

# Western Recorder

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"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"—Genesis 8:22.

Vol. 128 No. 47

*Kentucky's Largest Denominational Paper*

November 25, 1954

## Gleanings From The Field

►The official registration at Glorieta Assembly this summer was 7,800 which was 1,742 more than for the previous summer.

►California Southern Baptists have adopted a goal of \$385,000 for the Co-operative Program in 1955, and a drive will be made for \$100,000 for the California Southern Baptist College.

►Paul Richard Hamilton arrived November 10, 1954, at 12:30 p.m., to grace the home of Pastor and Mrs. Roy A. Hamilton in the parsonage of the Immanuel Baptist Church, Louisville, Kentucky. The young man weighed seven pounds, fourteen and a half ounces.

►Dr. Roy O. McClain will preach on "My Cup Runneth Over," on the Baptist Hour radio program Sunday, November 21, and "God's Broken Heart" on November 28. See your local newspapers for stations and time when these programs may be heard nearest you.

►Pastor William King writes that he has just closed a two weeks' revival meeting at the Bond Baptist Church, where nine precious souls took Christ as their Saviour. Pastor Howard Partin, of Hawk Creek and West London Baptist Churches, was the speaker each evening.

►Among those attending Southern Baptist institutions this fall, the following from Kentucky are enrolled at Golden Gate Seminary, Berkeley, California: Edna Broadley, Hebbardsville; Nobel D. Brown, McHenry; James Dunn, Kevil; Mrs. James Dunn, Kevil; Jerry Horning, Glasgow.

►Dr. Bradford Curry, pastor of the Shively Baptist Church, Louisville, writes: "Shively Baptist Church was greatly blessed in an eight-day revival, October 17-24. Dr. H. Leo Eddleman was the evangelist. Visible results were 22 professions of faith, 11 by letter, several commitments for full-time service, including one volunteer for foreign mission work."

►Dr. Howard P. Colson is giving a weekly television program over Station WSIX-TV, a Nashville station, making a presentation of the Interational Bible Lessons for Christian Teaching. He is editor-in-chief of the Sunday school lesson courses of the Baptist Sunday School Board. Some of our readers who reside close enough to Nashville may be able to get this on their television.

►Pastor J. C. Stone, Garfield Avenue Baptist Church, Louisville, was with Pastor Robert Lanham in a revival at the Stony Point Baptist Church, in Freedom Association, recently. Pastor Stone had to return home before the meetings were over, but Pastor Lanham continued to preach for the unexpired time for three more days. Altogether, there

were 28 professions of faith, 5 additions by letter, 1 restoration and 11 rededications, making a total of 45 decisions.

►The regular meeting of the Executive Committee of the Southern Baptist Convention will meet in Nashville, Tenn., December 15-16, 1954, beginning at 9:00 a.m. in the chapel. The Finance Committee will meet Tuesday, December 14 in the third floor conference room, beginning at 9:00 a.m. A joint meeting of the Promotion Committee and the Committee on World Evangelism at 6:00 p.m. on December 13. The Joint Promotion Conference will meet Tuesday morning at 9:00 in the chapel.

►Fourteen Kentuckians are enrolled this year in Southwestern Seminary at Fort Worth, Texas. They are: Tom Brandon, Benton; James Edsel Brown, Mt. Sterling; Roy O. Fowler, Edward Kenneth Rice and Clarence Thurman, Jr., all of Louisville; James Herbert Gream and Artell Melton Wright, Mayfield; Emily Helm, Bowling Green; Thomas T. Martin, Paducah; Delmar Gano Morris, Georgetown; Eldon Ray Myers, Philpot; Ben H. Newell, Jr., Ashland; Marion Elliott Smith, Trenton; and William Lee Thornton, Yorkes.

►Sadaji Kondo, professor of systematic theology at the Baptist Theological Seminary, Fukuoka City, Japan, died on October 3, less than two months after returning to Japan from the States where he had been studying at Southern Baptist Theological Seminary, Louisville, Ky., since early in 1953. Funeral services were held in Rankin Memorial Chapel, a new chapel on the campus of Seinan Gakuin, Baptist University, just dedicated in memory of the late Dr. M. Theron Rankin, who served as executive secretary of the Foreign Mission Board from January, 1945, until his death in June, 1953.

►Three men were ordained as deacons in the First Baptist Church, Whitesburg, on October 3, 1954. Kermit Combs, Wesley Riley, and Follace Fields were chosen by the church and ordained on this Sunday at the morning worship service. Rev. John R. Isaacs, Pine Mountain associational missionary, brought a message to the men to be ordained, and to the church. The Pastor Calvin Fields, of the Fleming Baptist Church, helped in ordination, along with the deacons of the Whitesburg Church. The twelve deacons of this church are all active in the Lord's work. They are regular in attendance and they participate in all the activities and organizations of the church, according to Pastor Clel B. Rodgers.

►The Mt. Carmel Church, in Ohio County Association, has concluded a two weeks' revival meeting with Rev. Paul Payne, Campbellsville, as the evan-

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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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gelist. Pastor Clyde Voyles says, "A revival spirit was manifested throughout the two weeks' meeting and God blessed in a wonderful way. During the meetings there were 21 additions, 16 of these being by baptism." Mr. Payne is a graduate of Georgetown College and has completed two years' work at the Southern Seminary. He plans to re-enter the Seminary in January. Pastor Voyles has finished his third year at Mt. Carmel as pastor. During that time there have been 72 additions, of whom 47 were by baptism and 25 by letter. He began his fourth year November 7.

# Conquest Must Maintain Us

Napoleon is credited with saying, "Conquest must maintain us." He also said, "The best soldiers are those who win battles." On St. Helena, at the end of his career, he said, "Now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me? Where are my friends? Who ever thinks of me? Assassinated by the English Oligarchy, I die before my time. Behold the destiny near at hand of him who has been called the great Napoleon! What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved and adored, and which is extending over all the earth!"—(Baten: Philosophy of Life, Garden City Publishing Co., Garden City, New York).

I saw the conquerors riding by  
With cruel lips and faces wan  
Musing of Kingdoms sacked and  
burned  
There rode the Mongol Genghis Khan.

And Alexander, like a God,  
Who sought to weld the world in one;  
And Caesar with his laurel wreath;  
And like a fiend from Hell the Hun;

And leading like a star, the van  
Heedless of upstretched arm and  
groan,  
Inscrutable Napoleon went  
Dreaming of empire and alone. . . .

Then all they perished from the earth  
As fleeting Shadows from a glass  
And, conquering down the centuries,  
Came Christ, the swordless, on an Ass.

Master of Men, Richard R. Smith  
—Harry Kemp  
New York

What makes the difference between Christ and other conquerors? Let Napoleon explain it. "You speak of Caesar, of Alexander, and of the enthusiasm they enkindled in the hearts of their soldiers; but can you conceive of a dead man making conquests with an army entirely faithful and devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. A single battle lost crushes us, and adversity scatters our friends.

"Can you conceive of Caesar, from the depths of his Mausoleum, governing the empire, watching over the destinies of Rome? But such is the history of the

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By WM. D. WYATT

invasion and conquest of the world by Christ. Christ's greatest miracle is His present ever-increasing reign of charity." Christ's continuing conquest of the hearts of men is the marvel of the ages. Let us consider the secrets of it.

Jesus Christ launched and sustains this conquest with a mandate: "All authority is mine in Heaven and in earth. Go ye, therefore, and teach (make disciples) all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the age."

**The mandate is of continuous effect.** The command is in the verb, "make disciples;" "going," "baptizing," and "teaching" are participles signifying continuous action to the end of the age. The continued presence of Christ to the end of the age is conditioned upon the continuous going, baptizing, and teaching, backed up by His continuous authority.

This mandate of Christ commands conquest in three phases: (1) Conquest of the state of sin and condemnation. We are to make disciples, bring the lost to Jesus Christ for salvation. (2) Conquest of the state of timidity and anonymity. We are to baptize the disciples, put the uniform on them, persuade them to stand up and be counted, secure their open and permanent enlistment in the army of Christ. (3) Conquest of the ignorant, inefficient, undeveloped state. We are to teach the baptized disciples everything that Jesus taught.

Time was when the sands and arid prairies of New Mexico were worth less than a dollar an acre, but discoveries and development have changed all of that. Oil and gas, uranium, silver and gold developments have changed the value. So the value of disciples in our conquests for Christ depends upon the discovery of their talents, and their training and development. All of this is included in Christ's mandate. The mandate includes the whole world for the entire age. It leaves no one out in its command for discipleship, baptism, training, and going; nor does Christ play any favorites in the promise of His continuous presence.

There are important motives that lead Christians on to continuous conquest for Christ. Jesus said: "And I, if I be lifted

up from the earth, will draw all men unto me." This He said signifying what death He would die. The atonement draws us to Christ, woos, wins, and unites us with Him. Paul wrote: "The love of Christ constrains us." The word "constrains" is the translation of the Greek word "sunechpi" which means "holds together." Just as the law of gravity holds the universe together, holds the planets to their courses and us to our earthly paths, accomplishing God's will for the physical universe, so the atonement draws us to Christ, and the sacrificial love of Christ holds us to our places in Christ's march of conquest. Some who fail Him are merely "poor conductors," not responding to His magnetism.

Moreover, Paul says: "Knowing therefore the terror of the Lord, we persuade men." Jude says: "Some save with fear, pulling them out of the fire." The Christ who can love as no other can also condemn as no other when it becomes necessary. The flames of Hell constitute a compelling motive for conquest.

We are told that Moses made right choices in service because he "had respect unto the recompense of the reward." The reward motive is featured in the Bible. Mothers serve their families, washing, ironing, cooking, sewing on buttons, and darning socks, hoping for the reward of love in return. When we hale our mothers before the courts of our land and condemn them for mercenary motives, we can then afford to condemn Christian soldiers for their desire to enter into the joy of the Lord and to hear His "well done" for conquest accomplished. The reward motive is legitimate.

Continued on Page 10

## Honorary Scientific Group To Meet on the Campus Of Georgetown College

GEORGETOWN, Ky., Nov. 10. — Georgetown College will be host December 3-4 to the 16th biennial convention of Gamma Sigma Epsilon, national honorary chemistry society. Attending the two-day convention will be delegates from 18 science groups scattered throughout the United States.

The choice of the Kentucky Baptist campus as site of the convention is significant in view of the recent survey revealing Georgetown College as fourth highest out of a total 489 colleges and universities of the South in production of the nation's scientists.—E. L. McDonald, Secretary, Department of Christian Education.

### Who Is Master—God Or Mammon?

In some lives, God is Master and Lord. In others, material possessions dominate. Either we yield ourselves completely to God, or we yield ourselves as servants of material things. There is no middle ground. Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16)?

The man who surrenders himself to the slavery of material possessions is a *covetous* man. God has something to say, about such a person, and He classifies him in a group: "For this ye know, that no whoremonger, nor unclean person, nor *covetous* man, who is an *idolator*, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). The *covetous* man—one who makes material things his god and master—is classified along with the whoremonger or the unclean person, and God says he has no inheritance in His kingdom.

Some err by thinking that only the rich commit this sin. The truth is, even the poor can be mastered by material things until they become slaves thereto. Covetousness is idolatry, whether the "worshiper" be rich or poor.

God is Master where self has been crucified with Christ. Material things dominate the life in which self is enthroned. It must be either one or the other. Jesus said: "No man can serve two masters. Either he will *hate* the one and *love* the other, or else he will *hold* to the one and *despise* the other. You cannot serve God *and* mammon" (Matt. 6:24). Either we love God or we love material things. Either we hold to God or we hold to material possessions. Either we minimize God's importance or we minimize the importance of material things. Either we serve God or we serve mammon. We repeat, there can be no middle ground.

