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# Western Recorder

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**WEEKLY**

## Gleanings From The Field

►D. T. Jones is slowly improving. His new address is 3040 Alpha Drive, Paducah, Ky.

►I. F. Mitchell is interim pastor at the West Broadway Baptist Church, Louisville, at this time.

►Thomas A. Thacker has resigned as pastor of the First Baptist Church, Maysville, and has become pastor of the Memorial Baptist Church, Murray.

►Marvin O. Berry, West Liberty, has become missionary pastor of the Union Baptist Church, Bracken Association. He will continue to make his residence in West Liberty.

►Dr. W. A. Sloan was guest speaker for Pastor Herman E. Rowlett at 23rd and Broadway Church, Louisville, August 11. He was one of the Sunday school boys of Miss Erma Hicks in that church years ago.

►When writing to the Western Recorder or any office or individual in the Kentucky Baptist Building remember the new address, Middletown, Ky., and not the old address, 127 East Broadway, Louisville, Ky.

►The Falmouth Baptist Church has had a noteburning, having paid off the debt of its building fund. Chaplain Clarence Q. Jones, Muskogee, Okla., former pastor of the church, was present for the occasion. Carl Sears is the pastor there.

►Cohen Campbell is moving from the pastorate of the Betsy Layne Church, Enterprise Association, to the missionary pastorate of two churches and a mission—Warfield, Ky., and Crum and Steptown, West Virginia.

►California Baptist College, Riverside, Calif., now in its seventh year, purchased a 75-acre campus for \$800,000, containing buildings of Spanish type architecture in 1955. The student body reached more than 300 last year.

►Alumni of Union University, Jackson, Tenn., will meet in the YWCA Cafeteria, Oklahoma City, Okla., on September 19, at 5 o'clock, during Brotherhood Conference for Southern Baptist Laymen. The YMCA is two blocks from the Auditorium.

►The Pike's Ridge Baptist Church, Campbellsville, Ky., has called J. V. Mullen, Jr., as its pastor, and since his arrival the church has gone to full time services, and he had led them in organizing a WMU, GA and RA, and also a junior choir has been organized.

►Isaac William Manley, 80, long pastor of churches in the Bluegrass section of Kentucky, died at a hospital August 14 at Georgetown. He retired in 1947 after

having spent 44 years in the ministry. Besides his wife, he leaves a son, Roy Manley, Georgetown, and one daughter, Mrs. T. E. Ucker, San Antonio, Texas.

►Mr. and Mrs. Dewey E. Mercer, Southern Baptist missionaries to Japan, have moved from Tokyo to Takamatsu and may be addressed at 252 Miyawaki-cho, Takamatsu, Japan. Mr. Mercer is a native of Central City, Ky., where he and Mrs. Mercer make their permanent American home.

►Ben F. Mitchell, superintendent of Long Run Association, Louisville, Ky., was elected a vice president of the City Missions Conference, held at Glorieta Assembly during Home Mission Week. The next session of this body will be held in Louisville, Ky., February 9-13, 1958.

►Harry E. Crosby has accepted a call to be minister of education with Pastor Herman E. Rowlett at 23rd and Broadway, Louisville, and he began September 1. He has been assistant pastor at the First Church, Morganton, N. C. He is to be a student in the School of Religious Education, Southern Seminary.

►A. E. Lacey, Jr., has accepted the pastorate of the Bloomfield Church. A graduate of Georgetown College and Southern Seminary, he has been pastor for the last two years of two full-time churches in Vernon and North Vernon, Indiana. He is married to the former Miss Nancy Bergman, Irvine, Ky., and they have one son.

►Liberty Association met at Shady Grove Church, August 7, and with Coral Hill Church, the second day. Pastor Overton South, Siloam and New Liberty churches, was elected moderator. Other officers elected were: Andy Reese, pastor, Cave City, associate moderator; Joseph Martin, Edmonton, clerk; O. W. Lasater, Pastor, Edmonton Church, assistant clerk; and Mitchell Ellis, treasurer. The 1958 meeting will be held on the first day at Savoyard Church and the second day with the Edmonton Church.

►Tape recordings of any message delivered at the First National Conference of Southern Baptist Men at Oklahoma City will be available from the Radio and Television Commission, it was announced today. The Commission will set up no facilities for home recorders at the conference but will record the entire three-day session. Any person desiring such recordings can write to TAPE RECORDINGS, P. O. Box 12157, Fort Worth 16, Texas, or make inquiries at the Commission's booth in the Display Room during the Conference.

►James H. Walker, for the past two and a half years minister of music and education at First Southern Baptist

# Western Recorder

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

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**WESTERN RECORDER**  
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Church, Fresno, Calif., has accepted a position on the music faculty at California Baptist College, Riverside, Calif. He is a son of retired Pastor Russell Walker, Owensboro, Ky., and is a 1950 graduate of Georgetown College, and was awarded his Master of Music degree by the University of Kentucky in 1951. He moved in 1951 to California to teach music at Golden Gate Theological Seminary for one year. He was minister of music at Felix Memorial Church, Lexington before leaving Kentucky, but became a teacher of music at Golden Gate Theological Seminary during 1951-52. Mrs. Walker, a native of Bridgeton, N. J., is also a Georgetown graduate.

## A VANISHING BAPTIST DISTINCTIVE

By PROF. J. W. MacGORMAN

Fort Worth, Texas

Baptists believe in believer's baptism and its corollary, a regenerated church membership. Claiming the New Testament itself as the ultimate authority for our faith and practice, we have concluded that in the early Christian communities baptism followed upon a faith-experience with Jesus Christ and constituted a public confession which identified one with the family of God in Christ. Thus we have rejected every interpretation of baptism which makes it necessary to regeneration; and thus we have rejected infant baptism, whose urgency can be maintained only if infants are born guilty of sin before God and only if baptism avails to the alleviation of that inherited guilt.

So well established is our identity with this doctrine that it would be superfluous in any informed gathering to take time to call a roll of historic Baptist witnesses. Thus I may be permitted to come immediately to the burden of my message, namely, that we Baptists are forfeiting the right to claim this distinctive. The doctrine of believer's baptism and a regenerated church membership has become for us a vanishing distinctive—at best, a molested ideal; at worst, a mangled fiction.

There is not one of the 30,000 churches affiliated with our convention which does not have reason to be concerned about the number in its membership who manifest no evidence whatever of having committed themselves to Jesus Christ as Saviour and Lord. Check with the architectural consultants who are familiar with our Baptist churches and you will find them realistically advising our churches to build places of worship which will seat approximately half of their resident memberships. Note the difficulty of rallying our churches as telling forces in social and moral issues or as dynamic bases for world evangelization and you will conclude that the current Baptist dilemma is this: that while professing our historic identification with the doctrine of believer's baptism and a regenerated membership, we actually are tolerating emphases and practices which make it impossible.

### Quantitative Measurements

One such emphasis is the unchallenged rule of quantitative measurements in our church life. We declare that Christianity is a spiritual religion; it proclaims that men must be born of the Spirit; it proclaims that the kingdom or rule of God in the hearts of men is a spiritual reality; and yet we persist in the use of

the categories of physical measurement in the determination of spiritual progress. Indeed, it would be difficult to exaggerate the extent to which this particular phenomenon has dominated our thinking.

Ride in the back seat of an automobile enroute to the annual sessions of the Southern Baptist Convention and listen to a group of preachers as they talk about various churches. Evaluations and devaluations will be expressed largely through numerical categories, as they mention with praise or depreciation the number of resident members, the number on the Sunday school roll, the value of church properties, the amount of the budget, and the number of additions.

