

Western Recorder

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The Honorable MR. ADAM TROY SILER

Moderator of the General Association of Baptists in Kentucky, 1944-45, who died the day before the opening of the General Association in Owensboro. He was the father of the present moderator—Judge Eugene E. Siler. The above photograph will appear in the forthcoming Annual of the General Association of Baptists in Kentucky now on the press.

Gleanings From The Field

►Mrs. Anna Noel Taylor, mother of Dr. Noel M. Taylor, executive secretary of the Illinois Baptist State Association, Carbondale, Ill., passed away at Frankfort, Illinois, recently.

►The Southern Baptist Hospital, New Orleans, set a new record in 1953 by admitting a total of 37,076 patients. Of this number, 19,329 were in-patients; 13,960 out-patients, and 3,787 new born infants.

►Dr. Ramsey Pollard, Broadway Baptist Church, Knoxville, Tennessee, will be speaking this month on *The Baptist Hour* as follows: March 7, "The Rejected Christ;" March 14, "Power From Above;" March 21, "The Potter and the Clay;" and March 28, "So Great Salvation."

►The Foreign Mission Board has received a petition from Mati—a city on the eastern coast of Mindanao Island, in the Philippines where medical work is being projected—signed by fifty-two of its leading people, urging Southern Baptists to send them evangelistic missionaries.

►Friends in Kentucky of Missionary A. L. (Pete) Gillespie will be glad to learn that the Jordan Press, of Tokyo, Japan, has published a book by him entitled, "Learning Christian Doctrine in the Bible." This book contains 28 studies in simple Christian doctrine for new Christians.

►The funeral of Ezra G. Tapp, 81, was conducted by Pastor L. M. Winstead in the Harris Funeral Home of Madisonville, February 4. He was vice president of the Farmers National Bank, a farmer, one-time vice president of the U-C Milk Company, and a deacon of the Manitou Baptist Church.

►Miss Mary Jacob, Franklin, Ky., tied for third place on the honor roll that has just been released by Dean Walter F. Taylor at Blue Mountain College. Miss Dora Pennington, Walton, Ky., is one of the 37 students listed on the Honor roll, and Miss Mary Ann Wacker, 3901 Brookfield, Louisville, Ky., is another.

►The Walnut Street Baptist Church, Owensboro, Ky., has called Rev. James L. Adkins, of Shongaloo, Louisiana, who was graduated by the Southern Seminary at mid-term commencement. Previously he had been graduated in the class of 1942 by Baylor University. Since residing in Kentucky he has been pastor of the First Baptist Church, Livingston, Tenn.

►Pastor John S. Rasco, formerly of Hodgenville, Kentucky, has resigned as pastor of the First Baptist Church, Texarkana, Texas, and became pastor of the First Baptist Church, Odessa, Texas, on February 15. A new \$600,000 building is being erected which will seat 1,700 in its auditorium. The Odessa Church has started eight other Baptist churches in recent years.

►Robert Daniel and Nathaniel Scott were ordained as deacons by the Pleas-

ant Hill Church, Little Bethel Association, Sunday, February 14. Pastor R. H. Riley was moderator and Kermit A. Lovelace clerk. The examination was conducted by J. W. Robison. J. C. Gunn preached the ordaining message and the ordination prayer was offered by W. E. Sivia.

►Joseph A. Carrico came to be pastor of the Post Oak Baptist Church, near Russellville, from the Unity Baptist Church, Unity, Illinois, starting his new work the last Sunday in January. There were nine additions on his first Sunday. On Friday night, February 5, his church gave a dinner and pantry shower for him and Mrs. Carrico. More than 100 people were present.

►The Convention-wide Conference of Baptist Students, a group to study areas of co-operation between Negro and white Baptists, will meet in Louisville March 24-25, according to Victor T. Glass, Nashville, Tenn., chairman of the steering committee. The conference annually attracts 150 students from twenty theological seminaries and colleges in the Southern region.

►The First Baptist Church, Abilene, Texas, had a dedication of its new building February 14-21. Dr. E. L. Skiles, formerly of the Georgetown Baptist Church in Kentucky, is pastor, and he spoke at the opening service. Other speakers included: James N. Morgan, president, Texas Baptist Convention; J. W. Storer, president, Southern Baptist Convention; Millard A. Jenkins, Jesse Northcutt, and James L. Sullivan, all former pastors; and Duke K. McCall, president of the Southern Seminary.

►The Hopewell Baptist Church's recently completed chapel near Philpot, Ky., was the scene of a reception held in honor of its pastor and his bride on February 6. He is Pastor Robert S. McGinnis, Jr., of Owensboro, Kentucky, and his wife, formerly Miss Adelaide Payne, is also of Owensboro. Pastor McGinnis has attended Georgetown College and is presently furthering his work at Kentucky Wesleyan College while living on his church field. Brother McGinnis began his ministry at Hopewell in September of 1953 and was united in marriage on December 28, 1953, by Dr. Robert E. Humphreys, pastor of the First Baptist Church of Owensboro.

►Miss Eva Mildred Sanders, Southern Baptist missionary to Nigeria since 1931, was among 27 people in Nigeria honored by Her Majesty, the Queen of England, on New Year's Day. Miss Sanders was made Honorary Member of the Most Excellent Order of the British Empire for her outstanding infant and maternity work at Ire. She is the second Southern Baptist to receive this particular award, the first being the late Mrs. Carrie G. Lumbley, who was so honored by King George V on her retirement from the field in 1928. Dr. I. N. Patterson was made an

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

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official of the Order of the British Empire on New Year's Day, 1952, an honor conferred by King George VI.

►Whenever you ask the Western Recorder office to change your mailing address be sure to give the old address and the new address; and those subscribers who are receiving the Baptist weekly through a church budget plan, club plan, etc., should also give us the name of the church of which they are a member. All of these items of information have to be known before the subscription clerk can complete the transaction. The mailing list is not arranged according to an alphabetical list, as one might at first suspect, but rather according to (1) nation, (2) state, (3) city or town, and (4) budget churches, etc., for the convenience of the Post Office distribution of the mails. When one stops to think that there are 65,000 subscribers to look after it is quite obvious that no one person can possibly know them all, or where they used to live, or where they have moved, or to which church they belong.

The Origin Of The Baptist "Church"

If you stop this side of John the Baptist, you stop too soon.

The question as to the origin of the Baptists has risen within the ranks of our denomination. One has contended that our churches cannot be traced further back than 300 years. This is approximately the time of Roger Williams and would infer that he founded the "Baptist church."

In nowise would I seek to dim the luster of the name of our glorious Baptist preacher, Roger Williams, but to link his name with such a thing as that is impossible. This is the story, briefly, of Roger Williams.

In October of 1635 he was banished from the Massachusetts Bay Colony on account of his religious opinions. Driven from white men, he became a missionary to the Indians from whom he bought the land that made up the Providence Plantation.

Friends joined him in the new colony, and they organized a church after the pattern of the New Testament. There was no Baptist minister in the group to whom they could repair for baptism, so Roger Williams was baptized by one of their number, Ezekial Holliman; and in turn Williams baptized Holliman and some 10 others. Both the General and Particular Baptists in England held that in case no administrator could be had, it was lawful for two believers to begin baptism; and they quoted the Scriptural authority of John the Baptist.

Be that as it may, the case had no historical repercussions as far as our Baptist churches, our Baptist pastors, and our Baptist policy are concerned. John T. Christian in *A History of the Baptists*, Vol. II, p. 40 writes, "This baptism of Williams has been the occasion of much heat and strife; but it is difficult for me to understand what significance it has in Baptist history. So far as is known, not one Baptist church or minister came out of the Providence church of this period or was anyway affected by the baptism of Williams."

The real beginning of our Baptist work in Rhode Island came from Dr. John Clarke, pastor of the First Baptist church of Newport, organized about the same time that Roger Williams began his work in Providence. Doctor Clarke was a Baptist minister before he came to America. He was a "Particular" or Calvinistic Baptist educated at the University of Leyden in Holland.

To him more even than to Roger Williams ought to go the credit for the organization of the noble colony of Rhode Island with its grant of full religious liberty to all and certainly must go the distinction of beginning the Baptist work that so marvelously multiplied in America. But even Dr. John Clarke would be amazed at the suggestion that he founded the "Baptist Church." He

By W. A. CRISWELL
First Baptist Church
Dallas, Texas

was just one of the long line of Baptist preachers who faithfully proclaimed the truth of Christ through the ages.

All this raises the ultimate question: Where did these people called Baptists come from anyway? Try to find their beginning and you go back and back and back and arrive finally on the banks of the Jordan River where one of their number, a God-called preacher named John, is preparing a people for the coming of Christ. If you stop this side of John the Baptist, you stop too soon. Their story continues all the way through.

After the days of the apostles and after the days of the Fathers a corrupt, apostate hierarchy stamped as heretics all who witnessed to the truth as it was in Christ Jesus. These noble men of God furnished the material for the rack, the dungeon, and the stake in the dark days when the established church took up the bloody sword of persecution. They themselves were not free from all error, but they bore testimony to the revelation of God in the Holy Scriptures, and they sealed it with their lives.

For example, the Donatists, arising soon after the early Fathers, were known for the purity of their church members, for the independence of their churches, and for their custom of baptizing again those who came to them from other groups. They were called re-baptism Anabaptists.

Reduced by fierce and bloody persecutions waged against them by Mitre and Crown, they nevertheless multiplied and scattered throughout the empire. The historian, Benedict, says, "For a thousand years after the rise of the Donatists we find them spread along in all parts of Europe, under different names, but recognized by friends and foes as substantially the same people; and in the middle of the seventeenth century Fuller, the English ecclesiastical historian, says of the English Baptists that they were Donatists, new dipped."

At the time of the Renaissance and the Reformation these "Anabaptists" sprang up overnight everywhere. They came out of their hiding places where bitter persecution had driven them. Mosheim in his *Church History*, Vol. IV, p. 428, says of their origin, "The true origin of the Anabaptists is hid in the remote depths of antiquity." That would be to say, they did not begin with the Reformation. They were reformers before the Reformation. Or more truly said,

they were the true church and the true people of God, living "in spite of dungeon, fire, and sword."

