman, J. Reis Pereira, the churches of Rio contributed 105,000 Cruzeiros to make possible the extensive publicity given to their first city-wide crusade.

Simultaneous campaigns were also held in Recife, Salvador and Maceo.

►Fifty Baptist city mission specialists from all the larger cities of the South will meet in Nashville February 22-25, under the direction of S. F. Dowis of the Home Mission Board.

Three Portraits Hung by Relief and Annuity Board



Portraits of three Relief and Annuity Board leaders were presented in a brief ceremony closing the regular quarterly meeting. They were (left to right): (1) Dr. Wallace Bassett, for 35 years pastor of Cliff Temple, and the only active board member who has served 35 years; (2) Paul Danna, retired vice president of the First National Bank, Dallas, and chairman of the Finance Committee, has served on the said Finance committee for 30 years; and (3) Dr. Walter R. Alexander, executive secretary since 1942, and previously assistant to the late Dr. Thomas J. Watts.

FALLEN ASLEEP

ISAIAH RADCLIFF

MAC, Ky., Nov. 23. — Whereas Bro. Isaiah Radcliff, a member of Pleasant Valley Baptist Church, Green County, Kentucky, was called from this earth to his reward in Heaven on October 6, 1953. And Whereas: Bro. Radcliff was one of the most humble, loyal, prayerful and beloved members that our church ever had. And Whereas: We deeply regret the loss of such a strong Christian as he was and will long remember his humble influence and heartfelt prayers in our church and community.

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

First: That we extend to his bereaved family our deepest sympathy and Christian feeling.

Second: In the death of Bro. Radcliff we as a community have sustained an irreparable loss; the church one of its most respected Deacons and faithful members, and society a strong character.—S. R. Reeves, Dennis W. Coakley, and H. N. Sweeney, Committee.

WILLIAM E. RIFFE

ASHLAND, Ky. — God in His Infinite Wisdom, on November 2, 1953, called our dear Brother William E. Riffe, age 77 years, to go to be with Him whom he loved and served so faithfully for the past 44 years. He passed away at the Kings Daughters Hospital, Ashland, where he had undergone a serious operation.

His funeral was conducted at the Central Missionary Baptist Church, of which he was a faithful and loyal member for many years. Also he was a deacon. The service was conducted by his pastor, Brother Clay Caudill, Rev. W. K. Wood and Rev. Lloyd W. Benedict.

Brother Riffe was well known throughout the Tri-State area, and he will be greatly missed by his host of friends and relatives. Truly we can say he put Christ first in his life and set his house in order for his going.

We miss him, oh, so much, and while our hearts are sad, we can rejoice to know he was fully resigned to God's will. Our loss is Heaven's gain.—Sisters, Mrs. Elizabeth Leslie, Mrs. Viola May and Mrs. Eliza Craft.

EDWARD NORTHINGTON MIMMS

Edward Northington Mimms, 55, died at his residence, 2829 Brownsboro Road, Louisville, Ky., Wednesday, November 25 at 10:10 p. m. He was the founder and president of the electric fan manufacturing company which bears his name, the E. N. Mimms Co.

Funeral services were held at the Herbert C. Cralle Funeral Home, November 27. The

body was removed to Guthrie, in southern Kentucky, his former home, where another service was held the following day. His remains were taken to Allensville for burial.

Mr. Mimms was a member of the Crescent Hill Baptist Church, and many community, cultural, commercial and musical organizations.

As a young man he pursued courses in business administration at the Bowling Green Business University, and later enrolled at the University of Louisville.

He is survived by his widow, Mrs. Katharine Gordon Mimms; two sons, Robert Charles Mimms and Edward Richard Mimms; one brother, Claude Mimms, Jr., and two sisters, Mrs. L. B. Rosson and Mrs. Mildred Williams, Daytona Beach, Fla.

Several floral designs were received with the cards missing, and Mrs. Mimms would like to use this means of saying that she deeply appreciates these and all expressions of sympathy during this time of her grief and sorrow.

MISS MARTHA ANN ROBINSON

STAMPING GROUND, Ky. — Whereas God in his infinite wisdom has called from us, Miss Martha Ann Robinson, we the members of the Woman's Missionary Society of the Stamping Ground Baptist Church, have suffered a great loss in the passing of one of our most faithful workers.

Be it resolved, that we honor her who served her Lord so long and so faithfully and that we seek to appropriate to ourselves the rich heritage of her unselfish devotion to her family and friends, church, and community.

Therefore be it resolved that the members of the Woman's Missionary Society express our deepest sympathy to her family, and that we shall always remember with love and appreciation the inspiration she has been to us in her faithful services to Christ.—Mrs. P. L. Wright, Mrs. W. G. Webster, Mrs. P. B. Vickers, Committee Members.

WILLIAM ADRIAN DUKE

On June 25, 1953 the Grim Reaper visited our community and took from our midst our beloved brother in the Lord, Mr. William Adrian Duke. He had been ill for some few months and his friends and family thought his health to be improving; but suddenly the change came and he departed this life to be with Christ in his Heavenly Home. Mr. Duke was born September 24, 1871, in Christian County, Ky., the son of Luther and Ella Frances Duke. He was a member of the Duke family who immigrated to America from England soon after the first settlement in 1607, and who settled in Virginia. Mr. Duke was of the eighth generation of the Duke family since its coming to America. He professed faith in Christ at an early age.

Mr. Duke died at his home in Smithland at the age of 81 years 9 months and 1 day. He is survived by his wife Mrs. Olive Bell

Duke, one sister, Mrs. Lula Morgan of Paducah, Ky., one daughter, Mrs. T. R. Fuiks of Popular Bluff, Mo., four sons H. C. Duke of Portsmouth, Ohio., R. C. and L. W. Duke of Paducah, Ky., V. Adrian Duke of Smithland, Ky., and five grandchildren and a host of friends and relatives to mourn his departure. His acts of kindness rapidly endeared him to hundreds of people over the entire county.