If we love God with all our hearts, we recognize that we are COMPLETELY HIS. If we recognize that we are His, then we acknowledge that all we have belongs to Him and that it is only entrusted to us for a while to be used in His service.

In seeking money for its own sake, men have been, ere they knew it, completely chained thereby. They thought they had possessions—little or much—but actually the possessions possessed them.

Whatever we love becomes our master. This is true from every angle. It is not love that steals the heart away. It is the thing we love. The world needs to know this. Paul said of a pretended follower, "Demas hath forsaken me, *having loved this present world*" (2 Tim. 4:10). And John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15). Again, there was no middle ground.

God nowhere decries wealth. Money is not the root of all evil, but the *love* of it is. "For the *love* of money is the root of all evil: which while some *coveted* after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10). Many of God's mighty men were rich in

material things. He made them so, for He gave them power to get wealth. But such persons have always regarded all their wealth as His, because THEY WERE HIS. They were good stewards of their possessions. Riches do not send men to hell, nor does poverty take them to heaven. The enthronement of material possessions is a rejection of God and His Christ, and rejection of Him damns men's souls. Wise men do not crusade against wealth; they crusade against making it master or the ruling passion of the life.

Material possessions are to be put to such use as that they become related to heavenly things. Jesus said, "Lay not up *for yourselves* treasures upon earth, where moth and rust doth corrupt, and where thieves do break through and steal: but lay up *for yourselves* treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, *there will your heart be also*" (Matt. 6:19-21). The only wealth we can claim forever is that which we devote to heavenly things, to His service, to the carrying on of His work in the world.

Wealth must not be *perverted*; it must be *converted* to heavenly riches. It must not be destroyed, but employed.

Whoever puts trust in money soon finds his heart as cold as his gold. Wealth which is *temporal* must not dominate the soul which is *eternal*. We must choose between the transient and the permanent. Remember what was said to the poor-rich man in hell: "Son, remember that *thou* in thy lifetime receivedst thy good things" (Luke 16:25). *He had them*, but God was denied them.

Stewardship of material things is probably the most important matter before Christians today. We are spiritually poor because we are poor stewards of God. We lag in evangelism because we are lagging stewards of material things. We are ignorant of God's Word because we refuse to believe all of it. We have not the abounding joy of salvation because we have refused to let the salvation He worked in us be worked out before the world.

Christians who set the first century aflame with their evangelistic zeal were those about whom it was said, "Neither said any man that aught of the things which he possessed was his own" (Acts 4:32). And the very next verse says, "And with *great power* gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

### "Conformable Unto His Death"

Paul said in Philippians 3:10, 11: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, *being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.*"

There's a wealth of meaning in those words, "Being made conformable unto His death," and "If by any means I might attain unto the resurrection of the dead."

Some have sought to make this reference to a

*resurrection* mean that which shall take place when Jesus comes again. This writer does not believe Paul was speaking of the final resurrection of the saints' bodies from the grave. The bodies of all God's people will be raised ultimately; and that is certain, for His Word declares it.

But not all in this life "attain unto the resurrection of the dead" in the sense that Paul meant it; and not all are "made conformable unto His death." Their lives contradict baptism's declaration that they are risen to "walk in newness of life" (Rom. 6:4). They are slow, because of their yielding to the things of the flesh, in developing the Christlike character which He purposes for His own.

The writer of Hebrews said, "Now the God of peace, Who brought again from the dead the Great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus Christ, *make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight through Jesus Christ*" (Heb. 3:10, 11).

Paul was *certain* he would rise from the dead at last, but he was burdened for the "here and now" accomplishment of God's will concerning his life. There is for us, right now, the power of His resurrection and the fellowship of His sufferings, a need to be made conformable unto His death, a kind of here-and-now resurrection. The final resurrection

of the body is not to be a slow process, but the glorious conformity to His likeness is a slow and laborious process wrought by the Holy Spirit as the saints yield themselves to His will.

Perhaps Paul was speaking of this when he said: "Know ye not that they which run in a race run all, but only one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24, 25). And the writer of Hebrews may have spoken of this when he said: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

A. C. Dixon said years ago: "When we get into our hearts conformity to the death of Christ, the sacrificial spirit that was manifested in the death of Christ, we come out from among the dead . . . We do not associate with death; we do not find companionship and fellowship in the regions of death . . . We come out of the grave clothes . . . We move to the higher planes of life; and when that ideal has been reached we have a real foretaste of heaven in Christlike character."

## "All Things Come From Thee" (A Thanksgiving Meditation)

By H. H. SMITH  
Ashland, Virginia

An aged Christian man was traveling in California and came upon one of those wonderful scenes in the Yosemite Valley. Overcome with emotion, he fell upon his knees, clasped his hands and exclaimed, "Mercy, mercy, mercy! Have I lived 76 years to see this great glory? God made it all."

Only a man of a devout spirit could be so moved by the sight of God's wonders in nature, and think only of the Creator of it all. Multitudes, no doubt, look upon the same entrancing scenery day after day without a thought of the One who brought it into existence. Let us read again those wonderful chapters in the Book of Job, depicting the omnipotence of God—the God who alone could create these things: "The earth, the sea, the stars, the light, the rain, the snow and frost, the lightning, the variety of marvelous instincts and powers possessed by the animals."

### Divine-Human Partnership

God speaks to us impressively in the opening words of the Bible: "In the

beginning God created the heavens and the earth." But we do not go far in the Bible before we discover that the God who made this world is not running the world without man. While it is true that "all things come from God." there is a divine-human partnership, or cooperative spirit, between God and man,—and for this we should be devoutly thankful.

Someone has said that whenever a man plants a hill of beans, he enters into partnership with Almighty God. God made the soil and the seeds, and sends the sunshine and the rain; but man must plant and cultivate or there will be no harvest.

God never made a telegraph, telephone or radio instrument, but He created electricity, electrical waves and magnetism, and gave man the intelligence necessary to use forces of nature and construct these instruments which have brought great benefits to mankind.

While giving due credit to man for his diligence, patience, skill, which have

resulted in marvelous achievements, it is still true that "all things come from God."

It is reported that a little boy, who had been operated upon by a great surgeon, said, as he came out from under the anesthetic: "My mother will never get done talking about you." This feeling of deep gratitude toward those who have helped us during some crisis of illness is understandable. When someone was overly-enthusiastic in his praise of his family physician, the doctor said something like this: "You are too generous with your words of praise. A doctor is only God's instrument in healing the ills of his patients. God has given the human body the power to heal, under proper conditions, and the doctor helps nature do its work, perhaps with the aid of drugs which God has created." The devout psalmist offered praise and thanksgiving to the One "who heals all your diseases."

As we pray, "Give us this day our daily bread," let it be an acknowledgment of our dependence upon Him from whom all things come—and be thankful.

"Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill is the wheat and  
the shower,  
And the sun and the Father's will."

# Why Southern Baptists Have Grown?

By FRANK A. HOOPER  
(Scripture: Matthew 28:19)

In the early colonial days in America, Baptists were not so numerous as compared to other sects. They were, however, imbued with the spirit of liberty and democracy.

When the Southern Baptist Convention was organized in Augusta, Georgia, in 1845 it represented about 350,000 members in nine states; in 1953 it represented over 7,600,000 members in 23 states, stretching from Maryland to Texas and from Florida to Washington and Oregon. In 1953 alone there were some 360,000 additions by baptism and 1954 will no doubt show an even greater increase.

Why this phenomenal growth? There is no short and simple answer. Baptists have no particular creed-distinctive to themselves and not shared by others. They do strictly insist on immersion as the scriptural form of baptism, but so do some other groups.

This insistence on immersion, and the Baptist reluctance to affiliate with other religious organizations for certain purposes, together with the practice of close communion practiced by many, but not by all Baptist churches, have subjected Baptists in the minds of many, to the charge, of being narrow. This the Baptists deny, insisting that they are merely standing loyal to their beliefs, while at the same time according to all others the same right.

So we might say that the Baptists are a combination of the most strict and the most liberal people on earth—strict in observing their own beliefs and liberal in permitting the other man to practice his. They have through the generations steadfastly stood for religious liberty and for separation of church and state.

To the minds of many, the four elements accounting for the astounding growth of Southern Baptists are these: Freedom of worship, democracy in organization, a missionary spirit, and carefully planned expansion.

## Freedom of Worship

There is perhaps no organization in the world easier to join than a Baptist

Frank A. Hooper, Atlanta, Georgia, a layman, is the Judge of the United States Court, serving the Northern District of Georgia. He serves his denomination as a most active member of the Executive Committee of the Southern Baptist Convention.

church. Any man, when the doors of the church are opened, may walk down the aisle and thereupon be voted in, and on being immersed he becomes a member. His profession of faith is taken without question. He is not required to subscribe to any creed, but rather he is presumed to know that the creed of a Baptist is the New Testament as interpreted to him by the Holy Spirit. Any member who finds himself out of sympathy with the beliefs of Baptists will generally drop out, sometimes to join another group.

With all this apparent laxity, however, there is among Baptists an amazing uniformity in beliefs. Southern Baptists magnify those points on which they agree, and show tolerance on those points on which they differ. In this way for over one hundred years they have avoided a major division, such as those which through the years account for the existence of over four hundred religious sects in this country. That Southern Baptists have grown to their present size without any such split is ample proof of their unity and their tolerance.

In their deliberations Baptists frequently differ violently, argue vehemently, and generate much heat, but when the majority speaks they accept the result in a brotherly spirit, sing "Bless Be The Tie That Binds," and walk out in perfect fellowship. This spirit is the essence of successful democracy. This freedom of worship, our unhampered approach to God through the Holy Spirit, has been the spirit that has made Southern Baptists what they are today. It will be the same spirit that will assure their continual and growing existence during the years to come.

## Democracy in Organization

Observation of Baptist groups, ranging all the way from the local churches to the Southern Baptist Convention, reveals the fact that Baptists have the most democratic organization in the world. All that is said in the preceding paragraphs as to the liberty of the individual applies to the individual churches. The local church may affiliate with the local association of churches of like faith and order in its vicinity, with the state convention, and with the Southern Baptist Convention, but none

of these larger groups attempt to exercise any control whatsoever over the individual church except by means of voluntary appeals. Should the beliefs and practices of the local church get out of line, fellowship may be withdrawn from them by other groups, but that is seldom done.

Any local church can ordain a layman who may then be called as pastor of any Baptist church, regardless of whether the young minister has a degree from college or a theological seminary. In all instances, however, he is carefully screened as to the soundness of his beliefs and his call to the ministry. This apparent liberality for the most part is found to be a source of strength. The Apostle Peter when first called was deficient in education, but he was successful. Many small Baptist groups who have thus started out with a young minister of burning zeal but limited education have grown into strong churches, which then sent their minister to a seminary or obtained one having better training.

This democracy in organization as seen in our Baptist Churches and denominational life has been one of the great contributing factors to the growth of the Baptist cause in every section of our land. The freedom by which a man can answer the call of God to preach, and the freedom of a group of people to band themselves together for the proclamation of the gospel are both tremendous assets that Baptists must not overlook as they analyze the elements that have contributed to their outstanding growth during the years that have gone by.

## Missionary in Spirit

Baptists as a whole are evangelicals with a desire to spread the gospel both at home and abroad. The good women of the Woman's Missionary Union have played a big part in keeping this missionary flame burning. They have done much in causing our churches to realize that Christians have world obligations and are consequently compelled to give to the support of world missions.

Many local churches establish mission churches in their own communities which ultimately grow into independent churches. The local associations are constantly making surveys, buying vacant lots in rapidly growing areas, and sponsoring the organization and building of churches by the people living nearby. Many of the one hundred and twenty-nine churches in the Atlanta, Georgia, Association were started in this way. Undoubtedly, many of the churches in your own city or association came into existence in a like manner. The Southern Baptist Convention through the Home Mission Board is constantly establishing new churches all over our land, and to the limited extent of funds available, lending money for the building of churches.

