

Western Recorder

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Our Churches and the New Retirement Plan

By W. C. BOONE, General Secretary

Letters have been sent to all church treasurers by the Relief and Annuity Board, with cards to sign for the new agreement on the Ministers Security Plan, now being promoted for our pastors and churches.

The pastors are sending in their agreement cards every day, but so far the response from the churches has been rather discouraging. It is necessary for at least two thirds, both of pastors and churches now in the Ministers Retirement Plan, to accept the new agreement before the improved Security Plan with increased benefits for our disabled or retired pastors can go into effect.

Has your church acted yet on this matter? Has your treasurer received the letter, with enclosed agreement card? If not, cards may be had, with full information, from the Baptist Relief and Annuity Board, Dallas, Texas.

Brethren, the time is short. Won't you please bring this matter to the attention of your church and ask them to vote on it at once? Signed agreement cards should be mailed at once to this writer, W. C. Boone, at the Kentucky Baptist Building, 127 East Broadway, Louisville, Kentucky.

Please do not put this off!

Gleanings From The Field

► Buford M. Sloan, educational director, Immanuel Baptist Church, Tulsa, Okla., has been elected secretary of the Training Union Department of the Illinois Baptist State Association.

► Mrs. R. T. Bryan, Southern Baptist emeritus missionary to China, has moved from Dallas, Tex., to San Antonio. She may be addressed at 934 Drexel, San Antonio 10, Tex. She is a native of Middleburg, Ky.

► The German Evangelists' Conference voted to invite Billy Graham, evangelist, to include Germany in his forthcoming preaching tour of Europe. Graham is scheduled to open an evangelistic crusade in London, March 1, and to visit other European countries.

► Archie E. Brown has resigned as pastor of the First Baptist Church, Pinckneyville, Ill., and has accepted the call to the First Baptist Church, Vandalia, Illinois, where he succeeds Alva L. Cox, now gone to the Radio Commission of the Southern Baptist Convention, Atlanta, Georgia.

► The First Baptist Church, Seymour, Indiana, recently celebrated the thirtieth anniversary of the ministry of Dr. A. A. Cohn. Among the special guests at the banquet we notice the names of such persons as Dr. and Mrs. A. C. Baker, Kentuckians, and Dr. and Mrs. G. C. Mitchell, former Kentuckians.

► James F. Heaton, pastor, First Baptist Church, Jefferson City, since March, 1946, has resigned effective April 1, to accept the pastorate of the Calvary Baptist Church, Tulsa, Okla. He is scheduled to bring the devotion Saturday morning at the Southern Baptist Convention, meeting in Saint Louis, Mo., June 2-5.

► George D. Park, chaplain at Fort Knox, Kentucky, entered the service August 20, 1953. The chaplain ministers to the soldiers and their families at Goldville Chapel, which is located in a housing area. He reports a very fine growth, with capacity crowds, and many professions of faith. Chaplain Park expects to go to the Far East in May.

► The Walton Church ordained five men as deacons January 31. They were: J. O. Ward, John Durham, J. B. McCubbin, Chester Armstrong and Mark Meadows. Pastor Kirtley Jolly, Independence, gave the charge and Pastor C. N. Taylor of Walton brought the ordination message. Special music was rendered by Joe Rouse from Verona's New Bethel Church.

► Louis W. Shepherd, who graduated from Southern Seminary with the Th.B. degree January 26, has been called as pastor of the Olivet Baptist Church, Howell, in Christian County, Kentucky. He assumed his new duties the first of the year and his family moved on the field two days after he was graduated. Brother and Mrs. Shepherd were each awarded the B. A. degree in June of 1950 by Georgetown College.

► Two members of the staff in the Kentucky Baptist Building have been away from the office in recent days with the mumps. Student Secretary J. Chester Durham has been confined to his home at Lyndon, Kentucky, and Miss Wyldine Williams, state Intermediate worker in the Training Union Department, has been confined to her home at Berea, Kentucky. Both are reported to be having a "swell" time, and we can readily believe it.

► The Kiddville Baptist Church has completed a study course with "The Pull of The People" as the text, and was taught the adults by Pastor Eugene Hamilton. Twelve made a grade which entitled them to an award. Mrs. Hamilton, the pastor's wife, taught "Your Life and Your Church" to the Juniors, and had an enrolment of 33. The Kiddville Church built a parsonage in the past year and Pastor and Mrs. Hamilton are now residing therein.

► The Mt. Carmel WMS of Ohio County met with the ladies of Woodward's Valley Baptist Church, February 10, at 1:30 p.m. and organized a new WMS with 15 ladies of the church present. Mrs. Nay Rown was elected president, Mrs. H. A. Bickers, associational young people's leader and Mrs. S. J. Lloyd, associational superintendent, were also present. The new WMS will meet on Wednesday afternoon after the first Sunday in each month at the church.

► Kentucky Baptists will be interested to know that one of our pastors is among the contributors to the April-June issue of OPEN WINDOWS, the devotional quarterly published by the Sunday School Board. He is Dr. H. B. Kuhnle, pastor of the Third Baptist Church, Owensboro, who has written the devotional comments for the week of May 9-15. Another Kentucky writer is Dr. H. Leo Eddleman, professor of Old Testament, Southern Baptist Theological Seminary, Louisville.

► The Central Baptist Church of Indianapolis has called Rev. H. A. Weber, Isle, Minn., to be its pastor and he has already moved on the field. He succeeds Dr. G. H. O'Donnell who retired some weeks ago after a thirteen-year pastorate with them. Dr. O'Donnell has heretofore divided his time between being pastor of a city church and editor of The Baptist Observer, an Indiana Baptist bi-weekly. He is now giving his full time to the editorship and other engagements.

► A council of six ministers and 16 deacons examined George Seever, Reedus Back, William Johnson and J. N. Owens as possible deacons of the Butler Church, Butler, Ky., January 31. Judge W. E. Boswell was elected moderator, Pastor Floyd T. Whistler clerk, and Missionary Fred Martin as interrogator. After a thorough examination, the church proceeded with the ordination, with Rev. Robert Armstrong delivering

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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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the charge to the church and the candidates. The ordination prayer was offered by Rev. R. E. McElmurry.

► Preparations are now being made for more than 300 alumni of Campbellsville College to hold their annual banquet in the new cafeteria. For the first time, the college hopes to be able to accommodate all alumni who wish to attend. An auxiliary dining hall can also be pressed into service to provide for 75 additional. Prof. Clifford Hutchinson, principal of Silver Street School, New Albany, Indiana, has appointed a committee to revise and bring up to date the alumni list. All alumni who have not been present at a banquet during the last four years, or have not been receiving college papers, are urged to write the college office giving present address. The college plans to send the school's paper without cost. More than half a million dollars worth of buildings have been constructed on the campus in the last six months. A tour of inspection of the buildings will be provided.

Every Baptist a Debtor *(Romans 1:14-16)*

By H. C. CHILES, Murray, Ky.

Annual Sermon, General Association, Owensboro

Across the centuries Paul towers majestically as one of the most positive and dynamic persons the world has ever known. He was fortunate in having a distinguished ancestry, a remarkable ability, a trained mind, a polished education and a courageous spirit.

At one time, Paul was a fanatical hater of Christ, a bitter opponent of His gospel and a zealous persecutor of His followers. He was so bitterly opposed to the early Christians that he knew no limits in his persecution of them. In spite of this, Christ loved, sought, grasped, saved and transformed him; called him into the ministry and commissioned him for world-wide service. Paul, the most remarkable Christian of all the ages, became a fearless, faithful and flaming evangelist, the most effective preacher of the gospel Christ has ever had. Concerned primarily with discovering and doing the will of Christ, he inquired, "Lord, what wilt Thou have me to do?" Upon receiving the desired information, he quickly placed his life at the disposal of the Master.

Having yielded his personality, possessions and plans to Christ, and having proclaimed His glorious gospel in various places with marked success, Paul had desired to visit Rome, but thus far had not been able to realize his noble purpose. In view of the fact that he might never visit the great metropolis, and being desirous of doing so only if it were in accordance with God's will, Paul wrote this letter to the Christians there, expressing his love for them and his longing to preach to them.

This wonderful text breathes the very spirit of the matchless Apostle, out of which grew all of the missionary activity and the magnificent service of his remarkable career. In these three forceful statements he lifts us to the heights of Christian faith and devotion.

I. The Realization. Romans 1:14.

On the basis of creation, preservation, redemption and salvation, Paul was deeply indebted to the Saviour. He thought of his debt to Christ as having arisen out of the grace of which he had been the recipient and his call to the apostolate. He said, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name." Romans 1:5. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." I Corinthians 9:16.