He moved to Marshall County when a young man, and to Livingston County from there, and went into the merchandise business at Iuka, Ky., which business he operated for many years. He was married to Miss Olive Bell Dycus, November 10, 1912. He was active in the affairs of the community, and a charter member of the Iuka Baptist Church which was organized in 1914. After moving to Smithland he became an active member of the Baptist church there, acting in the capacity of deacon and Sunday school teacher. He was always respected by the pastor as one of the stalwarts of the church. Funeral services were conducted Saturday afternoon, June 27, at the Smithland Baptist Church by Rev. G. O. Cavanah, assisted by Rev. J. W. Barefield. Burial was in the Smithland Cemetery. The active pallbearers were Lee Walker, Ralph Driskill, Wiley Dycus, Jack Gray, Franklin Crutcher Jr., and William Thomason. The honorary pallbearers were V. F. Thomason, Hugh McKinney, G. A. Rudd, Dr. T. M. Radcliffe, Willis English, J. T. Sauvage, Sherill Dri kill, W. S. Watson, Franklin Crutcher, R. F. Walker, John Smith, Tom Wilson, Will Heater and Jonnie Vanhooser. Thus passed away one of Livingston County's most outstanding citizens.—R. F. Crutcher, Mrs. Hattie Rudd, Committee.

J. B. KEMBLE

Franklin, Kentucky

J. B. Kemble fell asleep—like natural sleep—after manifesting Christian fortitude through nearly seven years of suffering. I have heard him sing and pray when alone.

He was converted at 24 years of age, and he always regretted he did not seek the Lord sooner. He was a deacon and a leader in his church for 40 years, and his seat in the church was always filled. His home was always the preacher's home. My heart aches for him but we know God doeth all things well, and He says, "Precious in the sight of the Lord is the death of His saints."—Mrs. J. B. Kemble.

Baptist Cavalcade to Visit Kentucky's Eight Regions

A. M. Vollmer

A cavalcade of Kentucky Baptist denominational workers will tour the state during the weeks of March 2-5 and 9-12.

Services will begin in the afternoon at 2 o'clock and continue until 9 in the evening.

The host church will serve the evening meal to all out-of-town visitors. Stewardship and evangelism will be the themes of the messages and conferences.

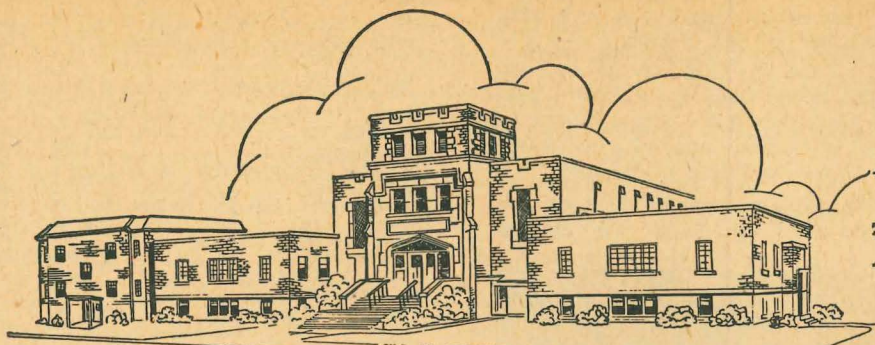
During the first week the meeting places will be Murray, March 2; Madisonville, March 3; Glasgow, March 4; Louisville, March 5. During this week, in addition to messages by state leaders, Dr. W. O. Vaught, Jr., Little Rock, Arkansas, and Mr. James M. Sapp, Memphis, Tennessee, will be the featured speakers.

During the second week the cavalcade will move to Harrodsburg, March 9; Williamsburg, March 10; Pikeville, March 11; and Morehead, March 12. The out-of-state speakers for this week will be Dr. John Buchanan, Birmingham, Alabama, and Mr. David Mashburn, Memphis, Tennessee.

The meetings are planned for preachers, women and laymen. The evening services will afford opportunities for great Brotherhood rallies.

These services should provide inspiration, information and indoctrination. It is hoped that pastors will urge their members to attend in large numbers.

Baptist Tabernacle Dedicates New Edifice



Pastor Lewis C. Ray led the Baptist Tabernacle in the dedication of its new \$300,000 building at the corner of Thirtieth and Market, Louisville, November 22-26. It is a red brick with stone trimming, of Gothic buttress design, shaped like a "T."

The week's programs opened with a full schedule on Sunday with Dr. W. C. Boone preaching at the morning hour. The program of dedication was conducted in the afternoon, with Dr. Duke K. McCall giving the main address and Pastor John Boykin, Shawnee, offering the dedicatory prayer.

Baptist Tabernacle is now sixty years old, and already it has had four buildings. The new structure has 72 rooms, divided so as to provide a place for each department of the work. All recesses of the facilities are accessible through fire-proof halls and stairways. The auditorium has a seating capacity of 900, which is quite an enlargement from the old auditorium.

The Markwell Chapel is designed in Gothic to provide space for prayer meetings, small weddings, and such assemblies where the large auditorium would be too big. Much space is de-

voted to the nurseries and elementary departments where the younger children are amply provided for.

The pastor's study is behind the main auditorium, and it is equipped with public address system, inter-communication system, telephone, etc., to all parts of the building.

Keeping pace with the needs of modern structures, Baptist Tabernacle has also tried to meet the requirements for automobile by providing much off-street parking in the rear.

Arnold W. Shuck was chairman of the building committee.

Dr. B. B. Hilbun, chaplain of the Kentucky Baptist Hospital, spoke at the Sunday night program. Dr. Roy E. Boatwright, state Sunday school secretary, spoke Monday night; Dr. Roy C. McClung, pastor, Ninth and O Church, spoke Tuesday night; Missionary Robert Lindsey, Palestine, on Wednesday night; and a Thanksgiving service on Thursday morning brought the series to a close.

America Ready for Revivals Says C. E. Matthews

NASHVILLE, Tenn. — (BP) — "America is closer to an old-fashioned revival of religion than she has been in the last fifty years," C. E. Matthews, Dallas, Tex., said at the recent Evangelistic Conference in session here. "People are ready for the experience of revivals," he said.

Plans for a simultaneous crusade to be conducted during the spring of 1955 were made. The crusades will be staggered by zones and the pastors will exchange pulpits during the revivals.

Dates for the crusades are: Tropical zone, including Cuba and Canal Zone, March 6-20; the middle zone, March 27-April 10; north zone, April 10-24; and Alaska, April 17-May 1.