(Continued on Page 11)

## Education Plus Friendship At Its Best

By Erwin L. McDonald, Executive Secretary  
Department of Christian Education  
General Association of Baptists in Kentucky



**THIS SCENE** on the Campbellsville College campus is illustrative of the good fellowship enjoyed by students attending Ky. Baptist schools and colleges.

CHRISTIAN EDUCATION is education plus friendship at its best. Students are not perfect, even on the campuses of our Baptist schools and colleges. But the students attracted to our schools from year to year are, on the whole, of the highest quality, morally, spiritually, mentally, and socially.

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[Fourth in a Series]

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The very fact that a student enrolls at a Christian school is an indication that the student, or someone close to him, has an appreciation of spiritual things. The most of the students enrolling in Kentucky Baptist schools and colleges are Christians, from Christian homes and from churches in their home community. On the average, 80% or more are Baptists. The minority who go to our schools as non-Christians are usually won to Christ before they have been in school many months.

Because nothing binds the hearts of Christians like the tie of fellowship in

Christ, the friendships formed at the Baptist schools are the finest on earth. This is of utmost importance to the students, for it is during their school and college days that many of them will be making two or three of life's most important decisions—what to do with Christ; what life work to follow; and whom to choose as a life companion.

Just as parents are spared many heartaches in the rearing of their children by bringing them up in the church, they are largely assured of having their children choose the right kind of friends and continue to conduct themselves as becoming Christians when they help their sons and daughters to decide on attending a Baptist school.

Our schools recognize the importance of social competence. The social and extracurricular activities there help young people to learn how to live together, how to get along with one another.

The ability to get along well with people is no small factor in successful

living and serving. Many a person rises to glorious success or falls to dismal failure on whether or not he can get along with people.

To have the esteem of one's associates and friends is more than a mere by-product of a Christian education.

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### **J. C. Dance, Educator And Preacher, Dies In Eastern Kentucky**

ONEIDA, Ky., Nov. 8. — The funeral services for the Rev. James Claude Dance were held today at the Oneida Baptist Church. He died on November 6 at the age of 78.

Native of Graves County, Ky., he in early life attended West Tennessee Normal School for two years, and then went out to teach in public schools. Shortly after his conversion at eighteen, he felt the call to preach, so he entered Union University, Jackson, Tenn., which institution conferred the degree of B. A. upon him at the completion of his course there in 1923. Later he was given his Th. M. by the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

For some years he taught in his Alma Mater at Union University. Later he became head of the Bible and Greek Department, Montezuma College, Las Vegas, New Mexico.

Coming back to Kentucky, he became teacher of Bible and English in Hazard Baptist College, Hazard, Kentucky. While there he did much preaching throughout eastern Kentucky Mountains for ten years.

In 1943 he went to join the faculty of the Clear Creek Mountain Preachers Bible School, Pineville, Ky., where he taught such subjects as Christian Doctrine, Junior and Senior Church History, and Systematic Theology, and was librarian of the institution.

The James Dance Memorial Dining Hall at Clear Creek is a tribute to his son who was drowned about 25 years ago.

About 1950 he went to Magoffin Institute, and more recently he moved to Oneida where his wife, the former Miss Maud Fullerton, of Tennessee, is a member of the staff. He is survived by his wife and three children: William, Thomas and Thelma.

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►Pastor Arthur W. Rich, of the First Baptist Church of Delray Beach, Florida, helped Dr. Wm. W. Stevens of the First Baptist Church of Hodgenville, Kentucky, in a revival during October 5-16. There were 17 by baptism and five by letter. Besides the additions an excellent spirit prevailed during the entire meeting. The song leader was Rev. Howard Hovde of the Southern Baptist Theological Seminary.

# "Not Ashamed of the Gospel of Christ"

By J. H. THURMAN,  
Murray, Kentucky

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Paul, the author of this text, was an admirable gospel preacher, the greatest Christ ever had. His soul was on fire for lost men and he did his utmost to reach them for Christ and to train them for the best possible Christian service. His supreme desire was to glorify God, this he did both in his life and his death.

Paul was the greatest interpreter of Jesus Christ and His message. He believed the Bible and dared to preach it. He was a strong doctrinal preacher and urged young preachers to preach doctrine (1 Tim. 4:16; Tit. 2:1). If one does not preach doctrine, there is much of the Bible he will not preach.

All sound doctrine is based on the Scriptures. Certain distinctive Bible doctrines will not be preached, unless we preach them. For example, The Bible the only rule of faith and practice; salvation wholly by grace apart from human merit or works; the ability of the soul to approach God for himself through Christ; first New Testament church instituted by Jesus Christ before Pentecost; separation of church and state; religious liberty and others.

Paul was the greatest preacher of missions in the New Testament. He felt himself a gospel debtor to the nations of the world and did his best to pay that debt (Rom. 1:15-15). He made three foreign missionary journeys and a trip to Rome, and wherever he went he preached the gospel of Christ, the lost were saved and New Testament churches were established.

## What Is the Gospel?

1. *It is not a gospel of good works.* People generally believe that they must merit or earn their salvation; but Paul preached salvation by grace plus nothing (Eph. 2:8-9; 2 Tim. 1:9). He made the plan of salvation a little stronger and a little clearer by grace than any other New Testament writer. But in spite of his plain teaching, some people still believe that baptism, good works or commandments must be added to the grace of God to secure salvation, which the Bible does not teach. (Rom. 4:5, 16; 11:6).

2. *It is a gospel of good news.* It is the story of God's marvelous love for a lost world and the provision He has made for their salvation (Jn. 3:16; Rom. 5:8). It is the good news announced by the angel to the shepherds, "Behold I bring you good tidings of great joy, . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lu. 2:10-11).

Finally, it is the good news of how that Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again the third day according to the Scriptures:" (1 Cor. 15:3-4). All of this is good news of what God has done for man that they might be saved, and not what man must do for God in order to be saved.

The phrase, "according to the Scriptures," cited, above refers to the Old Testament Scriptures and includes every Old Testament sacrifice, which was a type of the suffering, bleeding, dying Saviour. It is said that thirty-two such types were fulfilled the day Jesus died.

## Why Some Have Been Ashamed of the Gospel of Christ

1. *Some were ashamed of it because of its humble beginning.* The facts which make up the gospel began in one of the most humble homes. It is the story of One born in a stable, laid in a manger, and Who grew up in a carpenter's shop in Nazareth; One who, under false accusation and mock trials, died on a Roman cross between two thieves. The Jews said "By our law he ought to die, because he made himself the Son of God," and they executed the law (Jn. 19:7).

2. *The Jews were ashamed of it because it centered around Jesus.* They rejected Him as the Messiah of the Old Testament and refused to accept Him as their Saviour and Lord (Jn. 1:10-12). To them, He was "a stumbling stone and rock of offense" (Rom. 9:33; 1 Cor. 1:23).

3. *The Romans were ashamed of the gospel of Christ.* They were ashamed of it because, to them, He was simply an obscure, crucified Jew. They had no interest in Him and cared nothing about Him.

4. *The wise and prudent were ashamed of it.* They were ashamed of

it because there was no human wisdom in it. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:22-24).

These verses teach that Christ is the wisdom of God, and that men cannot know God apart from this wisdom. Cf. 2 Tim. 3:15.

## Why Paul Was Not Ashamed of the Gospel of Christ

1. *He knew its Author.* He knew that it originated in the heart of God, that it was perfected by the ministry and death of Christ, and that it was to be preached under the leadership of the Holy Spirit. He who knows God by such an experience is not ashamed of it.

2. *He knew its purpose.* He knew that its purpose was the salvation of lost men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). "This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Cf. 2 Tim. 1:9. And thus the purpose of the gospel is made clear.

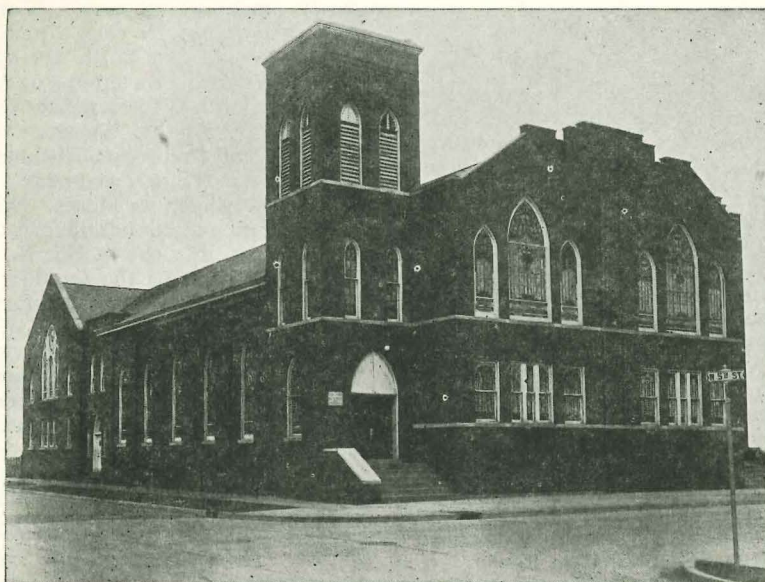
3. *He knew its plan.* He knew that "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23b); he knew that the lone conditions of salvation were "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), and that Jesus had put it as simple as "repent ye, and believe the gospel" (Mk. 1:15). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). Paul was not ashamed of it because it didn't depend on man's righteousness. Man's righteousness is filthy and dirty (Isa. 64:6).

4. *He knew its power.* He knew that on the road to Damascus he had experienced its mighty, arresting power in his own heart and had seen it demonstrated in the lives of hundreds of others also. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5).

Surely he was not ashamed of it! It is the greatest lifting and regenerating power known to man. Nothing has done so much for this sin-smitten world as has the gospel of Christ. The gospel of Christ has completely transformed the course of men and nations. This world's greatest need is not more bombs and planes, but the gospel of Christ faithfully preached to every creature in all the world.

(Continued on Page 16)

## Owensboro's Walnut Street to Have 75th Anniversary Next Sunday



OWENSBORO, Ky. — The Walnut Street Baptist Church of this city, James L. Adkins, pastor, will observe its 75th anniversary next Sunday, Nov. 28, 1954.

In 1878 the church changed its name and moved to this city. In point of years it is the second Baptist church established in the city. Its first revival was held in a tobacco factory, with some 250 professions of faith.

Guest speaker for the Jubilee Celebration will be Dr. H. H. Barnette, of the Southern Baptist Theological Seminary faculty. The church extends a cordial invitation to descendants of Charter members, former members and pastors to be special guests to the church for the day.—Monty Cummings, J. Pascal Davis, Lof-ten McCormick, Invitation Committee.

### **Mrs. Dexter G. Whittinghill Has Been Desperately Ill In Rome, Italy; Now Better**

A personal letter has been received by a relative in Louisville from Dr. Dexter G. Whittinghill, now in Rome, retired missionary from Kentucky who spent his life in Italy. Since Dr. and Mrs. Whittinghill have many friends in Kentucky and the other states, we are glad to pass on some of the contents of his letter pertinent to the illness of his good wife. And then again, we are glad to pass the information on because many of the younger generation have not heard of the venerable Whittinghills.

Dr. Whittinghill was born in Hopkins County, Kentucky, April 7, 1866, making him now 88 years of age. He was given a B. S. degree in 1886 by the Madisonville Normal School and Business College. He then went to Bethel College during the latter eighteen eighties. Coming to the Southern Seminary he remained until he was given his Th. D. in 1894.

He was licensed to preach by the Madisonville Church in September, 1888, and ordained by the Walnut Street Church, Louisville, in June, 1891. During student years he was pastor of the

Forks of Elkhorn Church in 1892-94. Upon graduation from the Southern Seminary he went to be pastor of the Coliseum Place Baptist Church, New Orleans, in 1894. At a later time he was pastor in Texas.

