

# Western Recorder

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## EVANGELISTIC CONFERENCE

JANUARY 10-12

Walnut Street Baptist Church  
Louisville, Kentucky

*Every Church Revived In '55*

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Keep in Mind Simultaneous Evangelistic Crusade

APRIL 10-24

Vol. 129 No. 1

*Kentucky's Largest Denominational Paper*

January 6, 1955

►The Pleasant Grove Baptist Church, Rutherford County, N.C., has been named "Rural Church of the Year" in North Carolina. Sam H. O'Neal is pastor.

►Miss Alma Hunt, executive-secretary of the Woman's Missionary Union of the Southern Baptist Convention, has been ill in the Highland Avenue Hospital, Birmingham, Alabama.

►One of five resident members of the Ohio Valley Association received an award for Sunday school training during the past year. The total awards earned was 573, according to Missionary Charles E. Daniel, Clay, Ky.

►Rev. J. W. Ray, former state B.S.U. Secretary in North Carolina, is now pastor of the Ridge Road Baptist Church—a young church in a rapidly growing section of Raleigh, N. C. He is a nephew of Dr. L. C. Ray of Louisville.

►Plans are under way for a tent revival to be held in Monticello, and jointly sponsored by the churches of Wayne County Association, July 10-24, 1955. Dr. W. K. Wood will do the preaching, and John Lynch will lead the singing.

►An estimated budget of \$3,544,000 for the work of the American Bible Society was unanimously approved at the 36th annual meeting of the Advisory Council of the Society November 30 in New York. Seventy-four members and guests were present.

►The Jeffersontown Baptist Church has recently had a stewardship revival, with the result that the total receipts, after Dr. Elwyn N. Wilkinson had spoken for four out of five nights, have increased two-thirds over the previous gifts. Chester C. Irvin is the pastor.

►Dr. H. Franklin Paschall, pastor of the First Baptist Church, Bowling Green, Kentucky, is scheduled to speak on "Preaching to the Multitudes," before the Tennessee Evangelistic Conference, to be held in the First Baptist Church, Nashville, Tenn., January 17.

►A major objective of the newly organized Ohio Valley Associational Brotherhood is to work with the pastors and churches in sponsoring tent and mission revivals. Two rallies are planned now—the first to be held at Clay on March 25 and the second at Morganfield July 15.

►Brethren Charles Watson and John Goodman were ordained as deacons of the First Baptist Church, Middletown, recently. Six ordained ministers and 16 deacons assisted, with Associational Missionary Cecil Laster, Daviess-McLean Association, preaching the ordination sermon. I. Ferd. Graves is pastor there.

►Three churches have new pastors in Ohio Valley Association. Mt. Olive has called Brother Lloyd Dunn, who is also

pastor at Center Grove Church. These two churches have formed a church field, and he will give it and them his full time. Bethany Church has called Fred Keller, who comes from Illinois; and Poole Church has called Orvil Hicky, and he has moved on the field with his family.

►Foreign Missions is beginning to pay-off in a young country, as witness the returns from Hawaii. Treasurer J. C. Wilkinson reports that the Hawaii Baptist Convention gave \$9,808 to Southern Baptist mission causes during the 1953-54 convention year. Breaking this down, they gave \$2,332 to the Cooperative Program; \$5,662 to the Lottie Moon Christmas Offering; \$1,508 to the Annie Armstrong Offering; \$155 to Foreign Missions; \$100 to mission work in Japan; and \$50 to the Baptist World Alliance.

►Mr. David L. Maddox, 91, of Beaver Dam, Ky., died on November 20. He was a son of the late Sally Ann Tichenor Maddox and the Rev. D. J. K. Maddox, of Ohio County. He had been a church member for 76 years, and attended the Beaver Dam Baptist Church regularly until the last few months when he was unable to go. He was the father of Mrs. Sallie Maddox Park, 94-F Goffey Heights, Fort Knox, Ky., wife of Chaplain George D. Park, now stationed in the Orient. His address has been recently changed, now being: Chaplain George D. Park (Capt.), ASN 0313096, 8104th A. U., Fort Buckner, APO 331, San Francisco, Calif.

►The Foreign Mission Board, Richmond, Va., appointed for overseas service at its December meeting the following: Robert C. Davis, Jr., and Ida Anderson Davis, Texas, for Hawaii; Samuel F. Longbottom, Jr., Florida, and Marian Cross Longbottom, Texas, for Hawaii; Henry D. Martin, Virginia, and Margaret McMullen Martin, Mississippi, for Nigeria; Henry L. Raley, South Carolina, and Frances Bibb Raley, Mississippi, for Formosa; Robert L. Spear and Jean Butler Spear, Oklahoma, for Thailand; and Marie Van Lear, Virginia, for Nigeria. Mr. and Mrs. Raley are the first Southern Baptist missionaries to be appointed directly for Formosa. The 28 missionaries now serving in that country were formerly of the China staff. These appointments brought the number for the year to 67.

►The First Baptist Church of Pineville has had its most successful Mission Study Series, in the graded books on Brazil, when 92 W.M.S. and YWA members thrilled to the teaching of Mrs. O. B. Mylum, wife of the pastor at Berea and chairman of Mission Study in Kentucky. She appeared in colorful Brazilian costume, with a background of maps, posters, curios, panels, products,

colored slides, flags, a skit and other attractive aids. A tropical salad was served at intermission. The Intermediate and Junior G.A.'s and R.A.'s numbered 90 when they had the study course before and after a Brazilian supper. The tables carried out the theme with Brazil's colors, flags stuck in gumdrops at each place, palm trees, huts, monkeys and various products of that country. The teachers had clever methods of presentation, in addition to the "props" used for the W.M.S. The third unusually attractive course was attended by 27 Sunbeams.

# Western Recorder

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

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# Remember the Old People

SOUTHERN BAPTIST  
THEOLOGICAL SEMINARY LIBRARY  
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By S. L. MORGAN, SR.,  
Wake Forest, N.C.

"The Century of the Child" has put children in the center of the stage, and we all have taken them to our hearts. And we are happy it is so. We are sure it will continue thus, and are glad.

But already we see a new day dawning for old people. As I write, my own community is joining with the churches of a whole county to put over a Christmas project for a poorly equipped home for old people. Many today rejoice in the signs of a general heart-warming toward the aging as the most neglected and unhappy group in our society. The latest census figures show that we now have in our nation 20 million of them 60 years and over, most of them unemployed and left to feel useless and done for, and pining for a token that someone remembers and cares. My sense of mission is to be a crusader in their interest.

Already my articles in their interest have been carried by many papers north and south, and have brought me a flood of letters from the Atlantic to the Pacific. Often the letters from old folk go to my heart. They come out of lonely hearts, reaching out even to a stranger for a word of sympathy and understanding. Always it is the cry of lonely hearts, yet often with it is an appeal in behalf of others still more lonely and unfortunate than they.

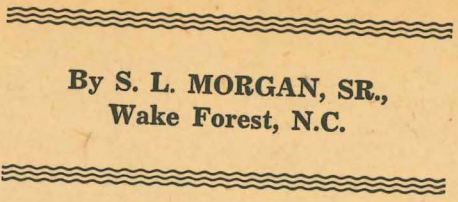
### Letters With A Heart-Cry

Here are sample letters, chosen almost at random:

"Yesterday I read your article on loneliness in the *Baptist Standard* (Texas). 'Loneliness' is the exact word. I'm 88, left alone, the last of ten children. For years I prayed to be spared to care for two sisters, one a cripple for life from polio, the other able till near the end to hobble with crutches. God answered my prayers. But now I'm so lonely! Yet my thought is rather for others less fortunate than myself. For I can still 'get about' a little. And with one finger I can pick out on an old typewriter this note of thanks to you for your article. Without it I couldn't write at all.

"I was active in church work as long as I could walk. Thank you for your article that so exactly expresses the loneliness I feel. But I'm thinking more about others lonelier than myself, and less fortunate."

Here's another from a woman of 87, widow of a minister, now swallowed up in a great city of Texas. She writes of her loneliness, but says she thinks more of the loneliness of others less fortunate. Long a teacher in the Sunday school and an active visitor, until walk-



ing failed her at 80, she says, "I've now been a shut-in for years, and hungry for people. But sometimes weeks pass in which not a member of my church comes to see me, and days when no one rings me on the phone for a friendly word. I have the dearest pastor, and it is a red-letter day when he comes and prays. But with hundreds of others to visit, he can get to see me not more than once a quarter. And he says he has tried and tried to get someone to head the Extension Department and send out visitors, but in vain. But I have a home and am comfortable, and my thought is rather for others less fortunate than I. And I remember them. God gave me the gift of writing poetry, and I write many poems with a message and mail them to shut-ins."

A devoted churchman writes with the marks of culture: "I have the dearest pastor, and the finest church people I ever knew. But I'm all alone in a little house I built for myself. For I couldn't bear to be a burden to my children, devoted and loyal as they are, even to their fitting out a room for me to be known as 'Papa's Room.' But in six years of my lonely life, my busy pastor has been to see me only twice—when I was sick; and in several years only one member of my church has been in my home, he a close neighbor. What you say about young people is so true; they could come in and bring many a ray of sunshine."

### Living With One's Children

We should be slow to blame aged parents or their children in cases such as the last. Old people and young couples just don't fit, and they know it. My journalist son in San Diego has just sent me his Thanksgiving column. A young navy wife in Norfolk wrote asking him to go to see her mother, living in a tiny apartment alone in San Diego, and to try to persuade her to come to Norfolk to live with her. He went. He was touched with her evident loneliness and the signs of poverty in her bare little room. But she graced herself and said with stoic bravery, "If you must answer the child, tell her I'm well and happy and have all I need." He felt sure it was only a brave pretense. He

went back to his car and took in the turkey the daughter had asked him to buy for her mother. And he watched her press her knuckles to her trembling lips to check the tears. But she remained firm in her stoic resolve to continue alone, and let the young people live their own life.

### Someone Who Cares

Here's a different sort of letter, from the far Southwest. It's a lovely letter out of a heart that loves and cares—cares for the aged and shut-ins. The writer speaks of her "dear little mother 88 and a shut-in," also far away. She tells of her own work as superintendent of the Extension Department of her Sunday school. Repeatedly in her letter she speaks of "my precious little shut-ins," and says, "With my whole heart I dearly love each one of them" and says she had "always loved elderly people." She had given up an adult woman's class she loved to teach in order to give herself to the "dear little shut-ins," and adds, "Nobody else would agree to take the job of visiting them." And very few would agree to help her. Some of her shut-ins couldn't read, and she sighs, "If only I could get some who would read to them the Sunday school lesson!"

Before holidays and the birthdays of the shut-ins she says she always does her utmost to send some to visit them. She wrote the names of all her shut-ins on a sheet and passed it around in the Missionary Society among the thirty members asking each one to put her name opposite someone she would remember in some way. Only four agreed!

She said, "I felt indignant, and said, 'Every one of these will be remembered, if I have to do it all myself!'" They were shamed, and clamored for the privilege again to sign their names, and all of them were provided for. She adds, "Since then they have co-operated with me better." With such love for her "precious little shut-ins," she sometimes has some of them in her home for dinner.

She noticed that one old lady of 88 had no rocker in her bare little room, and she bought one and took it to her. Such kindness brought tears to her eyes, and she said, "I never before in my life had a rocker!"

Her pastor declared he had never before had anyone who cared enough for the old people to undertake the work of the Extension Department.

(Continued on Page 18)

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Executive Board Meeting, Louisville

The annual December meeting of the Executive Board of the General Association was harmonious and forward-looking.

The size of the Board's Executive Committee was increased from eleven to fifteen members. New members added are: Frank F. Norfleet, Paducah; Clyde Freed, Jr., Williamsburg; George A. Jones, Lawrenceburg; H. C. Chiles, Murray; L. C. Ray, Louisville; O'Ray Weeks, Lexington; Hughlan P. Richey, Madisonville; J. Ray Dobbins, Louisville; and John R. Bradshaw, Stanford.

Another Baptist Building

The Board instructed its Executive Committee to go ahead with plans to sell the present Baptist Building in Louisville, and either build or purchase a more adequate building in a section of Louisville better suited to the needs.

The General Association's work has grown steadily for the past several years. What was at first thought to be a building entirely adequate for many years is now much too small. And the traffic problem has become acute. The brethren are wise in taking steps to sell the present building now, and in planning another location and better facilities. The *Western Recorder* is of course included in the plans.

Following through on instructions given by the General Association at Georgetown, the Board named a committee to study all capital needs of the several institutions and departments of the General Association for the next five to ten years, and to bring in recommendations on methods for raising sufficient funds and allocating them for capital improvements.

Dr. W. C. Boone, general secretary-treasurer, and Dr. H. Leo Eddleman, president of Georgetown College, and Secretary Erwin L. McDonald of the Department of Christian Education were named as the committee to formulate plans by which all schools and colleges can promote the Cooperative Program during the year, in keeping with the budget adopted at Georgetown which places emphasis on Christian Education.

Each school and college was authorized to create and maintain an annual alumni fund, and to make a campaign each year to secure contributions from all alumni. The alumni may now be solicited for gifts in any amount.

The Board also voted permission to the schools and colleges to campaign in their home counties provided that all Baptists solicited be asked to make their contributions through their local churches and designate their gifts through the Cooperative Program. It was also set forth that such solicitations be restricted to donors of \$100 or more to be paid at the time of the solicitation. Each school and college is left free to decide whether such a campaign will be made in its territory. The details of the budget of the General Association have already been published in the *Western Recorder*.

Pray for the Evangelistic Conference (January 10-12)

We appeal for earnest prayer in behalf of the Evangelistic Conference to be held in the buildings of the Walnut Street Baptist Church, Louisville, January 10-12.

All too frequently we have relied on those who are chosen for the program. Prayer is the first need, no matter how great the speakers and conference leaders.

