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January 1, 1948
Vol. 122 No. 1

Sunday Night

By W. F. Powell
First Baptist Church, Nashville

Is there a more pagan picture of our present age than the appalling disregard professing Christians openly manifest for that blessed evening of the week on which our risen Lord showed Himself to the dismayed disciples assembled in the upper room? The Saviour arose from the grave on Sunday morning, but He appeared at the meeting of the saints on Sunday night. Thomas, the Doubter, missed that first Sunday night, but he made a point of being present the following Sunday night and the Lord Jesus showed Himself at this meeting, too, and cleared up the fears and forebodings of His doubting disciple so that he was no longer "faithless but believing." *The risen Lord established the Sunday night Service.* He employed it that puzzled believers might behold Him the Conqueror of death and the grave, that timid disciples might be empowered, that His mission might become the mission of those who bear His Name, that doubters might know, and that others yet to believe might be assured of a blessing, too. To the extent that the Lord set His seal upon the Sunday night service by His repeated presence after His resurrection and before His ascension and the use He made of these meetings, the Sunday night service has the Saviour's sanction in a way the Sunday morning service cannot claim. Not that it is more Scriptural or more important than the morning church service, for Pentecost was a morning service, but because of its marvelously meaningful and sacredly beautiful beginning, as seen above, the Sunday night service is Divinely unique.

And the Sunday night service should be unique. It is not just another church service—a repetition of the morning hour of worship. The Sunday night service gives us the best thing to do and the best place to go. And it saves people *for* something. The disciples met the risen Lord at the first resurrection Sunday night service. They were the first to hear Him say: "As my Father hath sent me, even so send I you." And they were completely transformed in that one service. Life became a crusade, death a triumph, and the grave a vestibule to glory. Nothing previously dreaded mattered any more. Only one ruling passion now: to glorify Him and to make His salvation known to all men. It was easy to pray, and to love, and to witness for Him now. It was even easy to die for Him—the Christ of that Sunday night!

Is it not true that after all our real trouble in the world today is that we have lost what they found that Sunday night? And is it not time for us to set about recovering it for ourselves and then help others find it, too? Should we not seek it where they found it?—*Southwide Baptist Digest.*

WESTERN RECORDER

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[Editor's Note: The Western Recorder does not necessarily endorse an article to which the signature of the contributor is attached, and its appearance in our column indicates only that it has merit from the contributor's point of view, and for which the writer is primarily responsible.]

Gleanings From The Field

►**Wayne Ward** conducted a revival with **Pastor Gordon C. Whitley** at the West Side Church during October 20-31.

►**Evangelist C. B. Jackson,** has concluded a revival at the Hampton Place Church in Dallas, in which there were 66 additions, 43 of these being on profession of faith.

►**George Milton Hall,** formerly associate at Walnut Street Church in Louisville, is the pastor at Middletown, Ky., where he succeeds **B. B. Powers,** now returned to Tennessee.

►**Miss Florida Waite,** Secretary of Church Library Service at the Sunday School Board, is authority for the information that Kentucky was fourth from the top in number of new church libraries formed this year. The three ahead of Kentucky are: Texas, North Carolina, and Tennessee. **Miss Edna Eaves** is the Church Library Worker in Kentucky for the Baptist Book Store.

►The Erlanger Church in Northern Kentucky had **Pastor Carroll Hubbard** of the First Church, Ashland, Ky., with them in a revival meeting during November 17-26. **Pastor R. Don Gambrell** reports that they had great preaching and excellent crowds. Some 23 people united with the church, bringing the total of those who have joined the Erlanger Church since March 1 up to 59.

►The **Blanket Creek Church,** Union Association, celebrated their centennial on September 7 with an all-day meeting and dinner on the ground. The Church was organized on the second Saturday in September, 1847, with eight members. They worshipped in their homes until 1855 when a log meeting house was erected. They now have a modern building which is the third structure to be erected on their property.

►**Mr. George Martin Trevillian,** a layman of Richmond, Va., was a visitor in Louisville on December 8. He is a member of the Clopton Street Baptist Church in the Virginia capital, and has been the Clerk of that church for the last fifty-eight years. He was brought to the Kentucky Baptist Building by **Pastor E. W. Moon,** Buechel, Ky., who was formerly his pastor at the Richmond church.

►The First Church at Scottsville, Ky., has recently had a revival in which the preaching was done by **Evangelist Ira C. Cole** of Memphis, Tenn., and music and children's work led by **R. K. Bennett** of Stanton, Tenn. Both men were former classmates with **Pastor Harry L. Carter,** Scottsville, at Union University. The visible results were 11 for baptism and one by letter. Others made a profession, but have not yet united with the church.