Attend an annual associational meeting and listen to the missionary or secretary as he gives the report of his work during the year: "I have travelled 31,423 miles, have attended 212 meetings, have preached 343 times, have granted 276 personal interviews, have made 1622 telephone calls, have sent 87 telegrams, and have mailed 14,643 items from my office." I never listen to such a report without becoming physically exhausted. My immediate impulse is to move that the association give the missionary a week's vacation in the nearest oxygen tent so that he can catch his breath. Then the next time that I have occasion to call him on the phone, I can't help but visualize him reaching for his record book to enter me as one more item in next year's report. I imagine that when he kisses his wife good night, he automatically says: "That's two for today; where's my pencil?"

Listen to the pulpit committee of one of the larger Baptist churches of our state as they tell an interim pastor advisor: "We are going to take the Texas Baptist Annual, find the church which recorded the most baptisms last year, and try to get their pastor," and you will agree that Dr. Wilfred Jarvis of Australia gave Southern Baptists a timely admonishment when he warned us against the ravages of *bacillus stantictotis*, showing how David had been bitten by the same bug to great loss.

With some risk of being charged with irreverence I'd like to suggest the advisability of a revision of the order of service for all Baptist churches which are in the throes of this virulent disease. Instead of singing the Doxology, they might sing "Praise IBM from whom all calculators flow." Then the choir could sing as a special number "Count Your Blessings," while the ushers passed out slips of paper and pencils for the people

to do so. Then the pastor might preach appropriately from the Book of Numbers, and the congregation could sing as the hymn of invitation "Almost Not Counted."

In the first Corinthian letter Paul recalls that he baptized Crispus, Gaius, and the household of Stephanas and then adds: "... besides, I know not whether I baptized any other." That passage affords sure proof that Paul was not a Southern Baptist preacher. If he had been, he could have regained consciousness from a twenty-eight day coma and told you immediately how many he had baptized up to the time that he passed out.

Of course, I have overdrawn the picture somewhat but have done so for the same reason that a writer uses italics in a manuscript. The fact remains, however, that where an obsession with quantitative measurements enjoys the prominence that it does among Southern Baptists, you have an emphasis tolerated which may be counted upon to make a travesty of the doctrine of believer's baptism and a regenerated church membership. Any time that a preacher has occasion to feel that his ministry will be evaluated by churches and other preachers upon the basis of quantitative measurements, you have fertile soil for the violation of this great principle.

### Numbers Leave Greater Part Untold

Though numerical categories are important in the determination of spiritual progress, they do not merit the prominence they hold among us. They always leave the greater part of the story untold. They give us linear measurements only; they tell us nothing about depth, and the New Testament has much to say about this dimension. Has it ever occurred to you that the finest study in the evaluation of churches to be found anywhere is in the second and third chapters of the Book of Revelation? Will you please notice that Jesus evaluates these churches with absolutely no appeal to the quantitative measurements so dear to Southern Baptists? In fact, the only time that Jesus even came close to one of them was when he commented on the very limited budget of the Grace Baptist Tabernacle, which he did only to provide a contrast for the commendation of their great spiritual wealth. And again, when he commented on the record-breaking budget of the First Baptist Cathedral of Laodicea, which he did only to provide a contrast for the condemnation of their spiritual bankruptcy.

It is possible that Southern Baptists could break all records this year in certificates sent, awards given, seals stuck, pins pinned, pennants hung, labels licked, tags tied, conventions attended, dollars spent, and pencils worn out and

(Continued on Page 11)

Daley Observations



C. R. Daley

There's a chill in the night air and the first yellow leaves are drifting earthward. This can mean only one thing—school days are here again. "Back-to-school" ads in show windows, mothers hustling to get all the children ready, new blue jeans, tight shoes that hurt, skirts and blouses and a hundred other things are all a part of this great American tradition. Children with freshly scrubbed faces that shine like their bright eyes will be greeted by teachers who, next to parents, will exert

the most influence upon the youngsters. In the school room there will be that familiar smell of chalk dust, the white imprint on the wall left from last year's eraser battle, and, on a desk in a roughly carved heart, initials of school day lovers now married and enrolled in a more serious school.

For several million six-year-olds school will be a new experience. They will be excited and nervous, but only a few weeks will be needed for their new adjustment. Some boys and girls will be meeting things like Algebra and Latin for the first time and some will accept them as life-long friends while others will tolerate them as enemies for a season. Several million more young people will be packing up to leave parents and hometown for college. There is a strain of sadness in the thought of young people leaving home for college. For many it marks the break from home never to return again for long, but this is a necessary part of growing up, and no day is more significant for a young person.

School affords for many of us the most precious memories, and every September I relive many vivid experiences of bygone days. How could I ever forget one day of my first year. To buy pictures and other needed supplies in those days of scarcity, each pupil was asked to bring an egg. The egg and I fared well until I met a bull on the mile walk to the school house and, trying to circle him, I stepped into a hole and fell with the egg in my pocket. The mess I was in upon arriving at school explains why first grade teachers are scarce. Neither will I ever forget crying like a baby when I got my first whipping in the eighth grade.

College was a big question mark for all aspirants in 1935. I wanted to go but those were hard years and the little farm I lived on with my parents did well to feed and clothe us. The turning point in my life came in the late summer with word of a scholarship to Brewton Parker College, where with the sacrifice of my parents, I managed to finish and move on to Mercer University.

Two other Septembers are dear to me. One was in 1943 when I came to the seminary in Kentucky; the other in 1949 when I went to Georgetown College to teach Latin and Greek. It was with a hundred borrowed dollars that I brought the family to Louisville after one year, where I joined many other seminary students in delivering milk, throwing papers, jerking sodas, painting with the campus crew and other avail-

able jobs to stay in school. With many it's great to be through school but, as for me, it's difficult to stay away from school when September rolls around.

Best wishes to all who are returning to school. Stick to it, friends, for Kingdom work among Baptists will have need of you.

The Man of Macedonia

Some of the most deplorable messes in Baptist life today are made when pulpit committees go out in search of a prospect for pastor of their church. Sometimes it is the fault of the committee, sometimes it is the fault of the preacher and sometimes it is the fault of both. The conduct of preachers is often shocking to laymen who have taken seriously the historic claim of complete dependance upon the Holy Spirit. The following letter was composed in jest by a Baptist preacher of a past generation. When I read it, I don't know whether to laugh or cry:

Dear Sir and Brother:

Doubtless you recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I would like to learn before giving you my decision and I would appreciate you dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

There is another important item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter. Nor can I afford to swap "dollar for dollar," as the saying is among us apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help with the board at Macedonia, you might mention these facts, and also some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church. For recommendations, write to Rev. Simon Peter, D.D., Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching.

If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket," is worth two drachmas of any man's money. Sincerely yours, Paul of Tarsus.

►The seventieth anniversary of Twenty-third and Broadway Church, Louisville, will be observed with a homecoming on Sunday, September 8. A pot luck dinner will be served immediately following the morning service. Miss Christine Hesse, chairman of the Homecoming Committee, asks all who intend to go to call the church office, SPring 4-2381.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 25, 1957

Numerals after church indicates number of missions.

