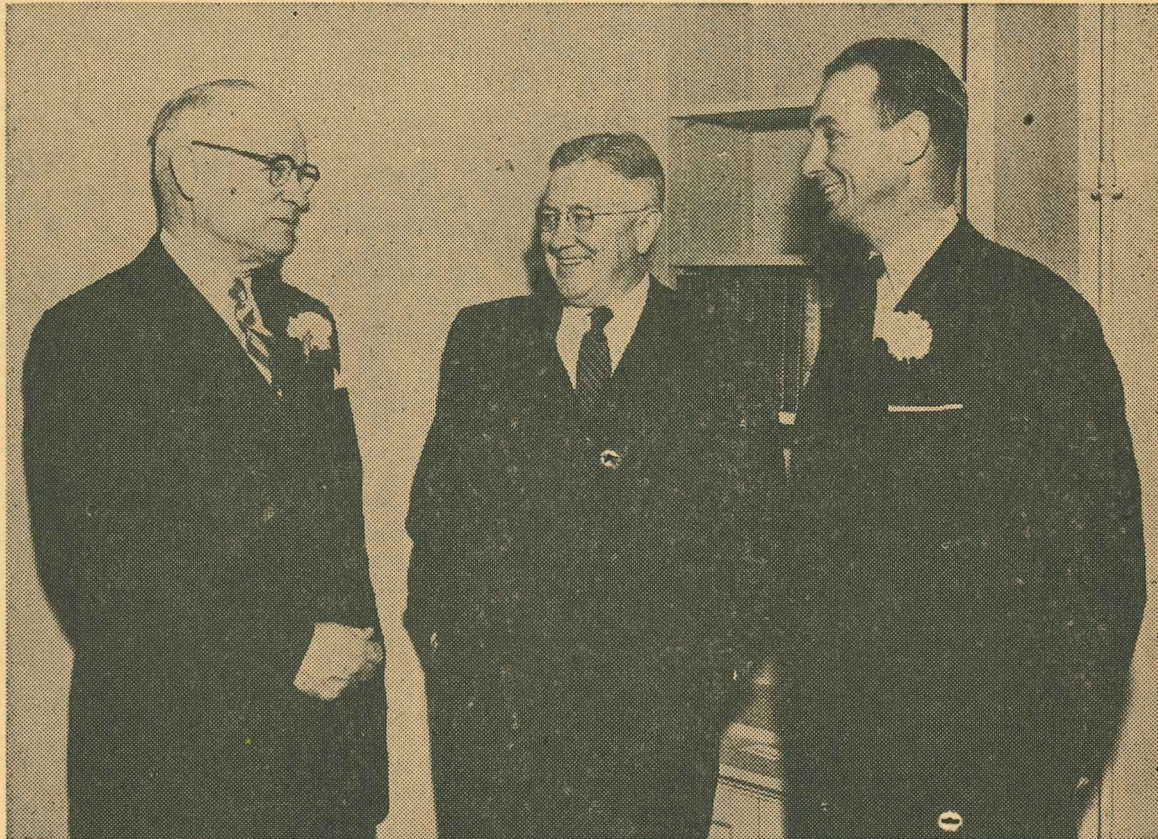


Western Recorder

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Three of the principals at the dedication of the Broadway Baptist Church, Louisville, were (left) Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Baptists in Kentucky, who preached the dedicatory sermon; (middle) Andrew Broaddus, mayor of Louisville and chairman of the Building Committee; and (right) Dr. Edwin Fleetwood Perry, whose sixth anniversary as pastor of the church was also being observed on that day. See article on page 15.

Gleanings From The Field

►Missionary W. Neville Claxon's new address is Baptist Headquarters, Ibadan, Nigeria, West Africa. He writes: "Give our hearts' greetings to our friends there."

►B. L. Bridges, executive secretary of the Arkansas Baptist Convention, listed on the critical list at the Arkansas Baptist Hospital a few days ago, is much improved.

►Burney Ray Collins has just finished his term in the Southern Seminary and has been called as the pastor of the Buchanan Baptist Church, Buchanan, Georgia. Formerly he was pastor of the West Providence Baptist Church, Adaburg, in western Kentucky.

►The First Baptist Church, St. Petersburg, Florida, has become the third church of the country to televise Sunday morning services on a closed circuit to overflow congregations. The other two churches are Marble Collegiate Church, New York City, and First Baptist Church, Atlanta, Ga.

►Pastor J. E. Howell, Gethsemane Baptist Church, Danville, spoke on "The World as a Mission Field" at the quarterly meeting of the Baptist-South District Federation of Business Women's Circles, at Perryville Baptist Church. Many attended from Danville, Lawrenceburg, Harrodsburg, Burgin, Lancaster, Junction City and other surrounding areas.

►Dr. W. Marshall Craig, greatly loved throughout the South, states that he is "just about ready to start out again." He has been resting for a while in Greenville, S. C., due to a throat infection which caused his physician to advise the rest. His home address is 6216 Junis Street, Dallas, Texas. He is one of the most effective evangelists among us, having entered this special work after many years as pastor of the Gaston Avenue Baptist Church, Dallas.

►Brother Gordon W. Paschall has resigned as pastor of the East Williamson Baptist Church, Williamson, W. Va., and has accepted the care of the First Southern Baptist Church, Indianapolis, Indiana, effective January 31. He has also resigned as moderator of the Enterprise Association in eastern Kentucky. For two weeks he has recently held a revival with the Indianapolis church at 2011 N. Meridian, resulting in 30 additions. He desires the names and addresses of any Southern Baptists who may be living in the Indiana capitol city.

►Superior Court Judge Malcolm C. Paul, Nashville, North Carolina, has ruled that the members of the North Rocky Mount Baptist Church who voted last August to withdraw the congregation from the Southern Baptist Convention thereby "ceased to be a part of the true congregation and are not entitled to share in the use and possession" of its \$250,000 property. Pending judgment of the appeal, which is being made to the State Supreme Court, both factions have been

assigned the use of the building at different times.

►Cumberland College, Williamsburg, Kentucky, observed its sixty-fifth anniversary last month. Started on January 7, 1889 as the Williamsburg Institute, it continued under that name until it was changed to its present name in 1913—forty-one years ago. The College now has nine buildings for its equipment, but President James M. Boswell is bending every effort toward increasing that number of facilities when the new \$400,000 chapel in the near future. He already has \$325,000 of that amount in cash and pledges.

► Charles Shacklette, native of Louisville, and a graduate of Georgetown College, has served for two and one half years as director of music and education with the First Baptist Church of Yazoo City, Miss. He has resigned, however, to enter the Southern Seminary, Louisville, and resides at 875 Honeysuckle Way. Pastor W. C. Fields, Yazoo City, writes: "Charles Shacklette is an outstanding man with a very bright future. His winsome personality endeared him to all. He will be long remembered for the fine work he did . . ." Mrs. Shacklette is the former Betty Massey of Somerset.

►The Jeffersontown Baptist Church completed a successful week of mission study the last of January. Missionaries and speakers included: Dr. H. Cornell Goerner, who spoke on Central America; Dr. V. LaVell Seats, on Africa; Dr. H. Leo Eddleman, on Palestine; Emmanuel Ajayi Dahunsi, Abeokuta, Nigeria, who gave a message on his native country; Dr. E. Luther Copeland, on furlough from mission work in Japan, spoke on the land of the Rising Sun. The R. A.s and G. A.s were colorbearers who carried the flags of many nations to the platform. Brother Chester C. Irvine is pastor of the Jeffersontown Church.

►On January 20 the Clear Creek Baptist Church called a council to examine E. H. Pigott of Mississippi, and Jerome Bernard of Cincinnati as to their fitness for the gospel ministry. In the same examination Leon Goodley and H. R. Watson were questioned as to their fitness to serve as deacons. All these were recommended to the church for ordination to offices mentioned. Taking part in the examining and ordaining program were P. B. Baldrige, pastor; L. T. Hastings; L. C. Kelly; James T. Lochridge, and Carl Hunter. Both the newly ordained ministers have been called as pastors of churches and are students of Mountain Preachers' School.

►In *The Louisville Times*, January 30, we notice the paragraph, "In Chicago, the Rev. Don Norman, an authority on rare Bibles, predicted the top price for a Bible might some day hit \$1,000,000. The most expensive Bible in the United States is the three-volume Gutenberg now in the Library of Congress, valued at \$500,000." Brother Norman is ex-

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

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WESTERN RECORDER

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ective secretary of the Chicago Bible Society. In former years he lived in Louisville where he was a student at and publicist for the Southern Baptist Theological Seminary. Mrs. Norman is the former Miss Lelda Harmon, one-time member of Victory Memorial Baptist Church.

►The Madden and High Hill Baptist Churches, Leake and Neshoba Counties, Miss., have called George A. Canzoneri as their pastor, so following examination by a council, the First Baptist Church of Lebanon Junction, Ky., ordained him Thursday night, January 28. The charge to the candidate was given by Dr. J. Estill Jones; the sermon was preached by Dr. Henry Turlington, both of the Seminary faculty; the ordaining prayer by Paul Sanderson, missionary on furlough from Brazil. The ordaining council was composed of these men and Pastor Joe Canzoneri, father of the candidate, and Deacons E. D. Raney, Howard Shane, Raymond Hornbeck, James Ricketts and W. H. Meadows, Jr.

Churches Make Missions— Missions Make Churches

One of the most encouraging things about our churches and our mission work today is that so many churches have caught the New Testament vision and are going outside their walls to open missions in outlying areas. There are now more than 216 missions in Kentucky sponsored by some mother church.

Usually, when a church starts a mission, it costs some money and takes some of their best members to get the work started. It would seem hurtful to the work of the mother church to give up ten, twenty, fifty or even a hundred good, faithful members—but not so. It invariably works just the opposite.

Temple Mission

A few weeks ago I preached in the Temple Baptist Mission of the Third Baptist Church in Owensboro. I was so impressed with the fine work of this church and her mission that I checked into some records which I want to share with you. These records tell you specifically about one church, but they are typical of many churches who are doing the same thing in our state.