When the gospel was first carried into Great Britain nobody knows. It was certainly at an early period, possibly in the second century. The historian Cook, in his volume entitled *The Story of the Baptists*, p. 72, quoting from an English historian, says, "In England there can be no doubt that Baptist churches existed as early as the third century. We are warranted in saying that the early British Christians held the distinctive principles of Baptists. Austin, in Canterbury, in the sixth century, had a great deal of trouble with a colony of Baptists in Wales and used such repressive measures against them as to load his name with infamy."

Doctor Cook then quotes Charles Haddon Spurgeon, "It would not be impossible to show that the first Christians who dwelt in this land were of the same faith and order as the churches now called Baptist. All along our history from Henry II to Henry VIII there are traces of the Anabaptists. There must have been a great hive of them on the continent for, despite their being doomed to die almost as soon as they landed, they continued to invade the country to the annoyance of the priesthood and the hierarchy."

About 30 years ago Dr. George W. McDaniel, pastor of First Church, Richmond, Va., and sometime president of the Southern Baptist convention, published a little book entitled *The People Called Baptists*. I read that book as a boy. It left an indelible impression on my mind. The first page is the following:

"The name 'Christian' was first applied, in derision, to the followers of Christ by enemies at Antioch. The name 'Baptists' was first given, in ridicule, by Pedobaptist opponents of the people who rejected the baptism of babies. Both names, like the cross, have been changed from marks of shame to badges of honor.

"To be well born is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient and scriptural origin. Certain characters in history are named as founders of various denominations: the disciples began with Alexander Campbell; the Methodists with John Wesley, though Wesley never left the 'Church of England,' the Presbyterians with John Calvin; the Lutherans with Martin Luther; and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI.

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►The International Baptist Theological Seminary was opened at Cali, Colombia, South America, on February 23.

The Dare Of Evangelism's Scope And Power, 1955 Crusade

(Psalm 85:6)

By ELDRED M. TAYLOR, Louisville, Ky.

Delivered at the Mississippi Baptist Evangelistic Conference at Jackson

I realize I run the risk of sounding like a chattering polly-parrot, but none the less, I speak a truth—a truth which I am sure every preacher has felt in his heart over and over again. It is this: America needs a heaven-born, God-sent, Holy-Ghost revival!

You and I live in a day when the dangers on the one hand and the opportunities on the other mount so high as to be unmatched by any other day in the world's history.

Because of these dangers, many are discouraged and see our condition only as perilous and dark. Spengler in his book *Decline of the West*, said, "We are at the winter of our civilization." Fisher, the historian, writing of the passing of the European age in 1943, said, "We are listening to the death rattle of European civilization."

America today is the most powerful and influential nation in the world. But our people, by and large, have not faced this fact and its importance. For as in the days immediately preceding the fall of Rome, millions are interested only in modern curiosities. Surfeited with pleasures, loaded with gadgets, the people seek only an assured continuance of a cheap and frothy existence. It is a sad commentary on the intelligence of our people; but we have become so sold on glamour and glitter that we are hardly able to recognize true worth and integrity.

Glamour has captured the soul of America, and wisdom flies out the window. All the while, communism continues to propagate our world with godless doctrines of error.

But I remind you that godly people founded our nation. Only a moment's reflection on your part is required to realize anew that our land has been a land of revivals. It was conceived in revival. The foundations were laid by the religious zeal of the Pilgrims and Puritans in New England, the Baptists in Rhode Island, the Mennonites, Quakers and Presbyterians in Pennsylvania, the Episcopalians and Baptists in Virginia and the Methodist circuit riders in many other states. The ministry of these pioneer giants started revival fires that continued to blaze over our country periodically until the close of World War I.

The need for a real revival in our hearts, our churches, and our nation, is

long over-due. I feel fully confident that we would all like to join the Psalmist in praying, "Revive us again." My prayer is that your hearts may be so warmed and moved that you will not only pray, "Revive us again," but that you will put feet on your prayers, and be willing for God to use you in any way He desires, that our nation may have a revival.

I doubt that anything so pictures the dare or challenge of evangelism's scope and power as to see what God has already done.

In the first place, God, in His program for man and the world, has always been evangelistic. God believes in evangelism and has always worked through His children to evangelize. Through Elijah God sent the first nation-shaking revival on record. Through Jonah God revived an entire city. Yes, God had a hard time doing it because of Jonah but once the preacher got right and obeyed, people put on sackcloth and ashes in repentance and a city turned to God. Through others like Isaiah, Jeremiah, Amos, John the Baptist, Simon Peter, God brought revivals.

Are you not challenged by the fact that God did not go out of the revival business at the close of the Scriptures, but down through the years of Christendom revival fires have burned? Especially is my heart warmed when I read the accounts of revivals here in America such as the Great Awakening under the preaching of Jonathan Edwards; others like the Finney, Moody, and Sunday revivals.

What Is Its Scope

The scope or picture of evangelism is the field of vision when one looks at evangelism. As one looks through a telescope the scope or field of vision is the breadth and height of what can be seen. Thinking for a moment of evangelism as a telescope through which we look, what is the picture? What does evangelism embrace?

The Scope of Methods:

I believe the New Testament methods of evangelism may be summed up under three phases:

(1) Preaching the Word to assembled groups (I Cor. 1:21): "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

foolishness of preaching to save them that believe."

(2) Personal witnessing to individuals (Acts 1:8): "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

(3) Privately and publicly living so others can see Jesus in us. B. B. McKinney stated it so well when he wrote:

"While passing through this world of sin, And others your life shall view, Be clean and pure without, within, Let others see Jesus in you."

The Scope of Objectives

What do you really see in the scope of evangelism, and what do you truly hope to accomplish?

(1) The individual. The first and most important thing seen in the scope of evangelism is the individual. The Bible has a personal ring in its message. Jesus dealt largely with individuals. He called His apostles, individually, one at a time. Andrew went and got his brother. The shepherd left 99 in the wilderness and went after one lost sheep. We win people to a personal faith in our Lord. They are saved one at a time. Christ died for us as individuals.

A pastor asked a group of young people, "What is the most important thing about a hospital?" One said, "The building;" NO! Another said, "The doctor;" NO! Another said, "The instruments;" NO! Another said, "Beds;" NO! Then what is the answer? The patients! We must see first and foremost the individual; otherwise we miss the whole point and purpose of evangelism. Mass evangelism fails without personal evangelism.

(2) Then, once we see the individual properly, we shall see a nation of individuals and a world of individuals. If we are to win our nation and world, we will do it by winning individuals. In the scope of evangelism, the individual looms as large and as important as a nation or world. We must, however, see the whole.

The Power of Evangelism

When we are in the business of winning people to our Lord, we are not in a weak, shakey, uncertain business. We are in a powerful business.

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►Dawson Springs' First Baptist Church ordained Brethren Sanford Taylor, Clifton Dyer, and Gilbert Young, as deacons on Tuesday night Feb. 2. The ordination council was held at 7:00 P.M. composed of Pastor Jesse S. Bell and the Dawson Springs deacons; Pastor L. O. Oliver of Charleston Church; Pastor W. W. Johnson of Victory Baptist, Providence; Pastor H. P. Richey of Earlington; Pastor Chester L. Moore, and several visiting deacons from said churches. The ordination sermon was preached by Pastor Bell, the charge to the deacons by Pastor Richey, and the charge to the church by Chaplain George Cutton, of Outwood Hospital.

Editorials

SHEARING BAPTIST SHEEP: Some weeks ago the editor of *The Baptist Standard* (Texas) observed that "more and more pastors are resenting" the appeals of certain "evangelists" who are all the time soliciting gifts from church members for the promotion of their personal projects, radio programs, etc.

Editor Gardner said: "It is getting to be a racket. The evangelist is invited to a city or church for a series of meetings. He makes it a point to furnish envelopes for an offering and gets the name and address of each person who supports the meeting with a gift. The names are collected and used by the evangelist in soliciting money from church members for months and months after each meeting.

"Pastors who urge their people to support evangelists who are invited to assist in meetings resent the efforts of evangelists who seek to lead church members to divert their tithes and offerings from worthy church and denominational causes to the promotion of pet projects of a person. It is reported that some evangelists are making personal appeals to laymen to send a portion of their tithe to the evangelist each month."

Editor Gardner made it plain that he believes that God calls "some to be evangelists," and that "God-called, honest evangelists are worthy of support and that pastors and people will take care of them as long as they behave themselves." But he remarked that it is "a sad commentary, not on evangelism but on some evangelists," when pastors and churches feel compelled to refuse to allow evangelists and members of their parties "to have access to the names of those who support the meetings with their gifts." And he added: "Most of them do not take offerings for themselves. They gratefully receive what the people give and go on trusting the Lord and the people for the needs of tomorrow."

Other Enemies: Editor Gardner was right. We would sound, also, a word of earnest, serious caution concerning radio appeals to Baptists to divert their tithes from church and denominational channels toward pet projects and for the sustaining of a "radio ministry." Some of those appealers are known enemies of the Cooperative Program and of the total work fostered by our own General Association and the Southern Baptist Convention. They would, if they could, destroy both the Cooperative Program and the work of Kentucky and other Southern Baptists. Fortunately, the vast majority of our people are by now aware of their tactics and purposes, and hundreds more, with every passing month, are learning the truth.

No matter how appealing the cry for money may be, stand by your own church, my brother! It is Christ's means of furthering His work in the world; and your church joins with other Baptist churches through the Cooperative Program to do, with them, what it could never do alone. Many Baptist dollars have found their way annually into channels with which the givers were not thoroughly familiar, and those dollars may have been used to destroy the work so close to your heart. Those dollars were drawn away by emotional appeals and by the sounding off of a few set, pet phrases which made the appealers seem to be the rock itself. And, as a consequence of this diversion of funds, the total work of the churches has suffered to the degree that Baptist money went into other channels.

