



OCTOBER 19, 1961

WESTERN

RECORDER

RETURN POSTAGE GUARANTEED
WESTERN RECORDER
MIDDLETOWN, KENTUCKY



The new Education Building of the Bethany Baptist Church, Louisville, will be dedicated in a series of week activities October 29 - November 5.



GLEANINGS FROM THE FIELD

Addresses Carver School

Mrs. E. M. Nuckols was the founders' day speaker at the Carver School of Missions and Social Work, Louisville, on October 4. She has been a member of its Board of Trustees for 32 years.

Burton Returns to Corbin

William E. Burton, who resigned as president of Bethel College, Hopkinsville, is returning to his former work as principal of Corbin High School, where he was the school head for 13 years.

Loren Dawson at Providence

Providence Church, Franklin, has experienced a revival, with Evangelist Loren Dawson, Jr., from Virginia, Ill., assisting in the meeting. There were 15 professions, approximately 60 rededications, several family altars were established, and one publicly became a tither. Robert Mallicoat is pastor.

Hoosier Studying at Nashville

Miss Bertha Jane Marshall, Southern Baptist missionary now on furlough from Japan, has moved from Evansville, Indiana, to Nashville, Tennessee, where she is studying at Vanderbilt University. Her address is 1719 Sweetbriar Ave., Nashville. She is a native of Evansville.

W. L. Walker Moves to Texas

Mr. and Mrs. William L. Walker, Southern Baptist missionaries now on furlough from Japan, have moved from Wheaton, Ill., to San Antonio, Texas, where their address is 452 Clover Leaf Ave., Apartment C-1, San Antonio 9. He is a native of Danville, Ky.; she is the former Mary Culpepper, born in China of missionary parents.

Bardowell-Ham Meetings at Beechland

Beechland Church, Long Run Association, has just experienced its greatest revival in its long history. During September 10-17 Evangelist Lloyd Bardowell and Singer Richard Ham led in the revival which resulted in 81 additions—47 for baptism and 34 by letter. There were eight other professions of faith, ten rededications, and ten life commitments. Included in those who made professions of faith was a Japanese girl and a 72-year-old woman. Grady L. Randolph is pastor there.

Moving to Greenville, S. C.

Pastor Marion Hare has resigned the care of the Welcome Baptist Church, Pendleton, S. C., to become pastor of Augusta Road Baptist Church, Greenville, S. C. He is a 1951 graduate of Stetson, and a 1955 graduate of Southern

Seminary. While in Kentucky he was pastor at Red Hill Church, in Daviess-McLean Association, Kentucky, and at Underwood, Indiana. Also, while here, he married the former Miss Wilma Moore, of Georgetown, at that time subscription clerk with the *Western Recorder*. She is a daughter of Prof. R. Sharon Moore, formerly at Campbellsville College and now on the faculty at Anderson College, Anderson, S. C.

Behind the Iron Curtain

Polish Baptists have dedicated a new chapel and headquarters building in Warsaw, the capital of Poland. The auditorium seats 500. To the rear are Baptist Union (Convention) headquarters, seminary quarters and apartments for Baptist officials. The \$150,000 building was erected by monetary gifts and voluntary labor by members, plus other contributions from Baptists in other European and American countries. Poland was 85 percent destroyed in World War II, and is now under a communist puppet regime.

Goals Reached at Russell Springs

The First Church, Russell Springs, closed its greatest year in September. Its W.M.S. reached all goals and points of achievement, to make it an Honor W.M.U. Three G.A.'s have been crowned as Queens, while many have made their Steps, more attended camp than ever before. The Sunday school has had the highest average attendance in its history. Simpson B. Rowe is pastor there.

Film on Brazil Available

"The Living Harvest," a color film-strip about Brazil, has been issued by the American Bible Society. The recorded narration is in English on one side of the disc and in Portuguese on the other. Showing time is 14 minutes. The film sells for a small fee with the record; and for a lesser fee with written narration only. Write for particulars to the American Bible Society, 440 Park Avenue, South, New York 16, N. Y. Filmstrip is not available for rent.

Death of Louisville Woman

Mrs. Frank E. Short, prominent member of the Highland Church of Louisville, died August 13, 1961. For 30 years she was a member of the local board of managers of the W.M.U. Training School (now Carver School). Miss Carrie U. Littlejohn wrote of her in her history of the school: "Mrs. Short came on the Board in 1922, and continued to use her

keen business mind and practical common sense in the interests of the school until she resigned in 1953." For a number of years she represented Highland on the Women's Board of Spring Meadows. She came by letter from the First Baptist Church, Seymour, Indiana, on September 20, 1905, and since then has held many positions of trust at Highland. For several years he was president of its W.M.S. and leader of its circles, she taught in the Primary Department of the Sunday School, and for a time was its superintendent. She was a regular attendant that the Homemakers Class, and for a while was its president. She was to be found in her place every Wednesday evening, and was always at the worship services.

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

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Criticism And Commitment

By T. B. Maston

Southern Baptists are evidently in the midst of a period of serious self-examination. Many aspects of our life, work, and beliefs are being critically evaluated. This re-appraising is being done, to some degree, by laymen, pastors, teachers, and leaders.

There is no way to know the ultimate results of this re-examination. It may be divisive and destructive, but it also may lay the foundation for our most fruitful years. If unity comes out of the present searchings, it will doubtlessly be at a deeper and more meaningful level. Let us hope and pray that it will go deep enough for us to rediscover the basic concepts which have made us distinctive and for us to see the relevance of these concepts to our contemporary problems. Some of these concepts are in danger of being abrogated or denied by some critics of our denomination and also by some of those who are attempting to answer the critics.

Southern Baptists are divided into at least three fairly distinct groups: (1) those who are committed to the denomination and are not critical of it; (2) those who are critical of the denomination or of some phase of its work, but who are not thoroughly committed to the denomination; and (3) those who are both committed and critical, some of whom think they are critical because they are committed. There is really a fourth group (4) composed of those who are neither committed nor critical. They are the nominal church members, the excess baggage that most of our churches carry—a liability to the local church, to the denomination, and to the cause of Christ.

Committed Without Criticism

There are many members of our churches who are committed to our denomination and are not critical of it. Some of these may not be well informed, but others are. Some tend to equate criticism with disloyalty. They may also reason that since the Lord is evidently blessing the work of our denomination that this is sufficient evidence that our program is in harmony with His will.

Some who are uncritically loyal to the denomination might be compared to citizens who blindly say "My country, right or wrong", and by such a statement they mean that their country is always right and that its opponents are always wrong.

Any who would take such an uncritical position should remember that a democracy, spiritual as well as political, cannot remain healthy and strong unless

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it retains the capacity of self-criticism. A blindly uncritical attitude tends to destroy that which it would shield and preserve.