Those who appear on the program are all men of prayer and the Word. If our hearts are prepared through prayer and by the Holy Spirit, we shall have the greatest Conference yet held in Kentucky. Let those who remain at home pray. Let those who attend the meeting come praying. Let prayer be a continuous experience from the first song to the last benediction. Then will "heaven come down our souls to greet, and glory crown the mercy seat."

Speakers on the program and leaders in conferences will be W. A. Criswell, Texas; Ralph A. Her-ring, North Carolina; Homer G. Lindsay, Florida; C. E. Matthews, Texas; and Loren R. Williams, Tenn.

Surely every pastor and laymen who can possibly arrange to come will be at this Evangelistic Conference. It is in many respects the most important conference of the entire year's program. Baptists MUST keep evangelistic fires burning. Spiritual fires will be carried from this Conference to the churches and from there spread throughout the territory of the General Association. But this cannot be unless His people agonize in prayer.

Forward-Looking Meeting of Southern Baptist Convention Executive Committee

The December 13-16 meeting of the Southern Baptist Convention Executive Committee, Nashville, was heartening to a high degree. Though there were some differences of opinion expressed—always expected in a Baptist body where the democratic spirit prevails—there was amazing unity of purpose and action in all final decisions.

The Committee voted to recommend to the Miami Convention a \$10,000,000 budget for 1956—an increase of \$900,000 over the 1955 budget. (Because of the immensity of its needs and work, the Convention works a year ahead.)

The operating budget is \$7,000,000 and the capital needs budget is \$3,000,000. The increases and changes made were all within the operating budget and are as follows: Foreign Mission Board, \$3,200,000, an increase of \$325,000; Home Mission Board \$785,000, an increase of \$75,000; Southern Seminary \$436,500, an increase of \$126,183; Southwestern Seminary \$463,500, an increase of \$103,183; New Orleans Seminary \$378,000, an increase of \$44,684; Golden Gate Seminary \$249,000, an increase of \$44,600; Southeastern Seminary \$288,000, an increase of \$62,350; American Seminary \$62,500, an increase of \$2,500; Carver School \$70,000, an increase of \$9,000; Brotherhood Commission \$80,000, an increase of \$15,000; Public Affairs

Commission \$16,500, an increase of \$1,500; and the Historical Commission \$27,000, an increase of \$1,000.

Church Loans

The Executive Committee authorized two committees to study the ever-enlarging problem of loans for erecting church buildings. A committee of six, three from the Home Mission Board and the rest from the Executive Committee, will study a request from the Home Mission Board for permission to enlarge its total building fund to \$11,000,000; and the other committee of seven will study the possibility of creating a new church loan agency to handle all church loans. Both of these committees will report their findings to the Executive Committee when it meets in Miami next May.

Southern Baptist Hospital to Borrow \$750,000

The Executive Committee granted permission to the Southern Baptist Hospital Commission to borrow \$750,000 to finish the new Baptist Hospital at Jacksonville, Florida. And the Southwestern Seminary was also given permission to borrow \$242,466 (against its 1956 capital needs) for a new construction on its campus. Also, a youth-night budget of \$1,000 was approved for the Miami Convention—the program to be under the supervision of the Baptist Student Union. A special committee was authorized to make thorough study of Negro ministerial education—members of the committee to be from interested Southern Baptist institutions and agencies. No appropriation was made for this.

Radio Commission Moving to Fort Worth

Beginning early in the spring of 1955, all activities of the Radio and Television Commission of the SBC will be directed from Ft. Worth, Texas, instead of Atlanta, Georgia, as heretofore. The originating station at Ft. Worth will be WBAP. A study had been made of the headquarters problem and the recommendation from the Commission was to go to Ft. Worth. Malcolm Knight, Jacksonville, Florida, said: "With the growth of the ministry of radio and television, the Commission found itself faced with the need for research and production facilities that would cost \$1,000,000." He added, "Such an outlay by the Commission was impossible. But in Ft. Worth, the committee found that such facilities could be had at WBAP-Radio and TV, the *Fort Worth Star Telegram* station, on a mutually satisfactory basis." In the move to Fort Worth, J. T. Luther, builder and Baptist layman, will erect the needed building and then either sell or rent it to the Commission.

Stewardship and World Missions

Great strides were taken at the meeting, looking toward a long-range and permanent program of promotion in stewardship and World Missions. The program looks ahead for ten years and will be climaxed with the third jubilee celebration of organized Baptist work in America in 1964. The first move toward accomplishing the outlined program will be a *Church and Denomination Night* to be held in 1955. The plan is to have a one-night stewardship and historical conference in every one of the 30,000 South-

ern Baptist churches next September or October. At that conference an effort will be made to challenge the churches toward a world-vision and to bring about closer ties between the churches and the agencies and institutions of the Southern Baptist Convention. The slogan chosen is—"Together We Build."

Beginning with 1956 and running through 1957 there will be a two-year call for a World Missions Emphasis. It is proposed that 1957 be called *World Mission Year*. The state conventions of 1956 will be urged by the Joint Promotion Conference to designate themselves as World Missions Conventions, and that all assemblies of the denomination emphasize the World Missions objectives. Also, a nation-wide stewardship clinic will be conducted in 1956. An effort will be made to achieve an increase of one dollar per member in 1957 for the Cooperative Program—a net increase of \$10,000,000.

A goal of \$52,000,000 was set for the Cooperative Program gifts in 1958, or one million dollars a week for that year. Then, from 1959 to 1964, a five-year program will be projected to climax in a celebration of the third jubilee or one hundred and fiftieth anniversary of organized Baptist work in America.

This is a great program, and easily possible if all Baptists will throw their talents and spiritual enthusiasm and material possessions behind it.

Appeal for More Missionaries

There was an emphasis, in the Promotion Committee's adopted report, on the urgent need for securing additional missionary personnel. Because of death and other losses, we now have an annual gain of only about forty-five workers each year, though an average of seventy-five workers are appointed annually. It was pointed out that, at the present rate of increase, fifteen to eighteen years will be required to attain a missionary force of 1,750. We need to lay on the hearts of all young people the necessity of heeding God's call to foreign mission service. In all the history of Southern Baptists, it was indicated, less than 2,000 foreign missionaries have been appointed. If only we had one missionary from each of the something like 30,000 Southern Baptist churches! The Committee also pointed out the need to pray that missionaries be called to the work; the necessity for all agencies, from denominational papers on out, stressing the need for missionaries; the need for colleges and seminaries to keep constantly before the something like 10,000 ministerial students, and also before other God-called students in training, the challenge of foreign mission service; the need for promoting state-wide World Missions Conferences.

In our thinking of the term *World Missions*, it should be kept in mind that it included *missionary work of whatever nature*—state, home, foreign. Jesus said, "Beginning at Jerusalem," and indicated that it was to go on to the ends of the world.

In this great Program of Advance, the emphasis will be laid on the importance of the local church. Each church is urged to adopt a worthy budget which will more adequately support the Cooperative Program.

# How Do You Define "EVANGELIST"?

By JAMES H. BUSWELL, Editor

The Michigan Baptist

[Sent us by R. A. Cashman, Webster, Ky.]

When someone, as in this heading, throws that word "evangelist" at you, what sort of a picture does it conjure up in your mind?

A Salvation Army lassie with a tamborine? your own minister? a special evangelist who comes into your town? Billy Graham? a shouting and emotional hill-billy type of preacher? a dear old lady who "once upon a time" won you to Christ in her Sunday school class? or, perhaps, your own mother?

Flat-footedly, I should like to make the assertion that until you consider "YOU" as one important definition of "evangelist" we will never have in America the moral crusade which alone "can bring peace," in the words of President Eisenhower.

The distinguished Charles Lindberg, in a recent *Saturday Evening Post* statement, asserted that the time has come when progress must be put in second rather than first place . . . and our primary objective as citizens of the United States of America must be survival.

Are we to survive, as he appears to recommend, with more armament? more terrible explosives? and more swift maneuverability in meeting the communist menace?

Actually, should Christian men and women really worry about "survival" of a physical sort?

We are told that the average American considers his life responsibilities (1) to earn a living; (2) to protect and take care of his family; (3) to do his part toward making himself a better citizen and America a finer country in which to live.

Suppose we were to revise slightly those responsibilities to read as follows. (1) To earn a living in partnership with the Lord Jesus Christ; (2) to bring up his family "in the nurture and admonition of the Lord;" (3) to gladly tithe not only his income, but also his time and particular talent.

Could Christian men define their three-fold responsibility in that manner, they would then be working not only for the spiritual survival of their families, but also of the world; and they would be releasing divine power which

is far greater than any bomb that has been or ever will be created!

If evangelism is to be dynamic on a colossal scale, then it must begin in thousands of homes of church members. Church members are not necessarily Christian. Recent statistics reveal that only five per cent of church members have family worship daily. Suppose ninety-five per cent instead of five per cent launched the day's program with family worship! Then ninety-five per cent of church members would be "evangelists" instead of a meager five per cent!

A young lady goes shopping with my wife for shoes. She looks at a lovely pair that are complete except for open toes! Miss Doris Wiseman would love to own these shoes. But she explains to the salesman that, "I couldn't wear them in Africa. The chiggers would get in!" The salesman inquired about what part of Africa she was from. It came out naturally in conversation that Doris is a missionary. Before leaving the shoe store she has testified to this young salesman in behalf of her Master. She left him in a thoughtful mood.

"But I can't do that!" someone exclaims, and again we hear, "I just don't know how to approach people without embarrassing them . . . and myself!"

My sainted little Orkadian mother had one approach. She was short in stature, as are so many folks from these Scottish islands. She looked up to normal people and peered away up to the taller men and women! For a number of years mother lived with us; and when the chimes rang, indicating that someone was at the front door (and it might be a visitor either for home or office), if mother was down stairs I think she would try to beat me to the door so she could witness to the caller. It might be a magazine man, a brush salesman, but she would complete a friendly greeting before she'd smilingly ask, "Are you a Christian?" Few people were offended with this approach by a sweet faced old lady. But you and I would put two people in a most embarrassing spot (usually) if we tried that strategy.

First of all, it seems as if we must really be "on fire" with evangelistic

zeal. We must radiate the spirit of Christ within us that shines out through our faces, that is reflected in our eyes, that is felt when we speak. People just ought to feel about us, "He's got something that I need!"

Perhaps most of us, as church members, are not really looking for a technique, a natural way to win souls, but rather are seeking alibis. I have often heard people say, in substance, "Let George, the preacher, do it. That's what he's paid for!" While techniques are required to prevent lay evangelism from becoming totally obsolescent, the trouble goes much deeper than the lack of methods.

Do you awaken in the morning with the question ringing in your mind, "What can I do for my Lord today?" Or are the thoughts that run through your mind something like this, "Why did I eat that sandwich and drink that last cup of coffee at 11 o'clock last night?" Or, "Oh, my aching back!" Or, "Another day, another dollar!" Or, "Wonder what the wife will have for breakfast? I don't smell any bacon. The coffee pot isn't even on!" Or, "Why do those so-and-so dogs have to wake me up every morning?"

No, most of us really forget that, "This is the day that the Lord has made . . . I will be glad and rejoice in it."

My membership is in one of the larger down town churches, thoroughly cooperative, and yet termed "somewhat modern." Only one other church in the state gives more to Home and Foreign missions. We are more "on fire!" toward distant mission fields than the one within sound of our church chimes! But a few years ago—and the church has never quite recovered from this experience—a specialist came in to train teams for evenings of "visitation evangelism."

The experience of one man, in particular, was thrilling. He was a very reserved gentleman, never had done anything like this, was doubtful about his ability, but willing to try. After two evenings of visitation (with a fellow church member) he came into a meeting more radiant than anyone had ever seen him! He had actually won people to Christ and the church!

This gentleman, and many others like him, employed simple techniques that are so successful in the business world today. Actually, these different methods are based on Bible teaching. Successful selling organizations do not wait for people to come to them. . . . they go after customers! They cultivate their potential market not only with sales people, but also letters and telephone calls. They invite by television and radio. Over \$50,000,000 is spent annually by Proctor and Gamble alone per year to sell their products.

(Continued on Page 10)

## How Gaston Avenue Corrected Her Church Records

GLORIA SCALLON, Church Secretary

Gaston Avenue Baptist Church, Dallas, Texas

October, 1953, Gaston Avenue Baptist Church, Dallas, reported 6,933 total membership. This October, 1954, we reported 5,214 members. Is Gaston dying you ask? And at so fast a rate? No, not at all!

The difference of 1,719 was merely accumulated over a period of many years, when additions to the church were added on and deaths and losses to other churches were simply subtracted; however, keeping a church roll up-to-date is not just a matter of adding and subtracting. The 1,719 drops can be accounted for as follows:

1. Members who have passed away and Gaston was not notified;

2. Members who have joined other churches, and letters were not granted or requested;

3. Professions of faith which did not materialize in baptism over a period of twenty-five years or more. They were carried as "members."

This is what the church secretary accomplished in about two months' time, averaging about half of each day on this particular project.

1. All cards on our Active Roll which showed no current address (1,100) were run through the Telephone Directory and traced by every conceivable way through relatives, former phone numbers, etc. This required on the average of two to four calls per card. At the same time, many new cards were typed for those that were badly marked or worn.

2. These no-address members are being placed before our membership by printing their names in the STANDARD. This brings in some addresses and other valuable information which helps to correct our records.

3. Many of our no-address cards bore the notation "Moved to \_\_\_\_\_." We then wrote a Baptist church in that town and asked them to try to locate that person through their Telephone Directory and enlist them in church activities since the member was living in their community. This produced gratifying results in some cases. Also we were informed that our "lost" members had been members of other churches for

[This is offered our readers in the hope it may point the way toward a solution of the 'lost member' problem.]

WESTERN RECORDER

"years," and, yet were still on Gaston's roll!

4. We had an Inactive File Drawer which contained hundreds of cards with not much more than a name.

a. Indications showed that many of these members came to Gaston by transfer of church letter. These were kept in the Inactive File.

b. The Inactive which came to Gaston by baptism (about 200) and which showed the "date joined," but no actual baptismal date, were traced through our Ledger Records for ACTUAL baptismal dates. Many were found; those that were not found were placed in DEAD FILE, which contains (1) Professions of faith, not baptized, and (2) No-date cards.