The Wool: We believe that Baptist sheep are will-

ing to be sheared, but we believe, also, that they want the shearing done by their own shepherds of the flock and not by strangers who weave the wool into garments which do not fit the form of Southern Baptists.

SPIRITUAL VACUUM? Dean Clarence Manion, chairman of the Inter-Governmental Relations Commission, said: "The record demonstrates that when God goes out of the people's government, a great vacuum is created which immediately sucks in a tyrant to take the place of God." Could it have been said differently and been nearer the truth? When man's heart becomes so packed with materialism and fleshly lusts that there is neither room for God nor His will, then He leaves that heart to its own destruction. It is not a vacuum which "sucks in" the dangerous; it is a crowded heart that leaves no room for God. It is sin, whether in the individual or in the government, that separates! And not only "the record" but God's Word bears this out.

AMERICAN HEARTS TOUCHED: All over America heart strings were pulled hard by the refusal of a United States soldier to quit communism and return to his native land. His mother flew to Japan hoping to influence him. He wrote her, there, his rejection of the appeal and the American way of life. He elected to remain with the enemies of human liberties and of our Government.

Nothing New: Terrible as this was, there was nothing new about it. There's never a day goes by but that some soul wills to reject the pleadings of God's love and mercy and remain with His enemies. Multiply the heartbreak of that mother a million times and you will not have the full picture of the grief of Jesus when men determine to reject His love and sacrifice for their redemption. That young soldier, unless he turns from his error, will be listed as the number-one traitor of the year. And yet he is no different from him who rejects the love and lordship of Jesus.

SACRILEGIOUS: As reported in the December 19 issue of the *Courier-Journal* the Sterling Brewing Company of Evansville, Indiana placed an electric beer sign at the corner of Seventh and Broadway, Louisville, which, in addition to the urge to buy beer, carried the now famous and effective slogan, "Put Christ Back Into Christmas." We doubt that the sign sold much beer; for, even to a depraved nature, that slogan would serve as a deterrent. Walter C. House, director of the Temperance League of Kentucky, wisely registered a complaint with the Alcoholic Beverage Control Board, calling the sign "sacrilegious." The alcoholic beverage industries have gone to great length to capture the home, and now they attempt to link their lethal advertizing with the holy name of the Messiah. John J. Martin, local distributor head for his company, when informed of Director House's complaint, is reported to have declared, "Of course, we don't think it is sacrilegious at all." This move on the part of the beer industry will do them great harm; for even those who use beer and other alcoholic beverages know there is no common ground between Christ and these soul-destroying, life-wrecking products. We are informed that the beer company later ordered the beer part of the sign turned off.

The Dare Of Evangelism's Scope And Power, 1955 Crusade

(Continued from Page 4)

The Power for evangelism must come from God not man

(1) There must be the power of the Holy Spirit. Without His Spirit's power we are powerless in evangelism.

(2) There must also be the power of personal experience. This too has to come from God. Every evangelist must have a powerful experience, or fail as an evangelist. Here is one of our great failings. We have methods, and organizations; we have motors, but, bless your hearts, we need power from on high. I believe we need to pray earnestly that God shall give us power! Oh that we might have the power of God like Wesley, Spurgeon, Moody, Truett, and many others! If we will give ourselves over to the possession of His Spirit, we will have His power; and only God knows what this great '55 Crusade can and will do for our nation! This power performs. It gets results.

This power is promised.

II Chron. 7:14—"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land."

Thank God, this promised power is available. God is on His throne. Elijah's God! The God who called him and under whose power he preached. God is ready but He waits on us. Oh, that we might claim His promises and avail ourselves of the power of God for a great, shaking revival in our land!

The prospect for this power is evident.

The mid-century has ever been a time for revival in this land. The great awakening of the 18th Century was well under way in the 1740's. A revival of great significance came in the middle of the 18th Century under Charles G. Finney. We are right in the middle of the 20th Century. A revival in our land is already over-due. Oh, God! "Revive us again."

I believe that Southern Baptists are the logical people to lead in a nation-wide revival. I believe that if our nation is to experience a spiritual awakening in our generation, Southern Baptists must spearhead the movement. We are the logical people for several reasons.

Our Program of Evangelism

Southern Baptists are the logical people to spearhead a nation-wide revival because we are:

A Bible-believing people.

Because of our belief in the Bible we have had a large part in the South's

being called the Bible Belt. There is no revival without a rediscovery of the Word of God. The Bible message brings revivals. The Bible tells how to have a revival.

We have a great program.

It is great because it is church and Christ-centered. It is great because our message is the New Testament message. It is great because it is a together-program. Voluntary co-operation has power in it. We are in step, in one accord, and the devil and the forces of hell will fall before our marching army of soul winners.

We must not only have the power of

Little Union, Fairfield, Has a New Pastor



W. P. Perry, Jr.

W. P. Perry, Jr., arrived in Fairfield, February 10, to assume the responsibility as pastor of the Little Union Baptist Church, Nelson Association. His previous pastorate was in Kingston, Ga. He is a graduate of Mercer University, Macon, Georgia. He attended the Southeastern Baptist Theological Seminary, Chattanooga, Tenn., for two years. He spent 37 months in the army during World War II, seeing action in Europe and being transferred to the Philippines after VE-day. His wife is the former Clara Ferrell, of Cairo, Ga. They have two daughters—Gwen, 8, and Gail, 7. Mrs. Perry's niece, Cloe Ferrell, 16, also lives with them.

While at Kingston the church erected a parsonage and increased the budget three times. He plans to enroll in the Southern Seminary in the fall.

God, we must have organization to harness that power. Power is no good without organization, and organization no good without power.

1955 Convention-Wide Crusade

Luke 10:1—"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Here the Bible records the first Simultaneous Evangelistic Crusade that I know of. It was thought up, planned, and directed by our Lord Himself. Here is another verse, Judges 20:1—"Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the Lord in Mizpeh."

Southern Baptists are attempting to have a Convention-Wide Simultaneous Evangelistic Crusade in 1955 which will touch practically every state in the Union. As in Judges 20:1, we will stand together as one man from the Atlantic to the Pacific and from Alaska to the Gulf of Mexico, and to Cuba.

Think of the vastness of this plan. Some 30,000 churches and missions, divided into three zones for convenience, the Sunday schools leading in a census to find the prospects; the Training Union teaching books on soul winning; sponsoring rallies, conserving the results; the W. M. U. sponsoring women's rallies and helping in all phases of preparation; the Brotherhood mobilizing our men to sponsor a half million cottage prayer meetings across this nation!

If we have a revival in our land, it will be preceded by prayer. In Finney's revival there sprang up prayer-groups everywhere and a half million people were swept into the kingdom in a few months.

Along with these organizations every other agency will do all possible to help.

I wonder if we have the courage and faith to dare undertake such a gigantic effort to bring a genuine revival and win our nation to Christ! Will we accept the challenge of Evangelism's Scope and Power? The individual, our nation and our world is waiting on you. I truly believe that much depends on how serious we take this '55 Crusade.

Information Needed

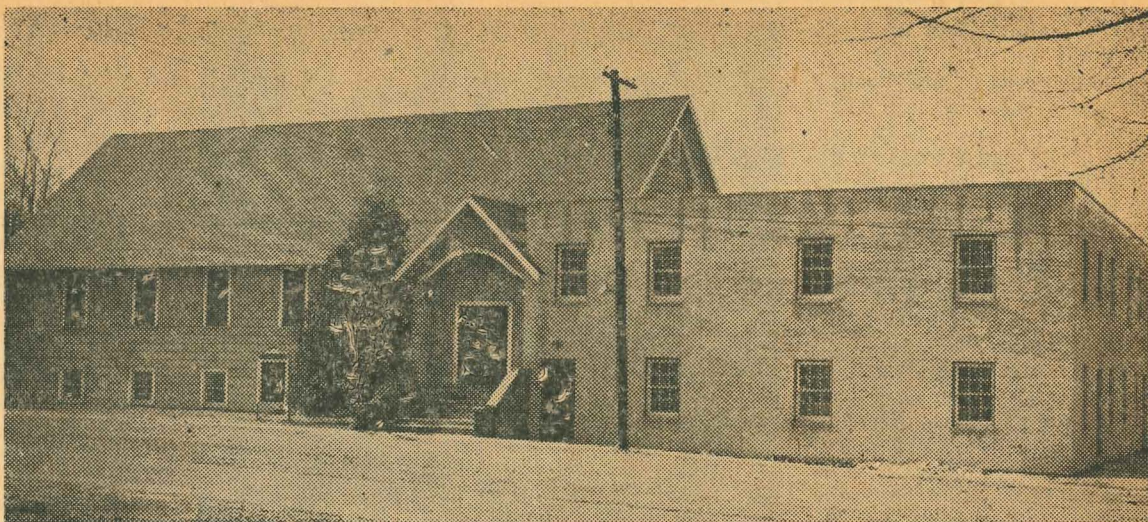
NASHVILLE, Tenn. — (BP) — Parents, pastors, and teachers, do you have the names and addresses of any Southern Baptist young men who are enrolled at West Point and the Naval Academy at Annapolis? If so, please send them to G. Kearnie Keegan, secretary, Department of Student Work, 161 Eighth Ave. N., Nashville, Tenn. Dr. Keegan is most anxious for the Student Department to make direct contact with these young men to help them in any way possible. Won't you send the names today?

LEADERSHIP: If you're not afraid to face the music, you may some day lead the band.—CMD Magazine.

West Hickman Church Opens Its New Annex; Boone and Coleman Speak

The West Hickman Baptist Church of Hickman, Kentucky, formally opened its new \$20,000 educational annex, which had been added to their church building in recent months, on January 31, 1954. Dr. W. C. Boone, general secretary of Kentucky Baptists, was the speaker at the morning worship service. Rev. Lucien E. Coleman Sr., state Brotherhood secretary, was the speaker for the evening hour and each evening for the remainder of the week in an evangelistic campaign. Some results of the meeting included ten additions to the church, a large number of rededications, and the church strengthened and blessed in a mighty way. Brother Coleman is a dynamic speaker, an excellent personal worker and tireless in his efforts.