	T.U.	Add.	S.S.
Louisville, Walnut St. ....	214	2	1,696
Lou., Carlisle Ave. (2) ....	316	2	1,301
Louisville, Beechland (1) ..	275	6	999
Madisonville, First .....	286		990
Bowling Green, First (1) ...	170		984
Lou., Beechmont (2) .....	238	6	975
Harrodsburg (2) .....	265		928
Owensboro, Third .....	232		919
Lou., Parkland (1) .....	182	1	905
Lou., Victory Memorial (2) ..	241	1	896
Lou., St. Matthews .....	210	6	801
Newport, First .....	131	2	774
Frankfort, First .....	140		771
Covington, Latonia (1) .....	175		760
Hopkinsville, First (1) .....	129		747
E'town, Severns Valley (2) ..	165		728
Covington, Calvary .....	---		725
Ashland, First .....	130		684
Lexington, Calvary .....	130	1	679
Lexington, Grace .....	131		671
Campbellsville (3) .....	130	1	637
Prestonsburg, Cole Mem'r. ...	64		635
Henderson, Immanuel (2) ...	97		608
Somerset, First .....	163		590
Danville, First (1) .....	175		572
Lou., Shively .....	158	5	567
Lou., Hazelwood .....	70		531
Shelbyville, First .....	116		550
Middlesboro, First (2) .....	85		544
London, First .....	132		533
Princeton, First .....	---		511
Danville, Lexington Ave. (1) ..	81	2	495
Lebanon, First (1) .....	157	2	489
Lou., South Side .....	121	1	487
Evansville, Ind., Calvary ...	153		472
Owensboro, Eaton Mem'l (1) ..	197		463
Lou., Rockford Lane .....	135		460
Lou., Eastern Parkway .....	80		454
Lexington, Rosemont .....	106	4	456
Owensboro, Buena Vista .....	108		447
Ashland, Unity .....	89	3	444
Russellville, First (1) .....	80		440
Georgetown (4) .....	142	1	438
Lou., Eighteenth St. ....	142	1	428
Lou., Bethany .....	100	5	418
Owensboro, Hall St. ....	159		414
Newport, Bellevue .....	63		413
Cynthiana (1) .....	100		409
Winchester, Central .....	53		394
Hazard, First .....	115		387
Hodgenville, First .....	86		387
Lou., Clifton (1) .....	100		386
Lou., Farmdale .....	66	3	381
Fort Thomas, First .....	66		380
Corbin, First .....	66		374
Florence, First .....	113	2	368
Walton, First .....	104	1	367
Greenville, First .....	113		365
Lou., Shawnee .....	92	1	360
Lou., Immanuel .....	80	2	356
Sturgis, First .....	50		351
Versailles .....	121	4	342
Frankfort, Crestwood .....	132		332
Springfield, First .....	56		335
LaGrange, DeHaven Mem'l (1) ..	82	2	331
Lou., Baptist Temple (1) ..	46	2	330
Fairdale .....	94		324
Shepherdsville .....	97		321
Marion .....	84		320
Nicholasville .....	79	1	319
Ashland, Pollard .....	79		317
Scottsville, First .....	79		292
Dawson Springs .....	87	2	291
Lou., Beechwood .....	45		277
Cloverport .....	123		275
Owensboro, Seven Hills .....	111		274
Danville, Gethsemane .....	102	6	265
Paducah, Oaklawn .....	---	2	262
Hawesville .....	---		262
Campbellsville, S. Campbellsville .....	---		260
Dayton, First .....	78	2	260
Middletown, First .....	83		232
Owensboro, Wing Ave. ....	82		229
Perryville .....	88	1	222
Earlington, First .....	40		220
Falmouth .....	36		218
Carrollton, First .....	51		202
Providence, First .....	72		200
Covington, Ashland Ave. ....	39	2	128
Forks of Elkhorn .....	---		---

►Dr. E. F. Estes, formerly pastor of the West Broadway Baptist Church, Louisville, will deliver the message at the First Baptist Church, Middletown, Kentucky, on Sunday, September 8, at 2:30. The afternoon program is a part

of the Open House observance which Pastor I. Ferd. Graves and the members are conducting from 1:00 to 4:30 p.m., to give all friends an opportunity to visit and inspect the new Educational Building. Refreshments will be served and every one is cordially invited.

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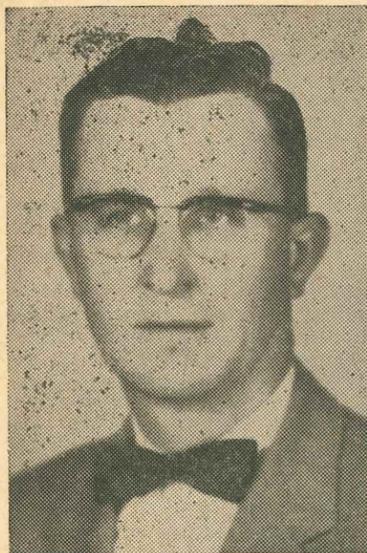


IMMANUEL BAPTIST CHURCH  
Clay and Oak Sts., Louisville  
Roy A. Hamilton, Pastor  
SUNDAY SEPTEMBER, 8, 1957

PROGRAM

9:30 Sunday School  
10:45 Morning Worship, Message By Rev. R. F. Doll  
12:30 Lunch On The Grounds. (Bring Your Basket Lunch.)  
2:30 SPECIAL HOME COMING SERVICE. Message by Rev. Orin Stites

ALL ARE WELCOME  
NO SUNDAY EVENING SERVICE



Raymond Smith, former pastor of the Kiddville Baptist Church, Boone's Creek Association, has resigned to accept the call as mission pastor of the Woodlawn Baptist Church, Lima, Ohio.

### Finley Ray Enjoys Working In Eastern Kentucky

J. Edward Cunningham, director of the Kentucky Baptist Mountain Mission program, Campton, Kentucky, shares this letter from the heart of an Eastern Kentucky pastor, Finley Ray, whose church is at Hyden. Finley Ray writes:

"Dear Ed.:

"If I but could have the chance I would like to tell every preacher in the State of Kentucky the real thrills that come from being a pastor in Eastern Kentucky. I thought until the first of this year that I was happy in Louisville and that I was faced with a real challenge. Now I am thankful that the Lord changed my outlook a little and led me to be pastor here at Hyden. The challenges of an Eastern Kentucky pastorate will only serve to keep a man busy and also humbled at his own inadequacies. Let me attempt to give you several reasons for believing this:

"1. Throughout the State of Kentucky one of every four people-one meets is a Baptist. Here in Leslie County only one of every sixteen or seventeen is a member of any church ranging from Holiness to Baptist. What an opportunity! . . . with only six small Baptist churches among some 18,000 people.

"2. A small salary in Eastern Kentucky doesn't mean hard times for a preacher for the people are constantly giving of whatever they have. Unless things change, my people are almost going to force my wife and me to buy a freezer before next summer, in order for us to keep all of the food that is

given to us. That is just a sample of how different things are here from other parts of the state. My people love and respect their preacher no matter who he is.

"3. An Eastern Kentucky pastorate will convince a man that in order to accomplish lasting growth he must go beyond the Southern Baptist average for the length of a pastorate. I don't think that a man can stay here any less than five years and really leave an impact with his life, for here things move and grow slowly . . . but things will grow with perseverance.

"4. It is true that I sometimes miss the association with other preachers which I had in Louisville, but there is a quietness of life here that breeds reflection and gives time for it. I think there would be no better place for a young preacher to formulate his basic philosophies, one that would be his and not passed on from someone else.

"5. Finally, no preacher can work in Eastern Kentucky without being firmly convinced if the value of the Cooperative Program. Only the future will tell the true wisdom of its having been used here. It is raising the level of the ministry, and providing missionaries and churches where they are needed. I'm proud to be a part of it.