Paul was a debtor to men also. His debtorship was not due to any benefits they had conferred on him, because at their hands he had suffered personal

injury. But, the fact that they had maltreated him did not alter his position or cancel his debt. He was a debtor to men because of what Christ had done for him. In effect, Christ said, "Paul, you cannot do anything for Me personally in return for what I have done for you. Instead of attempting to do so, I want you to go and preach My gospel to the Gentiles, regardless of the personal sacrifice that may be necessary."

As a member of the most patriotic sect of the most exclusive race on earth, Paul was brought to the complete realization that he was a debtor to other races also. Recognizing that there were different ways of classifying the members of the human race, the Apostle publicly confessed that he was debtor to the Greeks and to the Barbarians. Drawing a line of demarcation on the basis of religion, the Hebrews classified them as Jews or Greeks. The Greeks and the Romans divided mankind into two categories, namely, the Greeks and the Barbarians. In keeping with the Greek classification, Paul called them the wise and the unwise, using the two words to distinguish between those who were skilled in letters and the uncomprehending masses.

Cognizant that he was a debtor, Paul did not hesitate to acknowledge it. He made this bold assertion, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Thus he manfully acknowledged his indebtedness to all types of men—Greeks and Barbarians, wise and unwise, intelligent and ignorant, learned and unlearned, cultured and uncultured. Possessing that which others did not have, but which they desperately needed, and which he could provide, Paul confessed that he was debtor to all, without respect to color, character, or condition of life.

If we are to render acceptable service for our Lord, we must have a similar sense of obligation. Those who realize that they are debtors to Christ always do the best work for Him.

II. The Response. Romans 1:15.

One may respond to the realization that he is a debtor either by a determination to repudiate it or by a willingness to retire it. The latter is the only honorable response for a Christian. It is one thing to recognize and acknowledge a debt, but quite another to be ready and willing to pay it. Paul did both, which causes us to admire and appreciate him the more. He said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Being a very conscientious debtor, he refused to sing, "Jesus paid it all," and do nothing about it. He announced his readiness to retire his debt.

Paul was anxious to pay his debt in the proper coin, namely, the gospel of Christ. For this important and glorious task of faithfully and fearlessly preaching the gospel, an assurance of salvation, an ability to preach, a call from God, a dedication of life, a recognition of need, a heart of compassion, an eagerness to serve, a willingness to sacrifice, and a dependence on the Holy Spirit.

Others recognize and appreciate a person who sees a need and makes the proper response thereto, and who possesses the necessary judgment and skill for efficiency and effectiveness in the execution of the endeavor. Paul was ready to go anywhere and to do anything for the furtherance of the gospel and the glory of Christ. To this end he was ready to serve, to suffer, and to sacrifice.

Paul was eager to proclaim the gospel in Rome, provided such a course met the approval of his Lord. Possible pain, privation, and peril did not diminish his eagerness to do so. He wanted the Christians there to understand that his delayed arrival was due to his circumstances and not to his choice.

As an outgrowth of Paul's realization of the enormity of his debt to Christ and humanity, he declared his deliberate intention of striving diligently toward its liquidation until the time of his death.

III. The Resources. Romans 1:16.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Thus Paul introduced his readers to the theme of the Epistle to the Romans, which is the gospel of Christ, the only available resources for meeting his spiritual obligation.

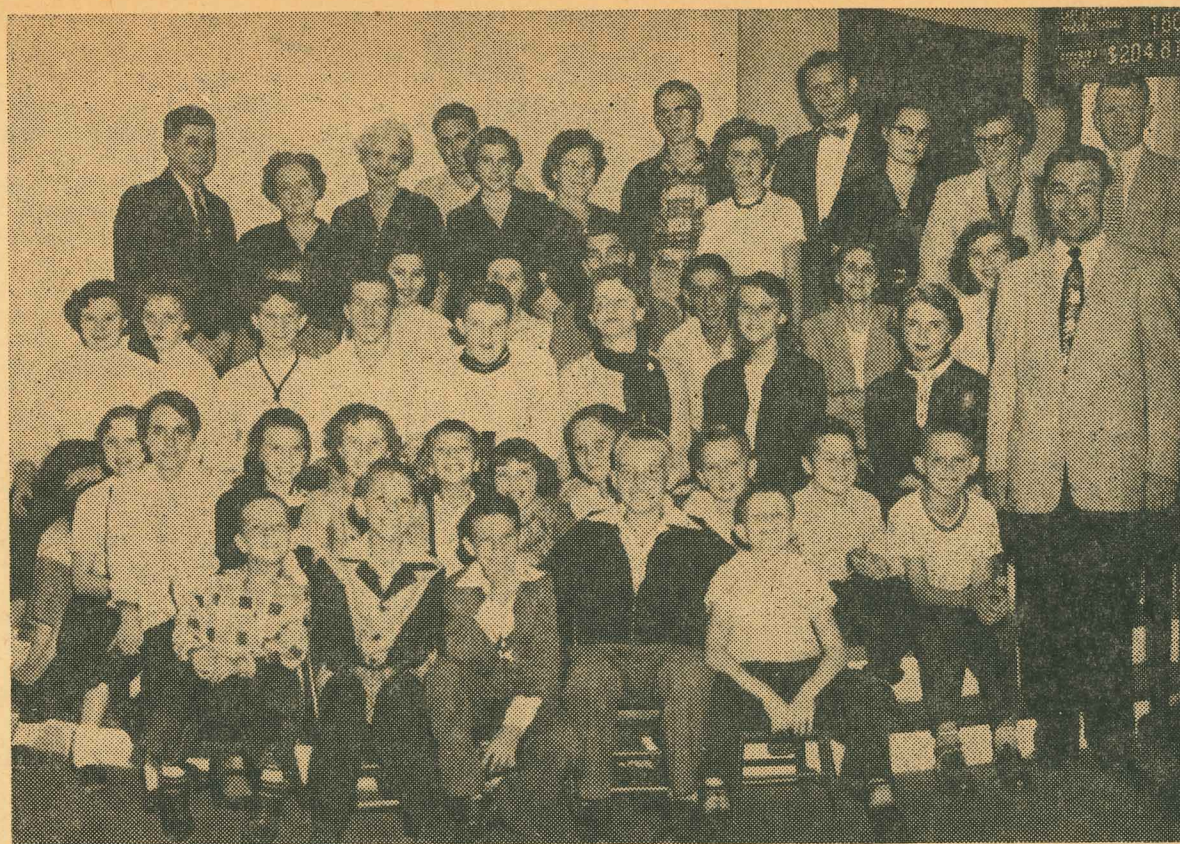
(Continued on Page 6)

►Dr. H. B. Smith, executive dean of Union College, Barbourville, Kentucky, has accepted appointment as dean of the faculty of Hardin-Simmons University, Abilene, Texas, according to announcement made by President Evan A. Reiff. He will assume his new duties effective July 1. He is a Baptist, a graduate of Georgetown College, and an M.A. and Ph.D. graduate of the University of Cincinnati.

►Missionary John Abernathy, Korea, reports 130 churches (20 self-supporting), 23 ordained Korean pastors, 74 lay preachers, 1,992 baptisms in 1953, and contributions amounting to \$21,619.80—the largest amount Korean Baptists have ever given.

Vincent Cervera in Evangelistic Meetings at Main Street Church of Williamsburg

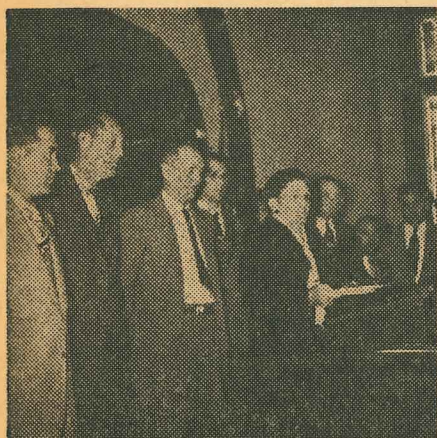
New members of Williamsburg's Main Street Baptist Church and its pastor, Brother Samuel Tatem. During the splendid revival, fifty-two were united with the church, forty of these being by profession of faith. Evangelist Vincent Cervera was the preacher during the meetings, and Kenneth Mavity was the song leader. During the eight-day revival the average daily attendance was approximately 700.



Mortgage on New Parsonage At Morgantown is Burned

MORGANTOWN, Ky. — In a simple but impressive ceremony on Sunday morning, January 3, 1954, the Morgantown Baptist Church burned the mortgage on its parsonage. Mrs. J. C. Phelps, who contributed the first \$500 with which to start the building, is shown in the picture standing with the committeemen, holding the ashes of the burned mortgage in a plate.