Looking back a few years, I discovered that in 1946 the Third Church had a total budget of \$42,000.00. This budget increased steadily each year until it reached \$123,000.00 for the 1953 associational year. About \$50,000.00 of this amount was given to missions, with forty per cent of all undesignated gifts going for missions through the Cooperative Program. In 1953 this church had 317 additions of which 129 were by baptism. The total membership of the church at the close of the associational year was 2,262 with 2,080 enrolled in Sunday school. The church now has under construction a new education building, which is estimated to cost \$180,000.00 without equipment, and will make it possible for the church to care for an average attendance in Sunday school of 1,600. When the new building is completed, the church will begin a remodeling program in the present building.

The Record

Now, I would like to share with you what this church has done outside her own walls, in addition to her regular gifts to missions. In the early part of 1951, the pastor and deacons became vitally interested in a section of Owensboro where the need for a Baptist witness was felt. A survey was made, the matter presented to the church, and approved for action. A missions committee was appointed and things began to happen. In a very short time the church obtained a church building from another body that had given up. Then this prop-

By **ELDRED M. TAYLOR**
Supt. of Missions and Evangelism

erty was repaired and additional property purchased. On the first Sunday in July 1951, Temple Mission was opened.

The following record of the mother church and mission is thrilling indeed. The Third Church averaged 767 in Sunday school the first six months of 1951. This was the six months prior to the opening of Temple Mission. But during the last six months of 1951, the first six months for Temple, the total average attendance in Sunday school for the church and mission was 847.

Now, one other comparison: The average Sunday school attendance for the six months, May to October, 1953 was 1,032. This is a total increase in average attendance of 330 in twenty-eight months. Of this increase, Temple is averaging about 180, which means that in addition to this 180 being reached at Temple, Third Church is reaching an average of 150 more people per Sunday than before Temple was begun.

The mother church has invested approximately \$28,000.00 in the Temple property. The mission has a full time pastor, the Rev. Joe Prater, living on the field and a full program with all organizations. The mission now has an annual budget of \$15,000.00 of which about half is given by the members of Temple.

The pastor of the Third Baptist

Church, the Rev. H. B. Kuhnle, says, "The members given to Temple were among our very best, and at the time it really hurt to give them up." "But," said he, "it is really paying off now." Remember, this church has opened and maintained this mission while in a \$200,000.00 building program.

Others

It seems that this kind of mission work is a normal thing for most of our Baptist churches in Owensboro.

Buena Vista Baptist Church, the Rev. J. D. Herndon, pastor, has recently opened the Lewis Lane Mission in a promising section of Owensboro and the Rev. W. J. Abbott is the full time resident pastor. This work is directed by the church but financed jointly by the church and the Daviess-McLean Association.

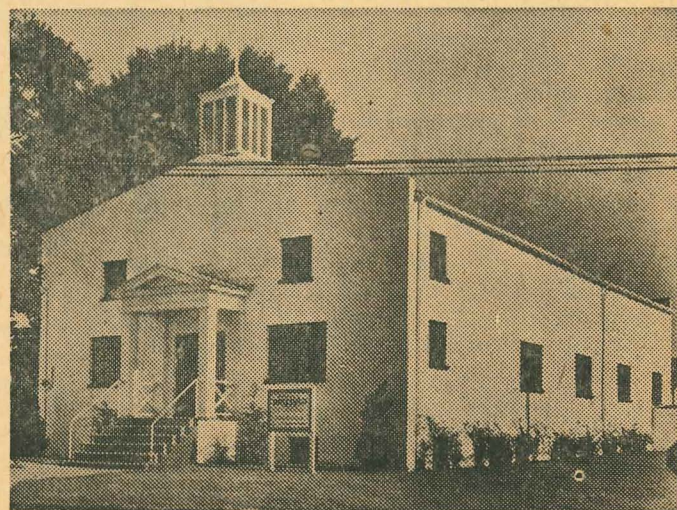
First Baptist Church, Dr. Robert E. Humphreys, pastor, has been operating the Wing Avenue Mission for sometime. This mission is without a pastor at this time.

Hall Street Baptist Church, the Rev. W. O. Spencer, pastor, supports the Eighteenth Street Mission with the Rev. Oscar Finley as pastor.

Eaton Memorial Baptist Church, the Rev. Henry Schafer, pastor, has the First Street Mission with the Rev. James Higgins, pastor.

Crabtree Avenue Baptist Church, the Rev. Carl Wright, pastor, has the West Ninth Street Mission with the Rev. J. T. Evans as pastor.

Surely the Lord is blessing these and many other churches in our state who are doing local mission work the New Testament way. May many more follow their example!



Temple Baptist Mission, Owensboro

LOOKING FOR HIM: The one overwhelming motive for searching the Scriptures is to know God better. Knowledge of Him and acquaintance with Him feeds the soul; for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is hunger—hunger for Him, more of Him. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled;" and He is our Righteousness in Christ. Compared to the yearning to know Him better, all other motives for studying the Book seem secondary, or even small.

Every now and then, particularly in schools, students are told, The Bible ought to be read as literature. Very well. The Bible is the world's greatest literature; but if that be our only motive, then we have missed it all.

Finding Him in His Dealings: We must read of the great characters mentioned in the Bible—Enoch, Noah, Abraham, Moses, David, Elisha, Isaiah, the Apostles and others—not to know about them, primarily, but to KNOW HIM. Through His dealings with His people He revealed Himself. He *must* become as personal and as real to us as He was to any of the mighties of the other centuries, or we move toward spiritual starvation. Christ must become as real to us and as dynamic as He was even to John who pillowed his head on His breast, if we are to be power-people.

"My Spirit Got in Company:" Dr. J. M. Frost, for many years the executive secretary of our Baptist Sunday School Board, told that one day he was preaching on "The Road to Emmaus." He said, "My spirit got in company with the three as they walked. I heard their talk, felt my heart burn within. The effect with me was like an electric shock and left me sure with absolute certainty as to the empty sepulcher and the risen Christ. I returned with those two disciples, they to tell, I to carry with me to the end the conviction, that we had seen the Lord." He was looking for HIM and found Him and walked at His side.

"The World Hath Not Known Thee:" Jesus cried out in His great prayer, "O righteous Father, the world hath not known Thee." And even His immediate followers did not know Him as they should. And is that not our frailty? Let us come face to face with God in our study of the Book, and let us hear HIM as He speaks! It is not a question of what men say *about* the Book or *about* Him; rather it is a question of what HE HIMSELF SAYS TO US. Read it for yourself. Read HIM for yourself. The various *isms* had their root in what men have said about the Book, not in what He said. Stand on the Book, with HIM. This is the one position that will never be shaken. Paul knew SOMEBODY. "I know Whom I have believed," said he; and, "That I may know HIM and the power of His resurrection . . ." It is the way of peace. It is the way of power. Open the Book with reverence; not for paper and ink and beautiful binding; but for HIM Who speaks therein to your heart. Day by day we can know Him better as the Holy Spirit quickens our hearts to understand.

"The Prayer: Was not this what Paul prayed that the Ephesians might have? "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation IN THE KNOWLEDGE OF HIM: the eyes of your understanding being enlightened; that ye may know what is the hope of

His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe . . ."

"WHAT IS THE MATTER?"—Years ago a great preacher asked in a lecture at Vanderbilt University, "What is the matter with present-day preaching?" And he answered, "It has not enough of God in it." Whether or not his answer was correct, of one thing we are certain: that was not the weakness of preaching in the early days of Christianity; and it has not been the weakness, through the centuries, of those men of God who have started great fires of evangelism in the hearts of His people. Paul said, "I am determined to know nothing among you, save Jesus Christ, and Him crucified." It has always been strange, wherever it has happened, that men have been satisfied even for a moment to discuss trifles while eternal truth was within their grasp and while spiritually starved people waited for the bread of life. They want bread, not a stone; they want fish, not a serpent. The world today, as much as in any other period, will welcome the preacher who brings holy fire into the pulpit—fires that will kindle flames of devotion and dedication in the hearts of His people, and that will cause the unbeliever to cry out in repentance for His mercy and forgiveness.

DIVINE HEALERS: Coming prominently into the forefront these last few years are the so-called divine healers—men who hold special healing services or proclaim loudly over radio that they will pray over a handkerchief and mail it to you to touch, or that you can place your hand on your radio as they preach or pray, and be healed of whatever ails you.

We say, without reservation, that we do not believe in divine healers and that we have never seen reason to believe in them. I would not say that all of them are *willful* deceivers, but experience compels the observation that *many* of them are. One such person, working his "miracles" in Kentucky a few months ago, was discovered to be paying as much as twenty dollars a night for people to walk down the aisles on crutches and then, after the "prayer," throw them away and walk normally to make the impression they had been healed.

I believe God is able to work His wonders today, even as He did in the early days of Christianity, and that, in response to the prayer of humble faith, He does work wonders. But this is a far-cry from the healing racketeers who filch money from the public. Jesus warned against such when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). They are out for themselves, to get what they can. And Jesus also said, "Many shall come unto me in that day, saying, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then shall I profess unto them: depart from me, ye that work iniquity" (Matt. 7:22-23).

►PARENTAL INFLUENCE: A prominent scientific magazine makes the point that drinking habits among young people start largely through parental influence and example. Four out of five college men who drank began before entering college. Parental abstinence seemingly influenced young people more than all advice from outside sources in schools and churches. And what is true of the drinking habit is true also of good habits. For the most part we can say, As the parents are, so also will be the children.

Churches Are Stewards, Too

By FRANK K. MEANS

The stewardship obligations of the individual Christian are emphasized again and again in some churches. This is as it should be, except for the fact that it is not emphasized in all of our churches.

In emphasizing the stewardship obligations of the individual, the stewardship obligations of a local church are often overlooked, or at least not emphasized as forcefully. But churches are stewards, too.

No church has the right to receive the Lord's tithes in the Lord's name just because it happens to be called a church. One does not have to go very far or look very long before he discovers so-called "churches," particularly off-brand groups, which have no scriptural right to call themselves churches of Jesus Christ.

Coming closer home, what about churches in Southern Baptist ranks which receive the Lord's tithes in the Lord's name, and yet use little, if any, of what belongs to him for the advancement of his kingdom outside the local church community? Can they be said to be good stewards in the New Testament sense?

Churches, in the comprehensive sense, are stewards of the equipment they possess, the funds they receive, their local constituency, and their proportionate share in winning the world to Christ.