There are other individuals who see some things they consider to be unwise or wrong in our denomination. They may speak about these things privately, but not publicly. The latter may stem from loyalty to the denomination. They may believe that it is best not to bring the matter or matters out into the open, that it would hurt the work if they did so. Or, the reason for their keeping quiet may be strictly negative. They may claim that it would not do any good to speak; people would not listen.

It is possible, however, that some may say nothing because they fear what might happen to them and/or their churches. Where there is any basis for such fear, it is most unfortunate for Baptists and for the cause of Christ. One of the most dangerous things that could happen to our denomination would be for criticism to be suppressed. This would tend to poison the life and work of our denomination. It would build up ultimately to a far more serious situation than if we kept our criticism in the open.

Criticism Without Commitment

There is also danger to our denomination from critics who are not committed. There are plenty of these on the outside of our denomination. These are not our concern here. They are not as dangerous as the critics within our ranks who are not thoroughly committed to our denomination. The latter, whether individuals or groups, can really undermine and threaten our Baptist way of life. In the case of an individual it is difficult for any one other than the individual himself to decide whether or not he is loyal or committed. Those who disagree with him should be very slow to label him as a heretic or as one who is disloyal. We should be careful in resisting the critic that we do not deny his right to criticize, which is basic in our Baptist way of life. Care needs to be exercised even when we are fighting what we interpret to be heresy. We may fight in an heretical manner what we consider heresy. It could be heretical in the sense that our methods of fighting would violate a basic Baptist belief—for example, our historical belief in the competency under God of the individual. This is one of our very real dilemmas.

One hope for any solution of the dilemma is a deep sense of responsibility on the part of the critic himself. One who is not committed will usually lack this sense of responsibility. First and supremely, he should be committed to

the Lord and to the truth, but he should also have a sense of responsibility to the individuals or the group to which he speaks and to the church or the denomination to which he belongs. Unless he has a sense of intelligent but deep commitment, it is doubtful that he has the right to criticize. Certainly his criticism will ordinarily be destructive rather than constructive.

Let us remember, however, that this is a two-way street. What has been said applies to those who would criticize any phase of the work of our denomination, but it also applies to those who would criticize the critics. The latter at times may be as hurtful and destructive as the former. This is particularly true when attacks are made on individuals and when the lumping fallacy is followed—all of those connected with an agency or institution are placed under suspicion or fire because of one individual. In other words, the critics of the critics should be sure that their criticism stems from an understanding of and a loyalty to the very genius of our denomination. Motives for all criticism should be carefully examined. It should be for the good of the denomination as that denomination is related to the work of Christ in the world.

Criticism and Commitment

It has been implied that these two—criticism and commitment—can be combined and must be if our criticism is to be most constructive. It will be tragic for our denomination, and for the cause of Christ, if we fail to keep open the channels of self-criticism.

There may be some areas of our denominational life where rather tragic mistakes are being made simply because not enough people will speak out. How can we improve our methods, how can we gain new insights into the truth unless channels of communication and discussion are kept open? How can wise decisions be made concerning some trends or developments within our denomination unless varying viewpoints are openly expressed? Some way we need to create the atmosphere that will make it possible for us to differ and yet respect one another.

On the other hand, if we are committed to our denomination, we shall be careful about what we say, where we say it, and the spirit in which we say it. We shall speak, not to get something off our chest, but only when we have a deep conviction that it needs to be said and will do some good. Whenever we feel compelled to speak we shall do so in humility, recognizing that we share in the responsibility for the very conditions we would criticize. We will not stand apart or aloof from our denomination, but will identify ourselves with it. There will be nothing of the vindictive in our spirit. When we feel that it is necessary

(Continued on Page 14)



Last Call for Magoffin

What to do with Magoffin is a pressing question still unanswered. The time has run out on this Baptist institution in the mountains of Breathitt County so far as the school is concerned. All Baptist financial support from the state budget was discontinued September 1, and the facilities lie unused for the first time in many years.

Two groups have been giving searching study to the future of Magoffin. These are the Executive Board of Kentucky Baptists which has been allocating about \$20,000 annually to Magoffin, and the Magoffin trustees who must now find funds elsewhere if some program is to be continued in the Magoffin facilities.

A committee of the Executive Board has worked diligently with the trustees trying to find an answer for the future of the institution. The committee, headed by Dr. Edwin F. Perry of Louisville, has accomplished something, but has found no satisfactory answer for a future program.

Early in the deliberations there was high hope by many that the facilities could be used for a youth program different from that presently conducted in our children's homes. Many boys and girls in Baptist churches and communities who need help do not fit into our present program of child care. They are without parents or parental control, and desperately need attention before they land in trouble.

The Board of Child Care was asked to study such a possibility. The report of this group included a cost estimate that was prohibitive.

Another possibility was the lease of the property for use as a public school. It was offered to the Breathitt County Board of Education for \$1.00 a year and maintenance, but this offer was declined.

There has been some sentiment for selling the property. Such a move is complicated by reversionary clauses in the deeds which call for a return of the property to the original owners when it is no longer used for educational or religious purposes.

Notable progress has been made in securing quitclaim deeds for the property. The Magoffin property involves three tracts of land. The campus proper is on an 8-acre tract for which a clear title seems to be available.

Another small section of the 1,800-plus-acre Magoffin property contains most of the valuable farm land, and has the residence used for the president's home. A quitclaim for this is not in prospect, and it would almost surely revert to the original owners if the other tracts are sold or if no educational or religious activities are conducted at Magoffin.

A quitclaim deed for the huge tract of mountain timberland which makes up the rest of the property

is presently in the process of being secured. Word from the attorneys for the foundation which contributed the property assured Dr. Perry that all heirs have given permission. This is a notable accomplishment by Dr. Perry's committee whatever might be the future of Magoffin.

The crux of the Magoffin problem is not so much what to do with it, but where to get the money for whatever is done. There are a number of worthy projects for which the facilities could be used if finances were available. From the Baptist state budget source, the outlook is dim. With sagging receipts of the Cooperative Program, the order of the day is to hold the line or retrench, and any outlay of money for a new project is hard to see.

If Kentucky Baptists see no way of continuing some kind of program at Magoffin, the trustees will then be faced with what to do with the property. There appear several possibilities for the Magoffin property. One is to sell all of it for which clear title could be secured, and use the money for something in keeping with the spirit of Magoffin.

Another possibility is to come up with some kind of program which could be more or less self-supporting or would elicit private support.

A third alternative would be to keep the property as a mission outpost or as an investment. The area where Magoffin is situated is one of the most challenging mission fields in Kentucky, and land is considered one of the best investments today. It would seem a shame to get rid of the same kind of property many other church groups are searching for, and surely it would be foolish to sell something we might be wanting to buy back at a higher price a few years from now.