DUTY—Those who continue to shrink from responsibility—continue to shrink. —Industrial Press Service.

CLASSIFIED ADS

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

- Mexico**—Pastor J. H. Adams; Superintendent Allen Wool.
- Buechel**—Pastor—None; Superintendent J. R. Brown.
- Crider**—Pastor Raymond Smith; Superintendent Ernest Baker.
- Liberty**—Pastor Rans Hill; Superintendent Ernest Muse.
- Forest Hill**—Pastor Fred Martin; Superintendent Donald McClanahan.
- Sturgis, First**—Pastor I. L. Baughn; Superintendent E. M. Cullen.
- Corbin, Central**—Pastor, None; Superintendent J. C. Cottongim.
- Corbin, First**—Pastor E. O. Edwards; Superintendent Cecil W. Hayes.
- Buffalo**—Pastor John M. Wall; Superintendent Carl Shaw.
- Lynch**—Pastor Alfred R. Hoe; Superintendent A. F. Sowards.

Testimony From a Church Which Taught "THE PULL OF THE PEOPLE"

Latonia Baptist Church, Covington,
Rev. Thomas H. Shelton, Pastor,
and Robert H. Ball,
Sunday School Superintendent

1. We taught the book, The Pull of the People during September 21-25, 1953.
2. Due to the fact that our new building has not been finished we have not actually organized any new classes or departments as yet. However, we hope that by March 1 we will be in our new building. At that time we will have three new Nurseries, one new Beginner

Department, one new Young People's Department and one Adult Department.

3. Our Mission Committee is in the process of selecting the proper location for a new mission in the Taylor Mill section south of our church.

4. We have enrolled ninety-one new members since October 1. Of course this enrolment is not what it should be because we cannot expand very much until our new building is finished.

5. The greatest encouragement we have had since we taught "The Pull of



Robert H. Ball

the People" has been the increase in our average attendance. For the first time in the history of our church we have averaged more than a thousand during a thirteen-week period. Our average for these thirteen weeks has been 1,011 as compared to 871 last year. —Thomas H. Shelton.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 10, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Bellevue	70	341
Central City	149	244
Corbin, First	110	364
Central (1)	72	392
Covington, Calvary	---	668
First (1)	---	313
Latonia (2)	191	879
South Side	106	501
Danville, Lexington Ave. (1)	---	246
Dayton, First	---	224
Elizabethtown, Severns Valley (3)	75	471
Erlanger	61	348
Evansville, Ind., Calvary	110	389
Grace (1)	269	692
Walnut Street (2)	---	371
Fort Thomas, First	72	---
Frankfort, Thorn Hill	72	---
Fulton	108	296
Georgetown	143	404
Glasgow (1)	65	420
Harlan	150	561
Harrodsburg (2)	124	437
Immanuel Temple (1)	76	305
Hima, Horse Creek	---	232
Hopkinsville, First	89	448
Second	147	522
Independence	132	207
LaGrange, DeHaven Memorial	---	210
Lebanon, First (1)	41	247
Lexington, Calvary (1)	---	587
Grace (1)	---	520
Porter Memorial	111	509
London, First (1)	---	525
Louisville, Baptist Temple	87	217
Beechland	101	392
Beechmont (1)	119	549
Carlisle Avenue	238	879
Clifton	75	267
Deer Park	---	357
Eastern Parkway	---	73
Eighteenth Street	---	502
Fairdale	81	180
Farmdale	---	246
Harmony	95	226
Immanuel	67	252
Lee's Lane	---	208
Lynn Acres	73	---
Okolona	---	306
Parkland	269	735
St. Matthews	134	423
Shawnee	---	234
Shively (1)	108	463
South Jefferson	86	303
Southside	---	326
Third Avenue	67	334
Victory Memorial	212	657
Walnut Street (4)	211	1,140
West Broadway	123	476
Ludlow, First	71	305
Madi onville, First	209	560
Middlesboro, First (3)	151	644
East Cumberland Avenue	102	304
Monticello, First	75	201
Morganfield, First	---	229
Murray, First	161	582
Newport, First (2)	133	703
Trinity	90	249
Owensboro, First (1)	124	532
Hall Street (1)	---	292
Seven Hills	94	---
Third (1)	297	654
Paducah, East	117	288
Trinity	121	---
Twelfth Street (1)	110	232
Pikeville, First	---	237
Pineville, First (5)	192	388
Princeton, First	105	---
Northside	120	---
Second (3)	---	248
Russellville, First (1)	106	310
Somerset, First	---	528
Springfield, First	73	245
Walton (1)	77	238
Winchester, Central	49	274
First	51	255

REGIONAL SUNDAY SCHOOL CONVENTIONS

Dates and Places of Meetings

Region	Baptist Church	Date
Western	Hopkinsville, First	February 8
Southwestern	Mayfield, First	February 9
Southern	Bowling Green, Calvary	February 11
Central	LaGrange, DeHaven Memorial	February 12
North Central	Newport, First	February 15
Northeastern	Ashland, Unity	February 16
Southeastern	Harlan	February 18
South Central	Lebanon	February 19

Inspirational Speakers

- Dr. W. C. Boone
Louisville, Ky.
- Dr. Edgar Williamson
Little Rock, Ark.
- Rev. Ralph Longshore
Nashville, Tenn.
- Dr. E. N. Wilkinson
Louisville, Ky.
- Mr. Ernest J. Loessner
Louisville, Ky.
- Rev. Harold D. Tallant
Madisonville, Ky.
- Rev. Thomas H. Shelton
Covington, Ky.
- Dr. H. Franklin Paschall
Bowling Green, Ky.



Ralph Longshore

►Pastor Darrell C. Richardson has resigned the care of the Fort Mitchell Baptist Church, Covington, Ky., to become chaplain in the U. S. Army, effective January 30. He will report on that day at Fort Slocum, N. Y., to attend the Chaplains' School. He has been president of the Northern Kentucky Baptist Pastors' Conference and moderator of the North Bend Association. While in Kentucky he has been active in many organizations and has been a writer on many subjects. He and Mrs. Richardson have two young sons, Coleman, 9, and

WOMAN'S MISSIONARY UNION

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

OUR SYMPATHY

Several of our Kentucky missionaries and missionary workers have suffered bereavement in recent weeks. Woman's Missionary Union extends sincerest sympathy to the bereaved families and assures them of our prayers. Our personal lives and the work of the Kingdom have been enriched and blessed by knowing and serving with these consecrated leaders.