The cost of the building was around \$19,000. It is a beautiful structure, and one of which each person who contrib-



Mrs. Phelps holding the ashes of the burned note. Left to right: Joe Forsythe, Tom Cox, Willie Ingram, Cliff Day, Maggie Phelps, Clyde Pendley, Pastor H. C. Hedgespeth and Sherman Borah (left off the picture).

uted money or labor should be proud. Neil Phelps, a member of the church now residing at Bowling Green, contributed the beautiful shrubbery.

Democracy Gone to Seed

W. R. Cullum
Wake Forest, N. C.

The word that I would pass on here had its birth in a country church a few weeks ago. It came about in this way:

When I walked into the front door of the church, a plain, godly countryman was leading in prayer. Of course I stopped, hat in my hand, stood quietly and reverently and tried to join in the beautiful prayer the man was making.

The feeling of humble reverence in the man's soul transmitted itself to the atmosphere about him as far as his voice could be heard.

My feeling was, and is now, that that man's spirit was a rebuke to those who would approach our Maker in the spirit of slapping Him on the shoulder.

In saying this, I am reminded of several things in the Holy Word:

(1) When our Lord was responding to a request from His immediate followers for instructions in the sacred art of praying, His first word after the address, "Our Father," was "Hallowed be thy name."

(2) When God spoke to Moses in the burning bush (Exodus 3), His first word was, "Put off thy shoes from off thy feet."

In this connection it may be well to

remind my readers that the Bible is an Eastern book. In the West we remove our hats when we go into our places of worship. In the East they remove their shoes to show reverence.

Mrs. Browning has this in mind when she says that every bush is aflame with the divine presence, but only those who take off their shoes see it.

(3) In our Lord's parable of the Pharisees and the Publican (Luke 18), the one that went to his house with the approval of God resting on him was the one who would not so much as lift up his eyes unto heaven, but kept smiting on his breast saying, "God be merciful to me the sinner."

Much more of the same sort might be gathered from the Word, but this is enough. I believe in Democracy with all my soul, but real Democracy places the Holy God as the center of all life, keeps Him there, and adjusts every detail of life to this elementary and fundamental fact.

Child Care Ministry Gains

SAN ANTONIO, Tex. (BP) — Child Care Executives of the Southern Baptist Convention in session here heard reports indicating progress in the denomination's orphanages and children's homes. About 5,000 children are cared for in the twenty-two homes over the Convention.

T. M. Johns, superintendent, Florida Baptist Children's Home, Lakeland, was elected president of the group succeeding W. C. Reed, superintendent, Baptist Orphanage of North Carolina, Thomasville.

PERSONAL EVANGELISM: And still the discussion goes on as to the relative values of mass evangelism and personal evangelism! In this writer's opinion, no real line can be drawn between them. Both methods (if indeed there are two) are found in the New Testament and we see both today. We cannot tell where one stops off and the other begins. Many who surrender to Christ in public gatherings were previously contacted personally and privately, and others who make private professions of faith were first influenced by the sermon. But whether public or private, whether in the crowd or with just two present, the contact has always been PERSONAL: if in a throng, the Holy Spirit made the preacher's message just as personal as if he and the sinner had been miles from any others. The big thing in witnessing to the lost for Christ is to do it *right now* and to make it personal, whether a thousand be there or just the sinner.

Nothing is more disquieting than the disposition of some to pass the Christ-given responsibility of soul winning on to the preacher in his public message. The layman has no right to do it, and the preacher has no right to do all his soul winning from the pulpit. Everywhere there are those who maintain a "safe" distance from the unconverted, avoiding all contact with them on the question of their salvation, though they are perfectly willing to speak with them on any other subject. It is no wonder, therefore, that the unsaved about us ask many questions, such as: Is my friend really a Christian himself? If he is a Christian and believes in the eternal hereafter, why is he so indifferent about it all? Is it because he has found it a failure in his own life and therefore can't recommend it to others? Is it because he does not want his "religion" to get in the way of his business interests or his social prestige?

Not for even a moment are we to imagine that they do not mentally ask such questions. They are not mentally blind, even though they are "blindfolded by the god of this world."

Nothing is more completely Scriptural than the every-day practice of personal evangelism. With Paul, it was always *personal* evangelism, whether done in public address or in private. He said, "I kept nothing back that was profitable to you, but have showed you and taught you *publicly* and from *house to house*, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20-21).

Jesus employed always the *personal* method and used the time that was at hand. He did not say to Nicodemus, "Tomorrow I will be speaking in the temple; come to the service and there I will tell you." He told him then and there, "Ye must be born again," born of the Spirit. It was the same when He talked with the woman at the well. He did not say, "Tomorrow I am holding an evangelistic service in your town; come and I will rebuke sin and tell you the escape from it." He then and there told her the way and she believed. Then she went back into the city with the joy of salvation in her heart and personally called people to Jesus.

It is highly probable that most if not all those saved on the Day of Pentecost came as a result of personal evangelism either before or after Peter's sermon. Many witnessed and the hearers asked: "How hear we *every man* in our own tongue wherein we were born?"

Soul winning, then, is a personal matter. It is only

when the sinner feels a *personal appeal*, whether from the pulpit or in private, that it becomes effective through the ministry of the Holy Spirit.

Honestly, what excuse has any Christian for not being a soul winner, and what excuse will he offer when he stands before God at the end of the way?

CHRISTIAN CITIZENSHIP: In the Romans letter Paul had stressed the doctrines of grace; the standing of the believer before God in Christ. In what we call the thirteenth chapter he dealt with the believer's earthly relationships, his behavior as a citizen under the earthly government.

Heavenly Citizens: It is possible that some had the idea that, since they were subjects of the heavenly kingdom, they could ignore the mandates of earthly rulers. They were not wrong in thinking they were subjects of the heavenly government; for Paul said, "... our citizenship is in heaven ..." (Phil. 3:20-ASV); and, "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your minds on things that are above, not on the things that are on the earth" (Col. 3:1-2-ASV). But they were wrong if they imagined that the heavenly citizenship gave them the right to ignore responsibilities to earthly rulers.

Earthly Citizens: In Romans 13, Paul stressed the truth that, though we are subjects of the heavenly kingdom and of Jesus the King, this actually increases our responsibility as earthly citizens. Christians, of all people, should be the best citizens, the most respectful, the most obedient toward law and every governmental authority, whether at the local or the state or at the national level. Paul said, in part: "Let every soul be subject unto the higher powers [government]. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive damnation [judgment]. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause ye pay tribute [taxes] also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom is due; fear to whom fear; honour to whom honour" (Rom. 13:1-7).

And as one considers his responsibilities as a Christian citizen, let him keep in mind that the government under which Paul and the Christians of his day served was far from being a Christian nation: it was Pagan; and in a few short years after Paul wrote, that Roman government broke forth in open persecution of Christians. Nevertheless, they were charged to be obedient to the government, to be known as good citizens. To have been otherwise known would have brought reproach on Jesus Who demanded that His followers "render unto Caesar the things which are Caesars, and unto God the things that are Gods."

Every Baptist a Debtor

(Continued from Page 3)

There is music in the very sound of the word, "gospel." It is a word of deep significance and wide import. The gospel is not simply a call to repentance, or to the amendment of one's ways, or to a higher and nobler kind of life. These things are excellent, but they do not constitute the gospel. Nor is the gospel merely a statement of what God desires and rightfully expects of us. It is not concerned with what man should do, but rather with what God has done already. That is good news to be believed, the best news ever announced. Paul gives an abbreviated, and yet a complete, statement of it in I Corinthians 15:1, 3-4: "Moreover, brethren, I declare unto you . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." Thus, it is very obvious that the gospel of Christ is not concerned with theories, but rather with established facts. The facts which constitute the gospel of Christ are three:

1. Christ died for our sins.

Regardless of how many nice things a person may say about Christ, he has not proclaimed the gospel if he has omitted His vicarious death on Calvary's cross. There is no other way whereby a sinner can be saved than through the shed blood of the Son of God.

2. Christ was buried.

Christ's body was removed from the cross and placed in the tomb.

3. Christ arose.

Early on Sunday morning Christ arose from the dead, laid aside His grave clothes and walked out of the tomb triumphant over death. The resurrection of Christ is an indispensable part of the glorious gospel.

Any message that does not flow from these three historical facts, namely, that Christ died for our sins, that He was buried, and that He rose from the grave, is not the gospel. In these three facts there is nothing except that which should increase our faith in, our love for, and our devotion to Christ. Unhesitatingly, I avow my firm belief in Christ's supernatural birth, His absolute deity, His vicarious atonement, His bodily resurrection, and His personal return.