"Again, Ed, I want to tell you how much I personally appreciate your interest and help, especially here at Hyden, but also throughout all of Eastern Kentucky. I feel that without your drive that perhaps I would not be here. Feeling as I do now, I would not change places with anyone I know anywhere."

### Foundation Executives Conduct Workshop At Glorieta Assembly

Dr. A. M. Vollmer, executive secretary-treasurer of the Kentucky Baptist Foundation, attended a workshop of Southern Baptist Foundation Executives at Glorieta, New Mexico, August 8-14. The Foundation meeting was held simultaneously with the Bible Conference. A survey of seventeen state Foundations revealed that the Kentucky Baptist Foundation with \$1,343,315.97 in assets ranks fifth, being exceeded only by Texas, Georgia, Oklahoma and Louisiana. The standing of the Kentucky agency is significant in view of the fact that from its inception its secretary, Dr. Vollmer, has served in a combination capacity, first as secretary of the Department of Christian Education and during the last five years as secretary of the Department of Promotion. The income from trust funds now being administered by the Kentucky Baptist Foundation will exceed \$50,000 for the current year of 1957.

### Clifton C. Thomas Resigns As General Secretary Of Maryland Baptists

BALTIMORE, Md. — (BP) — The state secretary for Baptists in Maryland has announced his retirement. Dr. Clifton C. Thomas who has served for eight years submitted his resignation effective January 1, 1958. A native of Virginia, Dr. Thomas came from Virginia where he had served as pastor of First Church, Staunton. In his letter to the general board he said, "My gratitude for having some little part in the continued program of advance among Maryland Baptists is likewise inexpressible. The wholehearted co-operation and support of this Board, the pastors, the churches and our faithful staff have been a source of encouragement and challenge as I have tried to give my best as your servant. . . . I am anticipating with a great deal of pleasure the privilege of serving as supply pastor and of preaching in revivals, during the years that are ahead." A successor is expected to be named in November.



SEMINARY NEWS DIRECTOR. — Miss Cliffodean Boyd, Lebanon, Tenn., has been named news director for the Southern Baptist Theological Seminary where she succeeds Badgett Dillard, who has been promoted to be manager of administrative services for the Seminary. Miss Boyd is a graduate of Middle Tennessee State College, Murfreesboro, and has done graduate work in religious journalism at Scarritt College, Nashville. She received her M. R. E. degree at Southern Seminary in May. From 1953 to 1955 she was employed by the Baptist Sunday School Board. As news director of the Seminary, she will serve as managing editor of *The Tie*, monthly news magazine.

## SHOULD WE NOT ALSO BE COURTEOUS?

By LYN CLAYBROOK  
Harriman, Tennessee

Some ardent workers were out toiling one morning. They were of another church or faith than ours. They approached a man who was a Baptist and sought to engage him in an interview. He was at leisure. As soon as this Baptist learned who these people were and the faith they represented, he immediately proceeded to take them apart in the most vicious and un-Christian manner imaginable. His fury toward them was utterly without Christian tolerance or consideration. He poured upon them every invective in the dictionary. So terrible and unthinkable was his attack upon them, the writer, who was unintentionally a bystander, was greatly embarrassed and wanted to flee for cover.

Now, this scribe does not share the faith of these people. He considers much of their faith unscriptural and very subversive. But, one thing about them could not be overlooked. They stood and took their abuse meekly. Their manner was humble and unresentful. They went on their way apparently glad they could suffer reproach for their faith. They were far more Christian in their attitude and conduct than their attacker.

The writer has thought much about this experience since. He is proud to be a Baptist because he sincerely believes Baptist doctrine to be New Testament teaching. No one believes the great distinctive doctrines of Baptists more strongly than he. He has stood for these

doctrines unflinchingly and preached them with joy and confidence through the years. He has not always done so in the spirit of kindness and courteous consideration of others as he now wishes he had. He is thoroughly ashamed of any discourtesy and intolerance shown towards any who differed from him. And, he has all too slowly come to believe some things he very much would like to share with his younger brethren both of the ministry and the churches in general:

**I. We Baptists, Of All People, Ought To Keep Our Minds Open.** Progress in all spheres is made through open-mindedness. Nothing hindered the progress of the Gospel in Paul's day more than intolerance and the closed mind. Paul and his associates suffered much in many places because of it. Witness Thessalonica, Lystra and Philippi. But, when they went to Berea it was different. Those of Berea "were more noble than they of Thessalonica." Why were they so? Because they were a people with open minds. They too had their religion. But, they were willing to hear some one who believed he had something good for them. They were a people without intolerance. So, they heard Paul respectfully and then "searched the scriptures daily to see if these things were so."

We Baptists ought to emulate the Bereans. The devilish spirit of intol-

erance and the closed mind have slowed down the pace of progress to a slow creep. It is the cause of much of the trouble that plagues our churches. It is the enemy of truth and the weapon of the weak. Let us remember that tolerance and the open mind constitute a good Baptist doctrine too, and that this doctrine is taught far more abundantly in the Bible than that of the security of the believer or immersion for baptism. Let us learn to listen with Christian courtesy to those who differ from us and who feel that they have a message we need. By doing so, we stand a much better chance to get them to listen to us and to plant the seed of truth in their minds and hearts. One thing is certain; we can't win them away from their errors if we are boorish and rail on them and make them mad.

**2. Genuine Love For People Will Make Us Kind To Them And Patient With Them.** We sorely need these old fashioned Christian virtues in our churches, our homes, the school room, the business office and all life relations. They are not luxuries but the most practical necessities, if we are to do the work of Christ and really enjoy living. We cannot do the work of Christ until we, in some measure at least, reproduce the spirit of Christ. He was kind. He was patient. "Love is very patient, very kind" (Moffatt). "Love has good manners. It is not touchy" (Phillips). "We seek the fruits of love" (Phillips). We win only through and by love. No one is really won to Christ who is not won by love and to a life of love. If we "follow the way of love" we will be humble and kind and ready to listen to others and be considerate of what they have to say. We will be patient with them

(Continued on Page 9)

## DO YOU WANT TO BE A MEDICAL TECHNOLOGIST?

Kentucky Baptist Hospital School of Medical Technology offers to qualified students a one year course approved by the Council on Medical Education and Hospitals of the A.M.A.

Requirements: Two years (sixty semester hours) of college work in an accredited college, with at least twelve semester hours of biology, bacteriology, parasitology, anatomy, physiology, embryology, or zoology, six semester hours of inorganic chemistry and three semester hours of either quantitative analysis, organic chemistry, or biochemistry.

Upon completion of the course, students are eligible for certification by the Registry of Medical Technologists (American Society of Clinical Pathologists).

Classes begin in February, June and September. Tuition \$150.00 a year. Working scholarships in the sum of \$75.00 per month are available.

Kentucky Baptist Hospital is a modern 345 bed hospital with excellent training facilities. In addition to the present requirements of the ASCP, the School provides instructions in the latest radioisotope, electrophoretic, hormone chemistry techniques and electronic blood cell counting. A curriculum and further information are available on request. Write to:

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Clyde Kendall

**MEET CLYDE KENDALL.** — Bro. Clyde Kendall has recently received his B. D. degree from the Southern Baptist Theological Seminary and announces that he feels called of God to enter the field of full time evangelism. Brother Kendall is 37 years of age, an excellent

student of the Word of God, and is a wonderful personal witness for Christ. He was ordained to the Gospel ministry by the Victory Memorial Baptist Church, Louisville, in 1950. He has had a wide experience in the business world before entering the ministry. He was a pilot in the air force in World War II, was formerly a member of the Gideons International and Christian Business Men's Committee International. He held the pastorate in Louisville of one of our Baptist churches. He has a faithful and loyal wife, Pauline, and two sons. At the present time he is a member of the Carlisle Avenue Baptist Church, Dr. A. W. Walker, pastor. As Clyde's former pastor, I would like to recommend him highly as an evangelist. His fervor and zeal in preaching, his love for souls, his dedication to Christ, and his understanding of church centered evangelism will enhance his ministry in any church. He may be contacted at the Carlisle Avenue Baptist Church, 3548 Taylor Blvd., Louisville, Ky.—George H. Riggs, Pastor, Victory Memorial Baptist Church, Louisville, Ky.