In the meantime, the Magoffin trustees are inviting help in determining the future course. Dalton Leath, a trustee who has given many hours and much effort to Magoffin for twelve years, discusses the past, present, and future of the school on page 6 of this issue. On the same page is an invitation to the trustee meeting on October 28 from Board Chairman E. Gaines Davis to all who have a suggestion for the future of Magoffin. This is the last call for friends of Magoffin.

The End of the Associational Trail

This week is the end of the trail so far as 1961 Kentucky Baptist District Associations are concerned. It all began way back on July 26 when Simpson Association met at Providence, and ends on Friday of this week at Broadway in Louisville for Long Run Baptists and at New Hope, in extreme western Kentucky, for Graves County Baptists.

Baptists are doing the same business in all of the 85 associations, but their approach and methods vary

from community to community. Some meetings reflect the same kind of planning and preparation which go into a state or southwide convention. Others are as unprepared and impromptu as a half century ago.

Many of the associations now have a Book of Reports prepared for the messengers. Therefore the reports can be studied and considered by the messengers without some messenger droning aloud through their sometimes laborious paragraphs. In their place inspirational speakers make a much more enjoyable experience for the messengers.

Special consideration and generosity are shown by associational officers and messengers toward those of us appearing at the meetings to represent our particular work. Without exception, a place on the program has been made for the editor though the Religious Literature Report was sometimes scheduled for another time. This kind of treatment is appreciated by all state workers who have trouble trying to make the associations and also do their regular work.

The *Western Recorder* directors represented the paper at many of the associations this year. These men always do an effective job, and are ably discharging their responsibility as servants of Kentucky Baptists in directing the affairs of the paper.

As enjoyable as it is to visit the associations, it is also very wearisome. It is also expensive as hundreds

of thousands of miles are traveled by representatives of various state Baptist institutions and work.

Local associations are completely autonomous, but a change by voluntary cooperation could reduce the costs and fatigue of state workers attending these meetings. If we concentrated these meetings within a short period of time, instead of July through October, we could form teams, travel together, and present the whole picture of our denominational work to each association on the same day.

Such a plan is used by Florida Baptists who have all their annual associational meetings within two weeks. Florida leaders report the plan works very effectively. The Baptists in Arkansas are about to be asked to have all their district associational meetings each year within one week. In Kentucky we might not be able to concentrate all our associations within such a short period, but even to confine them to one month would save many dollars and hours. After all, the dollars are basically mission money, and the hours are those state workers could be using for other valuable work.

Probably the program committee of the Executive Board will eventually study such a plan. If so, district associations should be ready to consider sincerely what value could come from changing a traditional date. After all, we got what we have in an effective denominational program through voluntary cooperation.



Another Bang

Editor:

In the August 10 issue of the *Western Recorder*, under the headline "Bang, Bang, Bang" there was some alarming information. It appears that there are some young preachers who do not believe in the Virgin Birth, the reality of heaven or hell, or the bodily ascension of Jesus Christ. If there are any such preachers in Southern, they need teaching and if they can not be converted, they should be expelled. It also appears that Dr. Dale Moody believes in and teaches apostasy, the reception of alien baptism by Baptist churches, open communion and ecumenical Christianity.

About sixty-five years ago Dr. W. H. Whitsitt caused a disturbance among Kentucky Baptists with his "1641 theory" which caused them to bang and bang until they banged him out of the Seminary. About twenty years ago Dr. Henry Noble Sherwood raised a disturbance among Kentucky Baptists with his alien baptism which started them to banging and they banged him out of Georgetown. Is Dr. Moody any better than they? Dr. Whitsitt lost his job as

president of the Seminary and Dr. Sherwood lost his job as president of Georgetown College and Dr. Moody may learn that Baptists have not changed much in the last twenty years. In the sixty-one years I have been in the ministry, I have preached against apostasy, against receiving alien baptism, against open communion and against ecumenical Christianity and I will not help support a man to teach them. Baptists can easily drop the Seminary from the Cooperative Program objects. Why support a man to teach what we do not believe and what the Bible does not teach? Seminary students get much of their theology from Dr. Moody instead of from the Bible.
Benton, Ky. L. V. Henson

A Preacher Teaches Defense

Editor:

Accepting our invitation, Maurice Bates of Georgetown, Kentucky, came to our church September 25 to teach Civil Defense. It was feared by some that interest in such a subject would not justify his efforts. But the course proved to be an overwhelming success with an average attendance of approximately

fifty-five. In the last two or three years that Civil Defense has been taught in our county less than 100 certificates had been earned. But before the week was gone members of our church and community numbering 42 had received Civil Defense Certificates.

Mr. Bates, a Baptist minister, is an effective, fluent speaker whose lectures pulsate throughout with genuine concern for the spiritual as well as physical welfare of our people. Four films were shown during the 12-hour course. We heard lectures on *The Hot and Cold War*, *Germ Warfare*, *Prophecy*, *Fallout Shelters*, etc. Especially interesting was his observation of the modern American's tendency to reverse many of today's trends.

We have been awakened to the need for defense at Ewing and would encourage you to arouse interest in your community concerning this very important matter.
Ewing, Ky. Darrell Cruse

Another Stull is Born

John Ross Deen Stull, third child of Mr. and Mrs. F. David Stull, Southern Baptist missionary appointee for Peru, was born October 3. The Stulls, now in the States following a year of language study in Costa Rica, may be addressed, Care Prof. and Mrs. Encil Deen, 130 North Arcadia Park, Lexington, Ky. She is the former Bettye Deen, of Lexington. He was born in Peru, where his parents were missionaries.

A Report on Magoffin Baptist Institute To Kentucky Baptists

By A. Dalton Leath

AN INVITATION

All friends of Magoffin Baptist Institute are invited to meet with its Board of Trustees at 1:30 p.m., Eastern Standard Time, on Saturday, October 28, 1961, at the First Baptist Church in Lexington to express their views relative to the use which could and should be made of the physical plant at Mountain Valley, for the greatest good to the denomination and those for whom Kentucky Baptists should be concerned. Any interested Baptist or group of Baptists who are unable to attend this meeting are urged to communicate their views to Dr. A. Dalton Leath at First Baptist Church, Winchester, Kentucky.

E. GAINES DAVIS, JR.
Chairman
Board of Trustees,

Magoffin Baptist Institute,
Mountain Valley, Ky.

Magoffin Baptist Institute is located in Breathitt County. The Trustees elected by the General Association of Baptists in Kentucky received this property from the Eastern Kentucky Baptist Education Society, The Theresa Thompson Foundation and Mr. Frank A. Clarke, a Baptist minister who established this institution as a boarding home and school for mountain children. These children usually were too far removed from the public schools to attend, or their parents were not able to send them to the public schools. A similar type program has been continued at Magoffin.