Mention has already been made in the Western Recorder of the death of Kentucky missionary, Dr. L. M. Bratcher, Sr., in Rio de Janeiro, Brazil. Mrs. Bratcher may be addressed at Caixa Postal 2844, Rio de Janeiro, Brazil. Notice also was given of the passing of Dr. Luther Bach, father of Miss Jean Bach. Miss Bach's address is Baptist Girls' School, Idi-aba, Abeokuta, Nigeria, West Africa. Her mother's address is Green Acres Farm, Florence, Kentucky.

You may not know of the death of Mrs. R. R. Atkins who served with distinction in many phases of our work. She had been ill for several years. At the time she became ill she was a Vice-President of Kentucky W. M. U. and president of North Central Region. Just before her election to that office she served as Superintendent of Elkhorn Association. Mrs. Edward S. Wilson of Pineville is a daughter.

Many of our members will also remember Mrs. Sarah Posey Brown who served as State Chairman of our Shut-in Prayer Band (later known as the Intercessory League) a number of years ago. Mrs. Brown served in this position for eight years and was a most faithful and earnest worker. When she made her final report to our State Meeting in Owensboro in 1935 she stated that more than one thousand were enrolled in this Band during the eight years in which she served as chairman. Her daughter tells us that Mrs. Brown wrote each of these a personal letter by hand at least once a year, so great was her love for these shut-in people. She was sixty-nine years of age when she accepted the work and seventy-seven when she resigned, which reminds us that our usefulness is not measured by our age but by our Christian spirit. She was ninety-six years old at the time of her home-going recently. She was one of the pioneers in Associational work in Shelby County and one of the first Superintendents of Shelby County Associational W.M.U. Her four daughters, Alpha, Lydia, Lucille and Wilanna Brown and a foster son, Phillip Brown may be reached by mail addressed to West View Farm, Waddy, Kentucky.

ANNIVERSARY REPORTS

Anniversary reports are rolling into our office. Be sure that yours is among

them. The plan for reporting is as follows:

The W.M.S. report blanks have been mailed to the W.M.S. Presidents. The president and the anniversary chairman together will fill them out. Mail one blank to your Associational Superintendent and mail the pink blanks to our State Office.

The Associational report blanks have been mailed to the Regional Anniversary chairmen. The Regional Anniversary chairmen will mail these to the Associational chairmen. The Associational Anniversary Chairman together with the Associational Superintendent will compile the reports from the W.M.S.'s and return one to the Regional Anniversary chairman and mail the green one to the State Office.

The Regional report blanks have been mailed to Regional Anniversary Chairmen. The Regional Anniversary Chairman, consulting when necessary with her Regional President, will compile the Associational reports and mail the report of her region to Mrs. O. B. Mylum, Berea, our State Anniversary Chairman. Regional chairman will be sure to fill in and mail to the State Office the blue report blank. Remember that W. M.S.'s Associations and Regions are to send one blank each to our State Office. The difference in color of these report blanks is to help us keep these in order here in the office, as they arrive.

PLEASE fill your report out carefully and mail promptly. ALL RECOGNITIONS FOR VICTORY NIGHT AT THE STATE MEETING IN APRIL are to be made on the basis of these reports. Be sure that we have an accurate and complete report from you for this important service.

NEW HOME MISSION GRADED SERIES OF BOOKS NOW READY

The theme of the new home mission graded series of "Witnessing to Our Neighbors of Many Tongues." Plan now for an interesting study of these books in preparation for the Home Mission Week of Prayer, March 1-5.

IMPORTANT NOTICE

We have received from the Home Mission Board only enough maps and picture posters for the Home Mission Week of Prayer and home mission study courses to send one to each church. Each W.M.S. will you please share these materials with the leaders of Auxiliaries in your church for their programs. If you want to order additional copies of these please address them to the Home Mission Board, 161 Spring Street, N.W. to save time. **SUNBEAM BAND LEADERS AND OTHERS PLEASE TAKE NOTE.**



For Adults

IN EVANGELINE'S COUNTRY50
JOHN CAYLOR

The thrilling, romantic story of Baptist mission work among the French speaking people of Louisiana introduces pioneer and contemporary missionaries. The book gives the history and the present status of French missions in Louisiana.

THE NEW ORLEANS STORY50
LOYD CORDER

With a chapter on the history of Baptist work in New Orleans, by J. D. Grey it presents, through the experience of a Royal Ambassador counselor, a picture of the mission work in New Orleans, past and present. Here's a description of institutions and services with an appeal for local activity in the mission program.



For Young People



For Intermediates

THE WORLD IN HER HANDS50
HAROLD DYE

The Baptist International Center of Berkeley, California, is presented as the ministry of Baptists to nationals from fifty-five countries who enter into the activities of the Center and find Christ real to them and the hope of their countries.

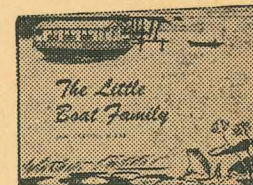
CHATTING WITH THE CHEWS50
MARIE SADDLER
EUDALY

Mrs. Eudaly through the experiences of Junior children, Lai Kent and Richard Chew, depicts in story and by photographs Baptist work among Chinese-Americans in El Paso.



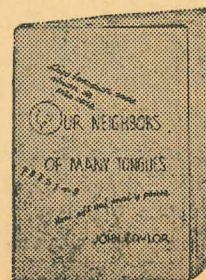
For Juniors

THE LITTLE BOAT FAMILY50
JANE CARROLL McRAE



For Primaries

Six-year-old Minette, Papa, Mama, Brother T' John, and Lil' Pup all live on a hou eboat in the bayou country of southern Louisiana. Their interesting experiences are climaxed in their finding Jesus as Saviour. This is a picture storybook for Sunbeams.