**F. F. Tinnin Resigns Louisiana State Paper Editorship**

ALEXANDRIA, La. — (BP) — Dr. Finley W. Tinnin, 70, dean of the state Baptist paper editors, has resigned effective December 31, 1957. He has served in the post for 38 years, since September 1, 1920. In the nearly two-score years he has seen the Baptist membership in Louisiana grow from 100,000 to 352,000. He has served with five executive secretaries and three interim secretaries. Dr.



**GROUND BREAKING CEREMONIES AT FRANKFORT.** — The First Church, Frankfort, has had a ground breaking ceremony for its new \$370,000, four-story educational Building. It will be air-conditioned, and an elevator is to be installed. A suite of church offices will be located on the second floor. Nursery facilities will be provided which will contain all the latest appointments available. The annex will accommodate 400 additional scholars. Shown in the picture are (1) T. A. Pardue, chairman of the Finance Committee; (2) Taylor Davidson, president, Brotherhood; (3) J. J. Leary, vice president, Finance Committee; (4) Mrs. Marion Thacker, president, W. M. U.; (5) Dr. Fred T. Moffatt, pastor; (6) Bert Sparks, chairman of deacons; (7) Gilbert Blakeman, superintendent of Sunday School; (8) Sam Gray, director of Training Union. Contractors have promised the completion in 365 days.

Tinnin was born in Moss Point, Mississippi in 1887. He obtained his education from Tulane University and Southwestern Seminary and Southern Seminary. A successor has not been announced.

►Lebanon Junction Church has called Wallace McGill, Jeffersonville, and he and his family have moved on the field. He is succeeding Joe Canzoneri, now retired.

**ROOM FOR RENT**—Cherokee Road, 1314, large double room, adjoining bath; maid service; convenient location to transportation, stores, restaurants, shopping center. HI-0648-J.



Paul Shoupe, son of Mr. and Mrs. William S. Shoupe of Alva, Kentucky, was awarded the bachelor of divinity degree by Southeastern Baptist Theological Seminary, Wake Forest, N. C., recently. He is a graduate of Black Star High School, Cumberland College and Carson-Newman College. He was ordained to the ministry by the First Baptist Church, Hillsboro, N. C. Mrs. Shoupe is the former Laurell Hendee, of Woodland, Michigan. They have three children.

**SHOULD WE NOT ALSO BE COURTEOUS?**

(Continued from Page 7)

in their errors. We will be gentle in all our dealings. When will we learn that, to be like Christ, we must be gentlemen and gentlewomen?

3. We Baptists are Causing Many of the Finest and Best People to Go Away From Us and into Other Churches by Our Ugly and Unchristian Conduct and Attitude. We have emphasized freedom and independence until many seem to think they are free only to stir up trouble and keep things in a stew. Some churches are torn up and in an uproar because of a lack of patience and kindness and tolerance and love. We call ourselves Christians and yet the fellowship in lodges and clubs and business concerns often puts that in our churches to shame by comparison.

We talk much of "Winning people to Christ," and we have brought many into our churches. But how many of our converts are really Christian?

Do we not need sorely to redefine what it is to win people to Christ? Do we not need to read again and again that "Love is of God and he that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love." Have we not fought over our doctrinal differences in such an un-Christian manner that we have too much forgotten our Saviour's first commandment, "To love one another as He loved us?" It is not how many Baptists there are of us but how many of us really are the kind of Baptists Christ would have us to be. To be like Him and follow the example He left us we must learn to be kind and patient and tolerant and loving. Until we are such we may be many but we are not much.

The writer knows well that our Saviour's righteous indignation did at times flare out and burn in hot flame against His enemies. But, a careful look at these occasions in His ministry when it was thus will reveal that the real and underlying cause of his denunciation was wilful and determined blindness into which His adversaries were led by intolerance and the closed mind. Had they matched the religion of their fathers with that humility and sweetness of spirit which belonged to Moses and Jeremiah and all the great leaders of Israel, Jesus could have found an approach to their hearts, and they could have been led into the knowledge of the truth. But they were hopeless, for the same reason so many Baptists are to be pitied. They had closed minds and so no one—not even Jesus—could tell them anything. Such a state is too sad for words, and none are hopeless than those who occupy it.

If we Baptists will match our doctrines with a becoming tolerance and kindness and love we will win many we will never otherwise win.



**THE COMMISSION IS A MAGAZINE FOR THE FAMILY . . . FOR EVERY FAMILY IN YOUR CHURCH**

Through reading "The Commission" the families of your church can gain a new understanding of other nations and other peoples. They will be informed of what Southern Baptist missionaries are doing — also where and how. Properly used, "The Commission" becomes a stimulator of ideas, a mine of information, a treasury of illustrations, and a provider of enrichment for the vital task of helping your church measure its size by its concern for a world of people.

In addition to bringing you articles and news from the thirty-eight countries where Southern Baptist missionaries serve and articles of inspiration and general mission interest, "The Commission" brings you letters from missionaries and information on new appointees and the whereabouts of other missionaries, pages and columns calling attention to books, audio-visual aids, and pamphlets on missions, and editorials and discussions by the executive secretary of the Foreign Mission Board to keep you abreast of missionary thinking and denominational developments.

Talk with your budget committee members NOW and ask them to be sure to plan for and provide "The Commission" in the church's 1958 budget. It costs only 88 cents per family per year and payments may be made monthly, quarterly, or yearly, according to the wishes of your church. To take advantage of this plan, just send in the list of families represented in your church, with complete addresses. Do it NOW!



ROY A. BOATWRIGHT, Secretary



H. W. Jones

**NELSON ASSOCIATION STANDARD**

Nelson Association is fourth in Kentucky to receive recognition as standard in Sunday school work this year. We salute the Associational Sunday School Superintendent, Mr. H. W. Jones and his fellowworkers for this outstanding achievement. The other associations which have reached this high efficiency are: Mercer, Rev. Donald White, Superintendent; Laurel River, Willie D. Greer, Superintendent; and Ten Mile, Estil J. Noffsinger, Superintendent.

The Sunday schools in Nelson that have attained the Standard are:

Church	Superintendent
Bardstown Junction	Lee Watkins
Cedar Creek	James Sorrell
Little Union	Earl Lutz
Mt. Moriah	Gerald G. Florence
Mt. Washington	Dean Armstrong
New Salem	H. W. Jones
Riverview	J. H. Breeden
Shepherdsville	J. E. Brown

**INTERMEDIATE AND JUNIOR ENROLMENT GAIN**

The end of the 1956 Sunday school year showed that Intermediates had made a numerical gain of 24,894 in enrolment. This was a 3½ per cent gain

►Miss Violet Moore, secretary in the Sunday School Department of the Kentucky Baptist Building, Middletown, Ky., and Mr. Glen D. Richards, in the sales Department of Porter Paint Company and a night student in the University of Louisville, were united in marriage at the Sligo Baptist Church, Pendleton, Henry County, Ky., on August 31. The bride is a graduate of Campbellsville College, and the groom also attended Campbellsville College.

over 1955. The total number of Intermediates enrolled at the end of 1956 was 737,724. Intermediates now represent 10.8 per cent of the total Sunday school enrolment. That is, for every 100 people enrolled, almost 11 of them are Intermediates.