He was married to Susy Taylor, daughter of James B. Taylor, the first Southern Baptist missionary to Italy, July 27, 1905, and both of them were appointed missionaries the first of the following September. Mrs. Whittinghill was born in Staunton, Va., but went to Italy when she was six months old.

Dr. Whittinghill was president of the Baptist Theological Seminary in Rome for some years, and has engaged in evangelistic, educational and publication work there. They accepted retirement in 1939 and moved to an apartment in New York City.

Now, as to Dr. Whittinghill's letter. He says that his wife and he returned to their old 38-year field of labor of former years—Rome—on the first of May. There they hoped to see their old friends and review their former field.

"On the third day of our visit in Rome," he writes, "Susy got very ill and has been operated on three times. Each was a major operation. Several doctors gave her up and told me that she could not live. But God has spared

dear Susy's life thus far. She gives promise of complete recovery.

"We have been here now for five months and the end is not yet! However, if Susy continues to improve she will be able to fly to Madrid where our son, George D., is U. S. Consul."

Dr. Whittinghill expresses the belief that her recovery has been a miracle, and that many in Italy and America have prayed for her.

"Our two sons from Madrid and Tangier came at once to their mother's bedside," he continues. "They remained three weeks with us and were a great help and consolation to their mother. George said that from now on he will believe in miracles, and Robert told me that in the future he will try to be a better Christian. Many other people will testify to a change in their beliefs and conduct. Susy has behaved beautifully, never complaining nor blaming God for her troubles. In fact, her long illness has been a sermon to friends and adversaries, if any. I hope that you all will pray for Susy and me too, for we need the sympathy and prayers of our friends."

During the illness of Mrs. Whittinghill their address is 35 Pizza in Lucina, Rome, Italy.

### **God and the Doctor**

"A physician who walks into the sick-room is not alone. He can only minister to the ailing person with the material tools of scientific medicine—his faith in a higher power does the rest. Show me a doctor who denies the existence of the Supreme Being, and I will say he has no right to practice the healing art . . . Our medical schools are doing a magnificent job of teaching the fundamentals of scientific medicine. However, I'm afraid that the concentration on basic science is so great that the teaching of spiritual values is almost neglected. Any man who enters the medical profession with financial gain as his sole objective is a discredit to his colleagues."—Dr. Elmer Hess, president, American Medical Association.

►The Home Mission Board sends us word that Nina Gillespie and Mary Etheridge are serving the Toledano Mission rather than the Rachel Sims Mission, as reported previously.



**Sunday, December 12**

# Conquest Must Maintain Us

(Continued from Page 3)

The need of the soul is a legitimate motive. The continuous campaign for Christ is a campaign for liberation above all other campaigns. Ingersoll said in his unmatched infidel eloquence: "The brain—the dark continent of motive and desire—has never been explored. In the brain, that wondrous world with but one inhabitant, there are recesses dim and dark, treacherous sands and dangerous shores, where seeming sirens tempt and fade; streams that rise in unknown lands from hidden springs; strange seas with ebb and flow of tides; resistless billows urged by storms of flame; profound and awful depths hidden by mist of dreams; obscure and phantom realms where vague and fearful things are half revealed; jungles where passion's tigers crouch; and skies of cloud and blue where fancies fly with painted wings that dazzle and mislead; and the poor sovereign of this painted world is led by old desires and ancient hates, and stained by crimes of many vanished years, and pushed by hands that long ago were dust, until he feels like some bewildered slave that mockery has throned and crowned."—(Baten: Philosophy of Life).

This must have been what Paul had in mind when he wrote to the Romans (1:21-32): "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God gave them up to uncleanness through the lusts of their own bodies, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not right; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful.

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

These things we read about in the daily newspapers today from Hollywood to the Bowery to Moscow. What awful slavery for the souls and bodies of men! The conquest for Christ is a campaign for liberation—is this not a worthy motive!

Conquest for Christ is an effort to build the churches of Christ. These are the organized expression of Christianity. No movement can live without organization to conserve it. The churches are our citadels of truth, our bastions of morality, our fortresses of evangelism. They cannot be adequately manned and new fortresses be built in enemy territory without hosts of new recruits. The bride of Christ is not only the object of His affection; it is His hope for conquest. In this Holy Crusade we build bigger and better and ever more and more churches for Christ.

The needs of our nation and of our homes constitute an urgent motive. We are told that in 1953 Americans spent twice as much money for liquor as for churches, schools, and charity combined. Last year we spent \$8,500 a minute for these worthy causes, but we spent \$17,000 a minute for liquor. I heard a man say recently that liquor dealt more hardly with Carl Hall than he did with Bobbie Greenlease. Hall only destroyed the body of Bobbie, but liquor destroyed both the body and the soul of Carl Hall. What must happen to a nation that continues to be twice as interested in producing Carl Halls than in growing sober, decent Christian citizens? Only Christ can save America.

The Bible is not silent concerning the methods of conquest. The methods must magnify the Lord, the individual, the churches, and the world of God. Conquest is revival. The revival must be seasonal and also perennial. God gave us a method for the hour in the Simultaneous Crusade. It has met the requirements. It magnifies the Lord, the Church, the individual, and the word of God. It has trained our soul-winners and unified our churches, associations, and conventions. It has emphasized the need for conquest and provided an efficient method of conquest. It is the best method yet found for carrying out Christ's mandate to go, make disciples, baptize, and teach. It is not out of date. Like the atom bomb, it has not run its course. Its most effective use is still ahead of us. The year 1955 will prove what I am saying. If the Sunday Schools win "A Million More in '54" we can see "Every church revive in '55;" we can see "A Million Made Alive in 1955" through the Simultaneous Cru-

sades and continual conquest in the churches.

Next in our plan of conquest for Christ must be the man. When God wants a job done He calls a man. When He wanted an ark built, He spoke to Noah. When He wanted to found a chosen nation and to establish Monotheism, He appeared to Abraham. When He was ready to liberate His people and to give them a moral code for all time, He put the finger on Moses. When He needed someone to herald the Coming of God's son into the world, He tapped John the Baptist on the shoulder. When He wanted to crystalize and propagate the doctrines of Christianity, He met Saul of Tarsus on the Damascus road. It is said that every institution is the lengthening shadow of some great man. The same is true of every great movement.

Conquest for Christ must have its key men. These are the preachers. I'd rather be a preacher than be president. As go the preachers, so will go our campaign for Christ. Our preachers must be converted, called, consecrated, cultivated, cooperative and consumed: converted to Christ; called to the ministry; consecrated to the conquest; cultivated in the know-how of campaigning for Christ; cooperative with the Holy Spirit and with fellow-soldiers in the plans for conquest.

There may be a place for the rugged individualist but not in the ranks led by the Lord God of Sabaoth. The highest expression of freedom is in voluntary cooperation. The cooperative spirit is vital to Baptist unity as we march against the foe. Let it not be said of Baptists today as of the Israelites in the time of the Judges: "They had no king; Every man did that which was right in his own eyes."

The preacher is to be consumed for the Conquest. The first Baptist, John, said, "He shall baptize you in the Holy Ghost and in fire." "He shall immerse you in the Holy Spirit and set you aflame." Isn't that what we all need and want? O for the immersion in the Holy Ghost and fire!—perhaps like Moses' bush, to burn and not be consumed, but willing to be consumed if need be for the sake of the conquest for Christ! The preacher is to be converted, called, consecrated, cultivated, cooperative and consumed, and every link in the chain is important. Break any link and the preacher is not at his best at his post. The preacher is pivotal in Christ's program of Conquest.

►Miss Gladys Hopewell, Southern Baptist missionary of the Thailand staff, is being transferred to Formosa. She has arrived on her new field of service and may be addressed at 10 Way Men Street, Tainan, Formosa. She is a native of Hopkins County, Ky.

## Ground Broken for Gatliff Memorial Building, Cumberland College, Williamsburg

WILLIAMSBURG, Ky. — Work has been started here on the new Dr. Ancil Gatliffe Memorial Building on the campus of Cumberland College following ground-breaking ceremonies. J. B. Gatliff, Jr., grandson of Dr. Ancil Gatliff, pioneer educator for whom the building is to be named, lifted the first spade full of earth. The ground-breaking was witnessed by several friends of the college and by members of the faculty and student body.

E. L. Galyon, of the Knoxville firm of Johnson and Galyon, was present.

He said that excavation would begin immediately and that the building should be completed at the end of August, 1955.

This marks the first of a series of projects as the college expands to take care of an anticipated increase in enrollment in the next few years. The enrollment for this fall was 35 per cent



above that of last year, and the college now has the greatest number of boarding students in its history.

The accompanying picture shows J. B. Gatliff, Jr., breaking ground for the Dr. Ancil Gatliff Memorial Building. In the background are, from left to right: Mr. and Mrs. T. E. Mahan, Mrs. N. A. Archer, Dr. J. M. Boswell, J. R.

Goddard, general superintendent of construction, Mrs. J. B. Gatliff, Frank Morrison, superintendent, J. B. Gatliff, Rev. Clyde Freed, E. L. Galyon of the construction firm, Dr. A. A. Richardson, Mrs. N. B. Perkins, Mrs. A. A. Richardson, Mrs. Clyde Freed, Mrs. J. M. Boswell, Mrs. E. M. Gatliff, Miss Mable Ellison and Mrs. A. T. Siler.

## Why Southern Baptists Have Grown

(Continued from Page 6)

In recent years some states in the north and many states in the great west have been admitted into the Southern Baptist Convention. In this territorial expansion Southern Baptists are frequently misunderstood. These outlying states and the churches therein, approach the Convention and ask for admission. The Convention does not seek to take any church away from any other convention. It feels, however, that these urgent calls for help in undeveloped areas should not be ignored. The Convention does not object to any other groups coming into territory in which it has churches. The one important aim is to see that the gospel is preached everywhere.

One need not look far into the historical background of the Southern Baptist Convention until he becomes acutely aware of the fact that the missionary spirit of our people has been one of the great underlying factors which has contributed to the growth of our denomination. Such a missionary spirit

has always been a contributing factor in the advance of the cause of Christ by any people and in any era of Christianity. Southern Baptists could well look at the past and use it as a gauge to determine the future.

### Execution of Planned Expansion

Since receiving the request to write this article I have inquired of many people, both Baptists and others, "Why do you think that Baptists have grown so much?" And the answer I receive uniformly is, "Because they work at it so hard." Some say, "They have a program and they work at it." This is literally true. Just as an army on taking an objective immediately consolidates its position, so do the Baptists move to consolidate their gains, both numerical and geographical. The new member begins a period of intensive training in the Sunday schools and the Baptist Training Unions, and the men are being more and more affiliated with and activated by the Brotherhood, and there finding a place of usefulness.

The program of enlargement by the Sunday School Board now in progress, with its motto of "A Million More In '54" is leading the vanguard of expansion at this time. Our city has just felt the impact of one of its enlargement efforts and as a result large increases have already been seen in the enrolment in the Sunday schools of our association.

Yes, Southern Baptists have grown in a marvelous way, and if they continue to keep the faith, it would seem that they will eventually cover this land like the waters cover the sea. In and through it all, however, we Southern Baptists must ever keep humble. We must look to God for divine leadership. We must let the Master be the center of all that we attempt to carry on in his name. And last, but not least, we must ever keep the Bible in the middle of the message proclaimed by our preachers. If Southern Baptists will simply stay close to the Lord in developing and carrying through their program of work, they can be assured that the future will be extremely good to them in all their activities both at home and abroad.—BROTHERHOOD JOURNAL.



# TLC = ODP

FBI, FHA, TV, WMU, and BTU are not new words, but are initials fully understood by all. However, TLC and ODP may be strange new combinations of letters to you.