There were people in Rome who were very suspicious and critical of the Apostle, and who sought diligently to discredit his message. Likely some of them remarked that he would be ashamed to appear in Rome, where there was so much learning, with the kind of message he was proclaiming with such confidence elsewhere. But, instead of being ashamed of the gospel, Paul considered it a privilege and a high honor to be able to preach it, and especially in Rome.

Certain things about the gospel forbid our being ashamed of it:

1. Its power.

"I am not ashamed of the gospel of Christ: for it is the power of God." The Greek New Testament contains two words which are translated "power"—*exousia* and *dunamis*. The former means authority and the latter means ability. *Dunamis* is used in this verse, and it means ability or strength. It is the word from which we get the term "dynamite." It implies power expressed in action. The gospel of Christ is to the spiritual realm what atomic power is to the physical realm.

It is almost unthinkable that anyone would be ashamed of power, and especially God's power. The gospel of Christ is just that, the power of the living God. It is the most potent force the world has ever known. It has power to bring sinners to the feet of Christ, laying aside their self-sufficiency, con-

Ordained By Deer Park



Alvis B. Carpenter

Alvis B. Carpenter was ordained to the Gospel ministry by the Deer Park Church, Louisville, Sunday night, January 24. He was graduated in business administration with the B.S. degree by the University of Denver in 1949, and has since been in the Southern Seminary. He is from Elaine, Ark., and studied at Ouachita and Baylor before going to Denver. He has been a part-time member of the Deer Park staff for some time, but now he is becoming pastor's associate, working with Dr. L. M. Polhill. The examining council was composed of L. M. Polhill, E. L. Averitt, Edward J. Caswell, Sabin P. Landry, M. R. Cherry and Joseph C. Hall.

tritely confessing their utter sinfulness, and through simple faith humbly receiving the righteousness of Christ. It shatters the prison walls of sin and liberates the souls incarcerated therein.

If the gospel of Christ is the power of God unto salvation, and it is, then the lack of power in churches must be due to the withholding of this gospel or the substitution of something else for it. Are we ashamed to preach the gospel of Christ and to depend on it alone for the desired results? The substitution of anything for the gospel is similar to the replacement of an atomic bomb with a cap pistol.

In what spirit should this glorious gospel be proclaimed? Prayerfully, dependently, faithfully, purposefully, pleadingly, persistently, persuasively, loving, earnestly and expectantly.

2. Its purpose.

"It is the power of God unto salvation." This expression implies that it is God's power instead of man's strength which extricates a sinner from the state of condemnation. Salvation was purposed in the mind of God, prompted by the love of God and provided by the Son of God. It means the rescue of the soul from sin, unrighteousness, the wrath of God and eternal punishment unto grace, righteousness, forgiveness, eternal life and fellowship with God. Salvation has three aspects—deliverance from the penalty of sin, from the power of sin, and eventually from the presence of sin. Deliverance from the penalty of sin is granted to those who are justified, deliverance from the power of sin is experienced by those who are being sanctified, and deliverance from the presence of sin is enjoyed by those who are glorified. This salvation is the greatest blessing that God can bestow or man can receive. It is great in its conception, in its cost and in its content.

Salvation is the ultimate purpose of the gospel. This statement, "the gospel of Christ is the power of God unto salvation," excludes all other means of salvation. The gospel is the power in the hand of God to effect our deliverance from sin, as opposed to our natural impotence and utter inability to obtain salvation by anything we can do.

With the exception of Christianity all religions teach salvation by character or by conduct. They hold out the hope of earning salvation by merit of one kind or another. But, salvation by conduct or by works is the doctrine of Satan, no matter by whom nor where it is preached. What a pity that so many are trying to achieve salvation through personal efforts and meritorious works in spite of the fact that God's Word repeatedly states that it is an utter impossibility to do so! Salvation is never the result of merit on the part of the receiver, but it is always and entirely a matter of grace on the part of the Giver. It is not partly of grace and partly of works, but it is all of grace and none of works. Salvation is always by grace through faith plus nothing.

(Continued on Page 9)

KIDDIE KORNER

TOO LATE

"Say Felton, how deep do you think we can make it?"

"Oh, about as deep as the house is high. We want it to be an unfailing well, you know. I'll dig on this side while you dig on that." The two brothers, Felton and Alton, were making what they called a city in the backyard.

A water supply was one thing they felt necessary. They began to dig a well and had reached the depth of two feet when Nora's voice was heard calling, "Come in, boys, your mother wants you to come to supper right away."

"It isn't time for supper," the boys called back.

"I can't help that," said the maid. "Your mother told me to get supper early, and I got it, and now she has sent me to call you in."

"Bother," said Felton.

"Don't let's go yet," said Alton. A few minutes will not make any difference. We'll dig another foot. It may rain tonight, then there would be water in our well."

"But Daddy told us last night that we must go at once when Mother sent Nora for us, and if we didn't, we would have to wait for our supper."

"Oh, he's forgotten that by this time. Dig a little faster."

So Felton tried to dig faster, and he became more and more interested as he went on, and before either one of the boys knew it a half hour had gone. Then Alton began to feel somewhat tired and hungry, so he said that work would stop until the next day. He and Felton ran up the back stairs to wash their hands and faces, and then entered the dining room.

There was a part of an omelette quite cold. There was milk toast, quite cold also. There were berries and cake. There was a cup of cocoa by each of their plates, but that was cold too. "Nora, Nora!" shouted Felton, "where is Mother?" But then, through the window, he caught a glimpse of Nora taking down the clothes which had been drying, and knew that she could not hear him.

"I guess we may as well eat what is here," said Alton, and find out where everybody is afterwards.' So they began to eat, but they were not so hungry as they thought, and the food didn't taste good. So, after many attempts to regain an appetite, each boy took a piece of cake in his hand and went out to talk to Nora.

"Where's Mother, Nora?" asked Alton.

"Why, your mother said it was a pleasant evening to take a ride, so she and your sister have gone over to your Aunt Jane's, and your father has gone back

to the office. They all said they would be back by nine o'clock.

Nine o'clock, and it was scarcely seven! What a long evening to wait! They were too tired to dig any more. They didn't know anything to do. Felton tried in vain to find his ball, which he had lost in the garden, and Alton spent the next half hour teasing the cat, and then he said: "I'll tell you Felton; just let's go to bed and surprise Mother. She won't know where to find us."

Felton agreed. It was rather difficult to dress without Mother's help, and then they almost choked when it came to saying their prayers alone; but it was finally done. Two tired, heavy-hearted little boys crept into their beds and covered themselves the best they could. A few tears fell upon their pillows. The

J. D. Butler Succeeds Pastor Emeritus C. D. Cole at Mortons Gap



C. D. Cole

George Blalock, clerk of the Mortons Gap Baptist Church, writes that their church has elected their former pastor, Brother C. D. Cole, as pastor emeritus. He retired from the pastorate in order to give himself more fully to the written ministry. He expects to be available for revivals and supply work. He has been pastor of churches in Kentucky and Florida for the last 42 years, and 30 of those years have been spent at Mortons Gap. Brother and Mrs. Cole are in Miami at 2905 S. W. 57th Court, for the winter. While in Florida he has held a revival in Orlando and has been preaching at Berea and Northside Churches in Plant City. They expect to return to Mortons Gap about the middle of March. He has been succeeded at Mortons Gap by Brother J. D. Butler.

stillness was so unusual they soon fell asleep.

At nine o'clock Mother and Minnie came home, and a few minutes later Father came.

"Nora, where are the boys?" asked Mother.

"I've not seen them recently. Someone came in to see me and I forgot the boys."

Minnie ran upstairs, where she found the boys fast asleep. Mother and Father followed her.

"Poor little fellows!" said Mother, gazing with pitying eyes on the forlorn children. "Yes, poor boys," said their father; "it was hard to get a cold supper and to miss a visit to Aunt Jane's, but they must learn to obey promptly."—*The Southern Churchman.*

John W. T. Givens Views God's "Glorious Sunset"

We are favored with a letter from Brother John W. T. Givens of Bremen, Kentucky, stating he has not been so well of late. He is now well along in his eighties but for the most part has remained active in the ministry. May God give him many more years in useful service among us! He said, in part:

"The other day it had been raining all day, and just at sunset the clouds began to break away and, it seemed to me, the most glorious sunset I ever witnessed spread its panoramic beauty across the whole heavens. I tried to catch some of its beauty, and send it to you. Just what it meant to one who had been a shut-in for some days, however, words cannot express.