The two story annex of buff brick doubles the floor space of the church. It consists of 13 class rooms, a nursery, kitchen, two furnace rooms and three



Showing the new Annex on the (Right) of the West Hickman Church

assembly rooms. The large upper assembly room opens into the main auditorium by means of a folding door which adds to the beauty of both the old and new building.

Average attendance for the Sunday school for the past associational year was 247. The attendance on January 31, 1954, was 395, an all time high record. Training Union attendance for

that day was 162. Capacity crowds attended both worship services of the day. Large crowds attended the revival services all through the week.

John B. Castleman is Sunday school superintendent, Guy Williams is Training Union director. T. H. Garrison, Brotherhood president, and Mrs. Homer M. Robertson, wife of the pastor, is president of the W. M. U.

An R. A. Boy Writes On The General Association

By Carroll Hubbard, Jr.
St. Matthews Baptist Church
Louisville, Ky.

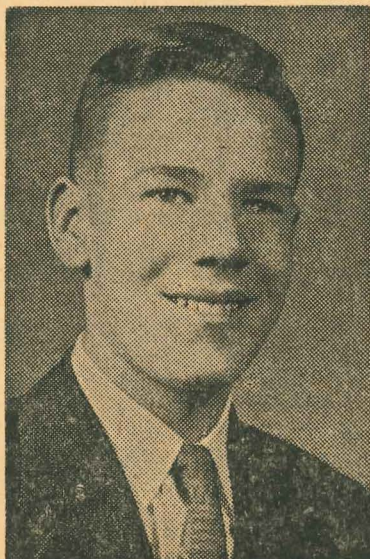
The last opportunity that was mine while serving as Ambassador-in-chief for the 1953 State Royal Ambassador Congress, was to serve as one of the pages for the 116th General Association of Baptists in Kentucky.

The four days in Owensboro were days I will long remember. They were days of high spiritual attainment. I enjoyed the program from the opening devotional of the Ministers' meeting to the closing address, and received spiritual strength from outstanding messages brought by Dr. J. W. Storer, president of the Southern Baptist Convention, and by our state leaders and pastors. I considered myself fortunate to have the opportunity of conversing, eating, and having fellowship with such outstanding

►The Circle, Nashville, says: "Recently the microfilm department of the Historical Commission of the Southern Baptist Convention reproduced the minutes of the Welsh Neck Baptist Church, South Carolina. This church was organized in 1737. They had every page of their minutes from the beginning through November, 1953. In 1953 the Historical Commission produced 411,000 pages plus. In them are some of the most valuable basic historical materials that Southern Baptists have."

leaders as Dr. W. C. Boone, Dr. R. T. Skinner, Eldred Taylor, J. C. Ballew, Judge Eugene E. Siler, Ben F. Mitchell, Ben C. Fisher, Mrs. George R. Ferguson, Mrs. Encil Deen, and others.

Following the report on Christian Education, it was very inspiring for me, a junior at Louisville Eastern High School, to hear the young men students from Kentucky Baptist schools speak and give a brief testimony on their religious experiences on a Kentucky Baptist school campus. Just being with God's chosen shepherds and the wonderful Christian leaders would give any young boy a spiritual uplift.



Carroll Hubbard, Jr.

State Music Leadership School to be Held in Georgetown College

Plans are being developed to hold a State Music Leadership School at Georgetown College July 5-8, 1954. These arrangements are being made by a special committee appointed at the General Association when it met in Owensboro last year. The committee is composed of the following: Harry Hampsher, minister of music, First Baptist Church, Murray; Paul G. McKearin, minister of music and education, First Baptist Church of Corbin; E. L. Crosby, Jr., minister of music and education, Ninth and O Baptist Church of Louisville; Rev. Eugene I. Enlow, pastor of Bethany Church in Louisville; and Rev. Harold D. Tallant, pastor of the First Baptist Church of Madisonville is chairman.

The purpose of the school will be to develop church music leadership. Opportunity will be afforded to study voice, theory, conducting, hymn playing, and choir work. Those who attend will be better prepared for the position of leadership in their own churches and communities.

The School will be held Monday night through Thursday evening July 5-8. Expenses will be very low since the Georgetown College dormitories and student cafeteria will be used. Put these dates on your calendar and plan to have your church represented.

Five Girls Are Ready for Next Vacation Bible School

Five young ladies from the Bethany Baptist Church, in Pulaski County, are looking forward to helping with Vacation Bible Schools next summer. They had a taste of this work last year, and are anxious for some more.

Three of the girls, it will be noted, have the same given name, and two of them have almost the same full names.

Rev. Hobert Beck, the associational missionary, came to Pulaski County about two years ago. Soon after his arrival, he initiated a vigorous program of Vacation Bible School work. He found his main limitation was the lack of trained workers. His search for workers led him to Bethany Church.

The girls, all members of the Intermediate and Young People's Departments in Sunday School and Training Union, have tried the past two summers to promote the cause of Christ through this work. Collectively these girls helped in 23 schools. Gearldean Burdine served as a Beginner teacher, June Mayfield was usually a Primary teacher, Gearldean Robbins also served in this capacity, Frances Harris served as chorister and sometimes the teacher of Intermediates and O. Gearldean Burdine was



Standing (left to right): Gearldean Burdine and June Mayfield; seated: Gearldean Robbins, Frances Harris and O. Gearldean Burdine.

pianist and Junior teacher. Miss Bethel Burdine, Training Union director, and Mr. Henry Whitaker, Sunday school superintendent, and the teachers of the girls trained them for this work.—D. O. Binder, pastor, Bethany Church, London, Ky.

Spanish Baptist Pastor is in Jail

RICHMOND, Va. — Senior Aurelio del Campo, a Spanish Baptist pastor in his early sixties, is in the Valencia jail serving a 45-day sentence, according to reports which have just reached the Southern Baptist Foreign Mission Board headquarters. The story of his arrest and imprisonment, as told in these reports, is as follows:

Late last fall the little Baptist church of Navarres, about 40 miles from Valencia, called Senior del Campo as its pastor. He accepted the call and, with his family, arrived in Navarres on December 16.

Upon his arrival he was notified that he was to go to the mayor's office immediately. The mayor informed him that he was to have an interview with the governor of the Valencia Province the following day.

The governor told Pastor del Campo that he was to leave Navarres at once and gave him the following "reasons:"

"Your presence in this village will infringe upon the unity of Catholicism. You have distributed unauthorized literature. You have committed public blasphemy."

(According to the reports, the pastor had conducted no religious service in

Navarres at the time of this interview with the governor.)

Pastor del Campo asked the governor to put his demand in writing; but the governor refused to do so and angrily concluded the interview.

Then the pastor was fined 3,000 pesetas on three general, "trumped-up" charges: (1) blaspheming the virgin Mary, (2) interfering with Catholic Unity in Spain, and (3) distributing unauthorized literature.

The reports continued: "Pastor del Campo said he did not feel that he should pay the fine or that he should leave Navarres since the people of that fanatical little village would look upon his going as an admission that he had done something wrong."

On Tuesday, February 9, he was taken to the provincial jail.—Foreign Mission Board, Southern Baptist Convention.

►The Summersville Baptist Church is making progress under the leadership of Pastor Warren E. Fowler. Since his coming in May, 1953, there have been 15 additions to the church. Prior to his coming he was pastor of the Cross Roads Baptist Church, Carnesville, Ga., and the Bethany Baptist Church, Hartwell, Ga. He and his wife have one son. They reside at Summersville while he commutes to the Southern Seminary and back.

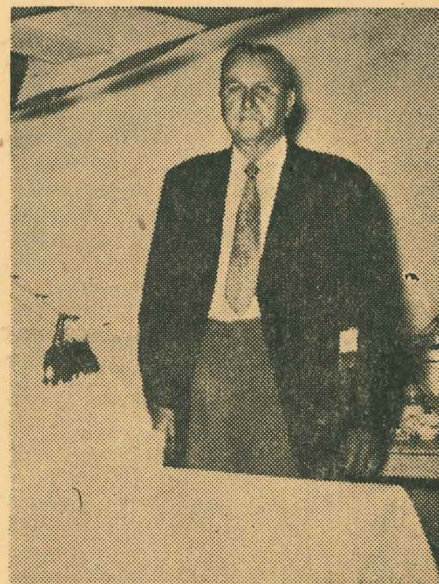
C. E. Matthews Reports Record Attendances At Conferences

DALLAS, TEXAS—Practically every state in the Southern Baptist Convention, including Ohio (not yet received into the Convention), reports record attendance at the statewide evangelistic conference held this year. Texas reported the largest number—12,500. The largest attendance per capita church was California, with more than 2,000 present from its 400 churches.

Enthusiasm for the 1955 Simultaneous Revival Crusade is at fever heat already. The Cuban Baptist Convention reports its churches are one hundred per cent in participation, and every church for two weeks' duration.—C. E. Matthews.

D. G. Grider Honored On 88th Birthday by Jamestown Church

The Jamestown Baptist Church, on a recent Sunday after morning worship, had a dinner sponsored and prepared by the W. M. U., and others in the basement to honor D. G. Grider, the occasion being his 88th birthday. He had plenty of lung power with which to blow out all 88 candles on his birthday cake. Many gifts were presented him. He became a Christian more than 70 years ago and joined the Welfare Church. Later he joined the Mt. Vernon Church, Denmark community, and 27 years ago he became a charter member of Jamestown Church. One sister, Mrs. G. F. Eastham attended, but another sister, Mrs. Barbara Hale, French Valley, was unable to be present. Mrs. Valeria Jane Grider, his wife, died 16 years ago.



D. G. Grider

He is the father of Dr. Alva Gardner, optometrist, and Mrs. Jack Allen, Jamestown, and R. Paul Grider, Campbellsville. Brother Jesse A. Parker is his pastor.