TLC is quite old among Kentucky Baptists, dating back to the middle of the last century at least. In 1869 it led to the founding of the Louisville Baptist Orphan's Home, destined later to become Spring Meadows.

In 1915 TLC was evident in the establishment of the Kentucky Baptist Children's Home at Glendale. And now, at Morehead, Kentucky Baptists are opening yet another Children's Home.

In recent years, with both Spring Meadows and Glendale united in promoting the Thanksgiving offering, TLC has made sweeping strides with mottos of "Keep Us In Your Heart," "You Can Help Fill His Daddy's Shoes," "Help Him On His Way," and "Their Future Is In Your Hands."

TLC means TENDER LOVING CARE. It is the reaching out of God's people to surround homeless children with security, understanding and affection.

TLC always equals ODP! Tender loving care always proves itself to be genuine by giving ONE DAY'S PAY!

**GIVE ONE DAY'S PAY  
AS YOUR THANKSGIVING OFFERING**

## Baptist Training Union Department

**JAMES H. WHALEY**  
State Secretary

### Summary of Training Union Study Course Awards

This year the Training Unions in Kentucky requested 29,916 study course awards as against 25,215 for the same period of time last year. If the awards requested by the Seminary are deducted from the above amounts, Kentucky had an increase of 27 per cent as compared to an increase of 20 per cent as an average for the whole convention.

From the 1,025 associations in the Southern Baptist Convention, 204 requested 1,000 awards or more. Kentucky had 5 associations in this study course effort. They were: Long Run, 4,199; Muhlenburg, 1,345; West Union, 1,332; Daviess McLean, 1,303; Elkhorn, 1,005.

The churches in the Southern Baptist Convention requesting 250 or more Training Union Study Course Awards were 178. Of this number, 178 churches, 3 were from Kentucky. First place was Crescent Hill Baptist Church, Louisville, in Long Run Association, requesting 405 awards. Second place was First Church, Mayfield, in Graves County Association, requesting 359 awards. Third place was First Baptist Church, Central City, Muhlenburg Association, requesting 292 awards.

Next year it is hoped that an even larger number of churches will be included in this list.

### What To Do With Nursery, Beginner, and Primary Children During Study Courses

A new tract is available entitled, "Planning for Nursery, Beginner, and Primary Children During Study Courses." If you have been wondering what to do with your Nursery, Beginner, and Primary children while you are having a study course, write for this tract. It has some very practical and worthwhile suggestions.

### Reporting From Associational Quarterly Reports

#### Salem Association

Salem Association was standard for another quarter—July through September. We congratulate Mr. G. C. Miller, who has been doing such a fine job while serving as associational director

this past year. The new director, Mr. Ray Griffiee from Brandenburg, we are sure, will continue the good work that is being done in this association. We have already received a list of new officers from him and know he and the other Training Union workers there are working hard on being standard for this quarter.

#### Muhlenburg Association

Last quarter 120 people were present for the Mass Meeting in Muhlenburg. During the quarter the association conducted jail services and organized two new Adult Departments as well as graded an additional Training Union. Also help was given to plan study courses and a demonstration program was presented. It is such work as this that makes the standard association a Muhlenburg has been for the past several quarters.

#### Lynn Association

Mr. Delmer R. Rice, the associational director for Lynn Association, recently sent us the list of associational officers along with his quarterly report. During the quarter demonstration programs were presented in the association. The seven Training Unions in that association are doing an excellent job.

#### Central Association

Rev. Louis Taylor, the associational director in Central Association, reports that 175 people were present at the Officers' Council and Mass Meeting in that association during the July-August-September quarter. Out of this group, 148 were present at the Mass Meeting. With just a little additional work on achievement, we believe this association can soon be standard. We also want to congratulate them on organizing a new Intermediate Department at New Hope Baptist Church in the association.

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**DON'T FORGET "M" NIGHT,  
MONDAY NIGHT, DECEMBER 6.**  
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#### Youth Week Reports

**Ten Mile Creek Baptist Church of Bardstown, Kentucky**, held a Youth Week last summer for the first time. They state that this will now be an annual event in their church. Loyal Teavler had this to say about the week's activity, "Youth Week was a wonderful experience for our Young People in our church."

**Calvary Baptist Church of Lexington, Kentucky**, also observed Youth Week last April with a total of forty Young People and Intermediates taking part. Mr. Bill Enette, Jr., the associate pastor of Calvary Baptist Church says, "It is an excellent method of introducing resident Young People to non-resident. In sharing leadership responsibilities both groups of Young People find a bond which helps integrate them into vital fellowship."

### Stupendous Results from Eddie Martin Revival In Lexington Churches

LEXINGTON, Ky. — The Eddie Martin Evangelistic Crusade sponsored by seven of the Baptist churches here, namely, Immanuel, Grace, Porter Memorial, Felix Memorial, Rosemont, Hillcrest and Calvary—resulted in material and spiritual dividends. All Sunday night services in the churches were suspended for four Sundays September 12-October 3, and full co-operation was given to the united meeting.

A large tent seating 3,000 was erected at Castlewood Park. A crowd of about 1,200 attended the first service. Crowds grew until more than 3,000 attended on the second Sunday night. At the conclusion of that service, the new tent blew to the ground in a severe storm.

The Lord performed a miracle for us. In an unprecedented move by the University of Kentucky, that institution offered the use of the 12,000-seat Coliseum—a building they rent for \$1,000 a night, and had never allowed any religious group to use for a period of time, for a rental fee of \$50 a night. This placed us right on the campus, and resulted in hundreds of students attending who might not have been reached otherwise.

The crowds averaged 2,500 nightly at the Coliseum, with top crowds of 4,300, and more than 6,000 on the final Sunday night. At that last service, 148 people responded to the invitation.

Additions to the Lexington churches during the united effort resulted in the following:

	By Baptism	By Letter
Immanuel .....	42	44
Calvary .....	5	41
Porter Memorial .....	14	25
Grace .....	21	13
Rosemont .....	12	16
Hillcrest .....	2	15
Felix Memorial .....	9	1

More than 381 persons responded to the invitations, and these were dealt with personally, in groups and in the special after meetings.

Records were kept of the Sunday Sunday school attendance at the beginning and at the end of the united effort, showing the following results:

	Sept. 12	Oct. 3.
Immanuel .....	783	973
Calvary .....	828	890
Porter Memorial .....	542	633
Felix Memorial .....	329	346
Grace .....	266	314
Hillcrest .....	266	314

The pastors are looking forward to a similar crusade during 1956.

## WOMAN'S MISSIONARY UNION

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

### A CALL TO PRAYER

"A Jubilee shall that fiftieth year be unto you!" "In the day of your gladness. . . ye shall blow the trumpet!"

The year 1955 will mark the fiftieth anniversary of the organization of the Baptist World Alliance. In preparation for the commemoration of this great event, and in gratitude to God for the rich heritage which is ours as Christians and as Baptists, the Woman's Committee of the Baptist World Alliance is calling its members to pray for:

- A deeper devotion to Jesus Christ
- A more complete surrender to the guidance of the Holy Spirit
- A higher conception of purpose and loyalty in service.

In sending forth this call we believe that we shall enter the Jubilee Year more devoted followers of our Lord and shall become more fruitful "laborers together with God" in the days that lie ahead.

Baptists women, moved by a mighty impulse of prayer, can rise on a high tide of spiritual exultation that will culminate in a joyous celebration of our Jubilee. Every missionary society is urged to celebrate the whole Day of Prayer—December 3, thus making a concert of prayer around the world. Every missionary society is urged to devote the hour before their weekly or monthly meetings in definite outlined prayer. Let us gather and pray that our eyes may be opened to the ripened, bending harvest fields of the world, and that out of this travail of prayer may be born a new soul of stewardship in our missionary task. Let us not be satisfied with this day of prayer and the hour before meetings, but let us as individuals select a definite time each day when we shall bring to our Heavenly Father the needs of this—our—world.

In the days of old during the "year of gladness" the trumpets were heard. As we face the new day we, too, must hear the Call of the Trumpet. We may feel we are doing our best and wonder how we can do more. It is God's trumpet that calls us to highest endeavor. With hearts filled with love let us arise to attempt the seeming impossible—and achieve it! This spirit will have holy contagion that will sweep over our world until the hills and the plains echo with our Christmas message.

"UNTO YOU IS BORN . . . A SAVIOUR, WHICH IS CHRIST THE LORD."—Mrs. George R. Martin, President, Woman's Missionary Union, auxiliary to Southern Baptist Convention.

### KENTUCKY MARGARET FUND STUDENTS

Kentucky schools have been chosen by six of our Margaret Fund students this year. We have one new student, Betty Sue Jester. The other five are returning for further work.

Below is the list for the 1954-55 session. Included with the names and addresses are the birthdays of each.

1. Betty Sue Jester, high school student, daughter of Dr. and Mrs. W. L. Jester (Nigeria), 356 E. Main St., Georgetown (July 19).
2. David G. Parker, son of the J. Earl Parkers (formerly of China but recently gone to Korea), Georgetown College, Georgetown. (December 15)

3. John Alfred Parker, son of the J. Earl Parkers, Georgetown College, Georgetown (September 13).

4. Ettie Jeanne Johnson, daughter of the Elton Johnsons (Brazil), Carver School, 2801 Lexington Road, Louisville 6 (August 4).

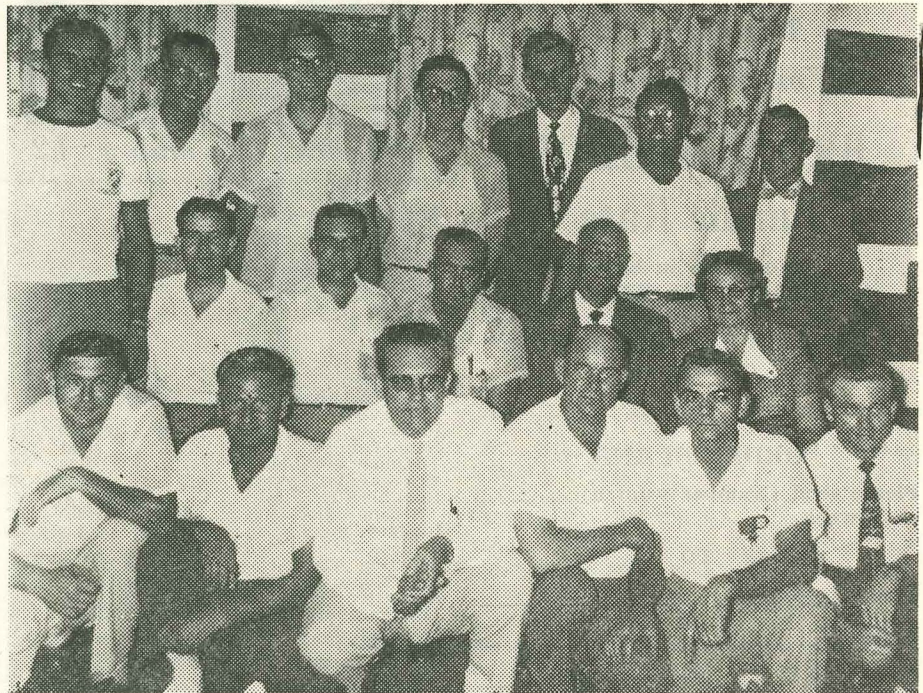
6. Nathan J. Porter, son of the Paul Porters (Brazil), Apt. X-3, Seminary Village, Louisville 6, Ky. (July 22).

Last Spring in our Annual Session Kentucky W. M. U. decided we wanted these young people to know how we welcome them in our State by showing our personal interest in them. Besides the scholarships, and Burney gifts of money, we have been sending cookies, cards and little personal gifts. These students have appreciated these things and the love thus expressed. Their mothers appreciate it even more.