Stewards of Equipment

Churches differ greatly in the type and amount of equipment they possess. The "average" Southern Baptist church is housed in a comparatively small building with too few classrooms and departmental assembly rooms. Those whose buildings are somewhat larger may also be plagued by lack of space, even though they contain such refinements as pipe organ, air conditioning, cushioned pews, well-appointed chapels and parlors, nurseries, gymnasiums, and kitchens.

At the other extreme are churches without buildings of any kind. They meet in homes, borrowed buildings, or rented space. Although found in all Southern Baptist states, churches of this kind are especially numerous in the western states where Southern Baptists, recently established, are growing at a rapid rate. That Southern Baptists have recognized this equipment problem and taken steps to solve it is one of the most reassuring developments in our recent history.

Business men, educational leaders, and even governmental authorities are becoming more and more space-conscious. They, by necessity, are also acutely cost-conscious. Economy requires that existing equipment be used in such a way as to assure maximum results.

The churches, as stewards of the

equipment they possess, are or should be anxious to use the equipment they have—even though it may be inadequate—as effectively as possible. Equipment used twice on Sunday, and only infrequently during the week, is probably not being used with maximum effectiveness. The fault may lie in the kind of program the church is projecting. A much more aggressive program could be maintained, in some instances, with present equipment, if careful study was given to the program in relation to equipment.

Stewards of Receipts

If churches vary in equipment, they also differ in the amount of money received as contributions from the church membership. Here again, however, the same principle applies.

Churches are not good stewards of the funds they receive if they allow them to be handled carelessly. Safeguards should be erected to protect church treasurers from unjust criticism. Complete and accurate records should be kept and no church officer who handles large sums of money should object to being bonded.

Funds designated for certain purposes

M. D. Morton Coming To Ashland, First



M. D. Morton

Melva D. Morton, formerly of Sand Springs Church, Lawrenceburg, Ky., and the Ninth and O Church, Louisville, Ky., has resigned the care of the Crystal Springs (Miss.) Baptist Church in order to accept the pastorate of the First Baptist Church, Ashland, Kentucky. A native of DeKalb, Miss., he is a graduate of Mississippi College and Southern Seminary.

cannot be diverted to other uses without the donor's consent. The church may decline to receive a gift, but, once it is accepted, the wishes of the donor must be carried out in good faith.

One hears occasionally of church officers, who either delay or prevent the expenditure of funds for purposes which they personally do not approve, even though the church has authorized the expenditure in question. A church which continues such a person in office is hardly living up to its stewardship responsibilities.

Bills paid promptly establish the church's reputation in the community, and funds released into denominational channels immediately go to work for the Lord outside the local community that much sooner.

Churches are stewards of the funds they receive. They belonged to God before they were contributed. They belong to God after they have been contributed. Those who make suggestions, recommendations, or decisions with reference to their use ought never to lose sight of that fact.

Stewards of Local Constituencies

The members of a church are its most valuable possession. In fact, without the men, women, and children who have been admitted to membership, there would be no church. The foregoing sentence may sound ridiculously obvious, until we remember how easy it is to fall into the habit of thinking that a church is an accumulation of wood, cinder blocks, bricks, stones, mortar and plaster, located on the corner of Fifth and Main Streets.

Our suffering Baptist friends in other lands saw their buildings destroyed, but their churches—fellowships of baptized believers—remained. They have reminded us once again of what a New Testament church really is.

As a steward of the manifold grace and wisdom of God, a church exists to win new believers and nurture the faith of its members. It does this by means of the pastor's pulpit and pastoral ministries; specialized organizations each with a distinctive function; and practical activities whose purpose is to lead the church gradually from where it is to where it ought to be. It seeks to enlist every member in regular attendance, financial support, Bible study, doctrinal knowledge, organizational leadership, personal commitment, personal soul winning, and missionary interest. In short, its task is to develop "babies in Christ" into devout and mature Christians.

The larger part of your church's local constituency, however, is probably outside the church membership. Your church is steward of the unsaved people living in your church community. If it fails, who will win them? And what about the unenlisted Baptists in that same area? If your church fails to reach them, who will?

(Continued on Page 7)

SUSPICION: Suspicion is like a pair of dark glasses—it makes all the world look dark.—Highways of Happiness.

The Preacher's Dress For All Occasions

By WADE H. BRYANT

In matters of faith and practice our rule is, "What saith the Scriptures?" There is little said in the New Testament about the preacher's dress, except by inference and suggestion. The apostles and Jesus seem to have worn the flowing robes which were the accepted dress of the times.

The great emphasis of our Lord was always upon the spirit, that the inner man be clothed with the righteousness of God. The Apostle Peter, in the third chapter of his first epistle, gives a noble injunction, to let personal adornment be not outward but inward. The word was written to women, but it is just as true for men.

Daily Dress

The preacher's daily dress should be conservative, neat, immaculate. "The clothes of a gentleman are always conservative," writes Emily Post, and the gentlemen of the ministry know it. *Gaudy colors or patterns should be avoided, in fact anything odd to a marked degree.* This holds for shirts, ties, hosiery, shoes, hatbands, jewelry, and everything. His linen should be spotless, his clothes pressed, and his shoes polished.

In the Pulpit

Customs of pulpit dress vary as to times and places. A generation or two ago the frock coat or Prince Albert was commonly worn both in the pulpit and on formal occasions. Jesse Mercer, Richard Furman, Richard Fuller, Broadus, Jeter, Hatcher, Willingham and a multitude of Baptist preachers so dressed.

Today the accepted practice in the majority of Baptist pulpits in the South is to wear a dark suit, black shoes and conservative tie. In a good many places, especially in the cities, a cutaway coat and striped trousers are worn. In England and Scotland many of the Baptist preachers wear a Geneva gown in the pulpit. The inflexible rule is *spotless linen*. The unforgivable offense is for a minister to stand in the pulpit with soiled linen upon his person. *Preachers have lost pulpits by carelessness in such matters.*

Special Occasions

For weddings, most of which are informal, a dark suit is acceptable. If the wedding is formal, the minister should wear a cutaway outfit, with wing or turn-down collar and black four-in-hand tie with white stripes.

For funerals, a dark suit, black shoes and conservative tie should be worn.

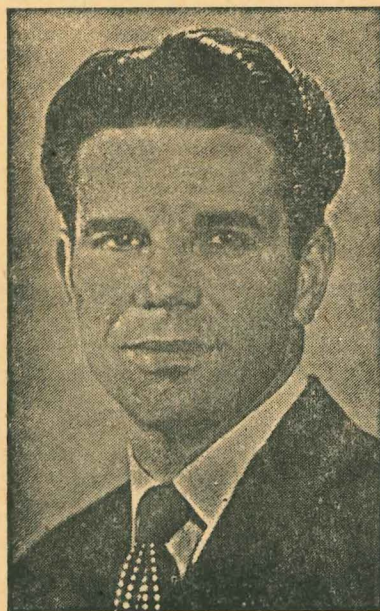
For administering the ordinance of baptism, the minister should give particular attention to his dress. This or-

dinance symbolizes the supreme deeds of our Lord—His death and resurrection—and it is worthy of our best as we make these sublime truths real and impressive. To this end, it is suggested that the minister wear a well-fitting baptismal robe, preferably white. It should be laundered regularly and kept spotlessly white.

Dr. John A. Broadus closes his *Preparation and Delivery of Sermons* with a quotation from *Cowper's Pulpit Proprieties*:

"Would I describe a preacher such as Paul, were he on earth, would wear, approve, and own—Paul should himself direct me. I would trace his master strokes, and draw from his design. I would express him simple, grave, sincere: in doctrine incorrupt; in language

Roy C. McClung Goes To First Church, Ada



Roy C. McClung

Dr. Roy C. McClung has left the pastorate of the Ninth and O Baptist Church, Louisville, Ky., to go to the First Baptist Church, Ada, Oklahoma. He came into the Louisville pastorate six years ago from his student days in the Southern Seminary, and the church has had a phenomenal growth under his ministry. His first major project was to lead the church in erecting its large auditorium. The enormous debt has been reduced to slightly more than \$32,000. His labors have carried him beyond his own local field, to cooperating in projects being fostered by the Long Run Association and the General Association of Baptists in Kentucky and the Southern Baptist Convention. They will be missed in Kentucky.

plain, and plain in manner; decent, solemn, chaste, and natural in gesture; much impressed himself, as conscious of his awful charge, and anxious mainly that the flock he feeds may feel it too; affectionate in look and tender in address, as well becomes a messenger of grace to guilty men.

"Behold the picture! Is it like? Like whom? The things that mount the rostrum with a skip; cry—h-e-m-m-m-; and reading what they never wrote, just fifteen minutes, and huddle up their work, and with a well-bred whisper close the scene?"

Dr. Wade Hampton Bryant is pastor of the First Baptist Church of Roanoke, Virginia. A native of North Carolina, he has held pastorates in Louisville, Kentucky; Clemson College, S. C.; Richmond, Va.; Baltimore, Md., and Roanoke where he has been pastor for nearly nine years.

New Building is Going Up at Cloverport

CLOVERPORT, Ky. — Early this year, Pastor G. C. Sandusky and the building committee of the Cloverport Baptist Church went to Nashville to consult with Hardie C. Bass, Jr., architect at the Sunday School Board, relative to plans for an Educational Building and auditorium. They also had the assistance of the draftsman for a lumber company. Plans were agreed on and work on the foundation for the three-story Educational Building and auditorium began in August. At that time we had \$20,000 in the bank. Our people are not wealthy but they are willing, and Bro. Sandusky has kept before us the importance of prayer and faith, and God is blessing. Work on the education building is proceeding in a fine and orderly way. The frame part of the structure will soon be under roof and work will be started on the auditorium.

Our construction workers are doing splendid work. Materials are being delivered with promptness.

We are fortunate in having F. L. Snyder as chairman of the Building Committee, and we are grateful for the fine cooperation which has been displayed by all members of the Building Committee.

Brother Sandusky has been pastor of Cloverport Church since March 15, 1930. His leadership is constructive, instructive and Scriptural, and he has the love and confidence of the many who have vision and want to go forward.—WALTER NEWBY, Clerk.