This institution has been a part of Kentucky Baptist Christian Educational program. Approximately \$20,000.00 of the school's average annual budget of \$50,000.00 has come from the above department's share in the Cooperative Program. The balance of the budget has come from private donations, tuitions, scholarships and the farm.

The property consists of more than eighteen hundred acres of land. This land has about seventy-five acres of tillable soil. The rest is used for timber and grazing. There are several good farm buildings, and the dormitories and class-room buildings can accommodate about sixty-five boys and girls, besides the staff. The \$30,000.00 received from sale of timber made it possible to pay all debts on the institution. The deeds

for this property specify that it must be used for academic and religious teaching. Therefore, "quit-claim deeds" must be secured from the donors before the property could be sold.

Many things have contributed to the precarious position this institution occupies in our Baptist program. Good roads now reach most of the isolated areas making it possible for children to attend the county schools. The feeling among some of our Baptist leadership that there was no longer any need for this institution and the rumors that it would be closed have made it difficult to secure and keep the quality of staff so essential for such an institution.

What about the future of Magoffin Baptist Institute?

By vote of the Baptist State Executive Board, all support from the Cooperative Program was discontinued as of September 1, 1961. Dr. Edwin F. Perry, pastor of Broadway Baptist Church in Louisville, is chairman of the Executive Board's Committee scheduled to recommend just what Kentucky Baptists should do with this institution. Because of the pending decision no activities are in progress, or are being planned, for this coming year.

This writer has served for twelve years as a trustee of this institution. I have had a growing conviction that the basis for Magoffin's existence, as a part of our Baptist work, does not rest in the field of Christian education alone. I believe that possibly our greatest ministry has been that of providing a home with a Christian environment for children of broken homes, or children whose parents could not, or would not, provide for them and send them to school. Another great ministry of this institution has been the preaching stations, Sunday Schools and Bible Schools conducted by the staff in nearby areas where the people were not being reached with the message of Christ. Until last year a school for all grades through high school has been conducted and these other ministries performed at a cost per child per year comparable to the amount being spent by Kentucky Baptists in our Child Care program.

A survey requested by Magoffin's trustees has been conducted to determine if there still is a present and future ministry for this institution. Many pastors in Central, Northern and Eastern Kentucky were consulted, either by letter or personal visit. County judges, public school officials and social workers in the counties near Magoffin were also contacted. Inquiries were sent to A. B.

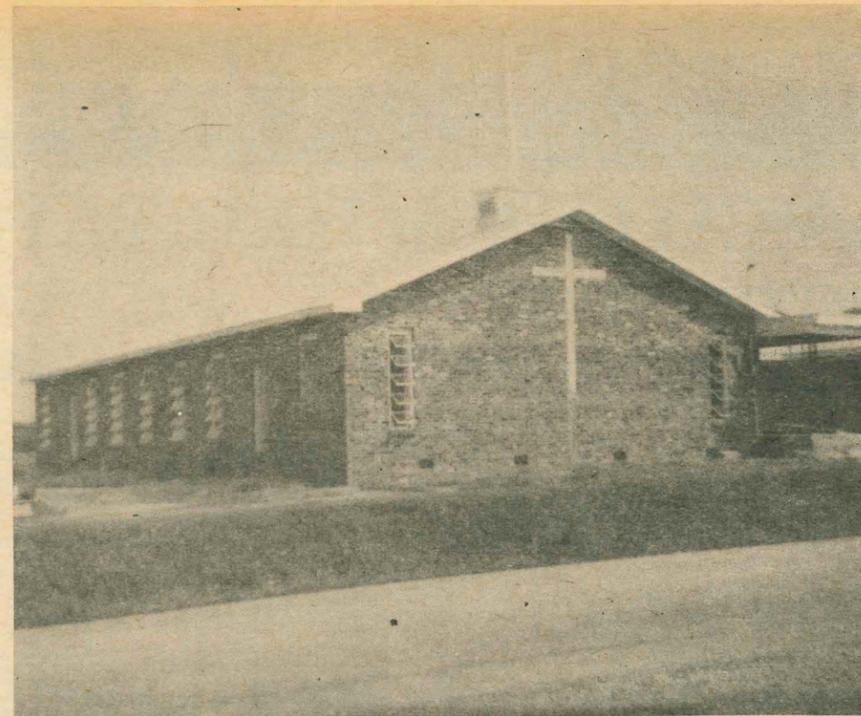
Colvin and Sam Ed Bradley of our Baptist State Missions and Child Care work.

The information gathered offers overwhelming evidence that there exist two areas of great need that this institution, properly operated, could help greatly in meeting. The foremost need is a home with Christian environment for the type of children already mentioned in this report. These children could attend the Breathitt County public schools, thus relieving us of that expense.

The second great need is in the realm of missions and evangelism. Only 27% of the people in our mountain counties belong to any church. This would indicate that Kentucky Baptists should consider a new approach to the task of reaching these people for Christ. With a home for children established at Magoffin, the trustees and our State Missions leaders could join in selecting a staff that would work with the existing Baptist churches in the counties surrounding our institution in conducting an intensified program of missions and evangelism. This really is not a new approach, but one that has proved to be a workable one.

A third phase of the future ministry of Magoffin could be that of offering the facilities of this institution to Baptist churches and associations for use as a summer camp. Several pastors have shown an interest in this type of project.

That which confronts Kentucky Baptists concerning the future of Magoffin Baptist Institute is not the question of a need, but our willingness to meet the challenge before us.



Oak Grove Baptist Chapel in the heart of a Military Region.

CHAPEL SERVING FT. CAMPBELL AREA DEDICATED

The Oak Grove Baptist Chapel, serving the Fort Campbell area, dedicated a new auditorium September 17. The new building will seat 230 people and, along with the previous building, provides adequate space for 300 in Sunday School.

Oak Grove Chapel is a mission of the Olivet Baptist Church in the Christian County Baptist Association. Bobby Bell is pastor of Olivet and Charles Chaney is the chapel pastor.

Louis W. Shepherd, associational missionary of the Liberty Baptist Associa-

tion, was the principle speaker at the dedication of the chapel. Shepherd was pastor of the Olivet Baptist Church in 1954 when the chapel was opened in a GI trailer to serve military personnel attached to Fort Campbell. Only six were present at the first service of the mission in 1954.

The entire plant for the Oak Grove Baptist Chapel is now valued at \$40,000. Much of the work has been done by members of the chapel and other interested friends.

What Can I Do?

By Ernest R. Vaughn

What can a modern twentieth-century teenager do about the condition of the world today? There's plenty you can do, teen-ager!