5. The cards showing no date whatsoever could not be proven by our Ledger. This is the result of inadequate book-keeping in years past, which all churches have perhaps experienced in the days when there were no "full-time church staffs."

All applications for church membership by baptism or letter from both file drawer and Wheel bearing no dates were put in our DEAD FILE until requests are made for these letters. This file should be kept, in the event that

## New Baptist Church Organized in Spain

So grateful were the members of the First Baptist Church, La Coruna, Spain, that Missionary Charles W. Whitten came to help them organize, that the entire charter membership of 43 accompanied him to the hotel where he was staying. "We really don't know how to tell you good-by," they said. "We are so very happy you came."

The first Baptist work to be organized in the north of the country, this church is very important in the over-all strategy of the Baptist Evangelical Union of Spain.

Twenty-three of the 43 charter members of the new church live in La Coruna and the others live in surrounding villages. Through the study of the Bible and the comparison of their convictions with what Baptists believe and practice and through the leadership of a Spanish man who was converted in a

these people may eventually join other churches "by letter from Gaston." At that time, since no letter really exists, whatever information is available should be transmitted to the inquiring church or individual.

6. Our 1953-54 applications for baptism occupy a special section on the Wheel for those awaiting baptism. Those who have not been baptized, therefore, will not be counted in our church membership at the end of 1955, and the 1953 applications will go to the DEAD FILE. Actually, the DEAD FILE should not be counted in the total membership; but it was this year at Gaston, since we are still working on the records.

As persons are baptized, their cards will be posted with that date, taken out of the Awaiting-Baptism Section, and placed on the Wheel's Active Roll.

This is the first time, we believe, that Gaston Avenue's Membership Roll has ever been completely revamped. It has been interesting and gratifying work, and good is bound to result for our church and others as well.

This is our summary after counting all cards by hand:

3,178 Resident Members (That is, they show addresses).

1,164 Non-Residents (No Addresses; this figure also includes about 50 college students and service men).

4,342 WHEEL; 872 DEAD FILE; 5,214 Total.

We hope that all of our Baptist churches throughout the Southern Baptist Convention will put forth a special effort to correct their church rolls immediately, thus helping sister churches to enlist those members who have somehow been "lost in the crowd."

Perhaps the above suggestions will help your church to do just that.

Baptist church in Cuba, these people became Baptists by conviction and they have long insisted that a church be organized.

For two years they have rented a hall with pews, pulpit, and seats for 100; but inasmuch as they have not received a reply to their request for permission to use the hall, they have been meeting in the homes of various believers. Their home meetings have not been bothered by the police, and they still have hopes that the governor will grant permission to use the hall.

Along with news of the organization of the new church, there came reports of a "new wave of persecution" in Spain. Four Baptist churches are closed; and in several other places Baptists are having difficulty in getting permission to build or to move into new places of worship.

# Powers to Cut Down the Cooperative Program

As a boy I used to visit the woods with my father who was a lumberjack, and watch them cut trees and saw logs.

I learned many things—some good, some bad—at the lumber camp. One thing I learned was a vocabulary of bad words that would make a small, sinful dictionary. It took my mother's soap mouth-wash on me and the grace of God in me to change the vocabulary.

One thing I learned was that there are many ways to cut down a tree. Two men can take a crosscut saw and, with mind and muscle, bring it to the ground quickly. A power-driven saw can cut down a huge tree in a matter of seconds. One man with an axe can cut down a tree, but it takes longer and more sweat and energy.

I never shall forget that one day my father showed me the fallen top of a huge tree. It was on the ground before us. He said, "Son, see this tree top; do you know what cut it down?" I said, "No." He said, "The woodpeckers cut it down. They just pecked away, little by little, a long time; and then the wind finished the work."

Yes, there are many ways to cut down a tree. But the one big fact is that, no matter what way you cut down a tree, it is down. It is done, and life is gone; and, where there was a shading, sheltering tree, there is left only a stump. And the stump says there was a tree here one time.

Many preachers and laymen are concerned, and rightly so, with the pros and cons of the wonderful, workable, Cooperative Program of Southern Baptists. It has grown like a tree, little by little, until it has become the largest and most fruit-bearing tree ever to support our mission program and carry out the Commission of our Christ in a co-operating, church-centered, church free-to-act plan used by Baptists. Not many Baptists oppose it outright and downright. Yet those who do are using a God-given Baptist right, as a church, to vote to use their funds as they wish.

But the great majority of us, and surely I am one of these, are for it. Yet, because we are for it, we can see the dangers—deadly dangers—that even in our support of it, if we are not careful, we will "peck" it down. I do not think any of us will willfully and willingly "saw" it down quickly. No, the most of us will not even "axe-chop" it down. But almost unknown to us, because of our own worth-while interests in various parts of the program of Christ, and by pushing these individual and special concerns, we can "peck" it down and see only the stump of what

By **GEORGE H. RIGGS, Pastor**  
**Victory Memorial Baptist Church**  
**Louisville, Kentucky**

was a God-given, faith-fruited, mission-minded, powerful program.

There is nothing wrong with these special concerns of our hearts; all of them are worthy projects. However, if we think that by putting these in the Cooperative Program we will relieve the financial pressure on a local church and will make it possible to do away with "all the special offerings" and, by having all "our eggs in one basket" we shall usher in a new day for kingdom advancement for Christ, we are barking up the wrong tree. The only way to carry all the gospel of Christ to all the world, all the time, is for every Baptist to be

**The PREACHER'S REVIVAL will be held January 10-12, 1955, at the Walnut Street Baptist Church, Louisville, Ky. Do not miss it!**

led by convictions from compassion for the cause of Christ, and love for the lost, to start tithing, keep tithing, and never stop tithing.

Will you think aloud with me of some of the "pecks" which we can use to cut down the tree of the fruitful Cooperative Program?

One peck is that, because of the immediate needs of all our areas of work, we will put into the Cooperative Program certain specials to do away with special offerings and rob the treasuries of the Lord's local churches of a means to get gifts. For it is true that if a church member is not a tither or systematic giver he will give money to a special cause that otherwise would never be used for Christ. For instance, the offering for children's work: it appeals and attracts, and rightly so; it opens purses which otherwise would never be opened for Christ's work. Let us never forget that when Jesus stated the overall claim for us to witness for Him, He mentioned the special causes: "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." They could see Jerusalem, Judea, and Sa-

maria; these were at hand, at heart—special causes.

Another "peck" is, that because of the vital, immediate needs—yes, we can even say the emergency needs of local institutions—we can take funds from the Cooperative Program and use them to underwrite our associational mission program budget, and thus peck out a big cut in the tree. We shall not be using funds wrongly; but we shall be changing the rating of needs to include our own, first. We can peck down the tree this way; for all our associational mission programs that I know about are worthy and each of them has some very definite weak points that need purse-backing. But here, again, we are in danger of doing away with a source of income for Christ's causes; for many people will support what they can see; and they can see the worth of work done in an association or a city as they go from place to place at work and play.

Another peck is, that we will become self-satisfied with the Cooperative Program for its sake only, and thus fail to realize that it is merely a method of mustering power for the Master's work. By this I mean that it needs to be revised now and then. The percentages need to be altered as the needs arise. But, dear friends, let us be careful here and do it all the way through from the top to the bottom and from the bottom to the top, with all our groups prayerfully working it out and not little, small groups deciding on their own that they need to revise it.

Yes, there are many ways to cut down a tree. But when it is down, it is down. So there are many ways to cut down the Cooperative Program, but when it is down, it is down. Will you thoughtfully, and Holy Spirit-led, give your attention to this matter? And then let us all, together, stay together, pray together, plan together, and go and grow together by giving together to all the world, all the time, all the gospel of Christ!

►The First Baptist Church, New Orleans, has completed its new edifice costing \$1,500,000. Dedicatory services were held December 26-30. The pastor, Dr. J. D. Grey, spoke at both morning and evening services the first day; Dr. G. Kearnie Keegan, director of Southern Baptist student work, spoke Sunday night; Dr. John A. Huff, former pastor, and Dr. Baker James Cauthen, of the Foreign Board, both spoke Wednesday night; and Dr. Robrt G. Lee, also a former pastor, spoke Thursday night, December 30. The 111th anniversary of the church was observed Wednesday night, December 29.

# Foreign Mission Board Reports to the People

By **MISS IONE GRAY, Press Representative, Richmond, Va.**

## Pastor and Wife Give Themselves As Part of Lottie Moon Offering

An air-mail special delivery came to Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, on the morning of December 9. Inside was one of the little red and white Lottie Moon Christmas Offering envelopes being used throughout the Southern Baptist Convention this month for the ingathering of the annual offering for foreign missions by Woman's Missionary Union.

Inside the offering envelope was a letter from a Southern Baptist pastor with these words: "As a part of our Lottie Moon Christmas Offering for foreign missions we offer ourselves. . . . Please send us application forms and any information which we need at this time."

Dr. Cauthen told this story to the Foreign Mission Board, meeting in monthly session the same day, and added: "Encouraging response is coming all over the Southern Baptist Convention to the increased emphasis upon personnel being made by the Foreign Mission Board. Many letters are coming to the offices of the Board from young pastors and other workers already established in their ministries."

He continued: "One of the functions of our Board will be to sound the call for advance along the line of personnel and finances. We must then proceed with such wisdom that the enterprise will not be overextended and become financially unsound."

"Some people inquire why the Foreign Mission Board does not spend every dollar it has on hand rather than hold any in reserve.

"Approximately one-third of the money the Foreign Mission Board has in hand is composed of funds given to this Board to be held in trust. Only the interest on these funds can be used. It would be a breach of faith with those who gave the money to use the principal for any purpose.

"About one-third of the money we have on hand consists of an emergency reserve fund. We have not forgotten the experience of 20 years ago when the Board was heavily in debt. After years of struggle the debt was lifted; and we are now committed to a program of operation without indebtedness.

"In keeping with the wishes of the Southern Baptist Convention, an emergency reserve fund has been created which would be used only on conditions which would require us to borrow money from the banks. The amount we

have is equal to only six months of our budget operations.

"The remainder of the funds in hand consists of appropriations and designations already made for churches, hospitals, schools, residences, and other buildings on the mission fields.

"Buildings are never constructed until there is cash in the hands of the Foreign Mission Board to finance them. Funds are never borrowed by the Board, nor are they authorized to be borrowed abroad.

"It is sometimes necessary to accumulate funds for several years when large building projects are contemplated.

"The amount of money which the Board can appropriate at any given time is usually a very small margin. It is to this margin that we look to meet special needs as they arise throughout the world.

"We face 1955 with confident expectation. The encouragements we feel at the home base, undergirding the task of world missions, are met by the encouragements which come from abroad through the reports of the missionaries and missions in every area. People are being won to Christ. Churches are organized. Ministers of love and mercy are being extended through hospitals, relief, good will centers, orphanages, and many other ways.

"It is our confident expectation that one year from now there will be 1,000 missionaries under appointment by the Foreign Mission Board."

## Recipients of Relief Express Their Thanks

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, said in his report that many expressions of thanks have come from people who received help from the \$65,000 appropriated by the Southern Baptist Relief Committee a month ago.

He read part of a letter from Rev. S. A. Morrison, of the Christian Council of Kenya, received in response to the appropriation of \$5,000 for relief and rehabilitation in Kenya. Mr. Morrison said:

"I believe there is an unprecedented opportunity in Kenya today. Hundreds of those who were infected by Mau Mau doctrine have now confessed to taking Mau Mau oaths, and as they get the poison of Mau Mau out of their system they become increasingly conscious of a deep spiritual vacuum. In almost all the camps there is a mounting demand for Christian teaching. We are finding ourselves faced with a situation with which we are unable to cope because

we do not have the money, and personnel to buy up the opportunity."

Dr. Sadler said it is to this part of the world that the Foreign Mission Board will send missionaries whenever Southern Baptists make it possible.

In the relief appropriations, \$19,570 was made available for the erection of six church buildings in Germany. Dr. Sadler quoted from a letter from Dr. Josef Nordenhaug, who supervises the relief funds in Europe: "It would warm your heart and move you to tears to read the 'thank you' letters I am getting from the German churches. They all ask me to express their sincere appreciation to Southern Baptists."

## State Religious Education Workers Meet at Walnut Street, Louisville, Monday

The desire for a state Religious Education Association has been expressed by many of the Educational Directors in Kentucky. This desire will become a reality when an organizational meeting will be held Monday, January 10, 1955, at 3:00 p.m., in the Chapel at Walnut Street Baptist Church, Louisville, Kentucky. This meeting will be held in connection with the State Evangelistic Conference.

All Educational Directors, Youth Directors, Student Directors and all others who are engaged in the educational field of the churches are cordially invited to attend.

Dr. Gaines S. Dobbins, dean of the School of Religious Education of the Southern Baptist Theological Seminary, will speak on "Educational Workers' Opportunities and Problems." A devotional will be conducted by Robert Feather, Bowling Green. A dinner will be served in the Walnut Street Dining Room, and another address will be delivered at 7:10.

►Pastor Herbert Sorrell, of Salem Baptist Church, Lynn Grove, Ky., has been called to be pastor of the First Baptist Church, Sturgis, Ky., and he has accepted the call. He and his family are preparing to move on the field.

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**EDDIE MARTIN PREACHES IN LaGRANGE REFORMATORY.** — For eight days, while assisting Pastor A. W. Walker in revival at Carlisle Avenue Church, Louisville, Evangelist Eddie Martin went each day at noon to nearby La-Grange Reformatory. The Warden suspended all prison activities from 12:30 on so every inmate would have the opportunity to attend. In the eight days, 76 men took a public

stand for Christ. Evangelist Martin says: "An inmate has a difficult time being a Christian. The unsaved prisoners make it rough on him. When the men took their public stand for Jesus they did so knowing full well the opposition they would receive. Several murderers were numbered among the converts." Pastor Walker baptized more than 50 as a result of the campaign at Carlisle Avenue.