As Christmas nears I am sure we shall all remember them and their families in our prayers, even as we express our love for them in other ways.—Mrs. Ellis A. Fuller, Kentucky Margaret Fund Chairman.

### ASSOCIATIONAL ROYAL AMBASSADOR LEADERS' WORKSHOP

The Associational Royal Ambassador Leader's meeting at Cedarmore, September 9, 10, and 11 was a high mark in the growth of Royal Ambassador work in our state. The following leaders discussed the work and made plans for a greater program in the state for the coming year.



Front row (left to right): Mr. James Redman of Franklin, Simpson Association; Rev. E. P. Whitt, Grays, North Concord Association; Rev. Orman Stegall, Mayfield, representing Graves County; Rev. Isaac Hucaby, Albany, Freedom; Rev. Keith Dunn, Clinton, West Kentucky; Rev. A. E. Somers, Harrodsburg, Baptist; Second row: Mr. J. C. Ballew, State Secretary; Rev. A. F. Tuck, Sebree, Ohio Valley; Rev. Tom Lewis, 1955 Camp Director for Southern Region; Rev. Duncan Smith, Bandana, West Union Association and President of the Associational Royal Ambassador Leaders' Workshop; Mrs. Moseley Cambron, Whitesville, Daviess-McLean; Back row: Rev. Bill Shinto, New Mexico and Mr. William McElrath, Murray, Kentucky, students at the Southern Baptist Theological Seminary who served as Royal Ambassador camp workers this past summer; Rev. M. A. Reeves, Cave City, Liberty; Rev. Bob Smith, Bagdad, a visitor; Rev. Bailey Sadler, Nebo, Little Bethel; and Mr. Raymond Hisle, Irvine, Boone's Creek. Those who attended part of the workshop but were not present for this picture were Rev. G. R. Henson, Dry Ridge, Crittenden Association, and Mr. Paul Huskisson, Danville, South District.



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Sixteen

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 14, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First (2)	109	739
Unity	125	473
Barbourville, First (2)	102	525
Bellevue	98	435
Benton, First	87	238
Briensburg	86	210
First Missionary	81	234
Bowling Green, Eastwood	81	215
First (2)	360	1,334
Buffalo	89	242
Burlington	80	273
Cadiz, Blue Spring	130	252
Campbellsville (3)	650	291
Pleasant Hill	164	255
South Campbellsville	88	235
Carlisle (2)	88	238
Carrollton	280	507
Central City, First (1)	280	507
Clay, First	59	229
Cloverport	170	231
Corbin, First	182	437
Central (1)	182	576
Covington, Calvary	159	723
First (1)	272	426
Latonia (2)	166	1,060
South Side	93	520
Crestwood	93	315
Cynthiana (2)	272	469
Danville, First (3)	117	768
Lexington Avenue (1)	117	573
Dawson Springs	214	285
Elizabethtown, Severns Valley (3)	214	817
Erlanger	106	388
Evansville, Ind., Calvary	141	592
Grace	336	785
Falmouth	105	202
Ferguson (1)	81	289
Florence	81	313
Fort Thomas, First	82	---
Fort Mitchell	53	243



Sunday, December 12

Frankfort, Crestwood (2)	71	341
First (1)	187	961
Thorn Hill	161	371
Fulton	153	515
Georgetown (1)	257	650
Glasgow (1)	110	666
Greensburg	85	246
Greenville, First	156	397
Second	278	232
Harlan (5)	171	692
Harrodsburg (2)	278	922
Hartford, First	104	247
Hawesville	252	247
Hazel	129	334
Henderson, First	181	562
Immanuel Temple (1)	114	900
Hodgenville, First (1)	132	469
Hopkinsville, First	175	781
Second	203	823
Independence	130	294
Jellico, Tenn., Crouches Creek	40	335
Junction City	89	252
LaGrange, DeHaven Memorial	72	326
Lancaster (1)	72	395
Lawrenceburg, First	106	367
Lebanon, First (1)	145	472
Leitchfield	105	253
Lexington, Fellowship	211	574
Grace (2)	211	754
Immanuel	298	848
Porter Memorial	176	623
London, First	182	621
Louisville, Audubon	75	227
Baptist Tabernacle	197	688
Baptist Temple	170	325
Beechland	170	635
Beechmont	233	1,012
Bethany	62	285
Bethlehem	83	267
Broadway	65	328
Buechel	105	324
Carlisle Avenue (2)	376	1,423
Clifton (1)	135	502
Deer Park	---	525
Eastern Parkway	111	607

## "Not Ashamed of the Gospel of Christ"

(Continued from Page 8)

5. He knew its blessed hope and looked for it. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity" (Tit. 2: 13-14). The need of the soul is not fully met until we have an abiding hope for the life beyond the grave. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

This gospel of Christ is the only message that will give light and hope for the next world. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). "Jesus said unto her, I am the resurrection and the life: he that liveth and believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jn. 11:25-26).

Science and philosophy promise nothing beyond the grave. The heathen religions are strangely silent about life beyond this. But the gospel of Christ, with its salvation by grace, adequately meets the world's supreme need for this life, as well as the life beyond. No wonder Paul was not ashamed of the gospel of Christ.

Eighteenth Street	153	355
Fairdale (2)	194	482
Farmdale	---	405
Gethsemane	90	268
Harmony	94	308
Hazelwood	86	511
Highland Park First	---	475
Immanuel	119	420
Jeffersontown	97	---
Kenwood	---	297
Lynn Acres	84	---
Okolona	72	476
Parkland (1)	296	1,036
St. Matthews (1)	206	831
Shawnee	---	416
Southside (1)	203	592
Third Avenue	150	560
Twenty-third and Broadway (2)	159	706
Valley View	66	213
Victory Memorial	317	964
Virginia Avenue	---	293
Walnut Street (4)	398	1,799
West Broadway (1)	171	689
West Side	123	400

(Continued on Page 20)

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H. D. BRUCE, President

November 25, 1954

## Kentuckians Sail for Africa as Missionaries

NEW ORLEANS, La. — Mr. and Mrs. W. H. McGinnis, Southern Baptist missionaries to the Gold Coast, sailed from New Orleans, La. on Wednesday, October 27, for their second term of service in Africa. They were accompanied by their ten-year-old son, David.

These missionaries, who were concluding a year's furlough in the States, sailed on the Del Campo, a freighter of the Delta line. The ship will stop at various ports along the South American and African continents and is scheduled to arrive at Accra, on the Gold Coast, on Christmas Day.

Both Mr. and Mrs. McGinnis are natives of Kentucky and their American home is located at Louisville. Mr. McGinnis is a graduate of Georgetown College.

Although these missionaries were originally assigned to Nigeria, they transferred to the Gold Coast when our missionary staff there was enlarged. Before their furlough they engaged in evangelistic work at Kumasi, but on their return expect to open new work at Seconde.

A large group of friends gathered at the dock to bid Mr. and Mrs. McGinnis Godspeed. Included in this group was a class in missionary education at the New Orleans Baptist Theological Seminary, accompanied by Miss Helen Falls, Associate Professor of Missions at the seminary.

## Big Rock Bottom Erects Its First Meeting House Up On Squabble Creek

BUCKHORN, Ky. — The Big Rock Bottom Baptist Church on Squabble Creek in the mountains of Perry County, is one of the older Baptist churches in the mountain region. The circuit riders of old, so the old-timers say, often came this way. Services were held in the homes, in graveyards and in log school houses.

The custom was to hold services once a month. Because "the meetings," as

they were called, were held only once a month, the people did not feel the need of erecting a house of worship of their own as long as school houses were available.

This church, like many others, became inactive about twenty-five years ago. No services were held except on special occasions and at odd intervals. About two years ago Rev. James A. Hamblin, postmaster at Buckhorn, assisted by Rev. Jerry J. Morris, revived the church, now having a membership of twenty-six and worship services every Sunday. The Bible school has an average attendance of forty-five and is increasing all the time.

The school house—the only place available for services, is quite inadequate. The church is endeavoring to erect a house of worship of concrete blocks, with 28 feet by 40 feet in its dimensions.



**UPPER PICTURE:** Standing (left to right): Chester W. Burns, Elmer Eversole, Elisha Sandlin, Ford Spurlock, Lovella Sandlin and Jonah Morris drilling in order to shoot out a footing for the foundation.

**LOWER PICTURE:** Seated (left to right): Elmer Eversole, Pastor James A. Hamblin, Jonah Morris, Ford Spurlock and Bert Spurlock. Standing: Rev. Jerry J. Morris with shovel; McKinley McIntosh, Chester W. Burns, Sid McIntosh and Elisha Sandlin, breaking ground.

►The Foreign Mission Board has opened a theological seminary in Indonesia, and a location has been secured in the city of Kediri for the construction of a hospital in an area where there are 3,500,000 people served by only seven doctors—one doctor every half million people.

## CLASSIFIED ADS

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►The Rineyville Baptist Church held an eight day revival early in October with Rev. B. B. Isley, pastor of the Fairdale Baptist Church as evangelist. Richard Jones, a Texan stationed at Ft. Knox, the regular song leader, was in charge of the music. The meeting was a success in every respect, with eighteen coming for baptism and two by letter, according to Pastor W. Lee Hopkins.

1948 - 1954

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**Sunday, December 12**

## SUNDAY SCHOOL DEPARTMENT

**ROY E. BOATWRIGHT**  
State Secretary

### Standard Sunday Schools

**Mouthcard**—Pastor James T. Ryan; Superintendent Hollis Salyer.  
**Mt. Carmel**—Pastor G. E. Vaughn; Superintendent Ernest Jones.  
**Shepherdsville**—Pastor Bruce Hartsell; Superintendent J. E. Brown.  
**Forest Hill**—Pastor R. D. Hopkins; Superintendent Donald McClanahan.  
**New Hope**—Pastor A. B. Murphy; Superintendent W. W. Arterburn.  
**Locust Grove**—Pastor Neil Wilson; Superintendent Marshall Walters.  
**Demossville**—Pastor Wesley Clark; Superintendent Gene Mullins.  
**Gilead, Glendale**—Pastor B. G. Hickem; Superintendent A. T. Hayes.

### Junior Classes Standard

**Shepherdsville** Teacher  
 9-&-10-Yr. Boys .... Mr. R. Shelburne  
 10-Year Girls .... Mrs. Christine Cruise  
 11-Year Girls ..... Mrs. Agatha Hall  
 12-Year Girls .... Miss Mary Sue Roby

**Williamson, W. Va., East**  
 9-Year Girls ..... Mrs. Wallace Ray  
 12-Year Girls .... Mrs. W. A. England

### Harlan Baptist Church Made Wonderful Record in Sunday School Training

The Harlan Baptist Church of Harlan, Kentucky, established a record for itself in the past Sunday school year in its teacher-training program. Before in the history of the church the highest number of training awards for any Sunday school year was 198. This past year, the church had a total of 719 Sunday school training awards; but this was not the most outstanding achievement. At the beginning of the Sunday school year in 1953, there were 16 teachers and officers who held a Sunday School Worker's Diploma. By the

end of the Sunday school year this number had grown to 55.