A teen-ager wrote to Billy Graham with this question: "... it seems there's nothing we young people can do ..."

Don't say there is nothing you can do. This is a young man's world. The whole future of this nation depends entirely on what the young people of today do—or fail to do.

Let's look back in history and look at some famous young people and what they did while only young men.

John Wesley was 18 when he organized "The Holy Club" at Oxford University and the whole future of England was changed. John Calvin was produc-

ing his finest work at 20. Dwight L. Moody caught the vision of evangelism when he was 22. David Livingstone made his first plans for the trip to Africa at 23.

The Bible says in I Timothy 4:12: "Let no man despise thy youth." So please don't waste one single opportunity to witness for Jesus Christ, our Lord and Saviour. Make your life count for the One who died for you. Never before in the history of our nation has there been a greater need for dedicated and consecrated young people.

Remember that Jesus Christ was only 33 when He redeemed a lost world.

Young man and woman, you're needed today—so go to work!

[Ernest R. Vaughn is a student at Murray State College, Murray. He is very active in Baptist Student Union work and served this past summer as a student missionary.—Editor.]

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October 19, 1961



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by H. Cornell Goerner

An introduction to the history and development of Baptist work in Europe. (6c) Paper, 85c

Young People
YOUR GUIDE TO EUROPE
by Rosalind Allen Barker

European Baptists take you on a guided tour of Europe and point out areas where Southern Baptists have given assistance. (6c) Paper, 85c

Intermediates
TEEN TRAVELER ABROAD
by Virginia H. Hendricks

The Hendricks' vacation trip over Europe helps Bill see and understand many mission problems and opportunities. (6c) Paper, 50c

Juniors
SYLVIA GOES TO SPAIN
by Lila P. Mefford

Eleven-year-old Sylvia moves to Spain and learns the meaning and value of religious liberty. (6c) Paper, 50c

Primaries
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by Marilu Moore

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2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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Date: _____ Signed: **X**

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KENTUCKY BAPTISTS AT WORK

Sunday School

Last Call For V.B.S. Reports!

By Roy E. Boatwright

In May of this year, the Sunday School Department mailed post cards to all pastors in Kentucky concerning the date of their Vacation Bible Schools. We are grateful for the good response to this appeal. Approximately 600 pastors replied giving the date of their school.

Our office received the date of the Vacation Bible Schools for the churches listed below. Thus far, we have not received their Vacation Bible School Reports. Time is running out. Only a few more weeks remain in which to report your school. Your report must be in our office this month in order to reach Nashville before they close their books for the year. We are striving for more reported schools.

If your church is listed, will you help us by sending in your report immediately? WE ARE COUNTING ON YOU.

Association	Church
Bell	East Pineville
Breckenridge	Friendship
Bracken	Howards Mill
Blood River	New Harmony
Caldwell	Hebron
Central	Muldrough Hill
Christian	Salem
Crittenden	Crooked Creek
	Gardnersville, Crittenden
	Bethany, Lawrenceville
Davies-Mclean	Seven Hills
	Bethabara, Parrish Avenue
Elkhorn	Silas
Franklin	North Benson
Fulton	Sasafra Ridge
Gasper River	Sandy Creek
Graves County	Pilot Oak
Green Valley	Airline
Greenup	Barretts Creek
	Kirk Memorial
Henry	Union
	Turners Station, Port Royal
Logan	Center
Long Run	Vine Street
	Arcade, Rolling Fields, Cove Chapel
	Riverside, Hopewell
Little Bethel	Hanson
Lynn Camp	Candle Ridge, Keck
Muhlenberg	Riverside
Middle Fork	Big Rock Bottom
	Sizerock, Jason Mission
Nelson	River View, Chaplin
North Bend	New Banklick
	Kentaboo, Petersburg
North Concord	First Artemus
Ohio Valley	Providence, First
Owen	Monterey
	Sparta, South Fork
Pulaski	Bronston
Rockcastle	Mt. Pleasant
Russell County	Poplar Grove
Russell Creek	Russel Height Chapel
Salem	Payneville
Shelby	Mt. Pleasant
	Bagdad, Buffalo Lick, Pigeon Fork
South District	Mt. Freeman
Severns Valley	Rineyville
Tates Creek	Wallaceton
Taylor County	Friendship

Union	Lenoxburg
	Blanket Creek, Butler
Upper Cumberland	Elcomb, Big Laurel
Warren	Rocky Hill, Bethany
West Union	Bellview

Training Union

Echoes From Associational Planning Meetings

By Stanley Howell

Planning Meetings for Associational Training Union Officers were recently held in practically every association in the state. Each person who conducted a Planning Meeting was requested to write his personal evaluation of each meeting and the work being done in the association. Listed below are some of their comments:

"A wonderful group of workers—really 'on fire' and interested."

"Best spirit I have ever seen—a good group. I thoroughly enjoyed it."

"Of all the work I have done, I have never seen such enthusiasm. It was a real privilege to help you."

"The new Training Union Director really knows the work, but perfecting an organization is difficult here. He does not have cooperation of some of the churches. He is definitely trying to enlist more workers and set plans for good work. I believe they are in for a better program of work."

"The associational missionary is really on the ball. He had the best representation of workers of all three associations where I conducted meetings. They have already made some good plans for the year."

"The director was not present and only two of the officers came. I believe the meeting was well worthwhile for these two men. They showed a definite concern for Training Union work and appreciated this kind of approach to the work."

"This is one of the best meetings I conducted as far as attendance goes. The associational missionary knew what the meetings were all about, and they were ready for us. The interest in associational Training Union work on the part of the officers was good."

"This association seems ready to do a very fine job in Training Union work. They are interested in helping their sister churches organize Training Unions. They have a full corps of associational officers for the coming year."

"The associational officers are very

interested in their work. They believe in their director and are working with him. They have the most complete slate of associational officers I have seen. I predict for them the best year that they have ever had. They will organize three or four new Training Unions during this year. They are on the 'ball' I would say."

"The conference was not what we expected it to be, or at least what I expected it to be. The officers and leaders had not been elected. I had two people in the conference the whole time."

"This association has all their officers elected and all but four were present. The work seems to be progressing nicely and with more enthusiasm than in the average association."

"Interest is good among the leaders they now have. Their corps of officers has not been completed. I do believe that this association is on the way to doing something with the Training Union organization both on local and associational levels."

Stewardship

Should Church and(or) S.S. Members be Furnished A Box of Envelopes?

By Thomas B. Chaney

Should a church provide a box of offering envelopes for every member of the church and/or Sunday school? This question has been asked many times in many churches.

The matter had been discussed for several years in one Kentucky church, before a committee assumed the initiative and provided every member, including non-resident, with a set of envelopes. One set was mailed to a member in a western state. By return mail a check for \$100 was received from the non-resident member.