►Dr. Hight C. Moore, for 26 years editorial secretary of the Sunday School Board, and now living at Ridgecrest, N. C., celebrated his 83rd birthday January 28. He has recently completed Dr. Kyle M. Yates' new book, *Studies in Psalms*, and has written answers to all forty-five questions.

►Brother L. E. Leeper has resigned, effective February 1, as missionary to Gasper River and Logan County Associations, to accept the call of the New Bethel Baptist Church, in West Kentuckiana Association, on the Evansville, Indiana, side of the Ohio River.

Six Generations in the Lay Family of Harrodsburg



The Harrodsburg Herald recently carried a picture of the six generations of the Lay Family, of Mercer County. This is indeed a rare occurrence, for seldom ever does a family reach five living generations.

At the time this picture was taken little Kent Lee Satterly was one month old. He is shown in the arms of his great-great-grand grandmother, Mrs. Sarah Lay, 88, of Harrodsburg. Seated at the left is Romie Lay, 69, great-great grandfather of the child; and on the right seated is Mrs. Opal Johnson, 50, Akron, Ohio, great grandmother of the newcomer.

Standing in the rear is Mrs. Frances Satterly, 33, grandmother, of the Duncan community; and Dalton Satterly, 19, father, whose wife (not shown in the picture) is the former Miss Mabel Sims, of Mercer County, a daughter of Mr. and Mrs. Ralph Sims.

Mrs. Johnston is said to have been the youngest grandmother in Akron at the time Dalton was born. All but two of these six people belong to the Bethel Baptist Church, near Harrodsburg, of which E. A. Somers is pastor.

Churches Are Stewards, Too

Stewards of the World

The world has two billion, 400 million people in it, only 155 million of whom live in the United States. As great as is the task of the local church at the homebase, it is also God's organization through which he intends to give the gospel to the world. His redemptive purpose may be thwarted, to a certain extent, by churches which refuse to acknowledge their stewardship at this point.

Giving the gospel to the world, in our Southern Baptist way of thinking, involves more than money. When the Foreign Mission Board needs missionaries—and the need is constant—it has no place to turn except to the churches. Where else can earnest young Christians, established in the faith, and responsive to the will of God, be found? They may be students at the time they are appointed, or immediately prior to appointment, but the churches produced the schools, as well as the missionaries. Southern Baptist missionaries are recruited from the churches and function as representatives of the churches in the mission fields.

Although giving the Gospel to the world involves more than money, money plays an important part, and could play an even more prominent role, if more of it was invested in world redemption.

Last year the "average" Southern Baptist gave only \$1.01 for foreign missions—only fifty cents of which was contributed through the Cooperative Program.

What if every Southern Baptist church had done something about its stewardship responsibilities toward the world outside the United States? The one church out of eleven or twelve which contributed nothing to missions last year would have joined hands with the churches that did in carrying out Christ's command. And what if the churches which made only token contributions had taken their stewardship responsibilities seriously?

Yes, churches are stewards, too!—
Brotherhood Journal.

Pastors to Receive Transfer Agreement Cards

Ministers Security Plan transfer agreement cards will be in the hands of all active retirement plan pastors and churches by March 1 of this year, it has been announced by the Relief and Annuity Board. Since the adoption of the Plan at the state conventions, many pastors have expressed their enthusiasm and interest in becoming members of the new Plan.

Adoption of the security plan by two-thirds of these active pastors and churches will mean increases in the pro-

visions listed below. No pastor may join the Ministers Security Plan, however, unless his church joins with him. The pastor's wife will have an assurance of a lifetime annuity whether member's death occurs before or after retirement. Previously, this benefit (Widows Supplemental Annuity Plan) ceased when the pastor retired, and the member could take a reduced annuity while he was living, so that his wife could receive 50% of that annuity should he die after retirement.

Disability annuity has been extended from a maximum of \$500 per year, to \$900 per year, or the member may retire on a commuted annuity if disabled after the age of 60.

For the pastor who finds himself without a church after the age of 60, and is unable, through no fault of his own, to obtain another pastorate, the commuted annuity is available also, should he find it necessary to retire for any reason before the accepted age of 65.

Penalty for delayed participation in the new plan will extend only after the age of 25, or date of first pastorate after that age. At present, the pastor must participate from the date of the first full or part-time pastorate.

All this, combining benefits of the Ministers Retirement and Widows Supplemental Annuity Plans with other benefits, is available at only a small increase in payments.

If the pastor participates in both the ministers and widows plans, his increased cost would be only 1/2 of 1% of his salary—from 4 1/2% to 5%, maintaining the maximum of \$4,000 per year. For ages 60-70, the cost would be 5 1/2%. To the church, the increase would be 2%, to the state board, 1 1/2%. If the pastor is in M.R.P. only, the increase will be 2% of his salary, to the church, 2%, and to the state board, 3%.

Those members active in the Ministers Retirement Plan will be contacted by mail the latter part of February. If you do not receive a letter and agreement card before March 1, write your Relief and Annuity Board. If you are not a member of the retirement plan, you must join the Plan before you can become active in the new Ministers Security Plan.

►Carl Baldrige was ordained by the Immanuel Baptist Church, Louisville, Sunday night, January 24. Pastor Roy A. Hamilton brought a short message, and former Pastor Robert F. Doll gave the charge to the minister. The Bible and certificate were presented by William Martin, chairman of the Deacons. Tom High offered the prayer of ordination. He had previously been examined by a council meeting at the Kentucky Baptist Building composed of: E. F. Estes, moderator; Lewis C. Ray, clerk; Ben F. Mitchell, interrogator and W. C. Boone, Mac Johnson, A. M. Vollermer, Lucian Coleman, Sr., Henry Beech, Leo T. Crismon, A. W. Walker, Robert H. Alston, Carroll Hubbard, N. B. Magruder and Eldred M. Taylor.

"Will Italy Go Communist?"

By E. N. PATTERSON
New Orleans Baptist Theological Seminary
New Orleans, Louisiana

In one of our country's leading newspapers there is an article with this title, "Italy is going communist." This article is written by a reputable commentator and author. Some have believed for a long time that the only thing that would keep Italy from going communist was American money. This has kept Italy out of communism up to the present time.

One of the alarming things about this article is placing the United States and the Vatican as allies against communism. For instance, in the headlines this statement is made, "The Reds are boxing in the Vatican and the U.S." Why identify the United States with the Roman Catholic Church? In the article you find this statement, "In Italy our two main reliances against the red disaster have been American aid and the Catholic Church. They are bulwarks no longer."

The Catholic Church has not been a bulwark against communism since the war. Without American money Italy would have already become communist. The majority of the citizens of the U.S. do not want their country identified with the Roman Catholic Church in any way. We are just as opposed to the political set up in Italy under the Roman Catholic Church as we are the communist set up in Russia. The Italian people seem to feel the same way about their country.

Another question that puzzles some: Italy is 95 per cent Roman Catholic. How in the world could Italy vote to go communist when Catholics are supposed to listen to the Pope as the voice of God? Here is another quotation from the article. "I am as good a Catholic as you are," he shouts at village meetings. "I go to church with you. I believe the Pope should run the church. I believe the Priest should run his parish. But

YOUR FACE SPEAKS

You don't have to tell
How you live each day;
You don't have to say
If you work or play.
A tried, true barometer
Serves in its place,
However you live, it
Will show in your face.

The false, the deceit that you
Bear in your heart
Will not stay inside
Where it first got its start.
For sinew and blood
Are a thin veil of lace;
What you bear in your heart
You wear in your face.

If your life is un-elfish,
If for others you live,
For not what you get,
But how much you can give;
If you live close to God,
In His infinite grace,
You don't have to tell it,
It shows in your face.

—Mrs. Pete Kendall

not our village.' To this millions of Italians say, 'Si, si.'"

If 95 per cent of the people in any country were Baptist and they voted to follow atheistic communism, I would be the first to say the Baptist churches had failed that country. The people of Italy are tired of the political set up that is dominated by the Roman Catholic Church, the state church of Italy.

If the leaders and preachers of any church are called of God, and are on fire for Him, you are not going to get the members of that church to become atheistic communists.

May every writer, every speaker, every preacher of our beloved country cry out against identifying the United States with the Roman Catholic Church. We will not choose between communism and Romanism because they both deny freedom.

►Harmon Naberhuis, Miami, Florida, has recently enrolled in Southern Baptist Theological Seminary, Louisville. He did his college work at Campbellsville College and Bowling Green, and has had two years' experience in the pastorate. His wife is an excellent pianist. He has his own car, and resides at Apartment I-4, Seminary Village, Louisville.

Martinez and Davis in Madisonville Revival



Angel Martinez

Evangelist Angel Martinez and Singer Jimmie Davis are helping Pastor Harold D. Tallant in evangelistic services at the First Baptist Church, Madisonville, Ky., February 21-28, in their new building. Services will begin each evening at 7:30.

Are We Piddling While the World Goes to Pieces?

W. R. Cullom, Wake Forrest, N. C.

One of the strongest and sanest writers in a current issue of the *British Weekly* is writing about a teaching fellowship among the nearly three million Sunday school pupils of England. When I read what was said to these teachers, the cry of my soul was alas! alas! Let me pass on a paragraph or two of it:

"A fellowship of Sunday school teachers, ministers and youth workers are pooling their devotion and enthusiasm to help Christian teaching take root in young lives."

This, surely, is a most worthy effort. But listen to what is said further:

"But there are Sunday schools which remain self-satisfied, disorganized or unorganized, and contentedly unaware of any call to speak to today's needs. Teachers minister to a straggle of pupils with infinite goodwill, apparently quite ignorant of the fact that goodwill is not a substitute for training and skill."

We are told that Nero fiddled while Rome burned. May it not be said of a large part of the Christian world today that we are piddling while the world goes to pieces?

The last letter that came to me from our much lamented and greatly loved Theron Rankin has in it this sentence: "I am convinced beyond the possibility of any serious argumentation with myself that our present form of conventional Christianity is thoroughly unconvincing to the non-Christian world of today."

What shall we do? What can we do? I venture to suggest four things:

(1) That we do not allow ourselves to become stampeded.

(2) That we take ourselves seriously as witnesses to a risen and ever-loving Christ.