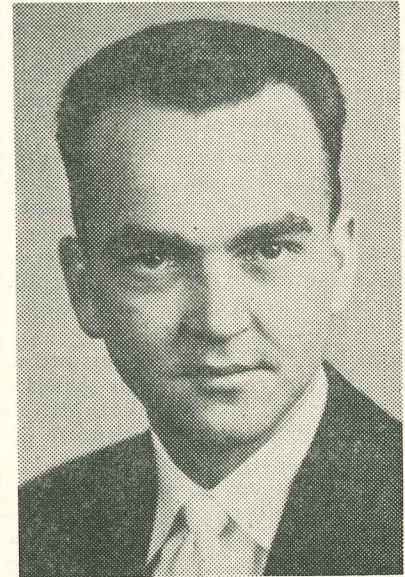
Under the leadership of Pastor T. R. Brown, Mr. S. T. Prestridge, general superintendent, Mr. E. L. Miller, superintendent of training, and Mr. Archie Hampton, educational director, the Harlan Baptist Church led the State in Sunday school training awards for this past year. This was accomplished by bringing the workers face to face with the requirements of the Worker's Diploma and organized classes that offered them the opportunity of working toward their diploma and seals. The third week of each month found some training being carried on in the Harlan Church. For those that could not attend the night classes, classes were organized and taught during the morning and afternoon. The workers were encouraged to take individual studies at home and by the close of the year one hundred and seven awards had been granted for individual studies.

The Sunday school had as its goal in the Million More in '54 campaign a gain in enrolment of 404. They achieved this by gaining an increase in enrolment of 419 over the previous year. Three new mission points were started and the interest in the local church has grown considerably.

To display the achievements of the workers and encourage other workers to earn their Worker's Diploma, a commencement service was held in which the 45 teachers and officers who had earned their diplomas or added seals to the diplomas they already held, were honored. The writer was the guest speaker for this service. As a constant reminder to the people of the church and as an encouragement to their fellow-workers, these diplomas are proudly displayed in the corridor of the church.

The Harlan Church has set a goal for this new Sunday school year, 75 per cent of their 153 teachers and officers holding at least a Worker's Diploma. At the present four individuals hold their master's Diploma and nine hold the Advanced Diploma.

## *John Greene Dyer is New Minister of Music At Louisville's Clifton*



**John Greene Dyer**

The Clifton Baptist Church of Louisville has elected John Greene Dyer as its director of music, and he is already at work assisting Pastor J. Kenneth Allaby. The new music leader is from Chickamauga, Georgia. He studied music at the Cadek Conservatory of Music in Chattanooga, Tenn., and was awarded a B. A. degree by Furman University in Greenville, S. C. He has served as Baptist student music director for the State of South Carolina in 1953-54; was conductor and organizer of the South Carolina BSU choir; was minister of music in Morgan Memorial Baptist Church, Greenville, S. C.; the Lucas Avenue Baptist Church of Laurens, S. C., and the Sunset Park Baptist Church of Wilmington, N. C. He was selected for a position in Who's Who Among Students in American Colleges and Universities. At this time he is taking post-graduate studies in the Southern Seminary's School of Church Music.



**The above picture shows thirty-nine of the fifty-five workers who hold at least a Worker's Diploma.**

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## BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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### Let's Go To Work!

Let's go to work men on our major Brotherhood activities for 1955. There are four of them: (1) **EVANGELISM** (2) **ENLISTMENT** (3) **MISSIONS** (4) **YOUTH**. Space only permits us to discuss these one at a time, so we begin with **EVANGELISM** in this issue since it is first on the list and is of such great importance as we plan for our part in the Evangelistic Crusade for 1955.

We recommend four things to do in this matter of Evangelism: (1) **PERSONAL WITNESSING**. Conduct a workshop on the techniques of all types of visiting, using the Brotherhood tract—"MEN CAN WITNESS" as a guide. Enlist men to become active "DESK TOP WITNESSES" in this business. Map a program to help your pastor and his staff in visitation of new members and un-enlisted Baptists. Give every assistance to the leadership of the church in setting up a perennial visitation program. Arrange for and hold prayer meetings in homes, particularly of the unsaved, before and during revivals. Go after **BOYS** with lost fathers, and **FATHERS** with lost sons.

(2) **GROUP EVANGELISM**. Relate your Brotherhood to the 1955 Program of Evangelism (In Kentucky the revivals are to be held April 10-24). Institute evangelistic work in jails and similar institutions; in hospitals; in homes for the aged; reformatory; juvenile home. Arrange services in industrial establishments where gospel mes-

sages may be given to men by men, especially during revivals. Conduct staff devotionals in your own office or request such a period at the place you work one or more times each week.

(3) **ESTABLISHING MISSIONS**. Aid in establishing branch or mission Sunday schools and enlisting personnel for them. Work with your church and associational leaders in establishing mission churches in or near the community. Sponsor or assist in mission revivals. Enlist manpower of church in helping church leadership to secure annual religious census.

(4) **TRACT DISTRIBUTION**. Furnish Brotherhood members gospel tracts, cards, and Testaments for their use in personal talks with the unsaved. Assume responsibility for wide distribution of printed publicity in connection with church revivals. Keep men supplied with evangelistic tracts to keep in their office desks for distribution to clients, customers, personnel and visitors. Promote a tract "Visitation Night" once each quarter to unsaved and unaffiliated Baptists. Place and service tract racks in public places in the community. Use the **BROTHERHOOD BUNDLE RATE** plan for distributing the *Western Recorder* in your local bus and railway stations.

Come on men. Let's go to work! Suggestions on the other three major activities for 1955 will follow as we can get them in. Write us for tracts on these activities.

### Six Additions Made To Oneida Faculty

ONEIDA, Ky. — Six additions to the faculty and staff of Oneida Institute have been announced by Rev. D. Chester Sparks, President.

The new principal is John A. Wells, a native of Letcher County who was reared in Lincoln County and was graduated from Waynesburg High School. Mr. Wells was graduated from a business school in Louisville and from the University of Kentucky, where he received the A.B. and the M.A. degrees. He has also studied at Georgetown University and the American University, both of Washington, D. C. He was principal for one year at Pine Mountain Settlement School of Harlan County, and last year was teacher and dean of boys at Magoffin Baptist Institute.

Miss Florence Sanders, of Jefferson City, Tenn., is matron of the girls' dormitory. Miss Sanders is a graduate of Carson-Newman College and for the last several years has been teaching in one of the high schools near Hazard, Ky. She teaches French and music.

Miss Nina Warren, Campbellsville, a graduate of Campbellsville College, Western Teachers' College, and Carver School of Missions and Social Work, teaches English and serves as librarian. Miss Warren formerly taught in high schools.

Serving as dean of boys is Wendell Adkins, a graduate of Evarts (Ky.) High School and a former student of Georgetown College where he majored in physical education. Mr. Adkins formerly coached basketball in Detroit, Mich.

David Jackson, Danville, formerly of Bowling Green, is the new athletic coach

and teacher of mathematics. He is a graduate of Danville High School and of Georgetown College and a former student of Southern Baptist Seminary. He was ordained to the ministry by the Lexington Avenue Baptist Church, Danville, in 1948, and was pastor of Oak Ridge Baptist Church for two years, the New Brandenburg Baptist Church two years, and taught in the Meade County High School where he was assistant basketball coach. He has spent two summers in South America in summer mission work and during the past summer toured Central America, Ecuador, and Peru.

Teacher of the seventh and eighth grades, newly added to the school, is Miss Jane Bourne, of Harrodsburg. Miss Bourne is a graduate of Campbellsville College and Eastern State Teachers' College. She serves in addition to her position as a teacher as secretary to the president and director of the Baptist Student Union on the campus.

Oneida has a course in Bible in high school and also for the seventh and eighth grades. A new course added this year is world history. Other new courses have been added in child development and in French.

►Mr. and Mrs. Daniel R. Cobb, Southern Baptist missionaries to Thailand, may be addressed at 10/11 Polo Club Lane, Bangkok, Thailand. Mrs. Cobb, the former Fannie Morris, is a native of Versailles.

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For December 5, 1954

By H. C. Chiles

# A Prayer For Forgiveness

Forgiveness is God's provision for sinning humanity. This beautiful word has reference to God's disposition of our sins. To forgive means to lift up and to take away. The primary idea in the word is complete removal. It is expressed beautifully in John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." Forgiveness is the separation of the sinner from his sins. It is the relieving of the burdened heart of its sense of guilt and its fear of punishment. There is no other sense of relief equal to it nor other joy like it.

**Psalm 130:1-6.**

This psalm is one of the most beautiful poems of ancient times. It is a cry from the depths. As a representative of Israel, the psalmist was deeply concerned with national suffering. The fact that his beloved nation was in grave danger of being engulfed in a sea of trouble caused him untold anxiety. In the midst of his misery he cried out to God in sincerity.

In this psalm there is such a humble expression of remorse for sin and an earnest plea for forgiveness. If it were not for the great mercy and wonderful forgiveness of God, the case of every sinner would be hopeless. How grateful we should be for the blessed assurance that our sins have been forgiven!

It is from the depths that we cry unto God for mercy and pardon. In the midst of our dangers we come to the realization that nothing can avail except the one strong arm that can preserve us. When we are in the depths, the only course that is open to us is to confess our sins and to cast ourselves without any plea of extenuation or excuse upon the divine patience, forbearance and mercy. Then it becomes an unspeakable comfort to us that there is gracious forgiveness with God.

It is a well-known fact that "All have sinned." After we have received Christ as our Saviour we commit sin. All too often our thoughts, words and deeds grieve the Lord. When this is the case, we should approach Him and humbly ask for His loving forgiveness. Each day Christians should seek His forgiveness and cleansing in order that their lives may be blessed and used for Him. We need to join the psalmist in the personal prayer, "Create in me a clean heart, O God; and renew a right spirit within me." This is something that all of God's children need, and He alone can do it for them. We must ever remember that the God Who created the

heavens and the earth is vitally interested in the smallest sins in the lives of His children.

When God forgives us, He imparts to us the strongest motives to fear Him. The great discovery, from personal experience, that God is forgiving prescribes for us the duty of adoration and worship. The reception of God's free pardon should lead every ransomed soul to glorify His precious name. Redemption, deliverance, salvation and acceptance, all of which are the work of God, call for our utmost devotion to Him. Gratitude for His love and salvation compels us to praise Him, and prompts us to ask Him, "Lord, what wilt Thou have me to do?" Out of this congenial soil of gratitude many graces grow, such as submission to His blessed will, the hatred of the things which He hates, and the longing to glorify Him.

Waiting upon God implies dependence on Him, Who is the giver of all good things. His gifts come to us so silently, so regularly and so bountifully that we often fail to realize how much we are indebted to Him. Without a spirit of thankfulness it is impossible to wait on God. Ingratitude is a spirit which withers good intentions and chills all wholesome efforts. Those who wait upon the Lord are ready, willing and anxious to do something in His service.

**Psalm 86:3-5, 11-13.**

This psalm is the earnest prayer of a believing, devout, but distressed soul. It is a short but comprehensive plea of a heartbroken penitent who was yearning for God's forgiveness. Stricken with a sense of his own sinfulness and an overwhelming sense of need, the psalmist cried out to God, asking Him to consider his needs and have mercy upon his guilty soul. He had not been ignorant of God's precepts or holy requirements, but he had failed to render a complete obedience, and for this he was truly sorrowful. Knowledge of his weakness, acknowledgement of his unworthiness, as well as his great and pressing need utter dependence on God, submission to the will of God and faith in the promises of God constituted the secret of his effectiveness in prayer.

With a consciousness of imperfection and sin, the psalmist rejoiced in the glorious privilege of praising God for His loving forgiveness. In writing about the righteousness of God, the psalmist tells us that goodness is the very essence of His nature. God is good in what He is and in what He does. Because God is good He is ready to forgive free-

ly and fully all true penitents. His mercy and loving-kindness are unspeakably greater than man's sin and misery. He does not want any to perish in their sins, but has a longing for all to repent of sin and to receive His Son as their personal Saviour. Those who desire forgiveness should ask for it penitently and believingly.