Although this is an unusual example, it demonstrates one of the values in providing a set of envelopes for every member—that of reminding the individual of his stewardship responsibility.

Individual offering envelopes with the name of the church and date imprinted are recognized as one of the most effective methods of teaching stewardship. Not only do they remind the individual to make an offering every week, they encourage members to make up for Sundays missed.

Woman's Missionary Union

Missionaries in Kentucky

By Mrs. Geo. R. Ferguson

Many requests come to our office for names of foreign missionaries who are in Kentucky and might be available as speakers for missionary programs. The following have been reported to our office as being in Kentucky at present:

On Furlough:

Rev. and Mrs. J. Bryan Brasington, Box 33, Southern Baptist Seminary, 2825 Lexington Road, Louisville 6 (Peru);

Dr. and Mrs. Tucker N. Callaway, Carver School of Missions, 2801 Lexington Road, Louisville 6 (Japan); Rev. and Mrs. W. Neville Claxon, 317 Crescent Court, Louisville (Nigeria); Miss Frances Crawford, Frontier Nursing Service, Hyden Hospital, Hyden (Gaza); Rev. and Mrs. Glen Grober, Rt. No. 4, Box 767, Anchorage (Brazil); Dr. and Mrs. Patrick H. Hill, 315 Godfrey Avenue, Louisville (Nigeria); Rev. and Mrs. Thomas J. Kennedy, Carver School of Missions, 2801 Lexington Road, Louisville (Nigeria); Miss Dottie Lane, 825 Johnson St., Sturgis (Japan); Miss Nadine Lovan, P.O. Box 7, Adairville (Ghana); Rev. and Mrs. W. Harold Matthews, Clear Creek Baptist School, Pineville (Philippines); Rev. and Mrs. Gerald McNeely, Seminary, 2825 Lexington Road, Louisville (Spain); Rev. and Mrs. Paul E. Sanderson, Route 1, Lebanon Junction (Brazil); Rev. and Mrs. F. David Stull, 130 N. Arcadia Park, Lexington (Costa Rica).

Retired:

Miss Minnie Berry, Franklin (Home Missions); Mrs. J. D. Franks, 302 W. 17th St., Hopkinsville (Europe); Mrs. R. A. Jacob, Franklin (China); Miss Rose Marlowe, 125 S. Bayly, Louisville (Japan); Rev. and Mrs. Earl Parker, Falmouth (Korea); Dr. and Mrs. W. C. Taylor, Berkeley Hotel, 664 S. Fourth St., Louisville (Brazil); Rev. and Mrs. R. L. Bausum, Box 163, Mt. Vernon (Taiwan).

Retired Missionaries:

Rev. and Mrs. Harlan McGinnis, Vine Grove Baptist Church, Vine Grove (Ghana).

Mrs. E. F. Estes Dies at Kentucky Baptist Hospital

Mrs. Anna Grace Harmon Estes, 72, wife of Dr. Emmett F. Estes, for thirty-four years the pastor of the West Broadway Baptist Church, Louisville, until his retirement in 1957, died at the Kentucky Baptist Hospital on September 21, 1961. About a year ago she had a serious sick spell, following which she spent considerable time at the Kentucky Baptist Hospital and in bed at her home, 157 North Ewing St., Louisville. However,

she had become much improved and had attended the reception given by many women of the Louisville area for Mrs. W. C. Boone at the Kentucky Baptist Building just two days before, apparently in the best of health.

Her funeral was conducted by her pastor, Dr. John R. Claypool, of the Crescent Hill Baptist Church, at the Herbert C. Cralle Funeral Home on Saturday, September 23, at 10:00 a.m.

Besides her husband, already mentioned, she is survived by one daughter, Mrs. Joseph E. (Marie Estes) Stopher; three sons, Jack F. Estes, Atlanta, Ga.; James T. Estes, Charlotte, N.C.; and Dr. Joseph Richard Estes, professor in the Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland, and formerly pastor at Crestwood Baptist Church, Crestwood, Ky., and the First Baptist Church, Bowling Green, Ky.; and fourteen grandchildren. She also leaves a brother, Dr. Leo D. Harmon, Los Angeles, Calif.; and a sister, Mrs. Ethel Bomer, St. Joseph, Mo.

At Historic Old Cox's Creek

Cox's Creek Church, Nelson Association, had an unusually effective revival meeting, resulting in nine additions by baptism, two of these being from the Methodist and Roman Catholic churches. Pastor Paul Grossman, Taylorsville, led the singing, and the pastor of Cox's Creek, William Carter, served as the evangelist.

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Jim Austin and Bette Stalnecker in Fourth Avenue Revival

James Austin and Bette Stalnecker will be the evangelistic team for the forthcoming revival, October 22-29, at Fourth Avenue Baptist Church, Louisville, according to an announcement by Pastor Lewis Walters. Austin was an administrative assistant at Southern Seminary until several months ago when he accepted the position as associate secretary of the Stewardship Commission, Nashville. During the past several years, he has served a very effective evangelist in a number of Kentucky Baptist churches.

Mrs. Stalnecker is the soloist for the Bellevue Baptist Church, Memphis, Tennessee. She has become widely known through her appearances at the last two Southern Baptist Convention meetings in Miami Beach and St. Louis. She also recently appeared as soloist for the Second National Brotherhood Conference.

In addition to the regular Sunday services, an evangelistic service will be held each evening at 7:30 p.m. Walters has expressed a hope that many friends and visitors will join Fourth Avenue members and this evangelistic team for these services.

Dedication of New Educational Building At Bethany, Louisville

Dr. Eugene I. Enlow, pastor of the Bethany Baptist Church, Louisville, has announced the forthcoming speakers for the dedication of the new Educational Building of his church October 29-November 5. These speakers include Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, Sunday morning, and Dr. W. C. Fields, a former pastor and now with the Baptist Press, and public relations secretary with the Executive Committee of the Southern Baptist Convention, Sunday night, both on October 29; Dr. Robert L. Mills, president of Georgetown College, Wednesday night, November 1; and Dr. Harold G. Sanders, new general secretary of the Executive Board, General Association of Baptists in Kentucky, Sunday morning, November 5. This last named session will be the formal dedication service.

This is the culmination of a six-year building program, according to Pastor Enlow.

Bethany Church is located at 2319 Taylorsville Road, at Talbott Avenue.

General Secretary Sanders Begins Busy Schedule

General Secretary Harold G. Sanders began his ministry among Kentucky Baptists with a flurry of activities and speaking engagements. Arriving in Kentucky on Wednesday evening, October 11, he was at his desk early on Thursday morning giving attention to the many matters which always face the General Secretary.