A Job For Joe

By Mary Collier Terry

Joe went to visit his Grandfather and Grandmother in the country. It was his first visit to a farm and he liked it except that he had no jobs to do. At home in the city he helped father by pushing the lawn mower to cut the grass in the yard. He helped mother dust the furniture on Saturday. He played with baby sister when she sat in her play pen. There was always some way for a boy to help at home.

It wasn't that folks didn't work on the farm. Everyone seemed to have something to do, all except Joe. Grandfather milked the cows and fed the pigs. Grandmother had a big flock of chickens to feed and care for besides her work in the house. Big Uncle Jim worked around the barn and in the garden and out in the wide fields. Even Duke the dog had a job bringing the cows home from the pasture every evening.

It was just more than Joe could stand so he said to Grandmother early one morning, "I want a job like everyone else."

Grandmother said, "How nice! We'll find you one. As a beginning come with me to feed the chickens."

Joe threw the grain over the chicken yard fence. For a while it was fun watching the chickens scramble for the grain. He laughed when Old Mister Rooster came strutting up and all the hens stood back while he got the biggest share. But Joe was just helping. He wanted a special job all his own.

Grandfather must have noticed that something was wrong because one day he said, "Come with me to the barn, Joe. I have a job for you."

Joe could hardly go fast enough. There in the corner of a pen was a baby calf. "Oh, Grandfather, I like him! I like him!" Joe clapped his hands because he was beginning to feel happy.

"He's hungry," said Grandfather.

"Doesn't he have a mother to feed him?" asked Joe.

"Not exactly," Grandfather told him. "The mother is not very well and she doesn't have milk enough for him, so we must feed him milk from a baby's bottle for awhile. Do you think you could take care of him?"

Joe was thinking how funny that would be. A calf taking milk from a baby's bottle, but Joe would know how to feed him. A lot of times, he had held the bottle for his baby sister.

He watched as Grandfather fixed a bottle of warm milk. How that baby calf did go for that bottle of milk! It was all Joe could do to hold it. The calf pulled at the nipple until every drop was gone. Then he nudged his soft silky head against Joe as if to ask for more. Joe liked that.

Joe told him, "That's enough for this

time. Just wait awhile and you'll get some more. I guess I'll have to name you Greedy, you want so much."

One day Joe forgot his job. He was busy down by the brook watching the minnows play hide and seek around the pebbles. He forgot it was time for Greedy's bottle.

But back up in the barn the little calf knew it was time. He was angry and he butted his head so hard against the bars of the pen that two bars fell out making a place big enough for Greedy to get through. He stepped out in the bright sunshine looking all around for Joe and his bottle of milk. There was a little path that led down to the brook. Greedy must have seen Joe because he walked right down that path very big and proud-like.

Joe was kneeling down at the edge of the water reaching and trying hard to catch a minnow. All at once Joe felt something bump against his back. Splash! Into the brook went Joe! The water was not so deep but deep enough to get Joe plenty wet. He scrambled out, his clothes all dripping.

When Joe saw the calf he was not really mad; in fact he laughed. It was so funny, Greedy pushing him into the brook. Besides, he had a right to be because just at that minute Joe happened to remember the bottle of milk.

As Greedy stood there looking at Joe and waiting Joe told him, "I know, I'm sorry I forgot your bottle." He guided the little calf up the path toward the barn. "And if I forget again you come and push me in the brook again and it will be good enough for me!"—ALABAMA CHRISTIAN ADVOCATE.

Just For Fun

Passing Neighbor: "Where's your twin brother, Harry?"

Harry: "He's in the house, playing a duet on the piano. I got through with my side of it and came out to play."

Husband, turning radio dial, suddenly straightened up in pain. "Wife, I believe I've got neuritis."

Wife: Well, turn to something else. You wouldn't understand that kind of talk anyway."

Spinster: "I'll have you know, several times I've been asked to marry."

Bachelor: "Who asked you?"

Spinster, after long wait, "Pap."

Restaurant keeper to pestiferous boy: "You just say anything else to me today and I'll make you swallow your words." Pestiferous Boy: "Apple pie."

The woman on the train asked the conductor, "What time is it?"

The conductor pulled his big watch out, looked at it and said carefully, "Two to two." The woman replied, "I didn't want you to blow the whistle; just wanted to know the time of day."

Too Late

By Mildred Hatcher

Austin Peay State College

In the September 10, 1953, issue of *Western Recorder*, I read an article entitled "Take Warning" which reminded me of an experience which has borne on my mind for many years.

When I was nineteen years old, I was teaching in a rural school, the grounds of which adjoined those of a rural church. As a revival was being held, the trustee suggested that I take my students to the morning services each day during the meeting. A fine, intelligent lad, seventeen years of age, inquired, "Do I have to go to church? I don't want to."

As I knew that he was not a Christian, I replied, "No, I shall not force you to go with us, but I had much rather you would. I am interested in your welfare; therefore, I want to urge that you hear the sermons. You ought to hear them. I believe that you will go because you know that I want you to."

His response was exactly what I was expecting, "I hate to go; but if you prefer, I shall."

That was the only time I ever talked with him concerning his being without God. Two years later, however, while I was in the midst of a class period in the high school where I had gone to teach, the principal, a good Baptist, entered the room, walked directly to me, and inquired in a low voice. "Did you know _____?" He died last night, cursing and screaming that he was going to hell. It took three men to hold him on the bed."

"Yes, I taught him two years ago," I answered."

The room was very hot. In fact, we were all suffering from heat in a small class room. But with the disturbing words that I had heard, I suddenly felt cold, as cold as if I had been drenched in ice water.

Time and time again this incident has come to my mind and I have thought—"We all waited until it was too late to help that young man."

I am wondering if there are not others who feel, too, that they have waited until it is "too late" to help someone.

A yard is only three feet long until a man starts to push a lawnmower on a hot summer afternoon.—Dan Bennett.

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

1954 VACATION BIBLE SCHOOL CLINICS SUCCESSFUL

By Dan Thomas

The three State Vacation Bible School Clinics which met at Greenville, Danville, and Paintsville were considered highly successful by those who are trying to lead in the program. There was an enthusiasm and concern for the schools that we have not experienced before in our one Statewide Clinic.

Some of the results of these Clinics were:

Associations represented	55
Association, District, and Local Missionaries present	36
Department Conference leaders for the Associational Clinics	122
Associational Vacation Bible School or Sunday School Superintendents	50
Moderators present	7
Key Pastors present	46
State Faculty members	33
Others present	119
Total people present	413

This represents an increase of 24 associations represented this year over last year's State Clinic. It also represents an increase of 272 people attending. We have had a number of letters and cards from Missionaries and pastors expressing the helpfulness of these Clinics to them.

We are expecting 1954 to be our biggest year in the history of Kentucky Vacation Bible School work. If we can help you in scheduling or conducting your Association Clinic please call on us.

REACHING THE SECOND HALF-MILLION IN APRIL

Gainer E. Bryan, Jr., Baptist Sunday School Board

Final victory in the crusade for "A Million More in '54" must be achieved in the time that remains before July 1. Few additional gains can be scored in this Sunday school year after that date.

April, the second "Half-Million Month," therefore, is the crucial month in the success of the campaign both in your church and in the denomination as a whole. Complete your plans for an all-out April effort that will put your church over the top.

STUDY The Ministry of Visitation during the week of March 29-April 2. This greatly needed, long awaited new book by John T. Sisemore will be available in Baptist Book Stores, March 1.

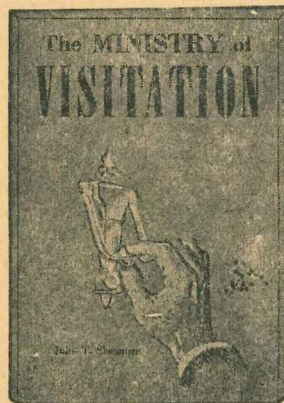
USE your church bulletin to promote the study of *The Ministry of Visitation*.

You may order a free mat of the cover of the book by sending a postal card to Southern Baptist Mat Service, 127-9th Avenue N., Nashville 3, Tenn. (An illustration of the mat accompanies this article below.)

SET April net gain enrolment goals for all classes and departments. PROMOTE intensive visitation for all of April. CHECK each week to make sure goals are being reached.

A prayerful study of visitation by your workers during the week of March 29-April 2 will not only pave the way for final success in the "Million More" campaign it will have permanent value for your church.

Visitation is the Christian's way of carrying on the work of Christ who said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Visitation is the way to show a lost or unaffiliated person that another



person cares, a church cares, God cares. Visitation wins.

We must have nothing short of victory in the crusade for "A Million More in '54." Use April "Half-Million Month" to assure that victory in your church.

NEW SUNDAY SCHOOL STUDY COURSE AWARDS BLANKS

We quote from a letter from Mr. A. V. Washburn, Baptist SUNDAY SCHOOL BOARD, Nashville, Tenn.:

"May I call your attention to the fact that this new Sunday school study course blank is in separate sheet form and it is to be used in triplicate. One copy is to be kept by the church, one copy to be kept by the State Sunday School Office, and one copy the State Office will send to the Sunday School Board. Attention should be called to the fact that when people request these blanks they should order three blanks for every forty people whose names are to be listed. These new forms are single sheets and are not clipped together, so the people ought to make two carbon copies with every original copy, and the quantity they should order would be in accordance with that."