A Glorious Sunset

"How beautiful the evening sky!
As down his western way,
The sun now seems to glorify
The passing of our rainy day.

"He draws from out his portmanteau
His rarest tints; with lavish hand
He flings them 'cross the sky below
And glorifies the darkening land.

"His farewell thus prophetic seems;
The promise of a better day;
And fairer sunrise for us gleams,
Adown tomorrow's unknown way

"Ah, may we all at eventide,
So glorify our western way!
We too may for our world provide
The foregleams of That Perfect Day."

►The Burlington Church had a Training Union Enlargement campaign, February 1-5. Warren F. Jones, Jr., Nashville director of Young People's Training Union work, Nashville, and Miss Hazel Grady and Mrs. T. E. Dougherty, Fort Thomas, Ky., were the teachers. More than 60 awards were conferred, and attendance has picked up considerably since then. Brother Sam S. Hill, Jr., is pastor and William W. Jarrell is Training Union director.

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"... and I WILL
GIVE YOU REST..."

MATTHEW 11:28

No ordinary vacation can give you the complete revival of Christian joy and deep down thankfulness, the wonderful LIFT and spiritual awakening you experience when you attend Home Mission Week at either Ridgecrest or Glorieta. There's fun-filled recreation hours... wholesome rest and relaxation... fellowship unequaled in warmth and friendliness... inspiration that can't be told in words or pictures. You'll come home with a new appreciation of what it means to be a Christian and a Baptist. Truly a week you'll want to share with those you love.



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MEET



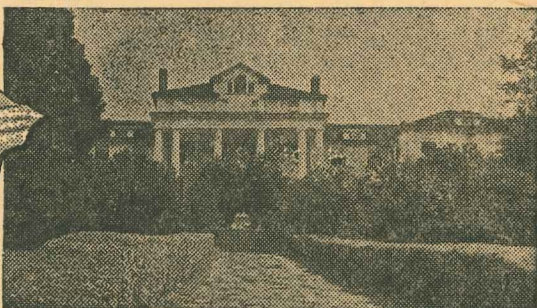
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Foreign Mission Board Reports to the People

\$177,615 ALLOCATED FOR BUILDINGS AND EQUIPMENT

At its February meeting the Foreign Mission Board appropriated \$177,615 for buildings and equipment for the mission fields.

The largest amount, \$62,368, will go for enlargement of the Japan Baptist Hospital, located at Kyoto; \$50,000 will be used to complete the classroom building for the Japan Baptist Seminary, Fukuoka City; \$35,000 from Advance Program Funds will purchase seminary property in Santiago, Chile; and \$30,247 of unused China Budget Funds were earmarked for use in other areas of the Orient.

Except for the purchase of a car to be used by missionaries in Chom Buri, Thailand, the China funds will be used in Formosa as follows: purchase of land and for improvements, Kaohsiung; improvements of church property, Tainan; improvements of church property, Chiayi; additional for church building, Taichung; land and building for East Street Chapel, Hsin Chu; and three chapels, Taipei.

Colombia

In his February report to the Foreign Mission Board, Dr. Everett Gill, Jr., said: "Under the new regime in Colombia it was hoped that evangelical Christian churches might be accorded more freedom. This hope has apparently been shattered (1) by decrees prohibiting Protestant work in 18 so-called 'mission' territories, many of which are inhabited by Indians, and (2) by a more recent decree prohibiting non-Catholics from engaging in religious activities outside of their own churches. In other words, no further converts are to be made outside of the families already belonging to these churches.

"It is the hope and prayer of all liberty-loving people that Colombia, a member of the United Nations, whose sons have fought valiantly for freedom from communism in Korea, may yet rescind this decree. We are in touch with the Colombian Mission to ascertain what, if any, immediate steps should be taken."

Amagi Assembly, Japan

Japan Baptists dedicated their assembly grounds and two new buildings in January. Known as the Amagi Assembly, it is located on the Izu Peninsula. The land was provided as a gift of the Woman's Missionary Union of the Baptist military personnel in Japan.

Glorieta—July 1-7

This year the Foreign Missions Conferences at Glorieta and Ridgecrest will be held simultaneously with the Brotherhood Conferences. The Glorieta dates are July 1-7. The theme is "Daring for Christ."

Some of the sessions for each conference will be held separately; but

some of the morning and all of the evening services will be held jointly.

Mission conferences will be provided for all age groups from Primary through Adults. The assembly will provide a nursery during the morning hours for children under Primary age. Thus, the entire family will have an opportunity to enjoy participation.

At least fifty foreign missionaries from the major areas where Southern Baptists work will be present at Glorieta. You will come to know them personally as you listen to their testimonies and as you fellowship together around the table.

You can take your family around the world if you bring them to Glorieta, July 1-7.

Your Passport To World Understanding

The April issue of *The Commission* will take you to Indonesia, Hawaii, Chile, Japan, Hong Kong, Argentina, the Philippines, and Korea. Other issues will take you to other areas of the world.

Have you ever wondered how a person knows he or she is "called" to the foreign mission field? In the April issue of *The Commission*, Elmer S. West, Jr., personnel secretary, gives some of the personal testimonies of missionaries now serving in foreign lands.

It was a little "Pentecost" in Hong Kong when 197 people were baptized in one day. Read about it in the April issue of *The Commission*.

Missionaries may come, and missionaries may go; but the missionary Ford goes on forever. Read it in the April issue of *The Commission*.

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Every Baptist a Debtor

(Continued from Page 6)

3. Its product.

Essentially pragmatic and utilitarian in their outlook, the Romans were not interested in anything unless it worked and had power. Knowing this, Paul was ready to challenge them with the gospel on the basis of its product.

Christ's gospel is the powerful and effectual instrument for bringing to salvation every one who believes it. While this gospel is limitless in its offer to every one, it is limited in its applica-

tion to only those who believe. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Like Paul, we know that the gospel has had a tremendous and transforming effect on us. Moreover, with him, we can point to the marvelous results it has produced in the lives of numerous and various sorts of people. Because of what the power of God has wrought in the saved souls, transformed lives and Christian activities of believers, we can never be ashamed of it.

God has been so gracious to us in making the gospel of Christ effectual to the salvation of our souls. We shall never be able to express adequately the appreciation of our hearts for what He has done for us as individuals and as a Baptist people. How grateful we should be that He has made us stewards of His glorious gospel! In this capacity, we occupy a position of trust, honor, influence and responsibility. We must be faithful to this trust. It is our inestimable privilege and imperative duty to share the gospel with all who have never received it. To do this we must recapture the vision of a lost world, the missionary passion and the spirit of sacrifice. The open doors of opportunity call for our very best efforts to proclaim the gospel to all, and we shall do far more for our Lord and others, to whom we are debtors, when we regard missions as a debt rather than an object of charity.

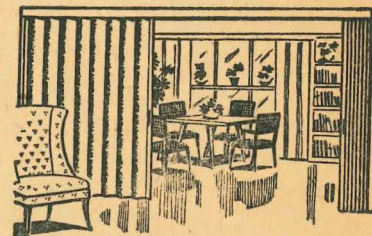
Shakespeare, in *Othello*, Act 2, Scene 3, said, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

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State Secretary

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Russell Springs—Pastor Simpson B. Rowe; Superintendent R. C. Antle.

New Brandenburg—Pastor David C. Jackson; Superintendent Ray Foor.

Pleasant View—Pastor Raymond Hazel; Superintendent Everett Johnson.

Lexington, South Broadway—Pastor J. E. Davis; Superintendent J. W. Gulley.

Owensboro, Third—Pastor H. B. Kuhnle; Superintendent R. L. Robertson.

Donaldson—Pastor W. B. Ladd; Superintendent Lillard Watson.

Pride—Pastor Bob E. Wallace; Superintendent A. L. Christian.

Riverside—Pastor G. C. Meadors; Superintendent L. J. Casteel.

Regional Sunday School Conventions

The Regional Sunday School Conventions came to a close February 19. It is a joy to report the good interest and attendance in each of these eight meetings. The attendance was as follows: Western 350; Southwestern 220; Southern 188; Central 180; North Central 210; Northeastern 140; Southeastern 245; South Central 267. A grand total of 1,800.

The new officers which were elected for the ensuing year are:

WESTERN—H. C. Zachry, president; Carl Pendley, Vice-president; Mrs. Lavern Butler, Secretary. Place of meeting for 1955, Sturgis.

SOUTHWESTERN—M. M. Hampton, president; J. T. Burdine, vice president; James Tharp, secretary-treasurer. Place of meeting for 1955, Clinton.

SOUTHERN—Nobel Cottrell, president; Boyd Manion, vice president; Mrs. Orville Daniel, secretary-treasurer. Place of meeting for 1955, First Baptist Church, Russellville.