On Friday morning the new secretary was introduced to the Kentucky Baptist Building Family at an informal affair in the assembly room. A brief social hour followed the presentation of the secretary to many of the Baptist Building workers for the first time.

On Sunday, October 15, Dr. Sanders spoke at the Carlisle Avenue Baptist Church for the morning hour and at the St. Matthews Baptist Church for the evening worship service. In the afternoon he accepted an invitation from the First Baptist Church, Frankfort, to be the speaker at services arranged by the church to constitute the Immanuel Baptist Chapel into an independent church. Thus the first Sunday of the secretary in Kentucky was spent in leading worship in two of the leading Kentucky Baptist churches, and in helping to start one of the 30,000 new Baptist missions and churches Southern Baptists are planning by 1964.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

GROWTH IN CHRISTIAN RELATIONSHIPS October 22

The Epistle to the Colossians was written to warn the Christians in Colosse against a heresy, known as Gnosticism, which was threatening to do great injury to their church. The Gnostics pretended to know more about the creation of the world and the origin of evil than the Word of God revealed. By means of their human knowledge they sought to supplant the Word of God and turn the Gospel of Christ into a philosophy.

In contrast to their false teachings, Paul set before the Colossian Christians the truth about creation and taught them emphatically that Christ was pre-eminent in redemption, and that He should be pre-eminent in our lives. Present-day Christians may be divided into three classes, namely, those who give Christ a place, those who give Him prominence, and those who give Him the pre-eminence. Let us give the peerless Christ His rightful place of pre-eminence in our lives—in our living, our witnessing, our giving and our hoping.

Chapter 3 of this Epistle contains exhortations to various duties such as setting our affections on heavenly rather than on the earthly things. It exhorts us to mortify, or make dead, the sins of impurity, uncharitableness and insincerity. Whereas in our fleshly nature we had inclinations toward an Adamic bent, now that we have been saved we have inclinations toward being Christlike. Putting to death the sins of the flesh which hinder the spiritual life, such as fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, is our personal responsibility. As certainly as God has sentenced them to die, we must execute them. For the sake of his happiness, welfare and usefulness as a Christian, one must disrobe himself of the sins of uncharitableness and insincerity. Among the sins of uncharitableness are anger, which is a settled feeling of the old nature; wrath, which is an explosive outburst of the feeling of anger, resulting in an offensive abuse of others; malice, which is the poisonous dregs of what remains in the mind after the anger and wrath are spent; blasphemy and filthy communication. The sin of insincerity which the Christian is commanded to discard is that of lying. Unless the Christian disrobes himself of these sins, God's wrath will not cease to come forth in chastisement because of indulgence in them.

A child of God should dress in a man-

ner that will be worthy of his new position as a Christian. In this case, clothes refer to the attitudes and practices. Not a single item in the old wardrobe is to be worn by the person who has become a new creature in Christ. After the Christian has discarded the filthy rags of sensuality and insincerity, he is admonished to put on the robes of compassionate mercy, kind deeds, genuine humility, real meekness, patience in suffering, forbearance, complete forgiveness, and true love which binds all the rest of the garments together in wonderful harmony. This wardrobe is very becoming to every believer in Christ, whether used on Sunday or every day in the week. The more it is used the more attractive it becomes.

After urging the Colossian Christians to disrobe themselves of their sinful past, which attitudes and habits would certainly vitiate their Christian lives, and to put on the finest elements of character as becometh the children of God, Paul acknowledged that Christ is all. Christ is all in creation. "All things were made by him; and without him was not anything made that was made" (John 1:3). Christ is all in redemption and salvation. He is able to supply the needs of every sinner, but there is no salvation apart from Him. Christ supplies the grace which is needed for every experience of life. He is adequate for the needs of every individual. Even when a Christian faces death, he can say with the Psalmist, "I will fear no evil for thou art with me."

After emphasizing the fact that Christ is all, Paul appealed to the believers to let the priceless possession of peace, which they had received as a gift from the Lord, rule in their hearts.

Being thankful for blessings received is a duty which is taught in the Bible and one which is known by us to be right. Surely none of us would deny that it is right for us to give thanks for all that we receive. Since we receive so many good gifts from God, we are obligated to be thankful to Him for that which He has bestowed upon us. Having been the regular recipients of so many blessings from His bountiful hand, it is certainly appropriate for us to thank and praise the Giver for what has been and is being received from Him. Thanksgiving is a Christlike attribute which should be exhibited in each of His fol-

lowers. Real thanksgiving not only makes us mindful of His good gifts, but it creates in us an enthusiasm for living which is not available through other channels. What a pity that the spirit of thanksgiving is absent from the hearts and lives of so many who call themselves the followers of Christ!

Genuine gratitude is one of the most beautiful and fragrant flowers that grows and blooms in the soil of the human soul. Let us become increasingly thankful for the physical, the material and the spiritual blessings which our Lord has given us. If we will do so, He will become more real and more precious to us. If we will be grateful to Him for what He has done for us, our thanksgiving will please the Lord, enrich our own lives and enlarge the blessings which we have received.

With the divine peace ruling over our conflicting thoughts, motives and desires, the Word of Christ, which dwells in our minds and hearts, will make us wise enough to walk in the truth and the way of the Lord. The will of the Lord is of paramount importance in each of our lives.

In the multitude and complexity of our activities, including eating, drinking, playing, working and struggling, let our chief aim ever be the glory of the Lord. Whether preaching and teaching God's Word, or listening to it, or singing or conversing with others, let us do it in the strength and name of and according to the will of Christ. We honor and glorify our Lord by living in accordance with His will. It always pays to do His blessed will. God's glory should be the end of all our doings. If we have a desire to live this kind of a life, Christ will enable us to do so.

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Julius F. Leyerle, Forty-one Years A Record Keeper



Julius F. Leyerle

An era of devoted leadership at Baptist Temple Church, Louisville, ended on August 26 with the passing of Julius F. Leyerle. He had been the church clerk and Sunday school secretary for forty-one years. His task was performed with diligence and the records were accurately kept. He was a man who lived the song of the Psalmist, who said, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" In season and out of season he was constantly faithful. He didn't work for glory, but rather filled his capacity with service to the Lord.

While at Baptist Temple, he served on many church, associational and denominational committees, and was well known and highly respected in Baptist circles. He was instrumental in organizing the first dart ball team at Temple sixteen years ago.

He was employed by B. F. Avery for thirty years and by American-Standard Sanitary three years. He was married to the former Janie Saffer, and they were the parents of two children, Martha Jane, who resides in Louisville, and David, who is a student at Oklahoma Baptist University.

Editor Urges Appointment Of S.B.C. Negro Missionaries

DALLAS (BP)—A change in the Southern Baptist Constitution that would permit Negroes to serve as Southern Baptist Foreign Missionaries was proposed here editorially by the Baptist Standard, weekly Texas Baptist newspaper.