During the same period of time, however, the Juniors showed an increase of 4.2 per cent, or a numerical gain of 37,278. Junior enrolment jumped from 892,989 to 930,267. Juniors now represent 13.6 per cent of the total Sunday school enrolment.

Juniors now out number Intermediates by 192,543. Will we continue to lose these Juniors when they become Intermediates? If we hold them, we must provide more classes and departments, and improve our work.

The total number of Juniors and Intermediates enrolled has now reached an all time high of 1,668,000.

**SUNDAY SCHOOL ENROLMENT BY DEPARTMENTS, 1956**

Department	Enrolment
Cradle Roll	17,593
Nursery	22,742
Beginner	31,324
Primary	45,913
Junior	57,070
Intermediate	47,200
Young People	39,048
Adult	148,037
Extension	15,018
Officers	5,149
<b>Total</b>	<b>429,094</b>

**TOP TEN IN TRAINING AT END OF JULY, 1957**

1. Madisonville, First	1,020
2. Owensboro, First	773
3. Daviess-McLean Association	773
4. Severns Valley, Elizabethtown	660
5. Victory Memorial, Louisville	537
6. North Bend Association	537
7. Northside, Mayfield	469
8. Latonia, Covington	462
9. North Bend Association	462
10. Grace, Evansville, Ind.	442
11. West Kentuckiana Association	442
12. Eastwood, Bowling Green	430
13. Warren Association	430
14. Carlisle Avenue, Louisville	421
15. Long Run Association	421
16. 23rd and Broadway, Louisville	396
17. Long Run Association	396
18. Walnut Street, Louisville	396
19. Long Run Association	396

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**"READ ABOUT 'EMANCIPATION' OF SOUTHERN BAPTIST WOMEN IN THE NEW ENCYCLOPEDIA"**



Among the articles of unusual interest in the Encyclopedia of Southern Baptists is the unique article on the "emancipation" of women in the Southern Baptist Convention, a subject never before completely presented.

Of special interest also is the fascinating story of the "Graves-Howell Controversy" which raged in the mid-1850's. The conflict spread from Nashville, Tennessee to the floor of the Southern Baptist Convention. The whole exciting story is told here.

These are only two of the many splendid articles in the Encyclopedia of Southern Baptists. Reserve your 2-volume set now at your **BAPTIST BOOK STORE** at the special prepublication price of only \$13.75. After January 20, 1958, the price will be \$16.50

**FORMER AND PRESENT MEMBERS OF 23RD AND BROADWAY CHURCH**

Louisville, Kenutcky  
are invited to attend the Home Coming and 70th Anniversary Sunday, September 8, 1957. A pot luck dinner will be served following the morning service. Come and have fellowship with us. Afternoon program begins at 1:30 p.m. If you plan to come please call the church office, SP. 4-2381.

**Training Union**

**JAMES WHALEY, Secretary**

**Sunday School and Training Union Use Same Nursery Literature in October**

What is The Correlated Church Nursery Program?

It is a plan for unifying reinforcing, and improving all of a church's nursery work, regardless of what group or organization is in charge at a given time.

This new program insures a uniformly high quality of teaching each time the child is brought to the church. It helps the church to minister more effectively both to nursery children and their parents.

This program requires the same equipment no matter what organization is in charge and thus promotes efficiency and economy. When the thinking of both Sunday school and Training Union lesson writers is joined, better materials of all kinds can be prepared for the training of nursery workers.

The new plan places the child and his needs at the center of all planning and provision.

The responsibilities of Sunday school and Training Union will remain the same, but an effort will be made to extend their good work to the morning and evening worship hours as well as every time the Nursery is open during the week.

Through the correlated program, parents will find it easier to supplement what is being done in the church. This setup will make it possible for the Sunday school and Training Union to plan together. Joint planning meetings and joint parents' meetings will save time, an important factor in the lives of young parents. Leaders will find it easier to keep informed on Nursery work when all of the best is combined in fewer periodicals.

The child enjoys learning by repetition and will feel more secure when

parents and church nursery workers are using the same methods in teaching and training him.

Free sample copies of *Living With Children* and *Church Nursery Guide* are available to church workers who want to study them for possible use in their churches.

Order from:  
Baptist Sunday School Board  
127 Ninth Avenue, North  
Nashville 3, Tennessee

**Youth Week Reports**

First Baptist Church of Loyall, Kentucky in Upper Cumberland Association observed a very inspiring Youth Week June 2-9.

First Baptist Church, Jeffersontown, Kentucky in Long Run Association reports that they have had a wonderful Youth Week this year. According to their Youth Director the July 28-Aug. 4, 1957 Youth Week has proven to be more successful than the one in 1956.

Central Baptist Church, Winchester, Kentucky in Boone's Creek Association is highly pleased with the leadership ability and the enthusiasm their Young People showed while they were filling the various offices during Youth Week, July 21-28.

Walnut Street Baptist Church, Louisville, Kentucky in Long Run Association has experienced a wonderful Youth Week this year. Eddie Martin, tht Training Union Director, says the Youth showed that they had given much time in preparation for this week.

Mill Creek Baptist Church of Radcliff, Kentucky in Severns Valley Association, observed a Youth Week April 21-28, with Sammy Burnett serving as pastor. The Young People occupied almost every office in the church.

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(Continued from Page 3)

still fail God as a mighty spiritual force to advance his kingdom through the world. The cannon of numbers frequently misfires! The New Testament word for success is faithfulness!

Another factor which is contributing to the diminishing reality of the doctrine of believer's baptism and a regenerated church membership in our Baptist churches may be described as abuses in evangelism. One of these abuses is the unscrupulous methods of some evangelists.—*The Word and Way*.

►Fred Martin has resigned his two-year pastorate of the Blackford Baptist Church, near Hawesville, Ky. He has moved to Dover, Tennessee, where he will reside.

►James A. Sowder has resigned as pastor at Turner Ridge Church, Pendleton County, near Falmouth, and has assumed the pastorate of the Verona Baptist Church, Verona, Ky. Shortly after he went to Turner Ridge in April, 1953, the residence in which he and his family lived caught fire, and they lost practically everything they had. The people rallied to the occasion and showered the family with extra monetary gifts to help overcome the loss sustained.

►A. E. Lacy, a native of Beaver Dam, Ky., and a graduate of Georgetown College and Southern Seminary, has accepted the call to become pastor of the Bloomfield Baptist Church. His wife is a native of Irvington.

►The Crutchfield Baptist Church, near Fulton, Ky., has called Ira Henderson, Clinton, Ky., as its new pastor.

►William McElrath, native of Murray, Ky., has resigned his two-year position as minister of music at the Jeffersontown Baptist Church, where he was associated with Pastor L. E. Straney, in order to become pastor of the Jordan Baptist Church, near Carrollton, Ky.

►H. E. Jacobs has resigned as pastor of Mt. Washington Church to assume the care of a church near Nashville, Tenn. He is being succeeded at Mt. Washington by L. Alfred Sparkman, Bardstown, formerly pastor of Cedar Creek Church, effective September 8. He is a post-graduate student in the Southern Seminary.