CENTRAL—William Nevins, president; Henry Beach, vice president; H. W. Jones, secretary-treasurer.

NORTH CENTRAL—Homer William Smith, president; Roy Johnson, vice president; Willard Lowry, secretary-treasurer. Place of meeting for 1955—to be announced later.

NORTHEASTERN—C. H. Hocken-smith, president; Charles Gray, first vice-president; Ira McMillin, second vice-president; Kenneth Clendaniel, third vice-president; Quentin Lockwood, fourth vice-president; Miss Evelyn Jones, secretary-treasurer. Conference leaders: Mrs. Ernest Chinn, Extension; C. F. Walters, Adult; Mrs. W. H. Eagle, Young People; Mrs. Britton, Intermediate; Mrs. C. B. Coots, Junior; Mrs. James Moore, Primary; Mrs. Howard Parsley, Nursery;

Mrs. Earl Neal, Cradle Roll. Place of meeting for 1955, Jackson.

SOUTHEASTERN—Tom Brown, president; Raymond Sanderson, vice-president; S. T. Prestridge, secretary-treasurer. Place of meeting for 1955, Pineville.

SOUTH CENTRAL—A. B. Colvin, president; Prue Kelly, vice-president of training; Chester Badgett, vice-president of enlargement; George Gaddy, vice-president of Standards; Truett Miller, Vacation Bible School superintendent; Miss Edith Killif, secretary-treasurer. Place of meeting for 1955; First Baptist Church, Campbellsville.

Reports of Churches on "Million More" Program

Muldrough (Salem Association)—Pastor Lyndon W. Collings; Superintendent Hugh Hawkins. Since the first of October 1953 this church has started the following departments in their Sunday school: Nursery, Beginner, Primary, Junior and Intermediate. Also since that time they have started one three year old class and two Intermediates classes. Their enrolment October 1 was 217. On January 1, 1954 it was 253.

They planned to go into a new addition the last of January, at which time they hoped to start two additional Junior classes, two Young People's classes and three Adult classes. They studied *The Pull of the People* the first week in October.

Totz (Pine Mountain Association)—Pastor E. H. Mullins; Superintendent Byron C. McVey. The superintendent states they taught *The Pull of the People* with ten awards. Their enrolment the first of October was 79. At the close of December it was 93. A gain of 14.

Visalia (North Behd Association)—Pastor Bob W. Brown; Superintendent Curt Gross. They studied *The Pull of the People* the first week in October with 28 receiving awards for this study. The pastor states their Sunday school enrolment goal by March 1 was set at 200, and October 1 their enrolment was 154 and December 27, it had reached 197. They decided to set a higher goal. A "13 weeks" campaign of 10% more each Sunday than ever before on the corresponding Sunday. We reached that goal nine times and had at least more than ever before eleven weeks. This in spite of unprecedented illness and childrens' diseases." They hope to complete the last unit of their new building soon which will give them seventeen additional class rooms, including two nurseries.

Walnut Hill Mission (Russell Creek Association)—Pastor John W. Farmer states: "Our Sunday school enrolment has increased from 144 to 157 during October, November and December. Walnut Hill is the mission of Campbellsville Church. It is 4½ years old with approximately 135 members. We are at the present time in a building program. Last year (1952-53) we gave over \$230.00 to the Co-operative Program and \$182.00 to special causes.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 28, 1954

(Numeral after church indicates number of missions).

Church	T.U.	S.S.
Ashland, Unity (1)	110	507
Bardstown		370
Bellevue	80	370
Blackford	51	
Bowling Green (2)		1,103
Buffalo	85	223
Burlington	94	222
Campbellsville	146	267
Pleasant Hill	129	
South Campbellsville		207
Carrollton		203
Clay, First		209
Corbin, First		332
Covington, Calvary		614
First (1)	164	313
Madison Ave.		261
South Side	107	439
Danville, Lexington Ave. (1)		477
Elizabethtown, Severns Valley	226	
Erlanger	51	329
Evansville, Ind., Calvary	118	549
Grace	313	855
Keck Avenue	152	281
Walnut Street (2)		442
Ferguson (1)	86	270
Fort Thomas, First	78	
Frankfort, First	171	824
Thorn Hill	109	
Fulton	174	525
Georgetown (1)	119	455
Glasgow (1)	94	619
Glendale, Gilead	190	345
Harrodsburg (2)	243	815
Bruner's Chapel	79	203
Hawesville		205
Hazard	86	349
Hazel	53	285
Henderson, Audubon (1)	68	304
First	119	420
Immanuel Temple (1)	128	688
Hima, Horse Creek		231
Hopkinsville, First	145	618
Second	181	744
Independence	134	226
Jellico, Tenn., Crouches Creek	24	325
LaGrange, DeHaven Memorial		215
Lancaster (1)	43	314
Lebanon, First (1)	87	422
Leitchfield	65	262
Lexington, Calvary (1)	166	778
Grace (2)		684
Immanuel	244	735
Porter Memorial		492
Louisville, Baptist Tabernacle	219	681
Baptist Temple		281
Beechland	175	488
Bethany	105	240
Bethlehem		256
Carlisle Avenue (2)	254	1,251
Clifton	86	414
Crescent Hill (1)	261	889
Deer Park		508
Eastern Parkway		494
Fairdale (2)	163	379
Farmdale		334
Harmony		311
Immanuel	70	383
Jeffersontown	78	220
Kenwood		216
Lee's Lane	133	263
Lynn Acres	77	
Ninth and O (1)	205	1,116
Okolona	63	398
Parkland	261	937
St. Matthews	161	602
Shawnee		339
Shively	129	649
South Jefferson	105	550
Southside	94	446
Third Avenue	83	404
Twenty-third and Broadway	167	678
Victory Memorial (2)	208	781
Virginia Avenue		257
Walnut Street (4)	259	1,578
West Broadway	157	627
Ludlow, First	96	323
Marion		257
Mayfield, First	333	901
Middlesboro, First (3)	147	632
Mt. Washington	56	219
Murray, First (1)	189	889
Owensboro, Buena Vista (1)		501
Eaton Memorial (1)	167	403
First (1)	174	917
Hall Street (1)	193	480
Third (1)	376	1,071
Paducah, East	186	503
Oaklawn (1)	108	299
Twelfth Street	149	357
Paintsville, First	78	273
Prestonburg, Irene Cole Memorial		304
Princeton, First	123	514
Northside	134	217
Russellville, First (1)	111	424
Calvary	121	237
Somerses, First	196	622
Pleasant Hill No. 2	50	226
Springfield, First	126	373
Sturgis, First		280
Waynesburg, Double Springs	110	252
Whitesburg, First	68	520

"Foresight is at its best when it cuts down thistles before they go to seed."

Baptist Training Union Department

JAMES H. WHALEY
State Secretary

State Training Union Convention

April 21-23

Madisonville, Kentucky

Who Will Speak?

Dr. Baker James Cauthen, secretary of the Foreign Mission Board, will bring the keynote address Wednesday night.

Dr. J. D. Grey, a native Kentuckian past president of the Southern Baptist Convention and pastor of the First Baptist Church, New Orleans, will bring the message Thursday night.

Dr. W. C. Boone, general secretary of the General Association of Baptists in Kentucky, will speak to the convention Friday morning.

Dr. W. O. Vaught, Jr., pastor of Immanuel Baptist Church, Little Rock, Arkansas, will lead the dedication service Friday night.

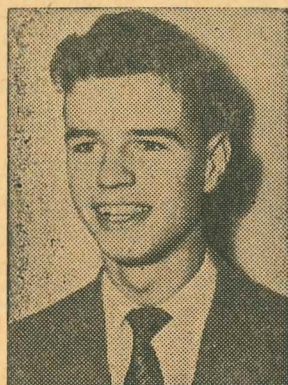
This convention is during the K. E. A. holidays, so plan now to attend.

MISS WILLIAMS IMPROVING

Our state Intermediate worker, Miss Wyldine Williams, was at her home in Berea, Kentucky, for about two weeks with a case of the mumps. We are glad to report that she has greatly improved and is out again.

THE FUTURE LEADERS IN GOD'S KINGDOM

(First in a series)



Robert Eugene Lancaster

Mr. Robert Eugene Lancaster, of Lexington, Kentucky, is representing the North Central Region as first place winner in the Young People's Speaker's Tournament.

Robert is a Freshman at the Uni-

versity of Kentucky, where he is quite active in B. S. U. He is a member of the University Symphony Orchestra and also a member of Pershing Rifles (an honorary military drill unit on the University of Kentucky campus national group).