(3) That all who love the Lord in sincerity and believe in their souls that Jesus Christ is an all-sufficient Saviour and the only such Saviour, shall pray, study, and labor to know him and the power of his resurrection, and go forth to bear our witness to this all-important fact to "every creature," and "unto the uttermost part of the earth" (4) That this movement of which I speak here shall become the burden and the daily task of every one who bears the Saviour's name. It is my deliberate judgement that when this takes place, the world is going to learn and heed the way of Jesus and not until then.

Again, let me raise the question of my heading: Are we piddling while the world goes to pieces? Surely, it is time for us as servants of the King to bear and follow the exhortation of the Great Isaiah (52:1). "Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the Holy City!"



Under the direction of Miss Frances Barbour, the above children of Kentucky Baptist Children's Home presented the annual Christmas program on Dec. 9, in the new Play-Assembly Building of this institution. The program was built around the theme of world missions. The climax of the program was the presentation of the gifts of the children and staff to the Lottie Moon Offering for Foreign Missions. The total offering amounted to \$157.60. Thus, our Children's Home has set for us all a worthy example of a Christian observance of Christmas.

The Case for Religious Instructions in the Public Schools Again

By J. M. DAWSON

WASHINGTON, D. C. — The Catholic Digest reports on a national survey made as to how Americans feel about religious education for their children. Its report claims that out of 104 million adult persons, only six per cent, or a little over six million, state they received no religious training. It publishes that seventy-two per cent received their religious training in Sunday schools, thirty-seven per cent had religious training in the home, and twenty-one per cent in parochial schools. Among Protestants, it reveals, eighty-six per cent have gone to Sunday school, and seventy-eight per cent are satisfied with the religious training they received there.

In view of the declaration of the Digest that Catholics expressed the highest percentage of satisfaction with their religious instruction, received mainly in parochial schools, the non-Catholic wonders just why they are so insistent upon religious instruction being given in the public schools. Remember history proves that the Catholics were the first in America to combat religious instruction in the public schools and constituted the pressure groups which secured ouster of the Bible from these schools because they objected to the version read. Leo Pfeffer, in his monumental CHURCH, STATE, AND FREEDOM (page 287) explains their changed attitude.

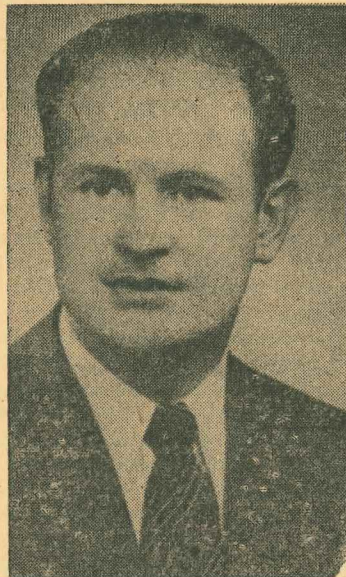
"The triumph of the secularization of the public schools was in no small measure due to the persistence of the Roman Church," Pfeffer says. Continuing he asserts that what the Church wants now is either to bring its own dogma into the public schools for the teaching of Catholic children as it was doing in Champaign, Illinois, and many other places prior to the McCollum decision of the United States Supreme Court, "or a share of the public school funds for the support of Catholic parochial schools." Roman Catholic usurpation of public schools for teaching their distinctive religion has resulted in court

action in certain states, as New Mexico and Missouri.

It is interesting to note that a few Protestant leaders have lent support to the newest Roman Catholic propaganda for religious instruction in the public schools. For example, President Frederick W. Whittaker of the Bangor Theological Seminary writes the Executive Director of the Baptist Joint Committee on Public Affairs: "While I appreciate your fine contribution to the literature of the Church and the State, and I shall read your new book with much interest, I do not agree that the complete separation of Church and State is best

Floyd Patterson Directs Music at Owensboro

Mr. Floyd Patterson is the new minister of music associated with Pastor H. B. Kuhnle at the Third Baptist Church, Owensboro. He has recently been engaged in graduate studies at Peabody College, Nashville, after having been graduated bachelor of music and master



Floyd Patterson

of music by Baylor University, and master of arts at Peabody. He spent one year teaching in the Baptist Theological Seminary, Zurich, Switzerland, and has studied in Heidelberg University, and the University of Florence.

either for the state or for the church. . . . It is my conviction that there is urgent need for the leaders of church and state to find a way in which religion as a primary force in the whole history of man shall be given its proper emphasis in the textbooks of our public schools."

Perhaps after President Whittaker has read our newest book he will discover that the United States Supreme Court has already pointed out "the way in which religion as a primary force in the whole history of man shall be given proper emphasis in the textbooks of our public schools." The incontrovertible fact is there is no denial whatsoever of that very thing at the present—there is only the prohibition of sectarian instruction by sectarian forces in the public schools, by commingled organizations of church and state. Instead of seeking such a dubious combination, the theological seminaries had best intensify their efforts to prepare church leaders who will attend to their God-appointed duty of promoting adequate religious instruction in the church and home.

Bethany of Louisville Has 25th Anniversary

The Bethany Baptist Church, Louisville, observed its 25th anniversary recently. Dr. Eugene I. Enlow, its pastor, has kindly sent us a brief history of Bethany. We wish we might reproduce it in the Western Recorder, but space limitations at this time prevent us from doing that. Its pastors in the quarter of a century of its life have been: Dr. M. D. Austin, Rev. Macon C. Vick, Rev. John Yelton, Rev. David Earl Browning, Rev. Carroll Carter, Dr. Zech Ford Bond, Dr. W. C. Fields, and the present pastor, Dr. Enlow. At the time they moved to their present location they were far out on the edge of the city, but already they are in the center of a fastgrowing suburban territory, with thousands moving into new houses every month. Their nearest sister Baptist church to the east is Jeffersontown, and to the south is Buechel—a territory so vast it staggers the imagination to figure how all three can reach so many. We believe a portion of this history is contained in the book, "Jubilee in '53" by Dr. B. T. Kimbrough, which may be obtained from the office of the Long Run Baptist Association in the Kentucky Baptist Building.

HERBERT C. CRALLE

Funeral Home

Herbert C. Cralle
Herbert C. Cralle, Jr.

Phone TAYlor 5223

Frankfort and Peterson Avenues
Louisville, Ky.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Other Testimonies from Churches Teaching "The Pull of the People"

Temple Baptist Church, Owensboro—
Pastor J. C. Prater; Superintendent Paul Hill. The pastor writes "We taught *The Pull of the People* September 21-25, 1953. We organized three new classes. From July to December 1953 the enrolment climbed from 223 to 324. An ap-



Mr. Paul Hill

proximate gain in enrolment of about 70. Over the same period of time, our Training Union enrolment climbed from 66 in July to 99 in December. We also had fifty-one additions to the church."

Immanuel Baptist Church, Louisville—
Pastor Roy A. Hamilton; Superintendent Howard R. Mullendore. They taught *The Pull of the People* Sept. 22-25, 1953. They have started three new classes. Their enrolment October 1 was 750 and January 1 it was 771—a gain of 21. The church is making plans to start a new Branch Sunday school.

Hebbardsville Baptist Church—Pastor Carl Lambert, taught *The Pull of the People*, October 26-30. The enrolment October 1 was 100; in December it was 110. The church is looking forward to the construction of a new building which will give them a good educational plant, costing \$29,000.

Severn's Valley Sunday School, Elizabethtown, Has Increase of 87

Pastor Verlin C. Kruschwitz; Superintendent Vernon Galvin.

They studied *The Pull of the People* the first of October. On October 4 their Sunday school increase was 1,049 and on December 27 their enrolment was 1,136. This gave them an increase for the three-months' period of 87. The Cradle Roll enrolment increased from 38 in October to 66 in December.

Thornhill, Frankfort, Has Increase

Pastor Roy Lyons; Superintendent Harvey Gaines, Jr.

They studied *The Pull of the People* in December with 81 taking the examination. On October 1 they had enrolled

644 and on New Year's Day 676—an increase in attendance during the same period of about 50. They are averaging well over 300.

Marrowbone Reports Good Increase

Pastor W. W. Thompson; Superintendent A. M. Taylor.

The pastor writes: "We taught *The Pull of the People* September 21-24 with an enrolment of 18, and awards were given to 12 of these. Our Sunday school enrolment on October 4 was 99, with an average attendance of 93. We have added a Cradle Roll and Extension Department. We have also added one Junior Class and one Intermediate class. We started a Mission Sunday school October 4 with an enrolment of 39. The average attendance for our Mission this first quarter was 27. This gives us a total gain in our entire Sunday school work of 60 for the first quarter."



A. M. Taylor

East Audubon, Louisville, Increases

Pastor H. M. Johnson; Superintendent Lewis Perry.

The Pastor states: "We taught *The Pull of the People* during the officers and teachers meeting and prayer meeting September and October. We have added one new department—Nursery (We now have three Nurseries.). We have organized nine new classes. Our Mission Committee is now working on a new mission project. The enrolment gain is small—only 15—but the renewed interest in training is the encouraging part. Our enrolment now stands at 479. We have added 16 new workers in various departments and classes."

Calvary Sunday School, Lexington, Shows Fine Progress

Pastor, Dr. F. Russell Purdy; Superintendent Henry Hodges.

The pastor writes: "Calvary Baptist Church devoted itself to the study of *The Pull of the People* after several weeks of promotion and preparation. The result in new departments and classes is very encouraging. We have started three new departments—Junior, Intermediate and Adult.