**CORNERSTONE LAYING AT GREENSBURG.** — Nearly 500 were present to hear Dr. W. C. Boone (left) deliver the sermon at the cornerstone laying at the Greensburg Baptist Church, November 21. The members collected a Bible, a picture of the old church, lists of the membership, the officers, the building and finance committees, the architect

and builder, copies of Russell Creek Association History, Russell Creek Minutes, the Greensburg Record-Herald and the Western Recorder, and G. R. Tucker (center), a deacon and one of the oldest members, deposited these items in the copper box, which was placed in the cornerstone. Presiding over the exercises was Pastor J. V. Case (right).

## How Do You Define "Evangelist"?

(Continued from Page 6)

Suppose the Christian churches in America were to spend just an amount equal to this one industrial concern in order to train lay evangelists to be constantly on the alert to preach the glorious gospel of our Lord? The simple principles of good salesmanship can be used by lay people—men and women—to, first of all, condition themselves to invite someone definitely—in a natural way—to become a Christian today!

The first principle of good salesmanship is to attract favorable attention. When people come to you with a problem or in trouble, that's one thing. They are asking for it. But usually the eager servant of Christ is seeking tactful ways of bringing the message to others—particularly other people of great ability who, did they become Christian, would be a powerful influence in the community for Christ and His church. The natural way is always the best way.

Let's find a simple two-part technique! If you take this seriously, and if you start each day with the knowledge that "Christ in you is the hope of glory," then you'll never use alibis; you are

in for new and rich experiences of radiant living; you're really opening the door to what Christ termed "The abundant life."

In no other area, than the spiritual area of life, can "the promise of reward" be found so abundantly as in real Christian living! You know that . . . but do your neighbors, other members of your family, your landlord, your tenants, your associates, your employees, your employer, other members of your class or club, do they know it?

Define "evangelist!"

This time . . . start with "YOU!"

### "How Great the Darkness!"

Our Lord said in his Sermon on the Mount, "If the light that is in thee be darkness, how great is that darkness" (Matt. 6:23)! He is speaking of the eye as the organ of sight, and his point is that if the organ of sight becomes darkness, how great is that darkness! Earlier in the same discourse (Matt. 5:14) he had said to his followers, "Ye are

the light of the world." If his followers become darkness, who or what shall be the world's guide?

When the North Carolina law-makers legalized gambling in certain parts of our state, I threw up my hands in horror and said in my soul and in the Open Forum as well, "What have we come to, that our law makers are legalizing wrong?" In New York City recently a policeman was demoted for arresting and bringing into court church people who were making money for their treasury through gambling at bingo.

The following sentence is taken from the current issue of one of the strongest and most reputable papers in America: "Both Republicans and Democrats will have planks in their platforms favoring legalized bingo for church and charitable causes."

Shades of the regions of darkness! Whither are we drifting? When the politicians started it, I thought it was bad enough. What shall we say when churches begin to provide for their expenses and other financial affairs by gambling devices? Surely, we need an Elijah and a John the Baptist combined into one to cry aloud!—W. R. Cullom, Wake Forest, N.C.

## Render Unto Caesar—Render Unto God

(Matt. 22:21)

The Pharisees were trying every trick an unregenerated mind could conceive to trap Jesus and get Him into a dilemma.

This was their object when they took with them some of the disciples of the Herodians to ask Jesus a question concerning paying taxes to Caesar.

The Pharisees were against paying taxes to any foreign power, while the Herodians were strong in their support of the Roman government, including the paying of taxes.

They asked Jesus a direct question: "Is it lawful to give tribute [pay taxes] unto Caesar, or not?"

We want to leave this question where it is and not lift it out of its setting. The question was about money and taxes. Jesus knew that if He said, NO, He would have the wrath of the Herodians. If He said, YES, He would have the wrath of the Pharisees.

To drive home the answer He was going to give, Jesus asked for the tribute [tax] money. With this in His hand, He gave them an object lesson.

He held the tribute penny before them, to attract their attention, and then asked them a question: "Whose is this image and superscription?"

They answered Jesus that it was Caesar's, and this was the answer He desired. With the Pharisees believing in tithing and not believing in paying taxes, while the Herodians believed in paying taxes and not tithing, Jesus drove home a great material and spiritual truth. His answer was short and to the point: "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

The Pharisees understood Him to say, "Pay your tithe," and the Herodians understood Him to say, "Pay your taxes." That is exactly what He meant, for them, all of them, to pay not only their taxes but their tithe as well.

When the Lord said through Moses, "And all of the tithe of the land . . . is the Lord's; it is holy unto the Lord" (Lev. 27:30), He meant it for all people and for all time. There are some great, unchanging principles given to us, and

this is one of them, and Jesus used the opportunity given Him by the Pharisees and Herodians to remind them that "the tithe is the Lord's."

If the Pharisees and Herodians were to tithe in that day, what should we do today?—Reed Rushing, Russellville, Ky.

## Central Church, Lexington, Celebrates Anniversary

LEXINGTON, Ky. — The Central Baptist Church, this city, organized November 14, 1953, recently celebrated its first anniversary.

James R. Nunnolley, clerk, stated in connection with the anniversary: "With humble gratitude, we thank God for His wonderful provision for us. We started with 43 members, and we begin our second year with 190. We came within \$600 of reaching our \$50,000 budget, and over \$46,000 of this has already been paid. Plans are in the making for our building program, and, with love for one another, and with hope for the future and with faith in every promise of God, we just say, 'Thank you, Lord.' With the fine leadership of our pastor, Dr. Clyde Chapman, we will continue to serve and witness."

# Concerning Hotel Reservations For The Southern Baptist Convention

[Editor's Note: As a service to those planning to attend the Southern Baptist Convention—May 18-21, 1955, Miami, Florida—we offer the following information. In connection with information concerning hotels and motels we are offering a map of Miami to assist in choosing the location desired. Also there is an official hotel reservation form offered, which should be used in making application. Here are the instructions furnished us by James W. Parrish, chairman of the housing reservations:]

## INSTRUCTIONS:

1. Application for Miami hotel rooms may be made with hotel or through the Housing Bureau.
2. Application for hotels in Miami Beach or in a motel should not be channeled through the Housing Bureau. Write to the hotel or motel of your choice.
3. If applying for a hotel room in Miami, use the official application form offered in this paper. List six choices of hotels. Every effort will be made to place you in hotel of your choice. Confirmation will be mailed you by the hotel.
4. Inasmuch as hotels are plentiful in Miami, a minimum number of requests for rooms in private homes is anticipated. Those desiring accommodations in homes may write to:

Dr. James W. Parrish, Chairman  
Housing Reservations  
Riverside Baptist Church  
900 S.W. First Street  
Miami, Florida

### Parrish is not handling hotel or motel reservations.

Listed below are hotels and motels selected by the housing chairman:

	Singles	Doubles	Twin Beds	Suits	Triples
Alcazar	\$4.00	\$5.00-\$6.00	\$ 7.00-\$ 8.00-\$ 9.00	\$12.00	\$ 9.00
Alhambra		6.00			
Belfort*	4.00	5.00-6.00	6.00 10.00	7.00- 9.00	
Berni*		3.00-4.00	5.00 8.00		4.50
Biscayne Terrace	7.00-8.00		8.00-10.00-11.00	10.00-12.00	
Columbus	Quota filled				
Cortez	3.00		5.00-6.00	10.00	
Dallas Park*			8.00 12.00-18.00		
El Comodoro	5.00	8.00	8.00-9.00	25.00	
Everglades	4.00-5.00-6.00		6.00-8.00-9.00	14.00-15.00	
Fort Knox	2.50	3.50	3.50		
Gralynn	4.00		6.00 9.00-10.00		
Leamington*		6.00	6.00		
McAllister	Quota filled				
Miami Colonial	5.00-6.00	7.00-8.00-9.00	7.00-8.00-9.00		
Ocean Ranch*	6.00-8.00		4.00-5.00-6.00		10.00-12.00
Paramount	5.00-6.00		7.00-8.00		10.00
Park*	3.00	4.00	5.00		10.00
Patricia	5.00		7.00		10.00
Plaza	4.00-5.00		6.00-7.00		
Pershing*	2.00-3.00		3.00-4.00		
Ponce de Leon	7.00	9.00	10.00 25.00		
Robert Clay	4.00-5.00	5.00-6.00-7.00	12.00-15.00		
Seminole*	4.00		5.00		6.00
Sir William	2.50	3.50	4.00		
Strand		6.00	6.00	Semi-private rooms \$4 ea.	
Towers			7.00-8.00	12.00-14.00	
Tuttle			6.00	8.00-10.00	
Urney	5.00	7.00	8.00	12.00	

\*—Deposit of one day's rent required.

### MOTELS SELECTED BY HOUSING CHAIRMAN

Dinner Key Lodge, Dinner Key  
Key Motel, Dinner Key  
Pine Terrace Motel, Dinner Key  
Colonial Terrace, 23rd St. and Brickell Ave.  
Arrowhead Motel, 1050 Brickell Ave.  
Towne Motel, 12th Terr. and Brickell Ave.  
Brickell, 12th Terr. and Brickell Ave.  
Hotel Seminole, 35 S. W. 8th St.  
Cactus Motel, 875 S. W. 8th St.  
Wagon Wheel Motel, 1238 S. W. 8th St.  
Mason, 200 S. W. 13th St.  
Bali-Hai, 1350 S. W. 2nd Ave.  
Crandon Courts, 798 S. Crandon Blvd.  
Flamingo Hotel, 3400 S. W. 8th St.  
La Posada, 5271 S. W. 8th St.  
Rainbow End Motel, 5890 S. W. 8th St.  
Sabal Palm Motel, 2340 S. W. 8th St.  
San Juan Motel, 2390 S. W. 8th St.  
Tops Motel, 3151 S. W. 8th St.  
Trade Winds, 4525 S. W. 8th St.  
Mardi Gras Motel, 3400 Biscayne Blvd.  
Miami Palm, 5000 Biscayne Blvd.  
Siesta Motel, 5101 Biscayne Blvd.  
Nola Motel, 5125 Biscayne Blvd.

Cadillac Motel and Apts., 5201 Biscayne Blvd.  
Town House Motel, 5215 Biscayne Blvd.  
Biscayne Arms, 52nd Terr. and Biscayne Blvd.  
Laurel Motel, 5445 Biscayne Blvd.  
Waldorf, 5305 Biscayne Blvd.  
Marglad, 5501 Biscayne Blvd.  
Seg Cove Motel, 5750 Biscayne Blvd.  
El Padre, 5950 Biscayne Blvd.  
Motel Six Thousand, 6000 Biscayne Blvd.  
Sinbad Motel, 6150 Biscayne Blvd.  
Shalimar Motel, 6200 Biscayne Blvd.  
South Pacific Motel, 6312 Biscayne Blvd.  
Ken-Lin Motel, 6320 Biscayne Blvd.  
New Yorker Motel, 6500 Biscayne Blvd.  
Audubon, 66th St. and Biscayne Blvd.  
Coronet, 68th and Biscayne Blvd.  
Sabu, 70th and Biscayne Blvd.  
Miamiam, 71th and Biscayne Blvd.  
Joy Motel, 7150 Biscayne Blvd.  
Vagabond Motel, 7411 Biscayne Blvd.  
Knoxon Motel, 7412 Biscayne Blvd.  
Johelen Motel, 7625 Biscayne Blvd.  
Cladmore, 74th and Biscayne Blvd.  
Dorsett Motel, 7420 Biscayne Blvd.  
Motel rates are comparable to hotel rates, or slightly less.

See Hotel Reservation Application on page 13 and Map on page 17.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 19, 1954

(Numeral after church indicates number of missions.)

Church	T.U.	S.S.
Ashland, First (2)	73	688
Unity	121	415
Bardstown		359
Bellevue	81	392
Benton, First		215
Bowling Green, First (2)	238	1,102
Burlington		221
Campbellsville (3)		585
Pleasant Hill	149	289
Carlisle	100	200
Carrollton	25	264
Clay, First		208
Corbin, First	169	
Central (1)	124	531
Covington, Calvary		505
First (1)	164	410
South Side	162	442
Crestwood	58	227
Cynthiana (2)		461
Danville, First (3)	209	630
Lexington Avenue (1)		530
Dayton, First		240
Dawson Springs	62	270
Elizabethtown, Severns Valley	187	622
Evansville, Ind., Calvary	151	526
Grace		262
Ferguson (1)		238
Florence	81	274
Fort Thomas, First		81
Frankfort, Thorn Hill	134	
Fulton	155	544
Georgetown (1)	89	406
Glasgow (1)	98	673
Greenville, First		363
Harlan	147	758
Harrodsburg (2)	361	797
Hartford, First	107	231
Hazard (2)	108	519
Hazel	80	285
Henderson, First	190	488
Immanuel Temple (1)		665
Hopkinsville, First (1)	141	672
Second	149	700
Junction City	61	207
LaGrange, DeHaven Memorial		296
Lancaster (1)		361
Lawrenceburg, First	60	350
Lebanon, First (1)	101	480
Leitchfield	90	267
Lexington, Calvary (1)	111	738
Fellowship		38
Grace (2)	155	69
Immanuel	182	839
London, First (1)	138	596
Louisville, Baptist Temple		321
Beechland	152	623
Beechmont (2)	239	956
Beechwood	82	261
Bethany		266
Bethlehem	109	274
Broadway		325
Crescent Hill (2)		1,044
Eastern Parkway	90	
Eighteenth Street	134	330
Farmdale		406
Harmony	102	302
Hazelwood	76	592
Highland Park First		482
Immanuel (1)	101	431
Jeffersontown	94	265
Lynn Acres		234
Ninth and O (4)	360	1,509
Parkland	393	1,043
Shawnee		422
Southside	157	573
Third Avenue	135	570
Valley View	83	221
Victory Memorial (2)	206	879
Walnut Street (4)	533	1,661
West Broadway (1)	157	699
Ludlow, First		363
Madisonville, First	310	1,000
Marion	117	270
Mayfield, First	310	900
Middlesboro, First (5)	79	678
East Cumberland Avenue		340
Monticello, First	69	260
Immanuel	110	207
Morganfield, First (1)	162	486
Morgantown (1)	150	273
Mt. Washington	96	243
Murray, First		782
Newport, First (2)		713
Trinity	130	215
Owensboro, Buena Vista (1)		554
First (1)	203	925
Hall Street (1)	208	440
Seven Hills	110	225
Third (1)	305	1,053
Paducah, East	192	535
First (1)		673
Oaklawn (1)	179	315

(Continued on Page 13)

# Liberty or Bondage?

## New Orleans Baptist Theological Seminary

By RAY F. ROBBINS

There are two concepts of the Christian life—one is that it is a life of bondage, the other, that it is a life of liberty.