In 1953 Robert graduated from the Henry Clay High School with several honors, winning the Speech Cup and the True Gentleman Award Cup. He was very active in music also, winning first place in the state contest.

The Immanuel Baptist Church is proud to have Robert as one of the loyal members. He is active in the choir, serves as chorister in Training Union and Sunday school and is also Bible Readers' Leader in Training Union.

Robert says that "the best thing about the Speakers' Tournament is that the young people have a chance to present God's message to the people and have no feeling that they are trying to merely win a prize.

After his formal training, Robert plans to go into full time Christian service wherever God leads him.

THE FUTURE LEADERS IN GOD'S KINGDOM

(Second in a series)



**Ruby Charlotte
Gash**

Miss Ruby Charlotte Gash of Glensboro, Kentucky is representing the Central Region as first place winner in the Young Peoples Speaker's Tournament.

Ruby attended the Anderson High School in Lawrenceburg and graduated in May 1952. Believing that God was calling her into the nursing profession, Ruby has begun her training at the Norton Memorial Infirmary School of Nursing in Louisville.

The Young Peoples Speaker's Tournament enables one to publicly express his gratitude of what God means to him says Ruby. She expresses her feelings with the words of Paul in 2 Timothy 1:12 "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

You will meet Ruby at the State Training Union Convention, April 21-23 at Madisonville, Kentucky.

TRAINING UNIONS IN KENTUCKY SHOW INCREASE OF 6,265

The summary of the associational letters for 1952-53 shows a Training Union enrolment of 87,178. This is 6,265 above the enrolment for 1951-52. The increase of that year over 1950-51 was only 2,466. This is just another proof that Training Unions in Kentucky are on the march.

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



Mrs. Ruth O. Stull

SPEAKERS

During this month you will find on this page pictures of speakers for our State Meeting to be held in April. Among the many outstanding speakers for this occasion is Mrs. Ruth O. Stull who will lead the devotions at each session. Mrs. Stull is a former missionary to Peru and author of the book recently read by many of our women, "Sand and Stars" in which she tells of her experiences with the Campas Indians in the Peruvian jungle. Mrs. Stull is a speaker of national reputation and you will not want to miss her devotional periods.

SPECIAL FEATURES

All who attend the State Meetings are invited to visit the Carver School of Missions and Social Work at 2801 Lexington Road, Louisville. The school is on U. S. Highway 60 coming in to Louisville from the east.

The school is operated under the auspices of Woman's Missionary Union, auxiliary to the Southern Baptist Convention and its administration welcomes visits by members of W.M.U. organizations. During the days of the convention hostesses will be on duty at the school to take visitors on a tour of the building and grounds.

SPRING MEADOWS

All those attending the State Meeting are invited to a Tea being given at Spring Meadows on Wednesday following the close of the afternoon session. Buses will be at the church to provide transportation to this nice affair and to

give you an opportunity to see this beautiful, modern home for dependent children.

A MESSAGE FROM STATE BWC FEDERATION PRESIDENT

"It's State Meeting Time! If you are an extremely busy business woman and have no vacation days due and cannot attend the entire session, April 6-8, be sure to mark in red letters APRIL 6, for that is the date of the annual B.W.C. Banquet and the time set aside by your State W.M.U. to give special recognition to business women.

"The entire meeting, which we urge business women to attend if at all possible, will be held at the Walnut Street Baptist Church in Louisville. The B.W.C. Banquet will be served by the ladies of the Fourth Avenue Methodist Church, (less than one block from the auditorium) and it will take just a matter of minutes for you to walk from the banquet room to your reserved seat in the meeting auditorium. The banquet time will be 5:45 this year and it will be over so that you will be on time for the evening service at 7:45. The price is \$1.75 and reservations limited to B.W.C. members, advisers and W.M.S. presidents. Let us urge you to send your reservations immediately to Miss Sadie Prinz, 3040 Woodland, Louisville, Ky. [Last week this address was erroneously given as 2040. The figure 3040 is correct.]

"Only twice a year are Baptist business women privileged to meet together—at the banquet and opening session of the State Meeting and at Cedarmore Camp in September. We hope that you'll agree with us that you just can't afford to miss a single meeting."—Edith Dority, President, State B.W.C. Federation.

OTHER ITEMS

No parking facilities are available near Walnut Street Church except street parking on which there are strict regulations which you will be required to observe. We thought you would want to know this before deciding whether to come by car, train or bus.

There will be a nursery for small children which will be kept open during all the sessions, cared for by the Mother's Club of Lampton Baptist Church, Mrs. May White in charge, Rev. C. W. Owens, Pastor.

ASSOCIATIONAL ROYAL AMBASSADOR LEADERS

The first State Conference for Associational Royal Ambassador Leaders is to be held March 26 and 27, 1954 at Cedarmore, Bagdad, Kentucky.

On the WMU page of the Western Re-

corder, February 18, "the boys" were listed as attending this meeting. This was an error. Only the Associational R.A. leaders will attend this meeting. Please send your reservation to Mr. J. C. Ballew, 127 E. Broadway, Louisville, Ky., by March 10.

QUARTERLY BULLETIN

The quarterly bulletin, "Kentucky Key-notes," is in the mail. Please read carefully the announcements concerning "Victory Night" at the State Meeting. Instructions are given concerning dress for each group participating. A rehearsal for this program will be held on Wednesday afternoon, announcement as to time to be made later. Remember also, that the Wednesday night session which will be "Victory Night," will be held at Memorial Auditorium, two blocks from Walnut Street Church. This is necessary in order that we may have a platform large enough for the requirements for this program. If your organization qualifies for recognition for having reached your anniversary goals be sure that your president is there for this service. If she cannot attend please be sure to arrange for a substitute. This applies also to all those who are expecting Memorial certificates which are to be presented to those who have made gifts of \$500 or more to our Fiftieth Anniversary Scholarship Fund.

In this quarterly bulletin also, instructions are given concerning securing credential cards for the meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in St. Louis, May 30-June 1. These cards will not be available until about May 1.

MISSIONARY PRAYER REQUEST

Our beloved missionary, Miss Addie Estelle Cox, who served for many years in China and later in Formosa, but who is now in the States on furlough, sends the request to all our states that the women join her in prayer for a very definite leading of the Lord as to whether she is to return to Formosa for eighteen months of itinerating evangelistic work in places where we have no churches and chapels before her retirement. She asks for prayer for the Foreign Mission Board also in these matters of decision. I am sure many of us will remember to pray.

Mission magazines

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AMBASSADOR LIFE

SUNBEAM ACTIVITIES

For March 21, 1954

By H. C. Chiles

The New Commandment

Under the shadow of the cross the disciples were still candidates for greatness. Even though the Lord Jesus Christ was soon to leave them, they had an intense desire for pre-eminence. They even engaged in an acrimonious dispute as to which of them should be accounted the greatest in the kingdom. While the mind of the Lord Jesus was fixed upon unselfish abnegation, their thoughts were centered upon selfish glorification.

John 13:12-17

In that country where loose sandals were worn, and where the feet would naturally become very dusty and dirty, it was customary for the servants of the households to remove the sandals and to wash the feet of their masters and of the guests who entered their homes. The disciples did not have a slave to render this menial service for them, and on this particular occasion neither of them would condescend to wash the feet of the rest. Thoughts of pre-eminence rather than servitude occupied their minds.

When it became apparent that neither of them would render this needed service for the others, the Lord Jesus Christ quietly arose from the table, laid aside His outer garments, picked up a towel, tied it about His waist, took a basin, filled it with water, and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded.

No wonder they were chagrined by His noble deed. That they should have been feeding their egotism with visions of self-importance and then have their Lord stoop to become their servants was indeed humiliating. He could not have done anything that would have made them more thoroughly ashamed of themselves. Surely they could not have been rebuked more severely than by seeing their Lord do what they thought themselves above doing for each other. His act placed Him on the level of the most menial servant. Lowering Himself below their level to serve them was to them an astonishing thing. Because men long to appear important in the eyes of others, human nature naturally rebels at the very thought of humility.

This unusual service was rendered when the need of the hour was action instead of words, example instead of precept, and deeds instead of creeds. Christ dramatized His sermon right before their eyes. And He did it in a way which they never forgot. They might have forgotten what He said, but it was impossible for them to forget what He did. He simply immortalized His message when He translated it into

deeds. By His example He accomplished more in a few minutes than He could have effected in many hours of urging them to perform their duties to each other. When they beheld His condescension, they understood that it was not lowering their dignity to be humble and to be willing to serve one another. If He could take a servant's place, they certainly could and should exercise the same humility in their treatment of each other.