"In the purchase of our new Intermediate Building, at a cost of \$60,000, we have made provision for our boys and girls. The floors have been carpeted and the latest type of school furniture has been installed, making this one of the best equipped of all our departments. Five new classes have been organized. We have gained in enrolment, now having 1,534. Under the leadership of Mr. Henry Hodges, superintendent of Calvary Baptist Sunday School and Rev. W. W. Enete, Jr., minister of education, our church is advancing in a well planned visitation program. Close co-operation on the part of department heads and teachers is building a larger and more efficient Sunday school."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 7, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Bardstown	---	383
Bellevue	80	408
Berea	153	497
Bowling Green (2)	295	1,167
Buffalo	87	228
Burlington	113	240
Cadiz	74	260
Campbellsville, Pleasant Hill	156	276
Carrollton	27	206
Central City	244	413
Clay, First	---	204
Corbin, First	150	408
Covington, Calvary	---	644
First (1)	135	331
South Side	118	457
Crestwood	64	260
Cynthiana	---	390
Dayton, First	---	262
Dawson Springs	---	273
Elizabethtown, Severns Valley (1)	---	711
Erlanger	77	405
Evansville, Ind., Calvary	179	563
Grace	315	909
Keck Avenue (1)	153	272
Ferguson (1)	78	264
Fort Thomas, First	85	291
Frankfort, First	139	951
Thorn Hill	122	333
Fulton	184	474
Georgetown (1)	176	543
Glasgow (1)	126	646
Glendale, Gilead	---	334
Greenville, First	145	355
Harlan	181	667
Harrodsburg (2)	312	857
Hazard	98	371
Hazel	69	284
Henderson, First	145	470
Immanuel Temple (1)	135	626
Hodenville, First	111	391
Honkingsville, First	121	662
Second	182	817
Independence	126	246
LaGrange, DeHaven Memorial	---	290
Jellico, Tenn., Crouches Creek	23	309
Lebanon, First (1)	111	437
Leitchfield	70	221
Lexington, Ashland Avenue (3)	---	1,309
Calvary (1)	139	774
Grace	143	732
Hillcrest	---	291
Immanuel	253	825
Porter Memorial	---	594
London, First	177	607
Louisville, Pantist Tabernacle	246	689
Pantist Temple	101	297
Beechmont (1)	164	528
Rethany	---	267
Rehlehem	105	243
Broadway	86	269
Puechel	75	263
Carlisle Avenue (2)	323	1,366
Clifton	85	442
Crescent Hill	282	973
Deer Park	---	576
Fairdale (2)	142	401
Farmdale	---	349
Harmony	134	311
Highland Park First	---	429
Immanuel	90	389
Jeffersontown	95	283
Lee's Lane	129	294
Lynn Acres	84	272
Okolona	80	457
Parkland	289	940
St. Matthews	166	629
Shawnee	---	345
Shively (1)	125	722
South Jefferson	143	571
Southside	---	476
Third Avenue	82	445
Twenty-third and Broadway	194	682
Valley View	85	220
Victory Memorial (2)	380	891
Virginia Avenue	---	258
West Broadway	152	641
Ludlow, First	96	332
Madisonville, First	332	1,025
Marion	---	223
Maysfield, First	327	898
Monticello, First	92	235
Morganfield, First	---	378
Morristown	120	---
Mt. Washington	66	265
Murray, First (1)	215	895
Newport, First (2)	147	745
Trinity	89	220
Owensboro, Buena Vista (1)	143	560
Eaton Memorial	197	423
Fall Street	193	508
Seven Hills	129	270
Third (1)	376	1,086
Paducah, East	105	464
First (1)	141	575
Trinity (1)	143	306
Twelfth Street	---	392
Paintsville, First	73	209
Pikeville, First	---	280
Pineville, First (5)	180	413
Prestonburg Irene Cole Memorial	---	337
Princeton, First	139	---
Northside	---	206
Second	147	282
Russellville, First (1)	106	395

(Continued on Page 13)

WOMAN'S MISSIONARY UNION

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

STATE W. M. U. MEETING AT WALNUT STREET CHURCH, LOUISVILLE, APRIL 6-8, 1954

The annual meeting of Kentucky Baptist Woman's Missionary Union will be held at Walnut Street Baptist Church in Louisville, April 6-8, 1954. This will be the "Victory" session, at which time we will give special recognition to those organizations reaching our Fiftieth Anniversary goals and present beautifully engraved certificates to those contributing Memorials to our Fiftieth Anniversary Scholarship Fund. *It is imperative that your anniversary report be in our State Office by March 1, if you are to participate in this service.*

A wonderful program is being prepared for this meeting. Among the speakers will be Miss Alma Hunt, executive secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention; Mrs. Edgar Bats, president of the North American Baptist Women's Union; Dr. Courts Redford, executive secretary of the Home Mission Board; Mrs. Ruth Stull, author of the book, "Sand and Stars," and former missionary to Peru; Miss Bertha Smith, missionary to Formosa and others.

Last year more than 2,400 registered for our meeting in Lexington and it is expected that an even larger number will be present for the meeting in Louisville this year. These will be the largest meetings in our history.

REPRESENTATION

According to our Constitution messengers to the annual meeting shall be: (1) Officers of the Baptist Woman's Missionary Union of Kentucky and members of the Executive Committee; (2) W.M.U. Field Workers; (3) regional chairmen of mission study, stewardship and community missions, (4) regional young people's leaders; (5) superintendents of associations; (6) associational group leaders; (7) associational young people's leaders; (8) all former state presidents; (9) one from each W.M.S. and one additional for every fifty members above the first fifty, three being the limit (except the hostess society which shall be entitled to six); (10) each young people's director and counselor of Y.W.A. G.A., R.A., and Sunbeam Band or substitute for same. Only such messengers as are present and duly accredited by the societies they represent shall be entitled to vote.

CREDENTIAL CARDS

Requests for credential cards for messengers are to be sent to the State Office. Names and addresses of those requesting them and the organization they represent must be included with the request for the cards.

ROOM RESERVATIONS

Entertainment in homes will be on the pay plan, which is the plan adopted many years ago. The rates will be \$2.00 for bed and breakfast. For reservations in homes write to Mrs. J. Leonard Walker, 431 Lightfoot Road, Louisville. In making reservations please give name of each one making a reservation and state whether or not you will be coming in a car.

For hotel reservations write direct to the hotel of your choice. The Kentucky will be the headquarters hotel. The Seelbach is also setting aside rooms for our people. The Brown Hotel is entertaining two other conventions and has very little space available. On this page you will find a list of hotels and motor courts with rates. Space is limited. Reservations should be made as soon as possible.

FREEDOM'S HOLY LIGHT THEME FOR WEEK OF PRAYER

Close your eyes and see the multitudes . . . in the mountains, the valleys, the deserts, the swamps, the fields, towns, cities . . . in this our home-land. How beautiful upon our mountains are the feet that carry glad tidings . . . who publish peace . . . who say, "Jehovah is our God."

So we come again to our annual Week of Prayer and Annie Armstrong Offering for Home Missions, March 1-5. Perhaps you are part of a large church with many women and young people, or of a little church with a half dozen women lifting their voices in prayer.

How wonderful it is that you of Woman's Missionary Union can have the privilege and opportunity at the very special season to send your greetings of love to the many people in America that they too may know the love of Jesus. There are so many that have not even heard His name—yes, right here in the United States of North America! Think of the thousands of Indians that live in the western part of our country—and we have only about ninety missionaries working among them. The work of sixteen Good Will Centers has to be carried on by thirty-eight workers. Our French friends who so desperately need to know a personal Saviour are served by twenty-one missionaries. One hundred and fifty missionaries are working with the Spanish-speaking people but when you consider the 1,200,000 of Spanish descent in Texas alone who are not Christian, you can see that more help is needed.

Our home missionaries work among the Japanese and Chinese establishing missions where the people may feel free

to come and study and learn, among the Italians, and a new and most important task, work among the Russians in our own country.

It is difficult to even imagine the wide-spread need of those who have not had the chance to hear the Word. Every ear must hear and every tongue must learn to repeat the name of our Lord. You want all of our country to hear the message; then you want them to tell it to the whole world.

Last year the Annie Armstrong Offering goal was one million dollars and the gifts went to more than a hundred thousand dollars over that. This year the goal is \$1,250,000. Let us pray and give because we want our country to be Christian and home missions is helping make it Christian. Won't you help? Won't you lift the torch of Freedom's Holy Light?

HOTEL AND MOTOR COURT RATES*

Louisville, Kentucky

Brown Hotel—600 rooms, 600 baths. \$8-\$13.
Henry Clay Hotel—192 rooms, 153 baths. \$6-\$8.
Kentucky Hotel—425 rooms, 425 baths. \$7-\$12.
Hotel Seelbach—500 rooms, 400 baths. \$7.25-\$15.
Alamo Plaza Court—7 mi. S. on U. S. 31W and 60, 2 units, 2 baths. \$5-\$7.
Ashbourne Inn—2 mi. N.E. on U. S. 42. 6 units, 6 baths. \$8.
Auto Plaza Court—12 mi. N.E. on U. S. 42. 16 units, 16 baths. \$6-\$7.
Bon-Air Motel—10½ mi. E. on U. S. 42. 20 units, 20 baths. \$6-\$7.
Brown's Motel—12 mi. S. on U. S. 31W and 60. 22 units, 2 baths. \$4-\$6.
Horne's Court—12 mi. N.E. on U. S. 42. 14 units, 13 baths. \$5-\$6.
Leslie's Traveler—7 mi. S. on U. S. 31W and 60. 48 units, 48 baths. \$5-\$7.
Louisville Manor Motor Court—5½ mi. on U. S. 31W and 60. 50 units, 50 baths. \$5-\$8.
Middletown Manor Motor Court—12 mi. E. 24 units, 24 baths. \$6.50-\$7.
Park's Motel—6 mi. S. on U. S. 31W and 60. 16 units, 16 baths. \$6-\$7.
Peacock Cottages—18 mi. N.E. on U. S. 42. 10 units, 10 baths. \$4-\$5.
The Pines Motel—7½ mi. S. on U. S. 31W and 60. 20 units, 17 baths. \$5-\$6.50.
Reid's Tourtel—5 mi. S. on U. S. 31W and 60. 28 units, 28 baths. \$6-\$7.
Sunset Lodge—6½ mi. S. on U. S. 31W and 60. 16 units, 16 baths. \$5-\$5.50.

*Rates are for two persons. European plan (rooms only).

Associational Royal Ambassador Leaders

Prepare for the First State Conference for Associational Royal Ambassador Leaders, March 26 and 27, 1954, to be held at "Cedarmore," State Baptist Assembly, Bagdad, Kentucky. We hope all 44 Associational R.A. Leaders will be present.

If you did not receive complete information concerning this first and most important conference, write Mr. J. C. Ballew, State Royal Ambassador secretary immediately. Be sure you send your reservation to Mr. Ballew by March 10.

On arrival Friday, March 26 the boys will get their room assignments in the afternoon and look around the camp grounds. Supper will be served at 5:15 after which conference will take place from 6 to 9:30 o'clock.