In the bondage-concept the soul is controlled by a stern sense of duty, and obeys the laws of God, either from fear of punishment or from expectation of wages. Men who accept this idea are very much in earnest and give much diligence to the work, yet they find it a weariness. In the liberty concept the controlling power is an inward life-principle, a spiritual affinity. This principle works out, by the force of love, the will of God. This process is without fear of punishment or hope of reward.

There ought not to be this contrast when thinking of the Christian life, but we have to deal with what is, rather than what ought to be.

Nowhere do we find these two concepts of Christian life more fully developed and contrasted than in Galatians. Some Judaizers had represented to the Galatians that certain forms and ceremonies were necessary to make their salvation complete. They tried to draw the Galatians away from the liberty of the gospel. The Galatians had begun in the right attitude; that is, they had been saved by grace through faith. But when it came to a question of how they were to live this saved life, the Judaizers were insisting that they change their ground. They wanted them to substitute works for faith. Having "begun in the Spirit," they were trying to persuade them to be "made perfect by the flesh."

Paul was grieved with the Galatian Christians because they seemed to be confused on this vital truth that "in Christ Jesus" nothing avails anything "but faith working through love."

Christians today are greatly surprised at the Galatians, and wonder how they could have been so legal. But is there not the same temptation to legality, under a different form, among Christians today? The Galatians were tempted to add the ceremonial law; we add to resolutions, or agonizings, or Christian work, or churchgoing, or religious ceremonies of one kind or another. What is there, therefore, to choose between us and them? It does not make much difference what is added; the wrong thing is to add anything at all.

These two concepts of the religious life begin at exactly opposite ends. The religion of legality is as though a man should decide he wanted a vineyard. He would try to have one by first getting

some grapes of the variety desired, and then getting vines and fastening the grapes on the branches, and then getting roots to fasten to the vines, and finally purchasing a field in which to plant his manufactured vines. That is, first the fruit, then the vines, then the roots, and finally the field. But the experience of grace follows a different order. It begins at the root, and grows up, and blossoms out into flowers and fruit.

This legal concept does not deny Christ; it only seeks to add something to Christ. The idea is, Christ and—something besides. Perhaps it is Christ and good works, or Christ and earnest feelings, or Christ and clear doctrines, or Christ and certain religious performances. All of these are good in themselves and good as the results of fruits of salvation. However, to add anything to Christ, no matter how good it may be, is to deny Christ's completeness, and to exalt self. Men will undergo many painful self sacrifices rather than take the place of utter helplessness and worthlessness. A religion of bondage always exalts self. It is what I do—my sacrifice, my service, my efforts. But a religion of liberty leaves nothing to glory in; it is all Christ, and what He

does, and what He is, and how gloriously He saves.

The child serves from love; the servant works for wages. As soon as we begin to "work for our living" in spiritual things, we have stepped out of the son's position into the servant's place. If He has called us to be children and heirs, how sadly and grievously wrong we are in being entangled under any yoke of bondage, no matter how pious a yoke it may seem to be.

"Against such there is no law" (Gal. 5:23) is the divine pronouncement concerning all who live and walk in the Spirit. We will find it most blessedly true in our own experience, if we will but lay aside all self-effort and self-dependence of every kind, and will consent to let Christ live in us, and work in us, and be our indwelling life. Our life will be peaceful, useful, fruitful, and Christ honoring.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 19, 1954

(Continued from Page 12)

Trinity		333
Twelfth Street (1)	164	407
Paintsville, First (2)	51	287
Paris, Central	95	355
First		280
Pikeville, First (3)	73	464
Prestonburg, Irene Cole		
Memorial (7)		668
Princeton, First (1)	167	586
Second (1)	124	299
Somerset, Calvary	116	261
First	270	654
Pleasant Hill No. 2	93	233
Sonora		238
Springfield, First	147	429
Sturgis, First		250
Versailles	55	361
Walton	84	316
Whitesburg, First (9)	64	812
Williamsburg, First (1)	54	446
Williamson, W. Va., East (1)	67	401

# Hotel Reservation Application

## Southern Baptist Convention Housing Bureau

320 N. E. Fifth Street • Miami, Florida

Applicant (Please Print)

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

List name and address \_\_\_\_\_

of all applicants to \_\_\_\_\_

share accommodations \_\_\_\_\_

### Hotel Preference:

First Choice \_\_\_\_\_ Fourth Choice \_\_\_\_\_

Second Choice \_\_\_\_\_ Fifth Choice \_\_\_\_\_

Third Choice \_\_\_\_\_ Sixth Choice \_\_\_\_\_

Type of Room \_\_\_\_\_ Price Range \_\_\_\_\_

\_\_\_\_\_ Single (s) @ \$ \_\_\_\_\_ to \$ \_\_\_\_\_

\_\_\_\_\_ Double (s) @ \$ \_\_\_\_\_ to \$ \_\_\_\_\_

\_\_\_\_\_ Twin (s) @ \$ \_\_\_\_\_ to \$ \_\_\_\_\_

\_\_\_\_\_ Triple (s) @ \$ \_\_\_\_\_ to \$ \_\_\_\_\_

Arriving on May \_\_\_\_\_, 1955 at \_\_\_\_\_ A.M.

\_\_\_\_\_ P.M.

Departing on May \_\_\_\_\_, 1955 at \_\_\_\_\_ A.M.

\_\_\_\_\_ P.M.

## Baptist Training Union Department

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

# "M"

## NIGHT REPORTS

Association	Total Attendance	No. Churches Represented	No. Pastors Present	Association	Total Attendance	No. Churches Represented	No. Pastors Present
Baptist	118	13	10	Lynn	150	11	6
Bethel	251	16	10	McCreary County	135		
Blackford	84	7	6	Mt. Zion	309	10	8
Boones Creek	518	19	15	Muhlenberg	450	18	15
Bracken	132	8	8	North Bend	256	18	13
Breckenridge	25	6	3	Ohio County	364	16	
Caldwell County	126	15	11	Ohio Valley	195	11	9
Campbell County	275	13	10	Pulaski County	479		
Christian County	131	11	9	Russell Creek	488	20	13
Daviess-McLean	231	33	17	Salem	134	13	5
Elkhorn	132	10	8	Severns Valley	550	24	9
Franklin	200	15	11	Shelby County	691	22	14
Gasper River	345	14	13	South District	396	18	
Greenup	124	8		Tates Creek	113	12	8
Henry County	35	5	5	Union	153	11	7
Little Bethel	240	15	12	Warren	216	12	7
Little River	153	10	6	West Kentuckiana	558	26	20
Logan County	342	14	9	West Union	538	31	23
Long Run	1,800	83	57	Totals	11,437	588	377

If your association has not held an "M" Night, please contact your Associational Director or our State Department for suggested plans. If your association has held an "M" Night and it hasn't been reported, please send the total attendance, the number of pastors present, and the number of churches represented to the Training Union Department, 127 East Broadway, Louisville, Kentucky.

### Home Mission Board Holds Annual Meeting

ATLANTA, Ga. — At its annual meeting here December 7 the Home Mission Board approved a budget of \$2,100,000 in distributable funds—an increase of \$130,000 over the 1954 budget.

Dr. Courts Redford was re-elected executive secretary-treasurer, and all administration and department heads were also re-elected.

It was revealed that the Board had received during the past 11 months \$1,221,348.48 from the Cooperative Program; \$1,208,589.41 from the Annie Arm-

strong Offering; and \$128,089.20 by special designation.

Action was taken, confirming appointments and salary appropriations for 1,074 regular missionaries and 370 summer student workers—an increase of 48 over 1954.

CHARACTER: A child may make a perfect grade in arithmetic, but if he grows up to falsify his income tax, he has really failed in this subject.—N. C. *Public School Bulletin*.

### Recommendations on Church Loans Adopted By Home Board

ATLANTA, Ga. — The recommendations of a special committee on church loans was voted by the Home Mission Board at its recent annual meeting in December. The purpose of the committee was to discover ways and means of increasing corpus of church loan funds. It was voted:

1. That we make an immediate effort to increase the loan funds from the present \$3,200,000 to \$10,000,000, exclusive of money borrowed by the Board for such purposes.

2. That we include in this effort to raise additional funds a goal of \$1,000,000 in addition to the money raised for church loans, to be used for the purchase of suitable sites for new churches.

(a) Said sites to be purchased only with the approval of the state secretary and/or the associational or City Mission Boards.

(b) Title of sites purchased to be held by the Home Mission Board until a church organization is in position to purchase such property and votes to do so.

It was voted that a capable man be put on the field to solicit gifts toward obtaining available funds. It was recommended that the Executive Committee and all convention-wide agencies and all state conventions be encouraged to give every possible assistance to the Home Mission Board in its effort to secure annuities, wills, bequests, and special gifts designated for Church Building Loan or Church Site Loan purposes, provided that all such solicitation is carried on in conformity with the convention's business and financial plan. A request is to go to the Executive Committee of the Southern Baptist Convention to appoint a committee of three to work with a committee of the Home Mission Board in recommending ways and means of raising the funds required to implement this program; the joint committee's report to be prepared and published at least six weeks prior to presentation.

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### WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MISS BEULAH WINGO, Young People's Secretary

MR. J. C. BALLEW, Royal Ambassador Secretary

#### Young Woman's Auxiliary Focus Week February 13-19, 1955

During the week of February 13-19 is the time for the attention of the church to be focused on the Young Woman's Auxiliary and also a time of strengthening the organization. The Dedication of the Young Woman's Auxiliary offers an excellent basis for guiding the activities of the girls. Each girl can be led to dedicate her life to living by the standards as set forth in the "Dedication" and in so doing the attention of the church will be brought to focus on the organization.

These are just suggestions as to how each part of the dedication can be brought into the lives of the girls. Many counselors can add to these or adapt them to meet the needs in their church.

TO PRAY AND TO STUDY GOD'S WORLD: Make attractive prayer calendars for the week and add Bible readings on the back. These will not in any way take the place of the Training Union or Sunday school readings. Let this be specific readings relating to the missionary message of the Bible. "Missions in the Bible," by J. B. Lawrence, or "God's World Plan" by Mrs. A. L. Aulick, are two books which could be used to select these scriptures.

TO STUDY ABOUT GOD'S WORK IN HIS WORLD AND THE ADVANCE OF HIS KINGDOM: Many activities could be planned for the week to increase the girls' knowledge about mission activities around the world. Of course, this is a good time to study the Home Missions book "Light in Yumuri" by Rose G. Pool. If you have a mission study make it one which will be informative, inspirational, and enjoyable. If a mission study class is not advisable during this time, start that YWA Book-club you have been meaning to start. Complete information will be sent to you upon request to the State Office. Encourage each girl to read not only the complete issue of the *Window of YWA* but also one of the other missionary periodicals. Meet during the week and have a quiz program on the reading and studying the girls have done during the week. Do not forget to bring out the needs they have found and pray for the needs in the meeting.

TO GIVE THOUGHT, TIME AND MEANS TO HASTEN THE DAY WHEN ALL MEN SHALL KNOW CHRIST: Have each girl to make some effort to win some friend to Christ during the week. If the girl feels she cannot speak

to the friends have her use tracts, bring the friend to church and pray for her salvation. Have a model program giving information concerning the needs in Cuba. The pastor may want this program during the Wednesday night prayer meeting. The opening exercises in the Young People's Department in Sunday school or the Training Union will give another opportunity where this program could be given. Have a parents' night when all the parents are invited and present the program and serve light refreshments. This is also a time when the Stewardship committee should be making a special effort to enlist tithers.

TO PRACTICE TOTAL ABSTINENCE PERSONALLY AND TO INTEREST OTHERS IN THE PROMOTION OF THE GREAT CAUSE OF TOTAL ABSTINENCE: Take this opportunity to stress the harm of drinking to the girls. Let them participate by writing to magazines, newspapers, radio and television stations expressing disapproval of alcoholic beverage advertisements. Have them express their gratitude to the grocer and druggist who do not carry alcoholic beverages. Make an exhibit with posters and scrapbooks showing effects of drinking also make a clipping file of news stories of drinking which can be used by Sunday School Teachers and Counselors.

TO CHRISTIAN OBSERVANCE OF SUNDAY: Of course, you will want to observe Sunday by participating in all of the church activities. Set a goal of one hundred per cent attendance at all the church services. In addition to attending church many young people have difficulty in knowing how to spend Sunday afternoon. Arrange some community missions activity for the afternoon.

TO CONSIDERATION, GENTLENESS AND CHRISTIAN RESPONSIBILITY FOR THE OTHER YOUNG WOMEN WITH WHOM I COME IN CONTACT IN MY HOME, MY COMMUNITY, AND TO THE ENDS OF THE EARTH: In nearly every community there are young girls who need encouragement socially, financially, and spiritually. Lead the girls to feel their responsibility for these girls and strive to be a true friend to them, thereby leading them to become members of the auxiliary.

I WILL SEEK TO MAINTAIN FOR MYSELF AND BE AN EXAMPLE TO OTHERS OF THE HIGHEST STANDARD OF PRIVATE AND PUBLIC INTEGRITY. Study with the girls what

the word integrity involves and let them decide where Christians fail in maintaining the highest standard of integrity. Let the girls write down where they failed and strive during the week to correct their failures. If the girls have close friends in the auxiliary they may want to become prayer partners about this during the week. They will be encouraged when they can share and pray about this with a friend.