Having been pardoned, the psalmist sought diligently to know and to do the will of God. Every child of God should strive to learn the will and way of God more perfectly and to walk therein with great care. After he was pardoned, the psalmist sought diligently to know and to do the will of God. To this end he prayed, "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." That was the cry of one who knew from experience how unhappy and unfruitful is a life that issues from a mind that is partly for God and partly for self. God has a "way" for man. Of this "way" man is ignorant until God teaches him. From His Word we learn that a person with a divided heart lacks the ability to do the will of God and to walk in the way of truth. Intolerant of any rival, God asks us to serve Him with all the heart, all the soul, all the mind and all the strength. Unreservedly, yield your all to Christ. Turn your case over to Him completely and He will see to it that sufficient resources are available when your needs arise.

**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, NOVEMBER 14, 1954  
(Continued from Page 16)**

Ludlow, First	120	442
Madisonville, First	379	1,106
Marion	119	291
Mayfield, First	291	871
Middlesboro, First (5)	104	676
East Cumberland Avenue		326
Monticello, First	84	242
Morganfield, First (1)	180	555
Morgantown (1)	150	271
Mt. Washington	113	288
Newport, First (2)	129	760
Trinity	131	266
Owensboro, Buena Vista (1)	136	569
Eaton Memorial (1)	225	445
First (1)	206	1,042
Hall Street (1)		492
Seven Hills	123	265
Third (1)	369	1,203
Paducah, East	254	554
Oaklawn (1)	176	323
Trinity	203	363
Twelfth Street (1)	160	406
Paintsville, First (2)	77	248
Paris, Central	102	358
First	70	298
Perryville, Beech Grove		209
Pikeville, First (3)	86	492
Prestonburg, Irene Cole Memorial (7)		544
Princeton, First (1)	149	547
Second (1)	117	314
Russellville, First	155	472
Calvary	164	310
Somerset, First	273	698
High Street (1)	126	270
Pleasant Hill No. 2	50	224
Sonora	107	267
Springsfield, First	182	441
Sturgis, First		288
Versailles	65	343
Walton	82	355
Whitesburg, First (9)	90	563
Williamsburg, First (1)	140	474
Main Street	53	201
Williamson, W. Va., East (1)	71	381
Willisburg	100	303
Winchester, Central	134	454
First	216	464

**Stoney Run Baptist Church Organized in  
Tates Creek Association**

RICHMOND, Ky. — Stoney Run Baptist Church was organized Sunday afternoon, November 7, under the direction of Pastor Richard D. Clement and Tate's Creek Baptist Church. The organization council was composed of pastors and deacons from the following churches of Tate's Creek Association of Missionary Baptists: Berea, Broadway, Hay's Fork, Kirksville, Liberty Avenue, Mount Tabor, Red House and Tate's Creek. Pastor Clement served as moderator and Miss Sophia Brumfield of Tate's Creek Church served as clerk. Pastor O. B. Mylum of Berea church delivered the charge to the church.

The charter members of the new church include the pastor, F. A. Ball, Mrs. F. A. Ball, Mrs. Edith Calahan, Miss Shirley Calahan, Mr. Harvey Holland, Mrs. Harvey Holland, Mr. John B. Irvin, Mr. Harry Smith, Mrs. Dorothy Smith, Miss Erlene Smith, Miss Bonnie Smith, Mr. James Tandy, Mrs. Louise Tandy and Mr. Wm. F. Tandy.

The new work stemmed from a tent meeting held in the field of Mr. W. F. Marsteller on Stoney Run Pike, about six miles north of Red House Baptist Church, during September 7-27, 1953, by the writer and F. A. Ball of Richmond. It was the first meeting to be held in the community in 30 years. A few weeks after the meeting, mid-week and Sunday services were started in a vacant house near by on the Marsteller farm. Still later, Tate's Creek Baptists took the work over as a mission, with Brother Ball acting as pastor and Mr. James Tandy as Sunday school superintendent.

Stoney Run Baptists have called Bro. F. A. Ball as pastor and intend to carry on in the present building until arrangements can be made for a new site. —W. C. Younce, associational Missionary of Tate's Creek Association.

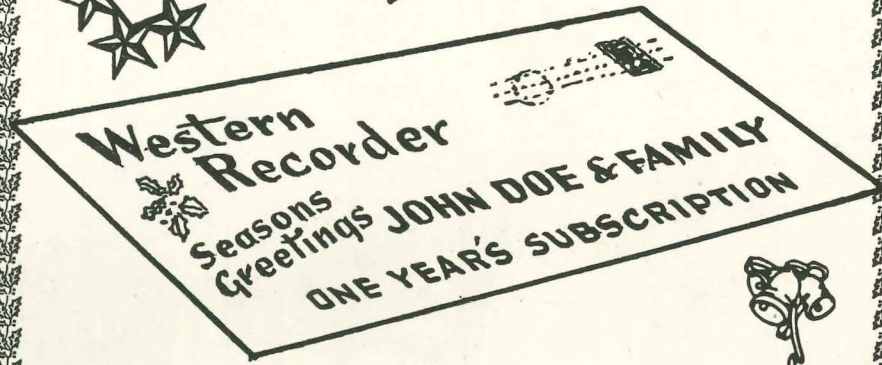
►Thomas E. McCollough is to complete some work on his post-graduate studies in the Southern Baptist Theological Seminary by studying six weeks in England and Europe. He edits Sunday school lessons for the Sunday School Board.



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## Elkhorn Coronation for 32 Girls at Mt. Vernon Church



In the foreground are Princesses Gayle Ritchey, of South Elkhorn Church, and Ruth Mitchell, Great Crossings.

The flower girls are Marian Bungardner, Mt. Vernon, and Rita Carol Hughes, Gano Avenue Church, Georgetown.

Seated on the throne is LuAnnette Turner, Mt. Vernon, who was crowned Queen Regent by Mrs. William B. Mitchell (not shown), of Great Crossings, associational young people's leader.

Left to right in the rear row are: Mrs. Roger Riddell, Gano Avenue, assistant YP leader; Queens Brenda Bennett, Geraldine Miller and Ruth Ann Johnson, of Great Crossings, and Brenda Holland, Mt. Vernon, Queen Regent LuAnnette Turner, and Queens-with-scepter Mona Faye Turner, Wanda Congleton (and Hilma Eaves, not shown) of Mt. Vernon.

## Baptist Tabernacle Has Stewardship Revival

The Baptist Tabernacle in Louisville has just closed one of its most unique revivals. It was strictly a Stewardship revival. We had Brother John Edmund Haggai of the 9th and O Church as our preacher. He was superb in his presentation of Bible stewardship, and our attendance was more than we expected for a meeting of this type. A lot of our Baptist people just don't run over themselves to hear about how they should honor God with their tithes and offerings.

On the closing Sunday we had set out for a demonstration offering. Everyone was urged to bring a tithe of their income just for one week. Not all of our people did it. Many of them did. Our offerings doubled over the previous Sunday. Then the morning hour was turned into a tithing testimonial when a number who were already tithing gave

their experiences, and others who had never tithed spoke of their conviction that it was the teaching of God's Word. It was indeed a high spiritual hour.

A large Bible had been opened to Mal. 3:8-10 and placed on the table in the altar, and the people were invited to bring their tithing commitments and place them on the open Word. This pastor has never witnessed such a response in stewardship. It looked like the entire congregation was coming *en masse*. The altar was full. The aisles were full. Some were happy. Others were weeping. Two hundred of our people were already tithers, but when this service ended two hundred-sixty cards had been placed on the Bible. One hundred-fifty-four of them signed by people who had never tithed.

We commend Brother Haggai most heartily for his masterly presentation of Bible stewardship, and also our Minister of Education, Mr. Charles Shacklette, who directed our stewardship program.—Lewis C. Ray, Pastor.

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## Girls' Auxiliary Coronation at Parkland, Louisville



A Girls' Auxiliary Coronation service was held at the Parkland Baptist Church, Louisville, October 27. Left to right are: Mrs. Clyde Wells, Young People's director; Mrs. George Bingham, Junior G. A. counselor; Mrs. R. A. Northcutt, W. M. S. president; Mrs. Gilbert Slyh, Intermediate G. A. counselor; Mrs. Byron Ouzts, Intermediate G. A. Counselor; Mrs. Clarence Crist, Junior G. A. counselor. Mrs. John Mercer, Junior G. A. counselor, was absent during illness.

## Alvin Dark's Testimony

Unknown to many members of Calvary Baptist Church, Yonkers, New York, Alvin Dark, captain of the World Series-winning Giants, attended services there throughout the summer. On the last Sunday, October 3, the Giant captain, with his wife and three children, attended Sunday school. Mr. Dark told the students of the importance of going to church and of supporting their church. He stated his intention of giving ten per cent of his Series share of \$10,000 to his home church, the Trinity Baptist Church, Lake Charles, Louisiana. He impressed upon the children the need to learn to give early. He recalled that when he was a newspaper boy his mother insisted that he tithe—give ten per cent of what he earned to the church. He has been a tither ever since. Our correspondent informs us that at the beginning of the season the Darks arrived in New York Saturday night, but they were up in time for Sunday school and church in the morning. Train up a child in the way in which he should go, and when he is older he will not depart from it—if the job is done right.—John W. Bradbury, Editorial, *The Watchman-Examiner*, New York City.

## SBC College Enrolment Up Over Nation Enrolment

NASHVILLE, Tenn. — (BP) — College enrolments for the current school year throughout the nation will reach a total about 3.5 per cent above those of last year, it was estimated by the United States office of Education in October.

Meanwhile, fall enrolments of regular students in the fifty Southern Baptist colleges totaling 31,702 are 10.2 per cent above those of October, 1953, according to R. Orin Cornett, executive secretary of the Southern Baptist Convention Education Commission. This is an increase of 12.7 per cent in the twenty-one junior colleges and 9.6 per cent in the twenty-nine senior colleges. Enrolments in Southern Baptist seminaries increased 4.0 per cent, while those of the academies and Bible schools combined decreased 4.5 per cent.

"It is safe to say that one factor in this increase of enrolments (in Southern Baptist colleges) of almost three times the estimated national average was the first annual Convention-wide emphasis on Christian education, April, 1954," Cornett said.

►Many who have visited Ridgecrest know Deacon Perry Morgan. He retired as Sunday school superintendent of the Ridgecrest Baptist Church October 1 after having filled that position for the last 18 years. He is being succeeded by William L. Snypes.

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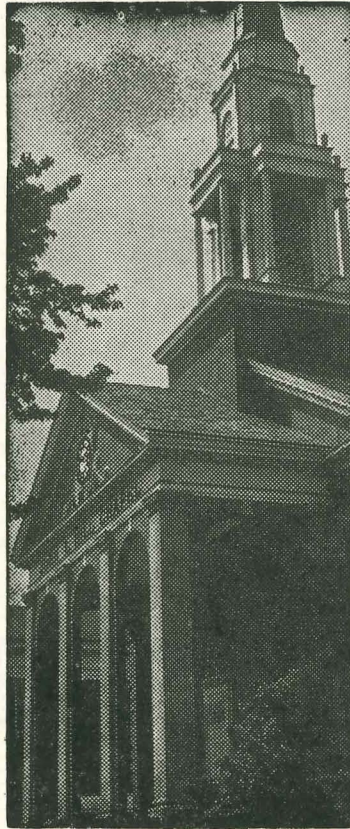
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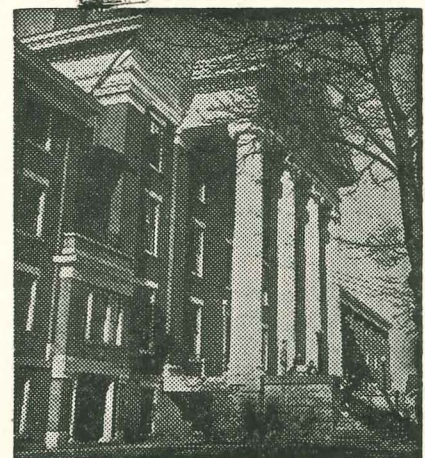
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