The next day, Saturday, breakfast will be served from 8 to 8:50. The conference period will extend from 9 to 12. When dinner is over the boys are free to stay at Cedarmore, visit, go boating, etc., until 7 p.m.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

MEET THE WINNERS!

(Eighth of a series)

Fifteen year old Janie Read of Louisville is the Sword Drill winner in Central Region. She is a sophomore at Shawnee High School, and a member of Parkland Baptist Church. Her pastor is Elwyn N. Wilkinson. Janie is vice-president in her Intermediate union, and was trained for the Sword Drill by her leader, Mrs. Kathryn Keane. She sings in the Parkland Girls' Sextet. Janie has also worked extensively as a member of Girls' Auxiliary, and has been crowned Queen with a Scepter.



Janie Read

Second place winner is from Baptist Association—Miss Patricia Yokum of Lawrenceburg.

Second place winner is from Baptist Association—Miss Patricia Yokum of Lawrenceburg.

ADDITIONAL "M" NIGHT REPORTS

Association	Att'd.	Churches Represented	Pastors Present
Christian Co.	120	11	8
East Union	75	4	3
Mt. Zion	318	6	3
Previously Reported ..	13,188	585	428
TOTAL	13,701	606	442

STUDY COURSE AWARDS FOR JANUARY

Association	Jan. Awards	Num. Churches
Baptist	33	2
Bell County	38	2
Blood River	15	1
Boones Creek	9	1
Booneville	18	1
Bracken	10	1
Caldwell County	45	2
Christian County	118	3
Daviess-McLean	58	5
East Lynn	20	1
Elkhorn	4	2
Enterprise	6	1
Gasper River	118	2
Goshen	150	3
Greenup	42	3
Lincoln County	2	1
Little Bethel	11	2
Little River	25	1
Long Run	277	13
McCreary County	70	1
Monroe	43	3
Muhlenberg	165	7
Nelson	25	2
North Bend	26	2
Ohio County	28	1
Ohio River	25	2
Owen County	2	1
Pine Mountain	18	1
Pulaski County	10	2
Russell County	20	2

Russell Creek	20	1
Severns Valley	17	2
S. Concord	114	3
Tates Creek	28	1
Three Forks	35	1
Upper Cumberland	12	1
West Kentuckiana	202	4
West Ky.	78	5
West Union	4	3
Indiana	11	1
Totals	1,952	93

The Power of Awakened Conscience

Albert McClellan

Early in December the Associated Press carried the following story concerning sale of liquor on military property.

"An order putting all military officers' clubs and messes on government property out of the bottled liquor business was issued by the defense department yesterday.

"Deputy Defense Secretary Roger Kyes signed a directive which will end a privilege exercised by the navy for many years and by the army and air force since December 1.

"No further purchases of liquor for sale in package or bottle form will be made by the military departments after January 1, Kyes decreed. Officers' clubs and messes will be permitted to sell liquor by the bottle until April 1 to dispose of stocks on hand.

"Thus ended an experiment begun by the Army last September when for the first time in more than half a century it decided to allow liquor to be sold by the bottle to commissioned and non-commissioned officers in open messes."

Here is the simple truth. The temperance leaders of America became vocal against the vice and the government retreated.

It calls for two things:

(1) Letters of approval from every Baptist in America to Mr. Kyes, to President Eisenhower, and to Mr. Charles E. Wilson, secretary of defense.

(2) Determination of all Baptists to be more vocal against the organized evil of our land.

When we make up our minds to do it, we can silence the liquor and beer advertisers on radio and TV and we can give our news stands a much needed bath.

If the Baptist conscience will assert itself there will be a new holy day in America's moral life.

Albert McClellan is director of publications, Southern Baptist Convention, Nashville, Tenn.

►The members and friends of the Burgin Church surprised their new pastor, Rev. Donald White, and his family with a reception and shower in the recreation room, Wednesday, January 20, following prayer service.

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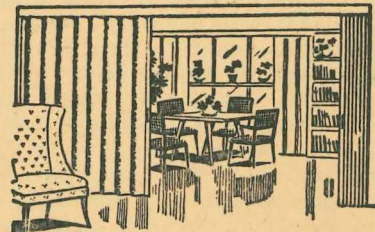
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For February 28, 1954

By H. C. Chiles

The Good Shepherd

John 10:1-11

Of the numerous figures by which our Lord Jesus Christ is presented in the Word of God that of the Good Shepherd is one of exceptional appeal and blessing to the human heart. It is doubtful if any more beautiful figure could be employed to portray the relationship of Christ and His people than that of the oriental shepherd and his sheep.

This lesson, which is one of exceptional blessing, reminds us of the "Shepherd Psalm," which is the best loved of all the Psalms. This beautiful Psalm is memorized in childhood, treasured in manhood and womanhood when the storms of life come upon us, and appreciated most when we rest our faith upon its precious promises as we enter the valley of the shadow of death.

I. THE INTRODUCTION

John 10:1-6

In the land where our Lord lived there were many shepherds and thousands of sheep. At each village or town in the pastoral sections of Palestine there was a large sheepfold, or walled-in enclosure with a shelter and a single gate. As night approached the different shepherds would lead their flocks to the door of the fold. After the sheep had passed through the door, the shepherds left them in the care of the porter while they went to their abode for the night. The porter securely fastened the door of the fold and it remained that way until the next morning when the shepherds returned to get their sheep.

Upon their return in the early morning, the porter recognized the true shepherds and opened the door for each of them to enter. After the entrance of each shepherd into the fold, he called his sheep. They heard and recognized his voice and approached him. When he had put them out, he went before them and they followed him. He led them out in the pasture for their morning meal. Before the sun had become too hot the sheep had enjoyed a bountiful repast. The shepherd then led them to the water in order that their thirst might be quenched. After that, he sought a good place for them to rest until the fierce noon-tide heat had passed. Following an extended period of rest, the sheep arose and enjoyed another good feeding before the shepherd led them back to the fold again, just prior to the sinking of the sun.

II. THE INTERPRETATION

John 10:7-11

Accustomed to using familiar objects and situations in teaching great spirit-

ual truths, Christ took some commonplace things, such as the shepherd, the sheep and the sheepfold, and made them the vehicle of certain gracious and glorious truths. Here we discover one of those grand and wide-sweeping statements which our Lord frequently made of Himself, "I am the door." Thus He taught how essential He is to life, whether it be an entrance or an exit.

1. Christ is the door to salvation.

Christ is the means of entrance into the family of God. He is the exclusive entrance or door into the fold of God. There is a vast difference between a door and the door. He said, "No man cometh unto the Father, but by Me." John 14:6. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Since there is only one door, do not weary yourself in looking for another. All who enter this door will be saved, regardless of their past. But one must enter it or he will never be saved.

2. Christ is the door to security.

Our Lord said, "By Me if any man enter in, he shall be saved." Verse 9. One who enters this door will find protection from the pangs of the past, the perils of the present, and the fears of the future. Christ is the only door to real security. Those who are His are safe forever. He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

3. Christ is the door to satisfaction.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. He is the door to everything that is rich and good in life—forgiveness, peace, joy, victory, contentment, hope, etc. He came in order that we might have abundant life—the life which lifts us above the changes and circumstances of this world. What He possessed He came to give to those who would believe on Him. In Him there is an all-sufficiency to satisfy our daily needs, and to sustain us amid all the temptations, toils, trials and tribulations of this life. There is an overflow in the life that Christ gives. It is life with a surplus. It has peace and joy and power. And it is within the reach of every child of God. He wants us to enjoy that rich and abundant life daily.

Baptist Research

Samuel W. Scantlan

Some one has asked, "What is research?"

Dr. Charles F. Kettering once defined it: "To find out what we are going to do when we can no longer keep on doing what we are now doing."

We often resent outside criticism of ourselves, our churches or our denomination. We don't want anyone trying to tell us of our short comings. Maybe we should severely criticize ourselves.

Every pastor should do some research concerning his own ministry. Denominational workers should closely scrutinize their work. Why doesn't the program we have succeed? Does it need research? Are we always willing to do things just like old Brother Wonder did them? Does our preaching program need improvement?

Should the pastor enter the pulpit from another door? Would it be better to rearrange the music program? Is the baptismal service the best it could be? Any changes needed? Does the person who enters our church have the feeling, "I've seen and heard this before?"

An outstanding preacher almost ruins his messages by having acquired a bad habit of hitching his trousers every few minutes. He needs some outside criticism. But he wouldn't like that, so he should have a dose of self-criticism.

Baptists must keep on with more and better research. But, even so, we are much like the farmer when asked to buy some books on "Better Farming," replied, "I'm not farming now as well as I know how." So most of us preachers and most of our churches are not doing as well as we could.

Yet, I would say that all of us should criticize ourselves sharply and diligently search out anew the reasons for many of our short comings.

If a church can't keep a preacher she needs some inside research; and if a preacher is always without a church, he should also do some very serious research into his own life and methods.

Baptists everywhere must do some research into their ways of doing things. If there is a better way we must find it.

Samuel W. Scantlan is superintendent of rural and city missions of the Baptist General Convention of Oklahoma.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 7, 1954

(Continued from Page 10)

Somerset, Calvary	161	279
First	-----	677
Pleasant Hill No. 2	53	226
Sonora	92	229
Springfield, First	148	428
Sturgis, First	-----	271
Versailles	88	396
Vine Grove (1)	93	275
Walton (1)	96	347
Winchester, Central	119	484
First	147	438

►Mr. and Mrs. William Harlan McGinnis, Southern Baptist missionaries to the Gold Coast who are in the States on furlough, have a new street address in Louisville. It is: 512 Schoolway.

Britons and the Bible

John W. Bradbury

That Biblical criticism is coming to fruition in Britain is in evidence. The form of criticism which for the past fifty years or more has controlled the interpretation of the Scriptures in the churches of Britain has only served to produce widespread disinterestedness regarding the Bible.

If Biblical criticism were intended to bring about popular enlightenment concerning the Bible, it has failed. It has visibly developed into various schools of opinion regarding the authenticity of the Bible's basic documents, many views definitely discounting the accuracy and reliability of the popular English Bible known as the Authorized Version.