For Teachers

OUR NEIGHBORS OF MANY TONGUES.....50
JOHN CAYLOR

With lesson plans, teaching helps, and source material this resource book will help supply the needs of teachers in search of background information and suggestions.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

Teach the New Doctrinal Book to Your Intermediates

The Faith They Kept, by Louie Latimer Owens and Ina Smith Lambdin, was prepared especially for Intermediates. The book is written on a plan different from our other doctrinal books. Each chapter contains two sections. The first gives the life of an outstanding Baptist, interestingly written to catch the attention of the Intermediates. This section is intended primarily for reading, with only brief review in the class. The second part of the chapter explains a Bible doctrine in which the Baptist leader was especially interested. The major teaching effort should center on the doctrinal discussion.

Prepare well in advance for the week of study:

1. Begin early to enlist the Intermediates. Stimulate appetite with attractive advertising, announcements, personal work, etc.

2. Secure a suitable teacher:

(1) Provide, ahead of time, for the teacher, a copy of the teacher's edition of *The Faith They Kept*. In a different color, several pages in the center of the book, carry chapter by chapter teaching suggestions.

(2) Impress upon the teacher the necessity for spending the major part of the teaching time on the second section of each chapter—the doctrinal discussion. It will be easy to dissipate the teaching time in telling the stories. The Intermediates can read these for themselves. The teacher should major on the workbook suggestions and doctrinal discussion in connection with each chapter.

3. Encourage the Intermediates to secure and read the book ahead of time if possible.

4. Order your books in plenty of time from the Baptist Book Store, Louisville.

ATTENTION TRAINING UNION DIRECTORS

On January 5 a letter was mailed from our office to every Training Union director in the state whose name appears on our files. If you have not received your letter, please drop us a post card giving us your name, the name of your church and association. We are very anxious to bring our mailing list up-to-date and need your help.

"M" NIGHT REPORTS

	Att.	Churches Represented.	Pastors Att.
Central	40	5	5
Davies-McLean	450	25	18
Enterprise	63	4	3
White Water	406	22	19
29 Associations previously reported	10,798	475	350
	12,422	550	413

This report shows an increase of 4 associations holding an "M" Night with an attendance increase of 1,885. This is an excellent gain, but it is believed that all the totals will be much higher before the final report is made. If your association has not held an "M" Night, it still isn't too late. Let us help you plan one and have it in February.

ADDITIONAL JUNIOR WINNERS (Continued from last Week)

WESTERN REGION

Miss Gail Bruce—Gail is in the seventh grade in Bremen Consolidated School. Rev. David Mefford is her pastor as she is a member of New Harmony Church in Muhlenberg Association. Gail is president of her Junior Union, the Junior G.A. and her Sunday School Class. She makes this comment about the Junior Memory Work! "The memory work drill has helped me to know my Bible better."

Mr. Gene Camerson—Gene is in the sixth grade at Central in Henderson, Ky. He has dedicated his life to full time Christian Service and is very active in the First Baptist Church of Henderson. Rev. Francis R. Tallant is his pastor, and he was helped in preparing for the Regional Drill by Mrs. Stanley McCormick and Mrs. J. C. Bullard. Gene has this to say about the Memory Work Drill:

"It is a wonderful satisfaction to know the truths that working in the Memory Drill has taught me. I have enjoyed sharing what I have learned with others."

Miss Mary Rita Webb—Mary Rita is in the seventh grade at Central Junior High, Owensboro. She is on the Honor Roll and a member of the Student Council. Of course she is very active in her own church, Walnut Street, in Owensboro. Mary Rita gives us this word of testimony:

"I want to be a missionary when I grow up and go to the foreign fields to tell more people about Jesus. The memory drill means a lot to me. I know the things I have learned now will go with me all my life, and it has helped me to know more about the Bible."

MEET THE WINNERS (Fifth of a series)

Miss Sue Phelps of Paducah will represent the South Western Region at the state Sword Drill. She is sixteen years old, and a Junior at Lone Oak High School. There Sue is an honor student and a member of the following organizations: girls' chorus, mixed chorus, a cappella choir, Future Homemakers of America, and the dramatics club. She is also the reporter for the Junior class.

Sue is a member of the Trinity Baptist Church where Rudy Bouland is pastor. Mrs. Catherine Wood trained Sue for the drill. Sue helps with the Sunbeams in her church, and is the assistant organist. In her Intermediate union she is social leader. She is a former state winner in the Junior Memory Work Drill.

Second place winner in this region was Miss Judy Wilson of Mayfield, Graves County Association.

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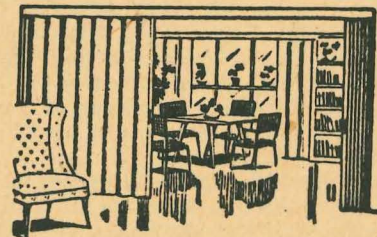
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Sunday School Lesson for January 31

By H. C. Chiles

Doing the Works of God

John 5:2-18

A feast of the Jews was about to be held in Jerusalem. As was His occasional custom, our Lord went up to the City for that event. He knew that the occasion would afford Him numerous opportunities for doing much good to many of those in attendance. This interesting and refreshing story of what He did while there will live forever.

I. The Pool.

There was in Jerusalem by the sheep market a pool, which in the Hebrew language was called Bethesda, meaning "the house of mercy." When the waters bubbled up intermittently they were reputed to contain elements of a medicinal and curative nature. The people attributed the agitation of the water at various intervals to the coming of an angel. The impression was widespread that the healing virtues of the disturbed waters were applicable only to the one who succeeded in getting down into the pool first after the troubling of the waters.

II. The Patients.

Around this pool five porches had been erected for the comfort of those who were waiting for a cure. The roofs of these porches protected the sick folk from the rays of the sun and from the rain while they were awaiting the moving of the waters. Because of the far-famed virtue of the waters in this pool, people resorted thither from various places.

On the particular Sabbath that the Saviour visited Bethesda, a motley gathering of sick and afflicted people were assembled along these five porches. All of them were not afflicted equally. In that crowd were the blind, the weak, the feeble, the debilitated, the lame and the withered. Many of these invalids were altogether helpless.

What a pitiable sight those porches must have presented, crowded with afflicted people who had come from far and near in the hope of getting healed. All of them were afflicted with some disease or infirmity, and all were anxious to get rid of their maladies. In that assembly were as many broken hearts as there were infirm bodies. Many of them had been waiting for years for something which had not happened. While they waited, they gazed at the still waters of the pool with frenzied anxiety that when the waters began to move there should be some friend to assist them down into the pool. Every time those waters bubbled a flash of hope passed over those impotent people. Each one thought it was another chance for him, so instantly he tried to get down into the waters before they subsided again. Repeatedly

they had made every possible effort to get into the waters as soon as they were disturbed, but others had stepped in ahead of them. Quite naturally the most helpless ones had the least chance, unless they were fortunate enough to have friends there to aid them at the right moment.