When our Lord resumed His place at the table, He gave the disciples an explanation of the event which had just taken place. He impressed upon them the importance and value of self-denying service. In the light of what He had done for them, they were under obligation to render loving service to one another. His explanation then passed into an estimate of servant and lord, sent and sender. He taught them that a servant is not greater than his lord, and the one sent is not greater than the sender. He made it clear that to follow Him means to live a life of Christian service and helpfulness. The real test of greatness is the ability and willingness to stoop and serve.

From verse seventeen we learn that knowledge alone will not bring happiness. Before the beatitude of this verse is the condition of knowing and after it is that of doing. God's Word promises blessing in the doing. When we know the truth and do what we know, we can expect to be happy, but not until then.

John 13:34-35

It was love that prompted Christ Jesus to leave the glories of heaven, to come to the earth, to yield Himself to unjust and hateful treatment without complaint, and finally to give His life on the cross as a ransom for many. His love was so unselfish and sacrificial that He was willing to lay down His life in order to save others from their sins.

After Judas Iscariot had left the company for the purpose of carrying out his nefarious plans, Christ turned to the other members of the apostolic band and said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Note that the old commandment, that we should love our neighbors as we love ourselves, was not abrogated, but this new commandment was added to it. Christ emphasized the fact that one characteristic of believers in Him was their love for one another. Love is that deep and abiding respect for others which shows itself in a desire to help them to be and to do their best. It is

that disposition which reveals itself in confidence, good will, and mutual helpfulness.

Christ told His followers that they were to love one another as He loved them. His love for them was simply a pattern of their love for others. His love was self-denying, gracious, condescending, bountiful, practical and endless. And one prominent characteristic of the early Christians was that they loved one another. According to Tertullian, the enemies of the Christians said, "See how they love one another." Can the enemies of Christ say as much for His followers today?

One purpose of this love for one another is to prove our Christian discipleship. Love for our brethren proves to the unsaved that we are the children of God. Without real love for one another, we can never prove to others that we belong to Christ and are truly following Him. Genuine love between Christians is a most effective testimony for Christ.

John 14:21-24

Those who truly love Christ are obedient to His commandments. If we love Him, we shall strive diligently to do the things that He wants and commands us to do. The only way that we can prove that we love the Saviour is by our obedience to Him. All of God's children who walk in the pathway of obedience to Christ are assured the blessed presence, protection and power of God the Father and Christ the Son. All who disobey Him deprive themselves of this blessedness.

"Baptists Not Liturgical Group"

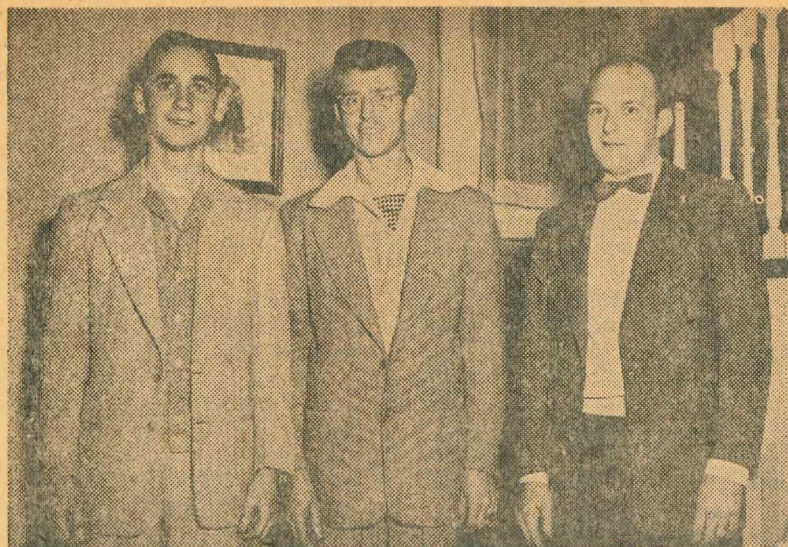
ALEXANDRIA, La. — (BP) — "Baptists are not liturgical group," Sterling Price, pastor, University Baptist Church, Abilene, Tex., told pastors and music directors attending the Pastor, Music Director Conference held in Alexandria, La., recently. Price urged churches to discontinue such practices as singing too many unknown hymns, singing music which is above the appreciation level of people, "clowning" during revival services, and too much singing by the choir. "Music sung to the people never serves as well as music sung by the people," the Texan said.

He also called on pastors and music directors to remain close to the popular hymns which are so dear to the hearts of the people.

The estimated 130 persons present for the program heard music discussed from many points of view and by both pastors and music directors.

►Louis B. Snider, superintendent of the Central Baptist Children's Home, Lake Villa, Illinois, visited his father at Clarksville, Indiana, opposite Louisville, Ky., for several days—February 14-16. He is enthusiastic about the work of the institution he heads.

Ministerial Association is Organized at Cumberland College



Billy Mitchell, president; Marshall Phillips, secretary-treasurer; and Lenwood Nichols, vice president of the newly organized Cumberland College Ministerial Association. By organizing, the members expect to be mutually helpful to each other and to themselves. Pastor Clyde H. Freed, Jr., of the First Baptist Church of Williamsburg, assisted the ministers in organizing the association.

BSSB Has New Department

Mrs. Agnes Durant Pylant

NASHVILLE, Tenn. — (BP) — Plans for the creation of a church recreation service of the Baptist Sunday School Board were completed this week when Mrs. Agnes Durant Pylant assumed her duties as secretary of the Board's newest phase of work.

As James L. Sullivan, executive secretary-treasurer of the Board, welcomed Mrs. Pylant, he said, "When the executive committee of the Board in its August, 1953 meeting voted to establish a Church Recreation Service, they believe a long-felt need of Southern Baptists had been met." At that time Mrs. Pylant was selected as secretary.

A native of Florida, Mrs. Pylant received her elementary and secondary education there and in Birmingham, Ala. She attended Judson College; has a diploma from the Curry School of Expression, Boston, Mass.; Bachelor of Missionary Training, WMU Training School, Louisville, Ky.; B. A. degree, Texas Christian University, Fort Worth, Tex.;

M.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Tex.

A contributor to various Southern Baptist denominational publications, Mrs. Pylant is also author of *Playtime*, a book of social recreation written especially for church organizations, published by Broadman Press.

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MEET OUR OFFICE SECRETARY



Mrs. James A. Boswell

Mrs. James A. Boswell (nee Virginia Gregory) is our office secretary. Her husband, James A. Boswell, is a first-year student in the Southern Baptist Theological Seminary, Louisville. They have one child, Donna Sue, aged 2½. Mrs. Boswell is a competent and experienced stenographer and is well

trained in Baptist work, language and policies. She was secretary at the Georgetown Baptist Church, Georgetown, Kentucky, for four years when Drs. Elwin L. Skiles and E. Lowell Adams were pastors. She was church secretary at Carlisle Avenue, Louisville, for two years and served as secretary at the Louisville Seed Company for two years. For a while she served as Case Worker for the Spring Meadows Home. Mrs. Boswell will be happy to serve the Baptists of Kentucky, and particularly Brotherhood interests, in any way she can. Your Brotherhood Secretary feels fortunate to have her as office helper.

A PERSONAL WORD

We use this column to say "thank you" to all who sent us messages concerning Mrs. Coleman's welfare after having been in an automobile collision in Little Rock the last week in January. We are glad to report that she is about recovered from her injuries and we expect a full recovery soon.

We are now at home in Louisville at 105 Hillcrest Avenue. The latchstring is on the outside to all Kentucky Baptists. Our residence telephone number is Belmont 4684.

Rural Church Conference

ATLANTA, Ga., Jan. 28. — The first Convention-wide Rural Church Conference will be held May 11-14, 1954, at the First Baptist Church, Decatur, Georgia, where Dr. Dick Houston Hall, Jr., is pastor.

A program of information, inspiration, testimonies, and conferences has been planned by a committee, S. F. Dowis, chairman, for 2,500 rural pastors and missionaries. Speakers, representing all phases of Baptist work, will be heard on this program. A survey committee, appointed at a meeting of the long range Rural Church Program January 4 in Atlanta, will report its findings to the conference in May.

Pastors of all country, village, and town churches with a population up to 2,500 and all missionaries of rural associations are invited to attend. Churches and associations may well pay ex-

penses for their pastors and missionaries to join 2,500 other pastors for a great conference.

Free lodging and breakfast will be provided for all rural pastors and missionaries by Baptist people of Atlanta. Noon and evening meals will be available at a minimum cost at the church.

The limit will be 2,500 people. Requests for reservations may be sent to Rural Church Conference, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia.

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