TO MAKE MY PERSONAL APPEARANCE, SPEECH, AND MANNER SUCH AS BECOMES THE PURITY AND BEAUTY OF THE CHRIST-LIKE CHARACTER, LIVING A RADIANT AND CONVINCING LIFE IN ALL SOCIAL RELATIONSHIPS: Have the most attractive, consecrated young woman in your community to give her testimony on how to live this type of life and challenge the girls to follow her example. Provide at least one social activity for the girls. They will appreciate being able to come formal to a sweetheart banquet, father-daughter banquet or an afternoon tea. Make plans well in advance so that the mission cause may go forward in your church during this week.—Beulah Wingo.

#### Attention Mission Study Chairmen

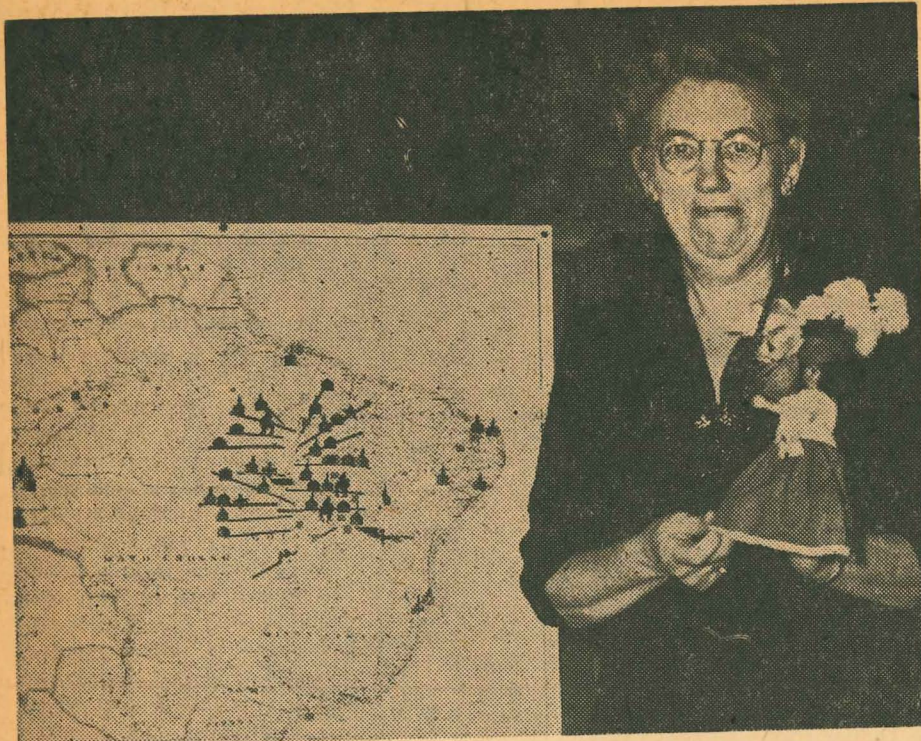
In the lower right-hand corner of your achievement chart you will notice that these charts are to be marked and sent to the State Office at the end of the year. To date only eight of these have been sent to us. WMU of the SBC requires that we check these before awards are issued. Sixty-six WMU's reported reaching the required 350 points or more. Five hundred points is the maximum number of points that can be attained. If you reported reaching more than 500 points you did not mark your chart properly. If you have not sent your chart to the state office please do so at once.

#### A Call to Prayer

A limited number of leaflets published by the Women's Committee of the Baptist World Alliance is available in the state office on request. It is entitled "A Call to Prayer" and is a call to prayer for the work of the Baptist World Alliance during its Golden Jubilee Year. It is published quarterly.

#### Missionary Album

The *Missionary Album* contains pictures and up-to-date information on Southern Baptist foreign missionaries, both active and emeritus. It is arranged alphabetically and indexed by mission fields. Families, circles, missionary societies and young people's organizations will find it helpful in following the Calendar of Prayer and in preparing missionary programs. It will be invaluable in mission study. It may be ordered from the Baptist Book Store for \$3.00.



MRS. L. M. BRATCHER, SR., now in the United States on furlough from Brazil, taught a mission study class to the W. M. S. in the First Baptist Church, Middlesboro, Ky., recently. More than 200 took the "Pilgrimage Through Brazil" with her. Many guests came from neighboring W. M. S. groups. Many items from Brazil were displayed, together with products peculiar to that country. On one table was a display of mission study books concerning Brazil, many of them written by her late husband. During her stay in Middlesboro, Mrs. Bratcher was a guest in the home of Mrs. Barton Massengill, local W. M. S. president. Mrs. Maude Allison, mission study chairman, planned the study, and Mrs. Bratcher was introduced by Mrs. W. H. Rone, wife of the pastor. (Photo by Black Diamond Studio, Middlesboro.)

## PRAYER and PROMOTION

ERWIN L. McDONALD  
Executive Secretary of  
Christian Education

Will Rogers noted that the Pilgrim fathers were always pictured as carrying their guns with them to church. They took their guns, the humorist said, to be sure they got what they prayed for!

Joking aside, the God-fearing pioneers believed in matching their prayers with their own sweat and blood, but they believed in prayer even more than they trusted in their rifles.

Southern Baptists have become so big and their program at home and abroad has become so expanded that we must necessarily think and talk money a great deal. We have devised the Cooperative Program as the best life-line of financial support for all our work of teaching, preaching and healing in Christ's name. But we must always be aware that no plan for the support of our work will ever be complete without prayer.

Marse Grant, editor of *Charity and*

*Children*, emphasizes the importance of joining our prayers with our promotional efforts, in a recent editorial. Declaring that cold, impersonal giving is not good, Editor Grant cites the example of the Woman's Missionary Union as worthy of emulation, pointing out that the Union's two great offerings for missions—the Lottie Moon for foreign missions and the Annie Armstrong for home missions—each comes as the climax of special weeks of prayer.

None of our causes can prosper long, however liberally they be supported financially, except our people support them with their prayers. None of us should ask the people to give for Baptist schools, hospitals, children's homes, and missions in general before the solicitor and the solicited have made these causes the objects of prayer.

## CLASSIFIED ADS

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

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

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**WANTED—**Magoffin Baptist Institute is accepting applications for a cook. Complete maintenance and adequate salary with quarters in girls' dormitory. Must be a Christian, no other obligations and willing to live on campus twelve months of the year. Mail applications to Magoffin Baptist Institute, Mountain Valley, Kentucky.—Thomas H. Francis, President.

**FOR SALE—**Movie Projector, 16 MM, like new. Reasonable. Large screen included no cost. Ronald Wells, 1324 South Second, Louisville, phone MA. 1988.

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January 6, 1955

# Love In Deed and In Truth

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

Is it not surprising as to how we allow ourselves to go on for years using the simplest and most familiar words without stopping to think just what we are saying?

In my reading this morning, I found a reference to that current saint of God who went to his eternal home only a few days ago—Rufus Moseley. He was reading a thrillingly interesting book and regretted greatly to lay it down, but was seized with an impression that he should go see an aged Negro woman who was sick. He laid down his book, obeyed his impulse in going at once to the woman's house.

He found her in bed suffering intensely; the house was cold and no fuel around. Of course, he responded to the situation in a way that was in keeping with his spirit and life. In a little while the room was comfortable, the immediate needs of the suffering woman were provided for, and Dr. Moseley was back with his book enjoying it many times more for answering the call of God for that deed of love.

But through a good part of my life, I have thought of John's exhortation (I John 3:18) to love in deed and in truth as loving in reality, thinking of the word "indeed" rather than the two words "in deed."

It is so easy for us to love only "in word and in tongue" and not think of the "deed." When I think of this matter, my mind goes out to the inimitable John Pullen. The older people in North Carolina and other states, too, know of John Pullen who provided food for the hungry, coal for the widows, and help and blessing to the needy everywhere that he could touch them or help them in any way. For many years, it was Mr. Pullen's habit to go to the Penitentiary every Sunday afternoon in cold, in heat, in rain, in sunshine, to teach a group of prisoners the Bible. He would usually carry a basket full of the book

of Proverbs, the Gospel of John, or some token of love and help to his prisoner friends.

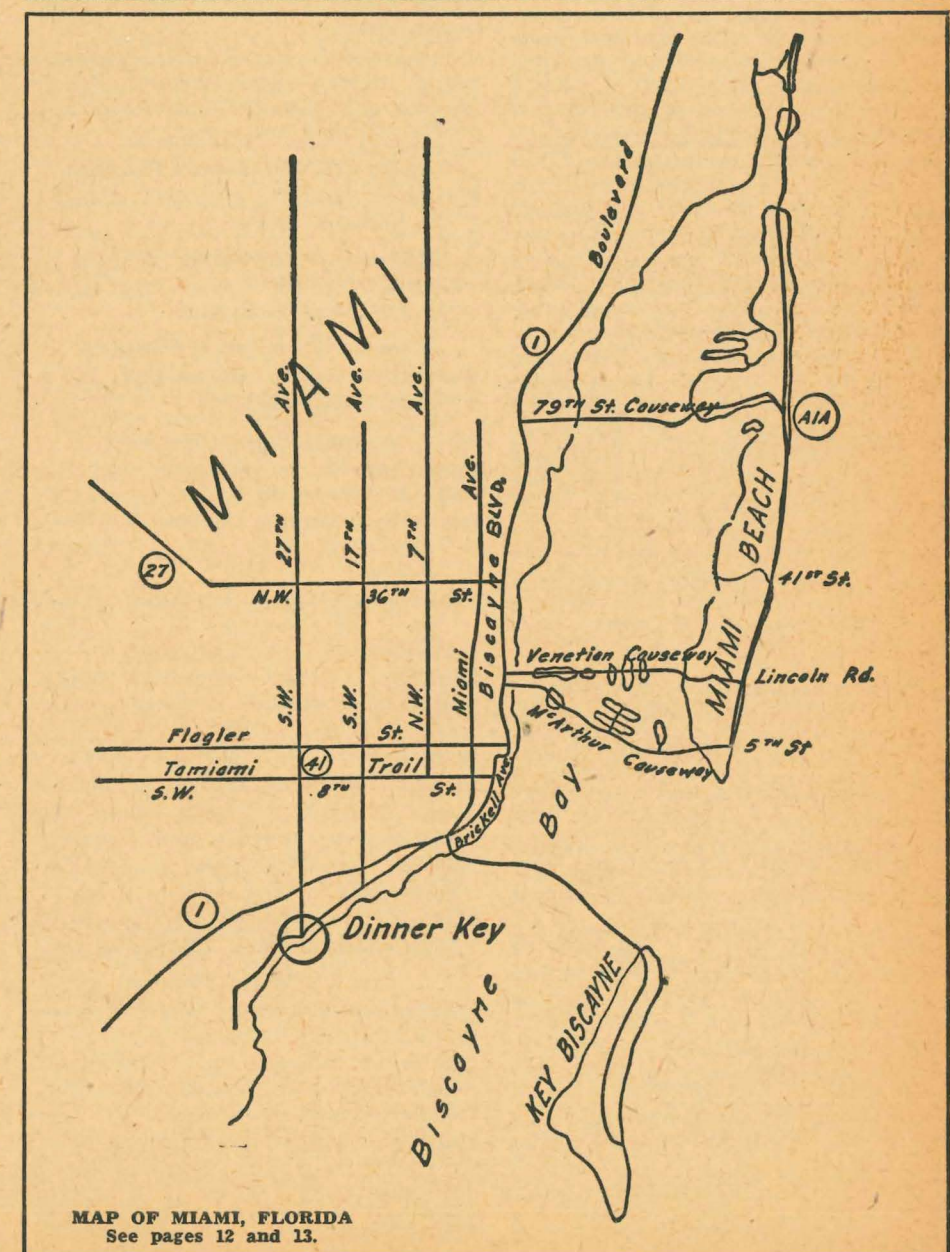
When Mr. Pullen died, I could not attend his funeral, but I have been told that two things took place which I would rather have come to pass over my dead body than to have the most elaborate eulogy. They say that a trusty from the penitentiary brought a bunch of flowers gathered by his fellow prisoners from the grounds about them and laid them on his casket. They say also that a young girl came down the aisle on her crutches, stood by the casket,

gazed for a moment into the face of the man who had brought and sent light and blessing into her home, and then buried her face in her hands as she sobbed out, "Mother and I have lost our best friend."

That sort of thing is what I understand John to mean when he speaks of "loving in deed."

And note that he adds the words "and in truth." I have mentioned before what my old teacher of Greek—Dr. William Bailey Royall—told me in a private conversation about John's use of the word "truth." It uniformly means "reality," said Dr. Royall.

Our Lord said, "The field is the world." Each Christian has just two tasks in life: (1) to *incarnate* Jesus; (2) to *express* Him in deed and in truth. And how the world about us does need these two things!



MAP OF MIAMI, FLORIDA  
See pages 12 and 13.

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**Grants Lick**—Pastor James R. Armstrong; Superintendent Orville Montgomery.  
**Laurel River**—Pastor Raymond George; Superintendent Roy Brewer.  
**Poplar Grove**—Pastor Henry Parrott; Superintendent W. D. Cunningham.

### Plan Now For Your V. B. S.

It is time to begin very definite preparations for our 1955 Vacation Bible School. Do you have your principal and all other workers elected? Have you made plans to study the V. B. S. Guide? Plan also to have the Textbook Study using the textbook study leaflet. They are available if you desire them. The books to be used this year are Nursery Book A for Nursery workers, Beginner Book B for Beginner workers, Primary Book C for Primary workers, Junior Book B for Junior workers, and Intermediate Book B for Intermediate workers. You need not buy new books, unless you do not have the above books. You will want one or more of the 1955 Principal's Package. In this package are Record Book, report blanks for reporting your school, Worship Programs, including music, and other helpful materials. "Let Us Go On" to better preparation so that we may have the best Bible School ever held in our church. The more time you spend in preparation, the smoother your school will operate. Try it!