You may order the number of these new blanks from the Sunday School Department, 127 E. Broadway, Louisville 2, Kentucky.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 21, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, Unity (1)	149	586
Bardstown	70	378
Bellevue	70	391
Bowling Green (2)	309	1,290
Carrollton	---	228
Central City	260	431
Cloverport (1)	51	208
Corbin, First	118	417
Covington, Calvary	---	637
First (1)	133	346
Latonia (2)	187	944
Madison Side	107	407
Crestwood	76	256
Cynthiana	50	443
Danille, First (3)	184	808
Lexington Avenue (1)	---	465
Dayton, First	---	266
Elizabethtown, Severns Valley (3)	169	804
Evansville, Ind., Calvary	122	600
Grace	300	961
Keck Avenue	147	277
Fort Thomas, First	68	---
Frankfort, First	163	872
Thorn Hill	---	326
Franklin, First	---	372
Fulton	162	508
Guthrie	50	247
Harlan	164	679
Ages	32	209
Hazard	110	362
Hazel	70	318
Henderson, First	147	444
Immanuel Temple (1)	135	640
Hopkinsville, First	137	651
Second	173	830
LaGrange, DeHaven Memorial	---	261
Lancaster (1)	54	333
Leitchfield	74	256
Lexington, Ashland Avenue (3)	---	1,287
Calvary (1)	152	852
Grace (1)	126	718
Hillcrest	---	248
Immanuel	268	801
Louisville, Audubon	66	209
Baptist Tabernacle	212	713
Baptist Temple	98	286
Beechland	151	530
Beechmont (1)	140	836
Broadway	104	303
Buechel	77	268
Carlisle Avenue	248	1,388
Clifton	111	480
Crescent Hill (2)	234	971
Deer Park	---	533
Eastern Parkway	82	555
Fairdale (2)	138	406
Harmony	140	318
Hazelwood	65	440
Immanuel	82	405
Jeffersontown	71	277
Kenwood	---	230
Lee's Lane	133	292
Lynn Acres	77	---
Ninth and O (1)	225	1,299
Okolona	---	451
Parkland	295	1,008
St. Matthews	171	617
Shawnee	---	340
South Jefferson	117	603
Southside	103	509
Third Avenue	87	473
Twenty-third and Broadway	160	649
Victory Memorial (2)	243	861
Virginia Avenue	84	264
Walnut Street (4)	266	1,643
West Broadway	168	645
Ludlow, First	---	344
Madisonville, First	440	1,201
Mavfield, First	333	940
North Side	138	277
Middlesboro, First (3)	155	729
East Cumberland Avenue	79	345
Mt. Sterling	---	352
Mt. Washington	58	247
Murray, First (1)	102	937
Newport, First	119	753
Trinity (2)	111	260
Owensboro, Puona Vista (1)	140	555
Faton Memorial (1)	154	409
First	208	904
Hall Street (1)	104	511
Seven Hills	195	322
Third (1)	252	---
Paducah, East	257	538
Oaklawn (1)	197	281
Twelfth Street (1)	128	303
Paintsville, First	73	318
Paris, First	70	258
Prestonburg, Irene Cole Memorial	---	322
Princeton, First	110	570
Northside	128	219
Second (1)	147	314
Russellville, First (1)	124	459
Sonora	82	224
Stroers, First	---	301
Walton	98	224
Whitehurst, First	82	590
Winchester, Central (1)	105	475

This is the final test of a gentleman: His respect for those who can be of no possible service to him.—WILLIAM LYON PHELPS.

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

MEET THE WINNERS! (Ninth of a Series)

Miss Donna Singleton, a 15 year old Junior at Bell County High School, Pineville, was first place winner in the Southeastern regional Sword Drill. At school she is active in the Junior Classical League, Glee Club, Know-How Club, and is secretary of the Teen-Age Club. She is in the cast of the Junior class play, and was runner-up for Queen's coronation.

Donna is a member of the Clear Creek Springs Baptist Church of which P. B. Baldrige is interim pastor. Mrs. P. G. Shuck and Mrs. Nancy Singleton helped train her for the Sword Drill.

In Training Union, Donna is the Bible Readers' Leader for her union. In Girls' Auxiliary work she will soon be crowned Queen. She is also active in the Sunday school, and sings in the choir. She formerly participated in the state Junior Memory Work Drill.

Second place winner in this drill was James Leland Haynes of Lynch, Pine Mountain Association.

APRIL 21-23

STATE TRAINING UNION CONVENTION, WHERE? FIRST BAPTIST CHURCH, MADISONVILLE, KY.

This convention comes during the K. E. A. School holidays. Begin now to plan to be at the convention and bring a large group from your church.

ACHIEVEMENTS ATTAINED

During the first half of this quarter, we have received a number of requests for Standard Recognition for all phases of our work. At this time we want to congratulate the leaders of each union, department Training Union and Association listed below. Reaching the Standard required work but each case has resulted in better service for the Lord's Kingdom.

ASSOCIATIONS STANDARD: *Pine Mountain*—Mr. Bailey Sadler, Cumberland, Ky., Associational Director; *Salem*—Mr. G. C. Miller, Route 1, Cecilia, Ky., Associational Director.

BAPTIST TRAINING UNIONS: The Training Union of the *Lynch Baptist Church* of Pine Mountain Association is the only Training Union to date to be graded standard for the quarter ending in December, 1953. Mrs. George Haley is the General Director.

ADULT DEPARTMENTS: Again only one and that is the Adult Department in Lynch Baptist Church with Mrs. H. J. Hurd the Department Director. The Unions standard in that department are: Number 1 with H. J. Hurd, President; Number 2 with Elmer Barrett, President.

ADULT UNIONS: The *Adult Builders Union* of the First Baptist Church, Newport, of Campbell County Association was also Standard for last quarter. Mrs. Alfred Mays is President of the Union, Francis Spencer, Adult Dept. Director and Henry J. Hosea, General Director.

YOUNG PEOPLE'S UNION: The Young People's Union of Lynch Baptist Church of Pine Mountain Association. J. B. Veres, President and Mr. and Mrs. L. C. Boelin, Jr., Counselors.

INTERMEDIATE DEPARTMENT: The Junior Department of Lynch Baptist Church in Pine Mountain Association. Mrs. Fred Gilby is the Department Director. The Unions Standard in the Department are: Junior 1 Mrs. Geo. Jones, Leader; Junior 2 Mrs. Fred Gilley, Leader.

JUNIOR UNIONS: The 12 year old's Union, Number 3, of Junior 2 department of the Training Union of First Church, Mayfield, is also Standard for this quarter. Mrs. C. S. Hodge is the Leader.

PRIMARY DEPARTMENT: The Primary Department of Lynch Baptist Church is also standard. Mrs. J. E. Moneyhun is the Department Leader.

MARCH TRAINING UNION MAGAZINE

As usual a number of Kentuckians have made contributions to the *Training Union Magazine*. We would like to call your special attention to the quotes and articles mentioned below:

Page 17—*A District Activity*—a note from the Campbellsville Baptist Church, Campbellsville, Ky.

Page 32—*Young People's Department Assembly*—by Miss Clara A. McCartt who is secretary to the president, Southern Baptist Theological Seminary, Louisville, Ky.

Page 38—Mr. and Mrs. C. S. Hodge of First Church, Mayfield, are pictured with some of the workers and Juniors who attended Ridgecrest last Summer.

Page 39—a *News Note*—from Mrs. Ruth Westerfield, Third Baptist Church, Owensboro, Ky.

HOW MANY MAGAZINES?

Often we are asked the question how many *Training Union Magazines* should the church order. Be sure to include one for each Adult worker in the Training Union. This includes all the General Officers, Leaders, Sponsors, and workers with the small children. In the Adult and Young People's Unions the President, Bible Readers' Leader, and each Group Captain need a copy. In the Intermediate Union the Bible Readers' Leader needs a copy as well as the Adult workers. Of course all Social Leaders need access to the Magazine for several suggestions for socials are given in each issue.

One other suggestion—If your church is not already doing it, start saving one copy of the magazine to be kept in the church office or library. These old Magazines are wonderful sources of material for later use. Maybe you would also like to make a personal file for your own use.

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

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WOMAN'S MISSIONARY UNION

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

WMU State Meeting, Walnut St. Church, Louisville, April 6-8



Miss Alma Hunt, Executive Secretary, Woman's Missionary Union, S.B.C., will speak on Tuesday

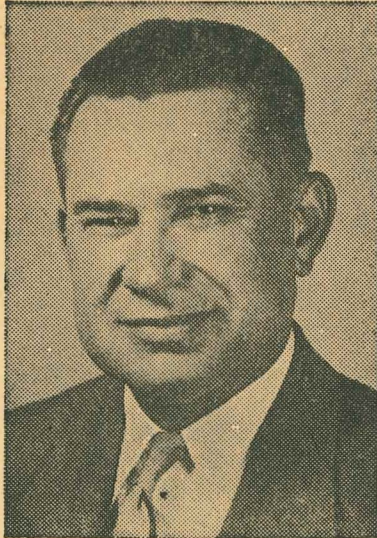
We sincerely trust that you have written for your credential card as a messenger to the annual meeting of Kentucky Baptist Woman's Missionary Union, to be held at Walnut Street Baptist Church, Third and St. Catherine Streets, Louisville, on April 6-8, also that you have made reservation for your place to stay. It is important that these details be arranged early as a huge crowd is expected to attend this important meeting, during which we will celebrate the victories we have achieved and the goals we have reached during our fiftieth anniversary year.

In addition to these important "doings" there are to be many wonderful messages that you will want to hear. Pictured on this page are Miss Alma Hunt, Executive Secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, who will speak at the opening session on Tuesday evening, and Dr. Courts Redford, Executive Secretary of the Home Mission Board, who will speak on Wednesday. Watch this page for pictures of other speakers and other vital information about this great meeting.

The meeting will open on Tuesday evening at 7:30 o'clock and close on Thursday afternoon at about 3:30.

CONFERENCES

An important change has been made in the time of conferences to be held during the State Meeting. On Tuesday afternoon there will be conferences two until four o'clock for Associational



Dr. Courts Redford, Executive Secretary, Home Mission Board, S.B.C., will speak on Wednesday

Superintendents and W.M.S. Presidents. At this same time there will conferences on young people's work, on Community Missions, Mission Study and Stewardship. The time usually given to conferences in the early morning before the opening of sessions of the convention will be used for personal interviews by the State Chairmen and no general conferences will be held at that time.