The situation has grown so distressing that the Archbishop of Canterbury, Dr. Geoffrey Fisher, has declared, in launching a nation-wide campaign called "The Bible Speaks Today," that people lack knowledge of the Bible that was common to all sections of society one hundred years ago. In these days a quotation from the Bible would "ring no bell in the minds of vast numbers of people. It would be received with the same frigidity as a Latin quotation is received in the House of Commons."

The purpose of the new campaign is to focus attention upon the Holy Bible. It has the support of all the churches in the British Council of Churches. But the mischief is already done. The Bible has been discounted, in much of the public mind, as not reliable. Have not the learned doctors of literature of church and school been telling the laity in books, lectures, and sermons that the Bible is not what it purports to be? Do not think that the negations of defunct modernism have not left a permanent deposit of negatives in the minds of youths who studied under such teachers. The English Bible is still under attack. Teachers cannot teach that much of it is not true or that parts of it are unbelievable and then expect people will read it with faith that God will speak through it to them.

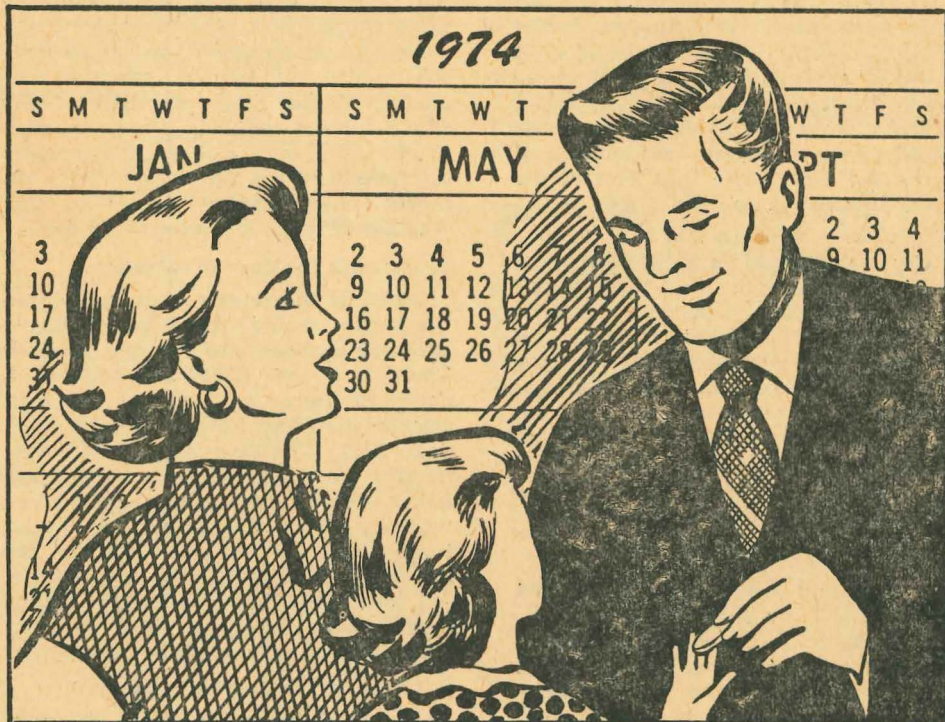
Britain's greatness is described by historians as her ability to emerge victor out of many wars. Men of God think otherwise. They know that, when other nations printed Scripture in a tongue unknown to the people and chained it to a priest's lectern, the English promulgated the Bible in common language but in superb diction and released the Word of God to all who could read English. Thus England became the fountain of true liberalism, and all the world aspired to the knowledge of the English language. Wherever English is used, there you will find the Bible. England has believed on Christ "as the Scripture hath said" (John 7:38, 39). Her historical opportunity has been the opening of nations for divine enlightenment. Secular historians see only exploitation, commerce, wars, and imperialism in her expansion. The Christian does not deny that mixture, but affirms that, in spite of it, the Bible has established its

authority by overcoming evil and pointing the way to peace and good.

Our prayer is that God will give good success to Archbishop Fisher's cause of "The Bible Speaks Today" in Britain. But if the spokesmen are to be those whose chief concern is a question mark, whose abilities are concentrated on salvaging something from the Bible which the souls of men may trust, then the conclusion is foregone. In no place has

it been disclosed that the Holy Spirit fills with victorious joy and moral power those who exalt naturalistic opinion above the revelation of God in the Bible. —*Watchman-Examiner.*

► Samuel Barker is the new local missionary and pastor of the Leatherwood Baptist Church, Leatherwood, Ky., in Pine Mountain Association. He is already on the field.



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James M. Sapp

"GOD'S WORK WAITS ON MEN"

"God's Work Waits on Men" will be the subject of messages to be delivered by our out-of-state Brotherhood speakers during the Regional Leadership Conference to be held the first two weeks in March.

James M. Sapp, (left) and David T. Mashburn (right), are both Associate Secretaries of the Southern Baptist Convention's Brotherhood Commission. Mr. Sapp will be our speaker the first week and Mr. Mashburn the second week.

We commend both of these men to the fellowship of Kentucky as dedicated servants of the Lord and laymen who are specialists in their field of Brotherhood work. We are fortunate that their busy schedules would permit both of them to be with us in these conferences. Welcome Jim! Welcome Dave!

BROTHERHOOD GROWTH 1936-1952

Year	Brotherhoods	Enrolment
1936	250	5,076
1946	2,362	75,000
1947	2,895	98,550
1948	3,480	125,000
1949	4,153	142,402
1950	5,076	167,744
1951	5,729	185,587
1952	6,780	214,486

(These figures give the progress report of Brotherhood work in the Southern Baptist Convention for the years mentioned. 1953 figures are not complete at this writing but all indications are that an additional 1,500 Brotherhoods were organized in 1953 with probably forty thousand new members enrolled.)

Broadway Dedicates Second Unit of Its New Building

The Broadway Baptist Church, 4,000 Brownsboro Road, Louisville, dedicated the second unit in its major building program Sunday, January 17. Pastor Edwin Fleetwood Perry on that occasion had with him Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Baptists in Kentucky, as the speaker.

"Christ is the ultimate goal for this church, that He might present it to the Father without blemish," he said. "We have here the symbol of marriage," continued Dr. Boone. "Christ tells us that the church is the bride of Christ, and John tells us of the new Jerusalem when the bride shall be claimed. It calls attention to the bridegroom who purchased the bride with His death. He related all of the thrills that go through the heart of the bride, the bridegroom and the audience and friends at a wedding. That is just a forecast of that which will take place in that glorious day when the marriage of Christ and His bride are consummated in Heaven."

Besides being the dedication of the new wing—the second unit to fit into the much larger building yet to be erected,

P. Boyd Smith has resigned as pastor of the First Southern Baptist Church, Glendale, California, in order to devote his full time to duties as president of California Baptist College.

the occasion was also the fifth anniversary of Dr. Perry as their pastor.

The church budget is fully assured for the year 1954 with indications that they will go considerably beyond the budget needs. The surplus will go into such items as the church building fund and other considerations which may elicit the support of the church.



ABOVE: The Broadway Baptist Church, 4000 Brownsboro Road, Louisville, showing new wing in the rear.

BELOW: Close-up of the new annex. Both buildings are units in an over-all plan which will tie in with the large auditorium yet to be built facing the main highway.

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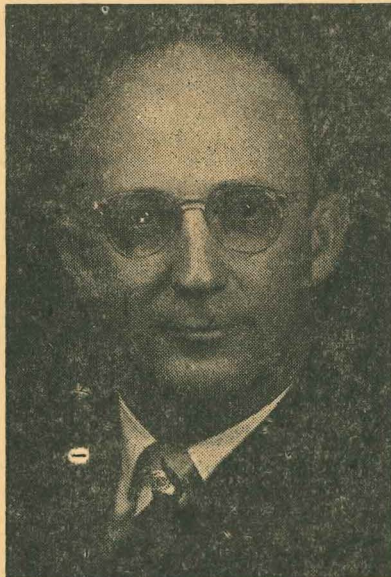
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INSPIRATIONAL SPEAKER FIRST WEEK

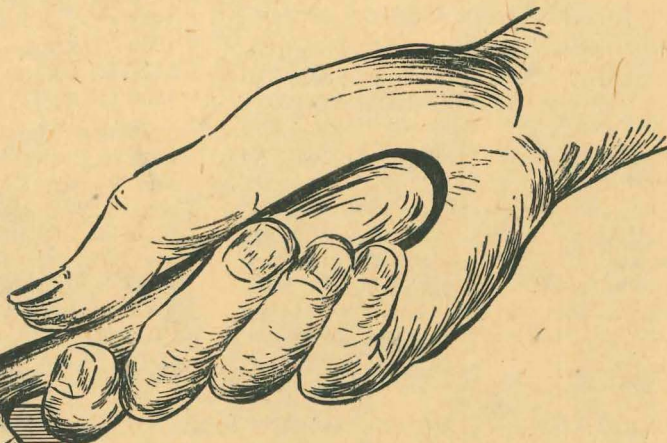


Dr. W. O. Vaught, Jr.
Little Rock, Ark.

FIRST WEEK

- March 2 Murray
- March 3 Madisonville
- March 4 Glasgow
- March 5 Baptist Tabernacle, Louisville

Brotherhood speaker: James Sapp of Memphis, Tenn.



1954		MARCH				
SUN	MON	TUE	WED	THUR	FRI	
	1	2	3	4	5	
7	8	9	10	11	12	
14	15	16	17	18	19	
21	22	23	24	25	26	
28	29	30	31			

INSPIRATIONAL SPEAKER SECOND WEEK



Dr. John H. Buchanan
Birmingham, Ala.

SECOND WEEK

- March 9 Harrodsburg
- March 10 Williamsburg
- March 11 Pikeville
- March 12 Morehead

Brotherhood Speaker: David Mashburn, Memphis, Tenn.

Other speakers include—W. C. Boone, E. M. Taylor, A. M. Vollmer, R. E. Boatwright, Mrs. G. E. Ferguson, Mrs. Encil Deen, L. E. Coleman, R. T. Skinner, W. H. Curl, B. F. Fox, B. C. Fisher, G. R. Pendergraph, James Whaley.

Program from 2:00 P.M. to 9:00 P.M.

The evening meal will be served by the host church to out-of-town visitors.

The evening service will offer an opportunity for a great mass meeting for laymen.