### Moving Picture, "Take Time To Plan," Now Available

For a long time we have been in need of a picture to assist our churches in their building program. It is now available. In a letter received from Dr. William A. Harrell, Secretary, Department of Church Architecture, Nashville, Tennessee, the following information is given:

"The moving picture, *Take Time to Plan*, is now in the Baptist Book Stores. It is to be secured for only a service charge which will be a few dollars.

"This is a picture emphasizing taking time to plan the educational building and the entire church program. It emphasizes the Planning and Survey Committee. We feel that it also encourages a church to go ahead with a building program. Any church or group in the church needing to build or planning to build would profit to see this."

### Poplar Grove Sunday School Standard For Twenty Years

A letter was received by the Sunday School Department in which an application was enclosed for recognition of Standard Sunday School of the Poplar Grove Baptist Church. Mr. W. D. Cunningham, the Sunday school superintendent states: "Enclosed you will find application for Standard recognition for the Poplar Grove Sunday School, Russell County Association, Webbs Cross Roads, Kentucky.

"Our school has been Standard for twenty years, continuously, month after month. We realize the great worth of maintaining a Standard Sunday School and strive to keep it that way all the time. This is the eighteenth time I have sent in for recognition, having been Superintendent for eighteen years."

We wish to congratulate the Poplar Grove Sunday School for this splendid achievement.

Is your Sunday school doing Standard work? If not, adopt the Standard as a program of work and seek to reach it within the next few weeks.

#### Cradle Roll Department Standard

**Lexington, Calvary**—Mrs. W. S. Mitchell, Sr., Superintendent.

#### Beginner Department Standard

**Paducah, Twelfth Street**—Mrs. David Schnell, Superintendent.

#### Primary Department Standard

**Paducah, Twelfth Street**—Mrs. R. B. White, Superintendent.

#### Primary Classes Standard

**Louisville, Victory Memorial—Six-Year Class**—Mrs. T. N. Lucas, Teacher.

**Louisville, Victory Memorial—Seven-Year Class**—Mrs. B. E. Simonis, Teacher.

**Louisville, Victory Memorial—Seven-Year Class**—Mrs. W. N. Edgington, Teacher.

**Louisville, Victory Memorial—Seven-Year Class**—Mrs. J. T. Wright, Teacher.

**Paducah, Twelfth Street—Six-Year Class**—Mrs. A. L. McAlester, Teacher.

**Paducah, Twelfth Street—Seven-Year Class**—Mrs. Jasper Jordan, Teacher.

**Paducah, Twelfth Street—Seven-Year Class**—Mrs. Willie Via, Teacher.

**Paducah, Twelfth Street—Eight-Year Class**—Mrs. Wallace Adams, Teacher.

#### Junior Classes Standard

**Shepherdsville, First—Bible Leaders Class**—Mrs. J. K. Coop, Teacher.

**Louisville, Walnut Street—Character Builders No. 4 Class**—Mr. Bryant O. Morris, Teacher.

**Louisville, Walnut Street—Truth Seekers No. 2 Class**—Mrs. Thomas J. Haley, Teacher.

**Louisville, Walnut Street—Light Bearers Class**—Miss Ethel Davis, Teacher.

### Show Membership Gain

PORTLAND, Ore. — (BP) — Washington-Oregon Baptists are growing. Signs of that growth were seen at the annual convention. In October, 1954, the Baptist General Convention of Oregon-Washington reported twenty-five new churches since the meeting of the Convention in October, 1953. This brings the total churches now to ninety-four and twenty-two missions, a gain of 36 per cent.

Two of the churches are located in British Columbia and one in Alberta, Canada.

The Sunday schools have also been growing. As of August 31, 1954, enrollment was 15,383, an increase of 53 per cent over August 31, 1953, when 10,023 was reported.

Training Union enrolment has grown from 3,754 in 1953 to 5,735 in 1954. Total membership shows a 32 per cent increase from 7,735 to 10,216.

### Remember the Old People

(Continued from Page 3)

#### What Each One Can Do

Now is a good time to plan some little kindness for a lonely soul round the corner—or in a home for the aged. Several years ago at Christmas time I resolved to send out 100 messages of "kindness by mail"—on 100 postal cards. They were then one-centers. Three of them went to old people in my home town; one to a fine "gentleman and scholar" past 90; another to a wonderful old lady of 85 and blind; the other to a man long honored as minister and educator, now sick, and sure he had come to the end of his way.

Next evening, only a few minutes apart, all three rang my phone and thanked me with touching warmth for three messages of appreciation—on three penny postals!

I wonder if I ever received so much for so little. Try it—at least that much for the aged or shut-ins. You'll find it pays.

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## BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN SR., Secretary

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### Reporting on December

We continued our trip into Enterprise Association the first three days of December. On the first day of the month we were at East Williamson; on the second we visited with and organized a Brotherhood at Road Fork; on the third we attended a meeting of the Pike County pastors that morning and spoke at Mouthcard that night. We drove home on the fourth and went to Sand Run for the morning service on the fifth and to Poplar Level that night. On the morning of the sixth we attended and spoke to the Executive Board of South District Association at Lancaster. On the seventh we attended the Executive Board meeting of our General Association at Walnut Street Church, Louisville that day and took off for Hot Springs, Arkansas, that night where we attended the annual meeting of the Brotherhood Secretaries Association of the Southern Baptist Convention through Friday the tenth, arriving back in Louisville early on the eleventh. We took off again that night for Earlington where we preached Sunday morning, the twelfth, and spoke to a group of men from several churches in that association, Little Bethel, that afternoon. Monday, the thirteenth, we spoke to the men of the First Baptist Church, Booneville. We spent Tuesday afternoon in the of-

fice as we did the remainder of the week, except we spoke to the men of Oakdale Church, Okolona, Friday night the seventeenth. On the twentieth we assisted in the installation of officers at Walnut Street, Louisville. We drove to Benton, Kentucky and spoke to the men of the First Baptist Church there Wednesday, the twenty-second and returned home the next day where we joined the other departments for a brief Christmas holiday.

### See Our Back Page Advertisement

On the back page of this issue you will see our advertisement concerning the two big activities this department will be promoting this year to get our men together for two occasions which we think are worthy and will prove profitable to the Baptist program in Kentucky. These two activities are: (1) The Baptist Men's Tour, May 3-6, and (2) our Annual Baptist Men's Rally and Free Barbecue to be held at Cedarmore Baptist Assmly on June 24.

### Help Your Pastor!

Your pastor will want to attend the Evangelistic Conference to be held in Louisville next week, January 10-12. Express your willingness to help him attend by providing funds for transportation and for meals and lodging while there. He will appreciate it.

## American Aid May Bolster Spain's Catholic Schools

WASHINGTON, D. C. — Instruction "adapted to the principles of dogma and ethics of the Catholic Church"—required without exception in all the schools of Spain (*Church and State*, October, 1953)—may be carried on in the future with the aid of the United States if a recent Spanish proposal is accepted by Washington.

Spanish Education Minister Joaquin Ruiz Jimenez outlined to the Cortes (parliament) last month a proposed \$1,790,000 project for providing at least 30,000 new elementary schools and living quarters and increased salaries for Spain's teachers—all part of a campaign to reduce the illiteracy rate, estimated to be 29.6 per cent.

According to a Madrid dispatch of Camille M. Cianfarra in *The New York Times* of October 7, "United States circles said that in principle the allocation of some of the [U. S.] peseta counterpart fund to carry out Senior Ruiz Jimenez' project 'could be ar-

ranged.' However, they said, the request must first be made by the Spanish Inter-Ministerial Economic Committee which has the task of administering United States economic aid in conjunction with the Foreign Operations Administration mission here."

In the current fiscal year Spain is slated to receive about \$85,000,000 worth of U. S. aid, \$50,000,000 of it in surplus agricultural commodities. Under bilateral economic agreements signed last year, 80 per cent of the peseta counterparts must be deposited in a special account to be used for internal projects mutually agreed upon by Washington and Madrid.

For proof that any U. S. aid for Spanish education would necessarily be used for the propagation of Roman Catholicism, see *Unholy Alliance: The Franco-Vatican Concordat*, a POAU publication which embodies the full text of the church-state agreement of August 27, 1953.—*Church and State*.

## Kenneth Chapman, of Murfreesboro, in Revival At Immanuel, Monticello

MONTICELLO, Ky., Nov. 30. — Immanuel Baptist Church was blessed with an outstanding revival recently with Rev. Kenneth Chapman, Murfreesboro, Tenn., as the evangelist. The revival was outstanding in two ways: First, Brother Chapman's Bible-centered messages and the many verses of Scripture he read or quoted stirred our hearts. Secondly, out of the 19 additions to the church, 14 were adults over 30 years of age. The decisions were as follows: by baptism 12, by letter 6, and by statement 1. The attendance to all our services have been on a general increase since Brother Chapman's ministry to us.

We are also praising God for His material blessings. In the past two months we have converted our heating system to oil heat, built a bulletin board on the lawn of the church, erected a balcony, sound-proof nursery, and a vestibule in the church.—Donald Randolph, Pastor.

MATURITY: Want to know if you are a mature person? There are 8 attributes you may use for a guide: 1, a feeling of security; 2, feeling of adequacy; 3, self-discipline, which makes one competent for freedom; 4, ability to face problem-solving, both one's own and that of the world one lives in; 5, development and use of creativeness; 6, a sense that each individual is unique; 7, integration of personality into a unified whole; 8, a mentally healthy attitude toward change.—Ethel Kawin,

### "Sigrid Marries A Catholic"

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DR. B. T. KIMBROUGH,  
Principal

For January 16, 1955

By H. C. Chiles

# Christ, the Son of the Living God

God's Word eloquently declares that Christ is the only begotten Son of God. In the Bible at least sixteen names are applied to Him which clearly imply His deity. He possesses the divine attributes of immutability, omnipresence, omniscience, omnipotence and eternity.

## I. The Confession of Christ. Mat. 16:13-17.

Approximately six months before the Saviour was crucified, unbelief was prevailing among the leaders in Israel and opposition to Him was increasing rapidly. Fully aware of all this, our Lord took His disciples and went into the coasts of Caesarea Philippi. There, away from the multitudes that usually thronged Him, and away from His enemies who sought to destroy His influence, He had a choice opportunity to instruct His disciples.

In the light of His irreproachable life, matchless teachings, astonishing miracles, and marvelous example, our Lord asked His disciples to tell Him Whom they had heard others say that He was. He was not seeking this information for Himself, because He knew all things, but He asked the question in order to get His disciples to give the subject more serious consideration.

Christ's question was answered promptly, and the answer revealed that the people had a variety of opinions about Him. Some thought that He was John the Baptist, reminding them of their obligations to God; others were of the opinion that He was Elijah, calling upon them to live righteous lives; still others thought that He was Jeremiah, advocating a genuine revival; and numerous others declared Him to be one of the prophets. All seemingly thought well of Him, and readily admitted that He was some great man, perhaps the greatest one who had ever lived. In reality the people did not know Him. To them He was no more than man. They ignored or denied the fact of His deity.

A proper estimate of Christ has never been made by unguided human reasoning. Such a confession of Christ as those people made is not sufficient. It is not enough for men to recognize and to acknowledge Christ Jesus as an extraordinary individual, a perfect example, a great teacher, a moral leader, and a courageous martyr, but only a man. His teachings and miracles had been aimed at leading all to recognize Him as the Messiah. How tragic that many failed to recognize Him as the Son of God!

A right conception of Christ is essential to a proper relationship to God. So, after Christ had listened to the various reports as to His identity, He asked His intimate friends a very personal question, "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, answered, "Thou art the Christ, the Son of the living God." His answer indicated that there was not any doubt in his mind about that. His reply was a very wonderful confession of faith. So pleased was our Lord with this splendid confession from the lips of Peter that He highly commended him. The fact that Peter confessed Him as the Son of God, and therefore the proper object of worship, brought great joy to the Saviour. At the same time the Master hastened to tell Peter that it was not due to any human wisdom that he had reached that conclusion, but that it had been revealed to him by the Father. The glorious truth of the deity of Christ, which is the very heart of the Christian faith, is a divine revelation, and not a human discovery.

## II. The Claims of Christ. John 14:8-14.

This part of our lesson is taken from John fourteen, which is one of the most beautiful and comforting chapters in the entire Bible. For nineteen centuries the Holy Spirit has used it effectively with the sick, the suffering, the sorrowing, the despondent and the dying.

Our Lord had been telling His disciples that soon He was going to leave them and go to be with the Father. This announcement gave rise to the question of Thomas, who did not really understand the words of the Lord, concerning the way to the Father. To this question Christ replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Thus He declared that He is the only "Way" to the Heavenly Father and His house. It is utterly impossible for anybody to come to the Father apart from His Son Jesus Christ.

Not understanding clearly Christ's claim as to the unity of the Father and the Son, Philip said, "Lord, shew us the Father and it sufficeth us." Doubtless Philip was sincere in making his bold request. He was also acknowledg-

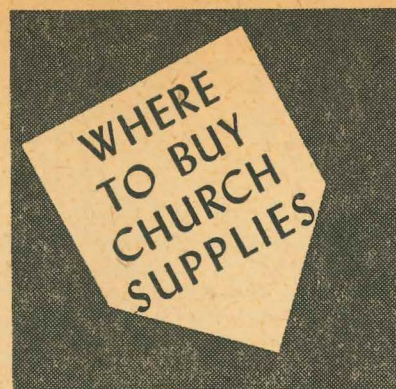
ing his faith in Christ's ability to reveal God to the human heart. Moreover, this request finds its echo in every believing heart. Whether expressed or unexpressed, there is a genuine yearning for a better acquaintance with the Father in the hearts of the children of God.