Among those who thronged the porches, awaiting a periodical disturbance of the waters, was a man who had suffered from a disabling infirmity for thirty-eight years. For at least half a lifetime he had waited for a blessing which had never come. That is a long period of time for one whose hands are busy with great and thrilling tasks, but it seems so much longer to one who is helpless. This man had most likely spent the major portion of these thirty-eight years at this famous pool, ever hoping that when the still waters moved he might be the first to reach them, but time and again he had been disappointed.

This patient was a pathetic figure. And it appears that his infirmity had been caused by dissipation. Perhaps in his youth he had indulged in some sin which had left him in this condition. He did not have sufficient strength to enable him to plunge into the bubbling waters with their healing power. He did not have any money with which to employ anyone to carry him down into the pool at the proper time. He was friendless and shunned by the others at the pool. Lying there within sight of the pool, he suffered the twofold agony of being unable to reach it in time and of seeing others, far less needy than he, snatch the boon of healing from before his very eyes. It was his claim, therefore, that somebody else was getting ahead of him and cheating him out of the cure that might have been his if only he could have reached the water first when the angel touched the pool. It was a picture of life based on the principle of every man for himself, which is the law of human nature, under sin. To him life had no enjoyment. He had waited in vain for so long that he was almost in the grip of utter despair.

III. The Physician.

Although many years have come and gone since this particular patient was afflicted, he was still to be found in the place to which sufferers from far and near and have gathered in the hope of being healed. Ever the incarnation of mercy, Christ Jesus, the Great Physician, went to the place where this patient and numerous others were in order that He might bless them. He went to the pool because of the misery and the needs existing there. It was His custom to go to the places where He was needed most and could accomplish the most good.

He always went to the places where hearts were aching and breaking. His heart was always deeply moved in the presence of human suffering, regardless of whether it was physical, mental or spiritual. It was ever His delight to give health and eternal life to the needy. He did His best to alleviate suffering, to restore health and to present salvation. Ever compassionate, merciful and gracious, He sought to save men and to give His best gifts to them.

As the Great Physician walked along in the midst of the sick and afflicted, He was unrecognized and unwelcomed. Among the very worst cases was this poor man who is described in this lesson. Knowing his condition and circumstances, Christ had compassion on him. He singled him out from among his fellow-sufferers and asked him the specific question, "Wilt thou be made whole?" In other words, "Are you willing to be made whole?" "Would you really like to get well?" The fact that the man was helpless and did not have a friend to assist him gave the Great Physician a chance. But, willingness to be cured was an absolute essential to his recovery. Christ would not cure him against his will. Just as he would not force a cure upon him, so He will not save a soul until there is a consciousness of a lost condition and a sincere desire to be saved.

In the conversation which ensued between our Lord and this impotent man, the latter must have signified his willingness and desire to be healed, for He spoke to him the second time, and this time He challenged his faith, saying, "Rise, take up thy bed and walk." Some might have contended that such a procedure was utterly impossible, not realizing that when Christ commands anything He always gives one the ability to do what He requires. His commands are His enablements. When one acts in faith, at the command of Christ, the necessary strength is always made available to him. This afflicted man was cured immediately, instantaneously, completely and permanently. Whatever Christ does is a lasting work and does not have to be done again.

Just as soon as the Great Physician healed this patient, He glided away and concealed Himself in the crowd. When the man looked around, He discovered that the One who had made him well had disappeared.

IV. The Persecution.

When the Jews saw the man carrying his bed on the Sabbath they objected, saying, "It is the Sabbath day, it is not lawful for thee to carry thy bed." When the man told them that his Physician had commanded him to do so, these Jews sought to discover whom He was, but they failed because the Lord Jesus had conveyed Himself away. Most likely He commanded the man to violate the law of the Jews in this manner in order to stir all Jerusalem and thereby cause many to listen to Him. As soon as the man's Physician was identified, the Jews persecuted the Saviour and sought diligently to slay Him.



BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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CALLING ALL MEN!

We are calling all men, pastors and laymen, to attend the Regional Leadership Conference to be held nearest you in March. They are to be held at the following places and dates:

FIRST WEEK

- March 2—First Baptist Church, Murray, H. C. Chiles, Pastor.
- 3—First Baptist Church, Madisonville, Harold Tallant, Pastor.
- 4—Glasgow Baptist Church, Hugh Van Eaton, Pastor.
- 5—Tabernacle Baptist Church, Louisville, L. C. Ray, Pastor.

SECOND WEEK

- March 9—Harrodsburg Baptist Church, E. T. Moseley, Pastor.
- 10—First Baptist Church, Williamsburg, Clyde H. Freed, Jr., Pastor.
- 11—First Baptist Church, Pikeville, Harold Wainscott, Pastor.
- 12—Morehead Baptist Church, J. C. Raikes, Pastor.

The conferences will be held this year in two sessions—one in the afternoon beginning at two o'clock and the other at night beginning at seven. It is hoped every man who possibly can will attend both sessions; however, we know many men will be unable to attend the afternoon session because of their work during the day. Therefore, through the generosity of Dr. W. C. Boone, our general secretary, and other departmental secretaries and leaders, the Brotherhood Department has been given time on the night program to present its work. For this we are deeply grateful.

Brother Pastor, Brother Layman, this is Brotherhood opportunity! Plan now to bring the men of your church to this night session for a first hand look at Brotherhood work. Your State Brotherhood Secretary will speak briefly and present, a Brotherhood film strip entitled—"MEN ON THE MARCH." Following the film strip we will be privileged to hear Mr. James M. Sapp, the first week, and Mr. David T. Mashburn,

the second week—both associate secretaries of the Southern Baptist Brotherhood Commission—speak on the subject—"God's Work Waits On Men!" The information to be received from the film strip and the inspiration from these speakers' messages will fully warrant your attendance at these evening sessions.