Editor E. S. James said there is no doubt that some Negro missionaries could do far more good in Africa and elsewhere than white people.

James explained, however, that the Southern Baptist Foreign Mission Board could not appoint any Negro missionaries because of a clause in Article VII of the Convention constitution, which says:

"Church membership: officers of the Convention, all officers and members of all boards, and all missionaries of the Convention appointed by its boards shall be members of regular Baptist churches cooperating with this Convention."

The editor suggested changing the last phrase of the clause, adding "... and all missionaries of the convention ap-

pointed by its boards shall be members of such churches, *except in the case of those mission volunteers in other Baptist churches whose devotion, commitment, ability and nature especially qualify them to serve with unusual effectiveness in certain areas of missionary endeavor.*"

CRITICISM AND COMMITMENT (Continued from Page 3)

to criticize we shall do so much in the spirit that we would criticize a member of our family. We will never get any personal satisfaction out of it. This

should be true both of the critics and of the critics of the critics.

It should be the desire of all of us that our denomination and its institutions and agencies may be better instruments to serve the purposes of God among men. Our prior loyalty to the work of Christ may mean that we must criticize certain aspects of our denomination, but that which is best for the kingdom of God will also be best for our denomination.

Criticism from a loyal heart will always be constructive. It may open wounds, but there will be healing for those wounds in its spirit.

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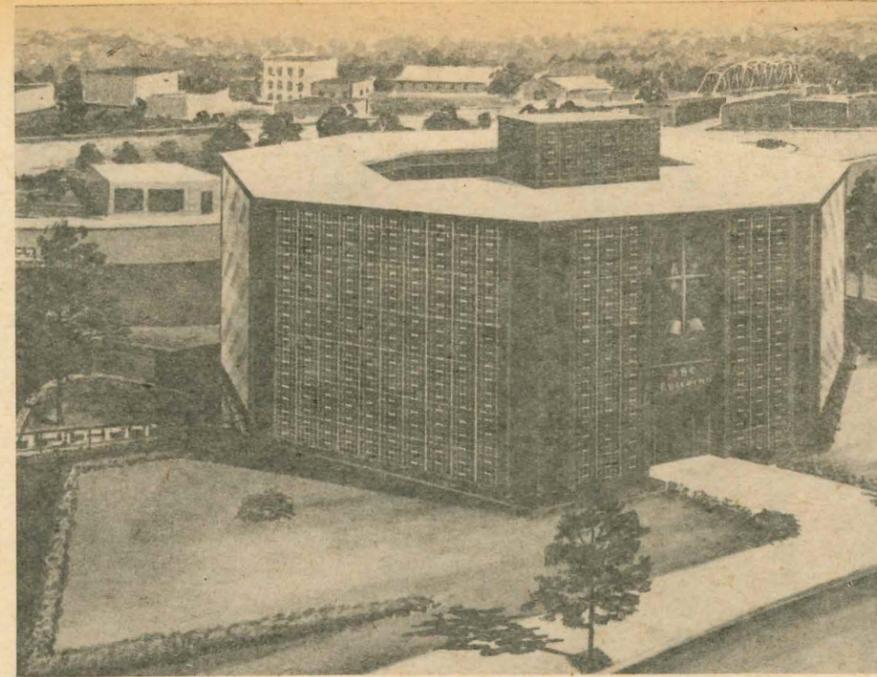
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EIGHT SIDES—The new Southern Baptist Convention Building, to be located in Nashville, will be in the shape of an octagon. The general design was adopted by the Southern Baptist Convention Executive Committee here. The building, to be constructed during 1962, will house the Executive Committee and four agencies. The Sunday School Board is not among the agencies. (BP) Photo.

OCTAGON APPROVED FOR BUILDING DESIGN

NASHVILLE (BP) — An octagonal, or eight-sided, building has been approved as the new Southern Baptist Convention building here.

It will house the Convention's Executive Committee, Southern Baptist Foundation and Christian Life, Education and Stewardship Commissions. The five organizations are presently housed in space in Baptist Sunday School Board buildings here.

In approving the plans, the Executive Committee indicated construction would begin about January 1 with completion hoped for by January 1, 1963.

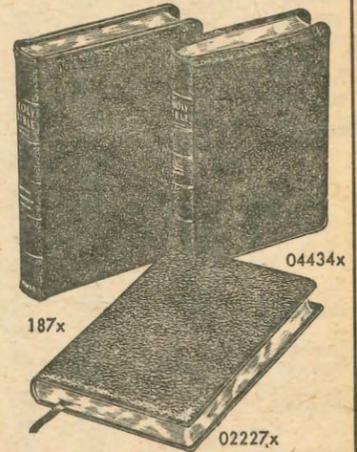
The three-story building will front on James Robertson Parkway in the Capitol Redevelopment Center near the Tennessee State Capitol. It is downtown, about one mile from present Sunday School Board buildings.

No offices of the Sunday School Board are affected by the move. The estimated \$700,000 construction cost will come from a building fund set up by the Sunday School Board for rehousing these offices. The property on which it is to be located cost another \$148,000.

The type of construction and landscaping will be settled later. A number of new office buildings, including that of International Business Machines (IBM), are being built along the expressway. The site is across the street from the new Nashville auditorium, under construction, and close to two new downtown motels.

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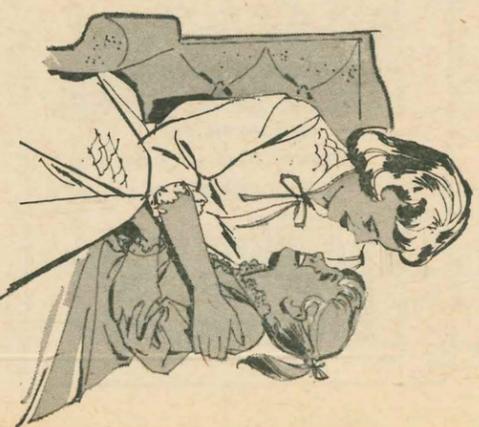
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Arms of Love

The Theme for the 1961 Thanksgiving
Offering Is A Most Appropriate One

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it is clothing the naked child . . . it is tenderly caring for the sick child
. . . it is comforting the heart-broken child . . . it is training the
parentless child . . . it is loving the unwanted, rejected child . . . and
most important of all, is winning to Christ the lost child!



THAT, SIMPLY STATED, IS THE KENTUCKY BAPTIST PROGRAM OF CHILD CARE - "ARMS OF LOVE"
AND WHY DO KENTUCKY BAPTISTS DO ALL THESE THINGS FOR MORE THAN 600 CHILDREN EACH YEAR?
BECAUSE Christ first loved us!
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