Even though Philip had listened to the teachings of Christ and had witnessed numerous demonstrations of His miraculous power, he had not realized the unique relationship and inseparable unity which existed between God and His Saviour. Surely no one could ask for any clearer or stronger claim to deity than is involved in our Lord's answer to Philip, "He that hath seen me hath seen the Father." Though two in person, the Father and Son are one in entity. To know Christ Jesus, the second Person in the Trinity, is to know God the Father, the first Person. He is a perfect revelation of the Father.

Jesus Christ became man for the specific purpose of revealing God to man, redeeming man from sin, and reconciling man to God. As God manifest in the flesh, He revealed the love of God for sinners and His longing to deliver them from the horrible effects of sin and to restore them to perfect spiritual health. As people have seen God revealed in Christ, they have been comforted and strengthened for the battles of life.

Following His claim of oneness with the Father, the Lord Jesus gave an exhortation to faith saying, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." These words imply that if His hearers could not believe that He was what He claimed to be, then they should believe Him because of what they had heard and seen. He requested that He be judged by His works, knowing full well that no human could perform such deeds as He did.

Our Lord assured His followers that they would be enabled to do even greater works than He did during His sojourn here in the flesh. Only a small number came to know Him as a personal Saviour during His earthly ministry, but on the day of Pentecost three thousand were saved. Since then, numerous individuals have personally influenced thousands to become Christians, so His promise of greater works has been fulfilled. Of course, all such powerful works must necessarily be performed through prayer. The real object of all true prayer is the glory of the Father. If we are to be like Christ, we must strive for the Father's glory rather than our own. The prayer which He assures us will be answered is the one which comes from the lips of a person who is united with Christ by a living faith that shows itself in obedient love. It must also be made in His name.



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## Georgetown College Opens Extension in Louisville

President H. Leo Eddleman, of Georgetown College, has announced the opening on January 24, 1955, of a new Extension Center in Louisville, running through the second semester of the current school year.

The extension will be located on the campus of the Southern Baptist Theological Seminary, 2825 Lexington Road, and will be in session on Monday and Thursday nights of each week from 6:30 to 9:00, operating simultaneously with the evening school of the Seminary.

Courses offered for the spring semes-

ter will include: Monday nights—Astronomy, American Literature, and American History. Thursday nights—English Composition, Art, Child Growth and Development. Dr. Carl Fields will be in charge of the extension.

The evening school of the seminary, directed by Dr. Louise Foreman Blount, will offer two courses: Old Testament, on Monday nights, and Church History on Thursday nights. Persons taking the seminary evening school classes may apply to Georgetown College for college credit.

Registration will be held on Thurs-

day, January 20, in Norton Hall, from 6 to 8:30 p.m.

Three semester hours of credit will be offered for each course. Students enrolling in Georgetown or the Seminary evening classes may take either one or two courses. Those taking one course will attend one night session each week, and those taking two courses will attend both night sessions. Only one course per night may be taken.

The Department of Christian Education of the General Association of Baptists in Kentucky, with offices in the Baptist Building, 127 East Broadway, is serving as the Louisville office for the Georgetown extension. Persons desiring further information are asked to contact Sec. E. L. McDonald at this office.

## Two of Lucas Grove's Stalwart Teachers

By J. E. DARTER, Pastor

UPTON, Ky. — Two of our former Sunday school teachers at Lucas Grove Baptist Church have greatly helped to mould the life of their community and are today riding on the crest of lives well spent as witnesses for their Lord.

Virgil A. Brackett, the 85-year-old man in the wheel chair, broke his hip some six months ago. He has had a remarkable career. He began teaching Sunday school here at Upton in 1900, at the time when the school was organized on an age basis. Up until that time the whole school was in one class and stood in line when a chapter of the Bible was read. The superintendent then commented on the chapter. He, the superintendent, was the teacher.

Brother Brackett moved to Lucas Grove about 1903 and soon started Sunday school work there. For many years he was superintendent there. In 1927 he was made superintendent of the Sunday school work in Lynn Association, and for about ten years he worked hard in promoting the work in the association.

There was much opposition to Sunday schools at that time. "Some of the preachers fought me like a lion," he says. One pastor, he recalls, told him that he (the preacher) was employed to preach—not to promote Sunday schools.

Some of the churches which did have Sunday schools thought they were for children only. Brother Brackett contended that adults also should be in the church schools. He worked for a Standard school but never reached his goal.

The Sunday school work has long been hard in Lynn Association. One-third of the churches today have no schools. Perhaps no man ever has done as much to promote this work among us as has Brother Brackett. He was a former public school teacher, is always at home on his feet (though he is now confined to his wheel chair), and is



Mrs. Lee Avery Virgil A. Brackett

thoroughly sold on the work of the Sunday school. It is hard to estimate the value of men like Brother Brackett.

He has two receipts for subscriptions to our denominational paper in Kentucky made out to his grandfather, D. L. Brackett, who died in 1866.

Mrs. Lee Avery has taught one class thirty-two years. At the age of six she started to Sunday school. She remembers the first question and answer she learned. It was: "What is the chief end of man?" and the answer was: "To glorify God."

Lucas Grove had Sunday school for two quarters each year when she started. This good woman also was a public school teacher, teaching in Hardin, Hart and LaRue Counties.

ta, Campbellsville, Carson-Newman and others have vast extension courses in many city centers all over their respective states, taught by competent instructors, giving college credit for work done. Thousands upon thousands of non-college preachers are being trained in basic college work.

### Seminary Extension Department

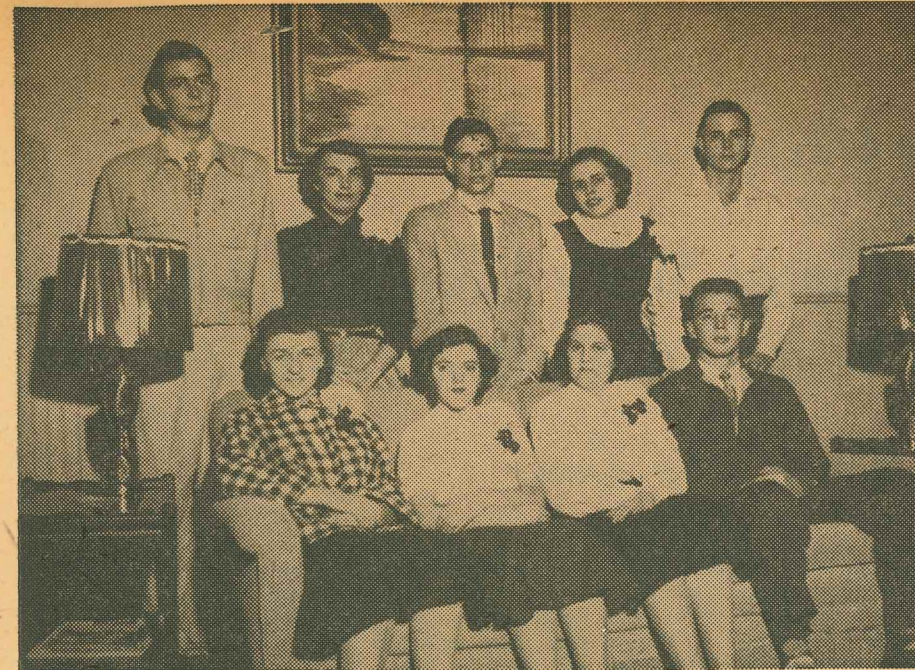
The five Southern Baptist Convention seminaries teach theological studies through the vast work of the Seminary Extension Department. It fosters classroom work and correspondence courses. It is directed by Rev. Lee Gallman, Baptist Building, Jackson, Mississippi. Classes have been set up in sixty-six areas, from coast to coast. More than three thousand have enrolled in the past four years. The future possibilities are unlimited. Some credit is given on seminary diplomas of graduation. It is on a solid academic level.

The Seminary Extension Department completely refutes the occasional charge that the Southern Baptist Convention is not training non-college preachers. It is paid for by the five seminaries. It eliminates the necessity for many new institutions with expensive buildings and costly overhead operations.—*Vision*.

►The First Church, Liberty, experienced a great stewardship meeting, November 22-28, with Brother Roy Mitchell, Lima, Ohio, doing the preaching. Pastor Thomas H. Gordon says "This truly was a church revival. We were made to realize what it means to be a good steward of God with our time, tithes, talents and testimony." Sunday, November 28, was "Prove-Me Day," and 33 signed tithers' cards, 2 were saved and 1 united by letter. Brother Mitchell was formerly associated with Dr. B. C. Land, who recently passed on.

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CUMBERLAND COLLEGE GOSPEL TEAMS, Williamsburg, Ky., are going out each Sunday to conduct services in various churches of the state. On a recent Sunday, one of the teams conducted services in two churches of Shelby county in which there were five people saved, eleven who rededicated their lives to Christ; two who moved their church memberships by letters; and three young people who dedicated their loves to full-time Christian service.

The team was with the Second Baptist Church, Shelbyville, in the morning service, and the Burks Branch Baptist Church in the evening service. The Rev. Marshall Phillips, a Cumberland graduate, is pastor of the Second Baptist Church, and the Rev. W. A. Hamilton is pastor of the Burks Branch Church.

A one-service revival was experienced in the night service, with Bill Skidmore as the guest minister.

Churches wishing to invite a Cumberland Gospel team for one more service may contact Miss Emma McPherson, sponsor of the Cumberland College Student Volunteers, or Vester Lewis. Both may be reached at Cumberland College, Williamsburg, Kentucky.

Shown in the picture above are (left to right): Lorraine Lincke, Burlington; Shirley Blair, Shelbyville; Frances Hooks, Harordsburg; Ernest Parker, Cumberland. Second row: Richard DeBell, Norman, Ind.; Doris Jean Vance, Cumberland; Bill Skidmore, Harlan; Helen Horsburg, Pompton Lakes, N. J.; and Jimmy Rogers, Siani. (Photo by Department of Christian Education.)

## Progress Being Made In Fairdale Baptist Church

CORAL RIDGE, Nov. 30. — We have tried to average 350 in Sunday school at Fairdale Baptist Church for a month over a period of time. We made it in October for the first time and were happy about it. We are starting two new classes next Sunday and need more space. Our superintendent, William Thomas, and his assistant, William Emmons, have led the teachers and officers in this drive to do better things.

People are moving to our community in great numbers. We completed one unit of our educational building in June of this year. This cost \$46,000, but we need to spend that much more already.

We had a revival the first of this month with Brother Eugene I. Enlow, of

Bethany Baptist Church of Louisville, doing the preaching. It did our church a lot of good and we had eleven by letter and two for baptism. It was a church revival and we feel that much good will come from it in the future. Brother Enlow is a strong preacher of the Gospel.—B. B. Isley, Pastor.

►Mt. Carmel, a newly organized Baptist church at Griffin, Ky. is the result of mission preaching services which have been held at Griffin during the past several months. The churches of South Concord Association sponsored the organization. Rev. John Stephens, of Monticello, has agreed to serve as pastor until a regular pastor can be called.

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## Southern Baptists Training Non-College Preachers

By Roland Q. Leavell

God-called preachers must be trained. In my inaugural address, October 1, 1946, I declared that always this Seminary would have a large place and a warm welcome for God-called preachers who could not go to college. Our department of Christian Training offers a magnificent two-year course to them. Separate classes with work adapted to their needs are maintained throughout. Of the seven hundred ninety-one students enrolled this session, one hundred fifty-three are in this department, and ninety-one of them are ministers. No

Southern Baptist Convention seminary refuses them.

### Baptist State Convention Schools

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## Two Good New Year's Resolutions!

To Go On the Baptist Men's Tour, May 3-6  
Attend the Big Baptist Men's Rally, June 24

### About the Tour

#### DONT MISS THE BUS



Something NEW, something BIG! It is a Baptist Men's tour of all institutions owned and operated by the General Association of Baptists in Kentucky, and some of the mission fields of our state. Tentative plans for the tour are as follows:

Tuesday May 3 — Visit our hospital, and Executive Board offices in Louisville and meet for lunch as guests of Spring Meadows at twelve o'clock. Leave Spring Meadows at 1:30 and go non-stop to Lexington where we will visit our new hospital there. From there we will go to Georgetown for a visit to our Senior College where we will be entertained as its guests for supper, and as

over-night guests of the college and Baptist homes, with free bed and breakfast furnished each man on the tour. That night, and at Williamsburg and Hopkinsville where we will spend the nights of May 4 and 5, respectively, we are planning for a great men's rally in the auditorium of each college with a top-notch program for men.

May 4 — Leave Georgetown for new Orphanage at Morehead. From there we go to Magoffin Institute where we will be their guests for an early lunch. We go from there to Oneida Academy for a visit, and to also attend at least one session of the annual Mountain Mission Conference. We will leave Magoffin and go by Clear Creek Mountain Preacher's Bible School at Pineville, and from there we go to Williamsburg for our second overnight stop and as supper guests of Cumberland College where we will hold another great men's rally that night.

May 5 — Leave Williamsburg for Campbellsville College and from there to Glendale for a visit

to our children's home there where we will be their guests for lunch. We leave there for Hopkinsville and Bethel College for another overnight stop and men's rally.

May 6 — Leave early for Paducah and a visit to our hospital there. From Paducah we leave for our return to Louisville, stopping for a big fish fry and final rally at Kentucky lake. We plan to arrive at Spring Meadows about five o'clock that afternoon where we will pick up our automobiles after having left them parked there for safe-keeping while we are on the tour.

Total cost for the entire trip, including transportation, board and room will be only \$17.50. We have set a goal of 300 as a minimum number of men to make the trip and already have over one hundred verbal commitments from men all over the state saying "count me in" on the tour. All laymen, pastors, missionaries and other denominational employees are invited and urged to make the trip with us.

### About the Rally

The second statewide activity will be our annual Baptist Men's Rally and Free Barbecue to be held again at Cedarmore Baptist Assembly grounds near Bagdad, Kentucky on Friday, June 24. Our attendance goal for this rally is 3,000 and again we invite every Baptist man and boy (17 years of age and up) to attend.

Watch your mail and the WESTERN RECORDER for further information about both of these activities. Make your plans NOW to "get in" on both events.



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127 East Broadway

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