Not only will the Brotherhood Department present its work at the night session, but you will want to hear other speakers, among whom will be Dr. W. O. Vaught, Jr., Pastor of the great Immanuel Baptist Church of Little Rock, Arkansas, who will be our inspirational speaker the first week, and Dr. John H. Buchanan, Pastor of Southside Baptist Church, Birmingham, Alabama, who will be our inspirational speaker the second week.

Ohio State Convention Organization Date Set

DAYTON, Ohio — (BP) — Southern Baptist churches in Ohio met in Hamilton, January 8, 1954, to organize a state Baptist convention.

Among those on the organizational program were:

Eugene Siler, Williamsburg, Ky., moderator of General Association of Baptists in Kentucky; Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn.; S. F. Dowis, Home Mission Board, Atlanta, Ga.; Courts Redford, Home Mission Board; W. C. Boone, Louisville, Ky.; Eldred Taylor, Louisville, Ky.; and L. W. Martin. [More about this in a later issue. R.T.S.]

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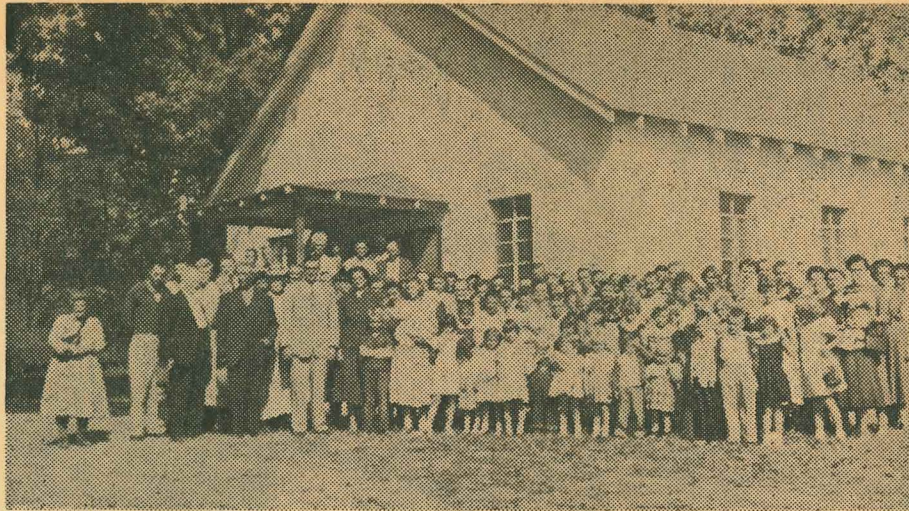
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Eight Day Rural Church Program Held at Sugar Creek



Attendants at the Sugar Creek Church, Ohio River Association, on the second Sunday of an eight-day rural church program recently conducted by Rural Worker G. R. Pendergraph. Throughout the eight days enthusiastic interest was shown by the membership in all phases of the Baptist work. In addition to increased Sunday school attendance, the Western Recorder was sent to all the resident members. Shown in the picture is Brother Travis Terrell, the pastor.

BOOK REVIEWS

"Forest Folk at Work" and "Little Shepherds of Navajo Land"—both by Marion M. Schoolland and published by the Wm. B. Eerdman Publishing Co., Grand Rapids 3, Michigan.

Both of these splendidly written books for children will make excellent presents. The "Forest Folk at Work" is prepared in animal conversational style and will give the child an interest in the little animal friends about him. The second book, "Little Shepherd of Navajo Land," is fictional, though dealing with the Navajos, and is prepared for older children. They are reasonably priced and beautifully printed and bound. They can be secured from the publisher or from your Book Store.

IS BAPTISM ESSENTIAL TO SALVATION? by Dr. Austin Crouch. Broadman Press, Nashville, Tenn. Price 50c.

Dr. Austin Crouch, for many years a pastor before becoming executive secretary of the Executive Committee of the Southern Baptist Convention is now retired. But his brain and heart did not retire. This 75-page, three-chapter booklet is proof.

In this work Dr. Crouch takes up: (1) The Clash of Opinions; (2) Special Passages Examined: Romans 6:3; 1 Peter 3:21; Mark 16:16; John 3:5; Acts 2:38; Galatians 3:27; Ephesians 5:26; and Titus 3:5; (3) Salvation Through Faith.

Of course you will want this work in your library and in your church's library. Buy it from your Baptist Book Store.

WINNING THE CHILDREN, by Gaines S. Dobbins. The Broadman Press, Nashville, Tenn. Price, \$2.

Any book from the heart and pen of Dr. Gaines S. Dobbins, Dean, School of Religious Education, Southern Baptist Theological Seminary, is worthy of careful study. Not only is he a great soul, he knows how to write, having had long experience in journalism and in the production of books—every one of them vital.

This remarkable book strikes right at the heart of current needs in the home, the church, and in society at large. Dr. Dobbins has strong convictions concerning the "centrality of the child," and he believes that when the problem of the child has been solved in practice we shall then have gone far toward meeting effectively the total problem of our contemporary society. Juvenile delinquency, with its attendant griefs, poses a need which can be met only by intelligently attacking it through direct contact with the child. And Dr. Dobbins indicates a course of action. He does not make the blunder into which so many fall—that of calling attention to dangers but showing no escape

therefrom. He points the way out—the right way. He says, "The problem is not that of winning either children or adults. We must win both." And he adds: "We dare not, in the present upset state of society, take for granted that even the 'children of the church' will be easily and certainly led to vital Christian faith through the normal processes of family influence, Christian nurture, and call to commitment. We face a fight to the finish for the souls of the children, both within and without the church's circle."

Dr. Dobbins' chapters are: Rival Contenders for the World's Children; Confronting Difficulties; How Children May Be Won; Re-Examining Our Aims; Assets and Liabilities; Qualities That Equip the Winner; Winning Through Love; Troublesome Questions; Winning Problem Children; Winning the Whole Life; and, "And the Child Grew."

Dr. Dobbins draws not only from his long and rich experience as a parent and religious teacher but from more than 60 books in the general field he considers. This bibliography he offers at the book's end, so that his readers may continue their study of this highly important problem.

You will, no matter who you are or what your field of service, want to secure this great work. Certainly every parent, teacher, and pastor should secure it at once and read it again and again. And it should be in every church library. It can be secured from your Baptist Book Store or direct from the publishers at 127 Ninth Avenue, North, Nashville 3, Tennessee.