CREDENTIAL CARDS

On this page in the Western Recorder for February 18 announcement was made concerning representation and the securing of credential cards. Be sure to ask for yours early. They are to be secured upon request to the State Office. Be sure to give name, address, church, Association and the organization you are representing when requesting these cards. Instructions given in the February 18 issue were printed as they appear in our state Constitution. We feel duty bound to carry out these instructions. Many people either lose or forget to bring these important cards. You will help us greatly if you will be sure to bring yours with you and present it at the registration desk upon arrival. There will be an added importance to these cards this year as we are endeavoring to provide a reserved section in the church auditorium at each session for delegates who come on time to the meetings. Your credential card entitles you to a badge to give you admittance to the section reserved for messengers, if you come in time.

ATTENTION B. W. C.'ers

There will be a banquet for B.W.C. members, sponsored by the State B.W.C. Federation, Miss Edith Dority, President. The banquet chairman from the Walnut Street Church is Miss Inez Hillenbrand, secretary in the Department of Promotion and the Kentucky Baptist Foundation at the Baptist State Board of Missions, and office secretary some years ago in the W.M.U. office. The banquet will be held at the Fourth Avenue Methodist Church, corner Fourth and St. Catherine Sts., Louisville at 5:45 p.m. on Tuesday, April 6. Tickets will be \$1.75 per plate. Send reservations with check enclosed to Miss Sadie Prinz, 3040 Woodland, Louisville. The deadline for reservations is April 1. Only 400 tickets can be sold, so please get your reservation in early. Please have one person send the reservations for the group from your church so that tickets may be mailed to one person and distributed to individuals.

Please be prompt for the banquet in order to be in time for the opening session of the State Meeting. An abridged program of the State Meeting will appear on this page soon. Watch for it!

RECOGNITION SERVICE

Wednesday night, April 7, will be "Victory Night" at the State Meeting. With pageantry, colorful robes, etc., recognition will be given to all W.M.U.'s—local, Associational and Regional—who reached their goals during the Fiftieth Anniversary year. Recognition will also be given to those contributing Memorial Gifts of \$500 or more to the Fiftieth Anniversary Scholarship Fund. **Please remember all recognitions will be based on information on the Anniversary Report blanks as received in our office. THESE REPORTS MUST REACH OUR OFFICE POSTMARKED NOT LATER THAN MARCH 1** in order to be included in recognitions made in this service. Letters have been mailed giving details concerning costuming, etc. Don't miss this important service. The "Victory Night" service will be held at Memorial Auditorium, Fourth and Kentucky Streets in Louisville.

STATE B.W.C. BANQUET

April 6, 1954

Place: Fourth Avenue Methodist Church, corner Fourth and St. Catherine Sts., Louisville, Kentucky.

Time: 5:45 P.M. **Price \$1.75**
Send reservations, with check enclosed to:

Miss Sadie Prinz
2040 Woodland
Louisville, Kentucky

Deadline for reservations—April 1.
Limit 400

For March 14, 1954

By H. C. Chiles

Jesus Faces the Cross

John 12:20-32

Upon hearing that Jesus Christ was approaching Jerusalem, the people "took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." Their action was prompted by the material assistance which He had given them, and their interest in Him was soon dissipated. By His action, as well as by the acclaim of the people, Christ claimed to be the promised Messiah. His public entry into Jerusalem was tantamount to the claim that He was the person mentioned by the prophet.

I. A Strong Plea. John 12:20-22.

After the triumphal entry of our Lord into Jerusalem, certain Greeks, along with others, came to worship at the feast. As to who these Greeks were, we do not know. They appeared out of the mists of obscurity, stood for a few minutes in the light of the gospel stage, and then disappeared. That is all we know about them.

Desiring an interview with Christ, these Greeks approached Philip in the hope that he would introduce them to the Saviour. It was more than mere curiosity that moved them to want to see the One with whose name the Jewish world was ringing and about Whom such strange stories were circulating. They came to Philip and said, "Sir, we would see Jesus." By these words they were immortalized. This strong plea indicated far more than a mere desire to behold Him with their physical eyes. They were anxious for an extended conversation with Him on the subject of religion. Had they desired simply to look at Him, they would never have made that request of Philip. With a reverent interest in Him about Whom they had heard so much, they had an intense desire to know Him personally and to have an interview with Him.

Somewhat reluctant to undertake this tremendous responsibility alone, Philip consulted Andrew, a disciple who was adept at introducing others to Christ, and obtaining his assistance in this important task. Any Christian ought to be able to bring inquiring souls into contact with the Saviour.

Their cry, "We would see Jesus," indicates that there was rising in their hearts the craving for a new, unselfish, holy and loving ideal. This craving met its answer and satisfaction in Jesus Christ, the world's supreme moral ideal. Their request was also the cry for a mighty Saviour. A Saviour was the need of the people of that day. That is the need of the people today. It

will be the need of those who will tomorrow. In spite of all our culture and civilization, one of the deepest cries of the human heart is for a mighty Saviour. The request of those Greeks sprang from a felt need. They were aware that they needed something more than was offered to them in the heathen philosophies and religions, for they had failed to satisfy the cravings of their immortal souls.

In spite of the materialism and the supposed indifference to religion on the part of the masses today, there is a growing desire to see Christ, to know Him, and to feel the power that He wields. In Christ alone can every need be met, be it for salvation from the guilt, penalty and power of sin, guidance in the maze of life's mysterious happenings or comfort in the hours of bitter disappointment and great loss.

There is also the cry for an immortal hope. Apart from Christ men never have had any sure hope for the life to come. As men have come to see and know Christ, He has given them hope not only for the life which now is, but also for the one which is to come. Our task is to reveal Jesus Christ as the moral Ideal, the mighty Saviour and the immortal Hope.

II. A Sublime Proclamation. John 12:23-27.

To some it may seem strange that on the eve of His death on the cross Christ should have said He was about to be glorified, but that is exactly what He did. On the cross He accomplished the redemption of the souls of men. As the seed can bring forth fruit only as it falls into the ground and dies, so Christ could save the lost only by dying for them. That was the purpose of His coming into the world.

Our blessed Lord proclaimed the fact that those who lived for self-gratification lost their lives, whereas those who devoted their lives to God and the welfare of others enjoyed real life. Following Christ truly means that one has accepted Him as Saviour, enthroned Him as Lord, and is devoting his life to the doing of the will of God in the service of his fellowmen. He made it clear that those of God's children who serve Him faithfully will be honored by the Heavenly Father in this life and in the one which is to come. He will honor them with indescribable blessings and unspeakable glory.

Hearing the mutterings of wrath which were gathering for a tempest, and facing the very worst that man can ever suffer, Christ exclaimed, "Now is my soul troubled." In the midst of our

sufferings, we usually ask the question, "Why?" Christ's question was, "What shall I say?" Realizing that the hour of His ordeal was at hand, and deeply troubled in soul, Christ said, "Father, save Me from this hour," and then in the very next breath He added, "But for this cause came I unto this hour."

III. A Satisfactory Prayer. John 12:28-31.

Looking into the gathering storm, and observing all that was involved therein, Christ Jesus said, "Father." His sense of the loving presence of God the Father was His most cherished possession. "Father" was His answer to all the doubts, threatenings and fears which were before Him. He prayed, "Father, glorify thy name." After all, that was His supreme desire.

IV. A Solemn Promise. John 12:32.

This wonderful promise of our blessed Lord, "I will draw all men unto Me," does not refer to the preaching of the glorious gospel of Christ, but to His death by crucifixion. His sacrificial death on the cross is the mighty magnet which draws multitudes of all kinds of men from the various nations of the world unto Him. All who hear the gospel, repent of their sins and believe on Christ will be saved. But, one must never interpret this promise as meaning that all men will be saved.

Georgetown Students Hear Home Life Editor

"Don't marry a stranger!"

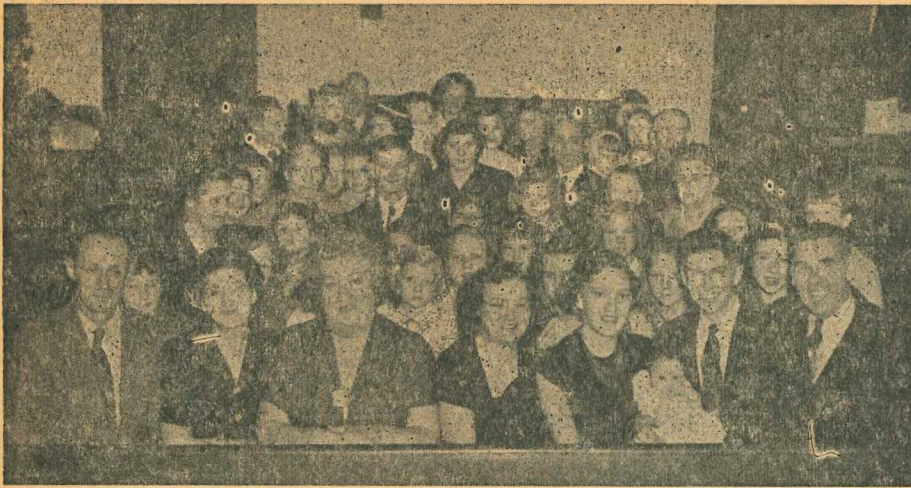
This was the injunction of Dr. Joe W. Burton, Editor of *Home Life* magazine, in a recent chapel address to the student body of Georgetown College. In demonstrating to the students the oft foolish "way of a man with a maid," Dr. Burton pointed out that a young man often lays less importance on the choice of a life-mate than he does on the choice of his college room-mate. Too often, a contributing factor to the unsuccessful marriage is the "bogus-romance" pattern of our day—Hollywood style.

"The exchange of marriage vows at the altar works no sudden miracle," declared the speaker, emphasizing that characteristics objectionable before marriage are likely to stay that way after the vows are made.

Outlining many points on which the young couple should be in absolute agreement, Dr. Burton cited as the most important the sharing of religion in the home.

►Evangelist Arthur Fox, of Morristown, Tenn., and 3029 Lexington Road, Louisville, Ky., visited the Western Recorder office last week. We find he has engagements for meetings which will take him to the Ebenezer Baptist Church, Toccoa, Ga.; First Church of Newnan, Georgia; Clifton Church, Louisville, in April; and then he will be with the church in Perryville, Ky.