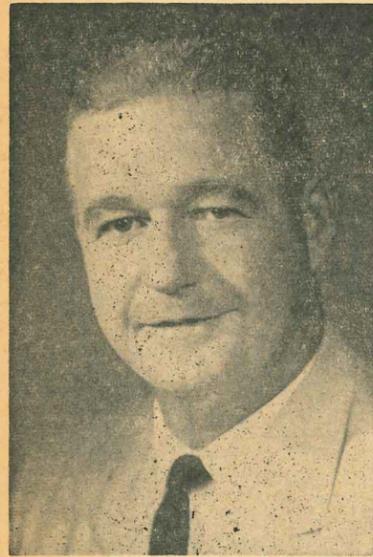
►E. D. Davis has resigned his work as missionary of the West Kentucky Baptist Association, effective September 1, on account of ill health, and he and Mrs. Davis have moved from Clinton to reside with a daughter at Apartment 29-A, Elmwood Courts, Paducah, Ky.

►Dr. Millard Ross Cherry has resigned his six-year pastorate of Little Mount Church, Spencer County, Ky., to become professor of systematic theology at the School of Theology, Arcadia University, Nova Scotia, Canada. He hails from Franklin, Ky., and is a graduate of Ouachita College, Arkadelphia, Ark., and Southern Seminary, Louisville, Ky.

## BROTHERHOOD

LUCIEN E. COLEMAN, SR., Secretary

### BIG CROWD AT STANFORD!



Sam Ferrell, Jr.

Another big crowd heard Dr. Glenn L. Archer, executive director, P. O. A. U., speak at Stanford Baptist Church, Tuesday evening, July 29. Three hundred and thirty men from eleven of the thirteen associations comprising Region 5 were present for the meeting.

Officers elected were: Sam Ferrell, Jr., Danville, president; C. Homer Neikirk, Somerset, program vice-president; Harry Johnson, Richmond, attendance vice-president; Roy G. Wilson, Camp-

bellsville, promotion vice-president; B. C. Chancellor, Harrodsburg, song leader; W. H. W. Reynolds, Stanford, secretary; and Floyd L. Owens, Mt. Vernon, treasurer. President Ferrell is shown here.

Pastors elected to the Pastor's Advisory Council were: Earl Burnside, Danville; W. R. Bradshaw, Hustonville; Donald White, Burgin; Ralph Whicker, Whitely City; Wilbur Lindsey, Eubank; Lee Hopkins, Mt. Vernon. J. V. Case, Jr., Greensburg, Homer Carter, Junction City; O. B. Mylum, Berea; and C. M. Hill, RFD 1, Monticello.

### HURRY BRETHREN

Hurry Brethren! Time is running out for preparation to attend the big NATIONAL CONFERENCE OF SOUTHERN BAPTIST MEN in Oklahoma City, September 18-20. You can still make it, but you will havt to hurry. Write your state Brotherhood secretary today for registration blanks.

### REMEMBER!

Remember! Our new mailing address is Kentucky Baptist Building, Middletown, Kentucky. The latch string is always on the outside. Come to see us!

### ATTENTION ROYAL AMBASSADOR LEADERS!

All Associational Royal Ambassador Leaders should and are invited to attend the workshop at Cedarmore, September 5-7. Associational Brotherhoods are urged to make it possible for your Royal Ambassador leader to attend this all-important meeting.



**LOUISVILLE PASTOR GOING TO SOUTH CAROLINA.** — Richard E. Hicks has resigned as pastor of the Parkland Chapel, 2600 Dixie Highway, Louisville, a mission of the Parkland Baptist Church, to become pastor of the Hour of Power Baptist Church, Spartanburg, S. C. He will make his home at 131 Wayland Court in that city. Pastor Hicks was awarded his Th. B. degree by the Southern Seminary at its spring commencement. He hails from Gastonia, N. C., and attended Furman University.

After a long and costly search a complete set of the original 1579 McGuffey's Readers has finally been located, and reprints of these grand old readers have now been completed. Each reader is custom made from plates used in the 1879 revised edition . . . same type and binding. You can now purchase exact copies of these famous readers at the following low prices:

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## Sunday School Lesson

For September 15, 1957

By H. C. Chiles

### EZEKIEL, PASTOR OF HIS PEOPLE

*Ezekiel 1:1-3; 2; 24:15-16; 34*



H. C. Chiles

The Book of Ezekiel was written by the aristocratic priest, courageous prophet and faithful pastor whose name it bears.

#### I. The Captivity of Judah.

In 597 B. C. Nebuchadnezzar came up with his armies and ravaged the country, leaving it waste and desolate. He sacked

the city of Jerusalem and destroyed the temple, which for generations had been the pride and joy of the pious Jews. To show His displeasure at and detestation had been the pride and joy of the pious Jews. To show His displeasure at and detestation of the sinful manner of life of His people, God simply permitted many leading citizens of Jerusalem and large numbers of the population to be marched off as hostages and taken into captivity in Babylon, but this punishment was intended to be remedial. At that time, however, many believed that this was a fatal blow to the people of God. While there is no record that these exiles were persecuted cruelly, they constantly longed to return to their beloved homeland. Those extremely dark days forbade them to entertain much hope for the future.

#### II. The Call of Ezekiel. Ezekiel 1:1-3.

Regardless of how dark the days, or how disappointed, disillusioned or discouraged the people of God may be, their heavenly Father never leaves them without somebody to speak to them for Him. To this end God chose as His messenger to those in captivity a priest by the name of Ezekiel, who had not been permitted to perform the duties of the priesthood during his captivity. Despite the disobedience of His people, and in the midst of their bondage, God called a prophet to minister unto them for Him.

God calls men into His service in different ways. He called Isaiah through a vision which he received in the temple where he had gone in a spirit of depression on account of the death of Uzziah. In the case of Ezekiel we are told that on a certain day while he was among the captives the heavens were opened and he saw a vision of God and "the word of the Lord came expressly unto him and the hand of the Lord was there upon him." As proof of His great interest in the things that are done on this earth, God opened the

heavens and communicated His message to Ezekiel in preparation for the difficult task which he was to undertake. God simply called out Ezekiel from the midst of his brethren to be the bearer of His message to them. There was not any doubt in the mind of the prophet about the call coming from God.

Not only did Ezekiel see the heavens opened and did he receive a vision of God, but the Lord spoke to him and called him to render a definite service for Him. The fact that he was a stranger in a foreign land did not prevent him from hearing the voice of God and being used by Him in a mighty way.

God revealed to Ezekiel the particular needs of those in captivity and impressed upon him his personal responsibility in connection with them. A call to service is always a definite appeal to respond to some particular need. The fact that the Lord laid His hand upon Ezekiel was a guarantee that He would enable him to render the service for which he was called. It is encouraging to recall that, when God calls one of His children to render any service for Him, He always prepares the way for him and then furnishes the strength for the accomplishment of the pressing task.

#### III. The Commission of Ezekiel. Ezekiel 2:1-5.

At the sight of the glory of God, Ezekiel fell on his face in awe and worship, much as Saul of Tarsus prostrated himself before Christ when he received that heavenly vision on the road to Damascus. Adoration is the inevitable result of a clear vision and a correct understanding of God. Because God wants service as well as worship, He calls upon all of His worshipping servants to arise and execute His commands without delay.

Impressed with God's majesty and awed by His spoken commands, Ezekiel felt constrained to perform the duties of a spiritual ministry to the best of his ability. God commissioned Ezekiel to convey to these exiles, who were looking with longing eyes toward Jerusalem and their homeland, His message of rebuke, warning, encouragement, comfort and cheer. It was his responsibility to tell them that, before they could hope to return to their beloved homeland, they must turn to the Lord in sincere repentance.