PREACHING FROM PICTURES, by Kenneth W. Sollitt, W. A. Wilde Company, Boston, 1938, 150 pages \$2.50.

We are living in a picture age. Picture shows, picture magazines and "funny books" are the fad. So the author of this book, with the picture fad in mind, contends that preaching can be made more powerful through the use of pictures. He selects sixteen masterpieces from religious art and builds around them services of worship including selected passages of Scripture, hymns and a sermon.

While visual aids may be used with profit on many occasions in churches, this reviewer feels that the type of service suggested in this book would be most profitable for Vacation Bible Schools or Youth Groups of various kinds.—A. M. VOLLMER.

"Re-Thinking the Pattern Of Southern Baptist Ministerial Education"

By L. C. Kelly

The above caption is a quotation from Dr. Duke K. McCall's recent article, "Thinking Aloud" in the TIE.

We think it is a wise suggestion. So

far, so good. But it reminds one of the Indian who asked the white man to help him bob his dog's tail. White man held tail on log; Indian chopped. As Indian came down with the axe, white man jerked, and Indian chopped tail off just behind dog's ears. In disgust, Indian exclaimed, "Too short, white man, too short!"

In great anxiety, we say, "Too short, Dr. Duke, too short!" Dr. McCall says that one of the big tasks before us is to integrate the program of our colleges and our seminaries. His thought is that junior colleges should set up a theological course for the one-third of Southern Baptist ministers who go to college, but not to seminary. And he expresses the hope that our Baptist college and seminary representatives will meet together at an early date to re-think the pattern of Southern Baptist Ministerial Education.

Provision for such an educational proposition would require much money to add faculty and necessary facilities. It seems to us that most of all, now, Southern Baptists need to re-think the question of standardizing their ministerial education so as to take in God-called men from all levels. We are very sure that if the seminary and college heads will face the question of the place of the Bible School in our educational set-up and will lend their co-operation in getting them in as a part of the Southern Baptist Educational System, the Bible Schools will be taken in and given the place that our nine thousand undergraduate men deserve. And they will build themselves up in the love and esteem of a great host who have been forced to feel that they have not had a fair consideration by our educational higher-ups.

Dr. McCall visualizes the time when a sixth Southern seminary will be built between Fort Worth and San Francisco. It strikes us that while we are putting so much money into seminaries, we could and should do something for the men in Bible Schools. A few such schools, strategically located, could mean much in many ways. This will be one way to feed preachers into colleges and seminaries. So far, the men who need help the most, have had the least done for them. Our plea is for this group to have a place, too, along with others.

►State Missionary L. E. Leeper, Morgantown, was the evangelist with Pastor Bob W. Brown at the Visalia Church, near Covington, recently. Mike and Rachel Acree of Covington led the musical program. Pastor Brown says: "Brother Leeper is a splendid, sincere Gospel preacher and does an unique work with young people and personal soul winning. Kentucky Baptists can be proud of such capable and consecrated missionaries."

►Dr. C. Y. Dossey, Dallas, Texas, assistant secretary of the Department of Evangelism, Home Mission Board, is to assist Pastor E. N. Wilkinson in a revival at the Parkland Church, Louisville, April 18-May 2.

Individual Church Pages Are Now Available

WEEKLY

BI-WEEKLY

MONTHLY



Lebanon First Baptist Church Edition
A. B. COLVIN, PASTOR

Nothing IS THE KEY to Real CHRISTIAN HAPPINESS

I WILL GO TO CHURCH SUNDAY IF—

1. We do not have company.
2. We are not invited to go away.
3. I am not too sleepy.
4. I am not too busy.
5. We (or I) get up in time.
6. I feel like it.
7. It does not rain.
8. We can get the children up in time.
9. I can't think of something I'd rather do at home.
10. I am not too tired.
11. I thought there would be some others there of my age, etc.

How many battles would be won if soldiers were like that? —Copied.

HE DOESN'T VISIT
Pity, please, the church member forever complaining that she (or he) hasn't been visited by the pastor. Pity her, for

WHAT DO I OWE GOD?

For the soul He sought,
The peace He brought;
For the life He saved,
The money He gave

I OWE GOD EVERYTHING

To show my love
To the God of Love

I WILL GLADLY TITHE

more often than not she is a member of that group worth nothing to the church. We have never been able to understand why a pastor is expected to visit his membership except in case of sorrow or illness. It is a waste of hours that can be spent more profitably in hundreds of other ways.

No profession is more demanding of a man's time. The Sabbath, more or less, go rest for him. Two days, more or less, go into immediate preparation of those sermons. A fourth goes to preparation and conducting of the mid-week in the service. Four of the seven days in the week thus are consumed. He is entitled to a day of rest, which he seldom gets, so but two days in the week remain. There is work in the office, personal work among the unsaved, here are funerals, there are speeches, and there, essential visits to be made, conferences with church workers—and on and on.

Time to visit? A preacher worthy of his calling can't spare the hours for visits with the entire membership if it is large. We doubt that he can do much of it even in a smaller church. He's called to preach, to win the lost to Christ, to minister to those in sorrow. If there is any visiting let the members do it at one of the worship services.

—Christian Index

OFTEN WE OVERLOOK THE HOLE IN THE FENCE

A father once took his little boy upon his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of finally the wolf that chased the sheep, and how the Good Shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested, but when the story was over he surprised his father by asking, "And did they nail up the hole in the fence?"

Too often we overlook the hole in the fence!



In order to avoid all conflicts possible, the following calendar of church activities for the holiday season is given.

- December 11—G.A.'s, 3:30 p.m.
- December 14—R.A.'s, 6:00 p.m.
- December 16—Sunbeams, 3:15 p.m.
- December 17—Young Adult Training Union Social
- December 19—Junior Dept. No. 1 Sunday School Party
- December 22—Lebanon Youth Council Supper
- December 23—Sunday School Christmas Program
- December 24—G. A. Christmas Meeting, 2:00 p.m.
- December 27—Student Night at Christmas
- December 28—R. A.'s, 6:00 p.m.
- December 31—Fellowship Supper, Prayer Meeting, Watch Night Service
- January 4-8—Bible Study Week

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