Beaver Lick Being Cared for by Walton



The Beaver Lick Baptist Sunday School

For 20 years the Beaver Lick Church struggled along without a Sunday school. Interested nearby pastors preached to them on Sunday afternoon, and brought most of the Sunday school attendants and congregation with them. Roy Johnson and the late Burton Garrett, of Walton, did much to hold the little force together.

In September, 1950, Brother Garrett asked Chase W. Jennings, superintendent of missions, to see what could be done. He went twice a month for a year, and R. B. Hooks, then state rural secretary,

helped in a survey, which showed 100 possibilities.

The Beaver Lick Baptist Church voted to invite the Walton Church to assume leadership and responsibility for conducting the Sunday school and church program until they were strong enough to resume the task themselves. W. E. Duchemin, of the Walton Church, became the superintendent, and the first Sunday had 13 present. The average for the first quarter was nine.

Rev. Melvin Riley, a young preacher from the Latonia Church, was invited

to become pastor. By the last of April 1952, he had a full time preaching program. The average attendance during the first year was 14. For the second year it was 28. It has now reached 34.



Some of the older members at Beaver Lick are: Mrs. Fannie Howard, Mrs. Anna McCabe, Ben Snow. Others not present at time picture was taken are: Mrs. Lee Besterman, Mrs. Lizzie Miller, and Mrs. Betty Roten.

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Last year the Southern Baptist Education Commission, at the request of the Mississippi Baptist Convention, chose a committee of seven educators from outside Mississippi to study the whole field of Christian education in Mississippi and report its findings and recommendations to the Convention. The committee visited the Mississippi college from April 12 to April 18, 1953, and later made its report to the State Convention Board, the Mississippi Baptist Education Commission, and to the trustees of the various colleges. Following are quotations from this report concerning BLUE MOUNTAIN COLLEGE.

"The staff includes a significant number of key persons of outstanding ability.

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"Your committee is unanimous in its impression that the program of this institution is characterized by a central attitude of healthy, happy purposefulness. The most surprising and commendable feature of all is the remarkable degree to which the students and graduates reflect this attitude at every turn. We are compelled to conclude that this institution is representative of Christian education at its very best.

"A consistent enrolment of students of better than average ability.

"The buildings show evidence of highly functional planning.

Blue Mountain College is "one of a very few institutions which typify the best in Christian higher education."

Parents and pastors may well advise young people to seriously consider what is the most important objective of their education, for that education will cost money, time, and effort. The first objective of Blue Mountain College is to train young women for the best in Christian homemaking.

Your daughter may be interested in investigating Blue Mountain College.

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LAST YEAR A GOOD ONE!

We have just completed a recapitulation of Brotherhood work in Kentucky for 1953 as it is revealed in the associational "pink sheets" and we find interesting and encouraging figures which we quote below with corresponding figures for 1952 for comparative study:

Total Num. Brotherhoods 1953253
Total Num. Brotherhoods 1952208

GAIN 45

Total Membership 19538,780
Total Membership 19527,213

GAIN 1,567

This means, if we reach our goals for 1954, that our membership will pass the 10,000 mark and that we shall have over 350 local church Brotherhoods in the state. Yes Sir! Kentucky's Baptist men are on the march. How about it Brother Pastor, is your church a "four star" church?

REPORTING ON FEBRUARY

February was another busy month for us. We spent the first week with the West Hickman church in a revival campaign where the Lord blessed with ten additions to the church. The remainder of the month was spent as follows: 9—Mill Creek Baptist Church (Severns Valley), James W. Abernathy, pastor; 11—Lincoln County Associational meeting at Stanford, K. R. Gordon, President, and Edward J. Minars, Associational Missionary; 12—Baxter Avenue Baptist Church, Louisville, W. Lyle Pearce, pastor. On Sunday the 14th we were privileged to preach in the First Baptist Church of Providence at the morning hour where Brother Benjamin Conaway, the beloved pastor, has served for many years. That afternoon we had the privilege of speaking to a group

The Origin of the Baptist "Church"

(Continued from Page 3)

"Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles; but our marching orders are the Commission, and the first Baptist church was the first church at Jerusalem. Our principles are as old as Christianity and we acknowledge no founder but Christ."

I believe that. We came from the

of men on Brotherhood work at the Second Baptist Church in Hopkinsville. Brother W. T. Anderson, pastor, and a group of his men were hosts to the meeting. Rev. G. W. Berry, pastor at White Plains, was present with a number of his men. That night we were honored to preach in the Victory Church, Providence, where Rev. W. W. Johnson is the pastor. We came away from Providence encouraged to believe that both of these good churches will organize a Brotherhood soon. On the 15th we were with the Brotherhood of Central Church, Winchester, Paul Fox, pastor; 16—Upper Cumberland Associational Brotherhood meeting at Harlan Church. Ben W. Carr is president. O. D. Denny is Associational Missionary. 17—Bethany Baptist Church, Louisville, Eugene Enlow, pastor; 18—First Church, Springfield, Prue H. Kelly, pastor; 19—We were privileged to speak to over 100 men at the Farmdale Church, Louisville, at a meeting sponsored jointly by the Farmdale Church, James Borders, Pastor, and the East Audubon Church, H. M. Johnson, Jr., Pastor. Other pastors with men present from their churches were, John E. Carter, Okolona; D. D. Anderson, Oakdale; Audrey Granade, Audubon; and, W. R. Manion, Bethlehem. 21—Sunday morning, we were privileged to preach in the First Baptist Church, Russell Springs. S. B. Rowe is the aggressive and capable pastor. That afternoon we spoke to the Severns Valley Associational Brotherhood. John Longacre is President and H. D. Standifer is the Missionary; 22—Beechland Church, Louisville, O. W. Stites, Pastor; 23—First Baptist Church, Owensboro, R. E. Humphries, Pastor; 25—Crestwood, Frankfort, Al Butler, Pastor; 28—West Kentucky Associational Brotherhood meeting at Fulton. C. K. Hughes is President and Keith Dunn is the Missionary.

pierced hands of Christ; and the gates of hell have not, nor ever shall prevail against it. At times its witness has been almost drowned in blood. Days without end its life seemed about to perish in the flames. Its scattered flock suffered no less than its martyred pastors. But it lived. It lives today. It will always live, this loved church of the Lord Jesus Christ, these people called Baptists.—*Baptist Standard*.

►Mr. William Lyn Claybrook, son of Pastor and Mrs. Lyn Claybrook, Oneida, and Miss Alwayne McClure of Waynesboro, N.C. were married at Berea, Ky., January 30. Both are graduates of Berea College, and will make their home in Cleveland, Ohio.

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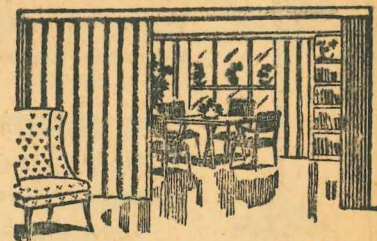
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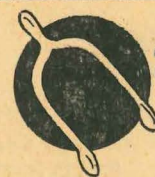
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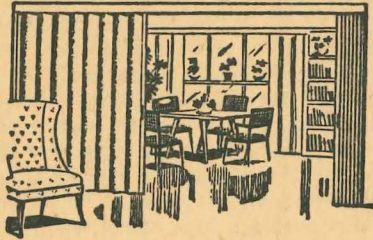
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Southern Baptists Continue To Grow

NASHVILLE, Tenn. — (BP) — Southern Baptists still continue to grow according to statistics released today by J. P. Edmunds, Nashville, Tenn., secretary of the Department of Survey, Statistics and Information, Baptist Sunday School Board.

Total gifts to all causes jumped 12.4 per cent over 1952's total giving, but mission gifts went up only 5.7 per cent—reaching \$278,851,129, or \$35.36 per capita, during 1953, with \$48,427,760, or \$6.14 per capita, going to missions. The per capita giving increased 8.9 per cent for total gifts and 2.3 per cent for missions.

Six hundred and thirty-one new churches were reported for 1953, bringing the total to 29,496, a 2.2 per cent gain over the 28,865 reported for 1952.

Full-time churches affiliated with the Convention now number 19,295 as compared with 17,802 in 1952. Of the re-

maining churches, 292 are three-quarter-time and 7,573 are half-time. The number of three-quarter-time churches showed a decrease of 50 in 1953 while the number of half-time churches decreased 391.

Almost half of the Southern Baptist churches, 14,688, are classified as open country churches, while another 4,906 are known as village churches. Town churches showed an increase of 4.0 per cent to bring their total to 3,959. Convention-wide city churches totaled 5,943 in 1953, a gain of 620 or 11.6 per cent over last year.

Church property valuation rose to \$1,020,504,214, an increase of \$129,806,875 of 1952's \$890,697,339, or 14.6 per cent.

The statistics revealed that 361,835 people were baptized into membership of the churches over the Southern Baptist Convention, bringing the total membership to 7,886,016. This is a net increase of 251,523, or 3.3 per cent. Additions by letter in 1953 were 472,300.

Sunday school enrolment was 5,759,128, a gain of 268,072, or 4.9 per cent over 1952. Seven hundred thirty-nine new Sunday schools were reported, bringing the 1953 total to 28,779.

Evidence of continued growth is shown by the 1,234 new Training Unions reported. This brings the 1953 total to 19,015, a 6.9 per cent gain over the 17,781 Training Unions reported for 1952. Gain in Training Union enrolment was 172,251 or 10.3 per cent to bring the total to 1,849,544.

The Woman's Missionary Union reported 1,188,080 members in 1953 as compared with 1,143,993 in 1952, an increase of 3.9 per cent.

The Brotherhood, Southern Baptist men's organization, saw a 13.3 gain in the membership. The enrolment stood at 214,486 in 1952, whereas 1953 saw an increase to 242,918.

Vacation Bible schools last summer enrolled 2,108,370, a gain of 189,317, or 9.9 per cent over 1952's enrolment of 1,919,053.