Ezekiel was warned that the rebellious and impudent people might refuse to heed God's message, but he was urged

to be faithful in the performance of his duty regardless of whether or not they were willing to receive it.

Overwhelmed by the enormity of his God-given task and tremendous responsibility, Ezekiel went down quietly and took his place among the despondent exiles by the river of Chebar. His great longing was to be of real help to them in their despair. Sitting where they sat, Ezekiel learned their particular difficulties and came to have a greater sympathy for them. His presence, prayers, sympathy, counsel and helpfulness were invaluable to them.

Trusting God fully, Ezekiel declared His message faithfully, even though he was aware that they did not like what he was saying to them. He sought to keep before them their national sins, which had brought them into such humiliating circumstances, and to sustain their faith by predicting their restoration. He is a good illustration of the fact that God's resources are never exhausted, but that He always has His man to deliver His message where, how and to whom He wills.

Without fear or favor, Ezekiel called upon the people to repent of their sins, to turn from all of their wicked ways, to trust God for all of their needs and to be faithful in their obedience to Him in all things. Not only was he a splendid example of righteous living, but he did so much to preserve the worship of Jehovah and to prepare the people for their return to Jerusalem.

#### IV. The Care of God. Ezekiel 34:11-16.

In contrast with the false shepherds which were mentioned in this chapter, God assured His people that He would take care of them in an exceptional manner. He promised to search for them, locate them, deliver them out of the betrayal of the false shepherds, out of the hand of their enemies and out of their bondage, return them to their heritage and satisfy all of their real needs. It was His wish that they ever remember and live in the blessed assurance that He would care for them in the very best way possible, and that under no circumstances would He ever abandon them.

►Miss Emma Watts, Southern Baptist missionary to Nigeria who is in the States on emergency sick leave, has moved from Rochester, Minn., to Harrodsburg, Ky. Miss Watts is a native of Harrodsburg, where she makes her permanent American home.

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## Regional Meetings 1957

Theme: "Behold! The King!"

### First Week

Region	Church	President
<b>September*</b>		
17 Northeastern	Unity, Ashland	Mrs. Ira McMillen
18 North Central	Central, Winchester	Mrs. J. S. Woodward
19 Southeastern	First, Williamsburg	Mrs. George W. Phillips
20 South Central	First, Harrodsburg	Mrs. W. B. Morris

### Second Week

24 Southwestern	First, Murray	Mrs. Hugh McElrath
25 Western	First, Central City	Miss Nina Jett
26 Southern	First, Russellville	Mrs. C. P. Ford
27 Central	First, Hodgenville	Mrs. T. L. Bell

\*Please note the change in the date of the meetings from October to September. The speakers for the meetings will include state and regional officers and missionaries. The missionary speaker for the second week will be Mrs. Fred Propst, of E. St. Louis who was received with such interest in the eastern part of the state last year. We have had a cancellation of the speaker for the first week of the meetings but expect to have a missionary from Nigeria for these meetings. The schedule for these meetings has been moved to an earlier date in order that inspiration and plans for the new year may be more effectively presented in these meetings. Bring a large delegation from your church and Association and come to these important meetings.

## Week of Prayer September 9-13

Many fine comments have come concerning the excellent program material prepared by our committee for observance of the Week of Prayer for State Missions. Give of your best for a good observance of this important week. Remember to make it a *Weekly* observance and not a *Weakly* one. Send your offering, before the end of the month, if at all possible, address to Mrs. W. H. Jaegle, Kentucky Baptist Building, Middletown, Kentucky. NOTE THE NEW ADDRESS. MARK YOUR OFFERING PLAINLY—W.M.U. OFFERING FOR STATE MISSIONS.

### FOR YOUR INFORMATION

We regret to announce that the annual packages of new materials for WMS Presidents will be late as we have received notice that they will not be available from our Birmingham office until after September 15. We are also waiting for the revision of leaflets and other materials to be mailed in these packages.

Please note, also, that following the plan voted in our June meeting of our Executive Board, ALL materials for all organizations will be sent to the WMS President who will pass on to officers, committees, counselors and leaders.

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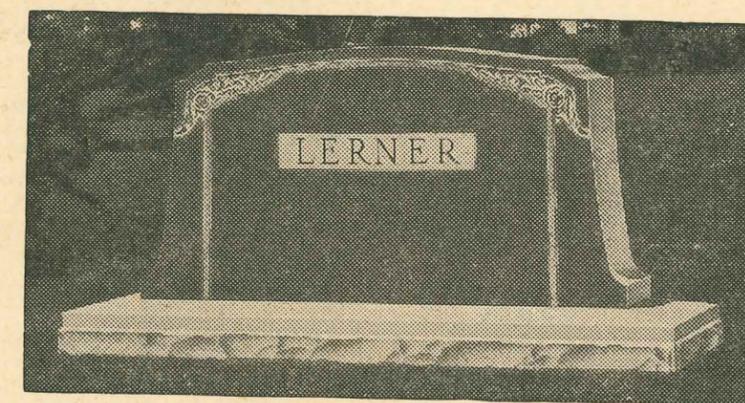
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**Chapel Where Spurgeon Was Converted in Essex, England, to be Sold**  
ESSEX, England — (BP) — The Chapel in which that prince of preachers, Charles Haddon Spurgeon, found the Saviour has just recently been closed. A move is under way to buy this Chapel so that it will not be offered for sale for commercial purposes. This sacred spot in Clochester, Essex, England, together with the adjoining Manse is now vacant, falling into disrepair.

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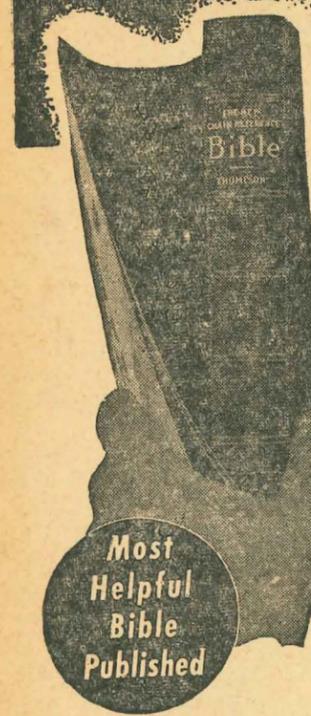
**BAILEY DAVIS GOES TO VIRGINIA.** — Bailey F. Davis recently resigned his pastorate at the First Church, Franklin, Ky., to accept a call to the First Church, Amherst, Virginia. A native of Shelby County, Kentucky, he began his pastorate at Franklin nine years ago. He has served as president of the Southern Baptist Historical Society and as moderator of the Simpson County Association. He is also a member of the Board of Trustees, Bethel College, Hopkinsville. He is a graduate of Mercer University, Macon, Ga., and the Southern Baptist Seminary. He completed a year of law at Washington and Lee University. Under the nine years of leadership of this human dynamo, the building fund grew from \$1,100 to \$118,000. The church purchased a building lot. The Walker Avenue Mission was organized and the Barbe Mission became an independent church. Sunday School enrollment increased from 625 to 822. A partial rotating system of deacons was set up. A church constitution and by-laws were adopted and a Brotherhood was organized. His wife, Mrs. Mildred Miller Davis, a native of Shelbyville, is a graduate of Agnes Scott College, Decatur, Ga. She is a member of the Woman's Advisory Board of the Baptist Children's Home. Mr. and Mrs. Davis are the parents of four sons.—Mrs. J. W. James, Mrs. Blake Gaines, Redman Payne.

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