►**Joseph T. Watts** retired as General Secretary of the Maryland Baptist Convention the first of the year. He has held his present office for 21 years, and previous to that was for 18 years promoting Christian education in Virginia. In early life he was Sunday school secretary in Kentucky. The November issue of *The Maryland Baptist* is devoted to him and is prepared by another former Kentuckian, **Roger I. Berghauser,** his assistant.

►The Buechel Church, near Louisville, had a farewell reception on December 12 for their pastor, **Brother E. W. Moon,** who has resigned to become a general missionary in the Sacramento area in California. His new work is being fostered jointly by the California Convention of Southern Baptists, and the Home Mission Board of the Southern Baptist Convention. His headquarters will be in Sacramento. He left Kentucky on December 16. Mrs. Moon will remain at Buechel for the present until he can find a place in which to live.

►**Edgar W. Reeder,** former Executive Secretary for seventeen years of the Illinois Baptist Association, died on November 28 in Jacksonville, Fla. He had retired from his secretaryship in March 1946, and he was succeeded by **Noel M. Taylor,** who represented Illinois Baptists at his funeral in the Sunshine State. The service was held at the First Church of Jacksonville, Fla., with **Pastor Homer G. Lindsey** in charge, assisted by his successor, **Noel M. Taylor,** Carbondale, Ill., and by **Pastor H. B. Jamison** of South Side Church in Jacksonville. He was born in Benton, Ky., March 1, 1881. He was a son of Dinah Forks and W. M. Reeder. He was converted in the New Harmony Church, near Benton.

►**Jack Carroll** was ordained to the Gospel ministry by the Evarts Church, Evarts, Ky., on December 7, 1947. The council was composed of **Pastors W. J. Bolt,** Harlan; **S. R. Helton,** High Splint; **Roscoe Douglas; George Lynch,** Le-Junior; **C. R. Brock,** Louellen; **J. S. Aiken,** Evarts; and **Earl Elliott,** Draper; and **Deacons Albert Smith,** High Splint; **Earl Carlile, John Osborne, T. Parker** and **Brother Fritts,** Kinver; **John Jody, A. L. Carter, Garrison Mills, Floyd Wilson, Pat Brooks, William Huston,** Evarts; and **Albert White** and **Earl Elliott,** Draper. Pastor Bolt served as Moderator, John Jody as clerk and S. R. Helton as interrogator. After a thorough examination Dr. Bolt delivered a message on "Ambassadors for Christ," and Pastor Douglas led in the ordination prayer before the laying on of hands. Brother Carroll has accepted a call to the Yocum Creek Church at Draper, Ky.

►**L. M. Bratcher, Sr.,** Missionary to Brazil, on furlough in the United States, is now recovered from a sick spell which he suffered in Phoenix, Ariz., several weeks ago, and is resuming his speaking engagements. He had assisted his brother, **C. S. Bratcher** in a revival in Uniontown, Ky., in which there were 32 additions for baptism and 7 by letter. His tour of engagements then took him to First Church, Owensboro; Baptist Tabernacle, Louisville; St. Charles Avenue Church and the New Orleans Baptist Theological Seminary. Four days were spent with **Pastor T. C. Jester** and the Temple Church, Houston, which church pays the salary of himself and wife for their work in Brazil. In Texas he also addressed the Koinian Bible Class and the W. M. U. at First Church at Dallas. He next went to Roswell, N. Mex., where he addressed the New Mexican Convention, and then the Arizona State and W. M. U. Convention.

Western Recorder

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

Vol. 122 LOUISVILLE, KENTUCKY, JANUARY 1, 1948 No. 1

Tribute to J. H. Spencer, Historian, on the 50th Anniversary of His Death

By LEO T. CRISMON, President
Kentucky Baptist Historical Society
Louisville, Kentucky

THE ANCESTORS of John Henderson Spencer were English, coming by way of England, to Virginia, to South Carolina and Georgia, then to southern Kentucky as early as 1796. The name of one descendent of the family, Captain Spear Spencer, who fell in the battle of Tippecanoe in 1811, was given to a county in Kentucky and to another in Indiana.

John Henderson Spencer, son of William Spencer and Sally Caldwell Richey, was born September 9, 1826, in Allen County, Kentucky, a few miles southwest of Glasgow. He grew to young manhood in that and immediately neighboring communities. He states in his autobiography that his recollection of those early scenes went back to the time when he was only one year of age.

In a day and country where there were few schools and teachers, the story of his education reads like a romance, for a period of almost 25 years,—private schools, individual instructors, self education, college, himself teaching. An interesting item comes from his seventh or eighth year. He had an uncle and an aunt who were feeble minded. He said that it occurred to him, as he heard grown up people discuss many things which he could not understand, that he did not know any more than "Uncle Mose" or "Aunt Kitty." For a long time he pondered the question as to whether he was an idiot, as his uncle and aunt were incorrectly styled. He argued that if he had "good sense" he should know as much as his parents and other people with whom he talked. He kept silent on the subject for very shame. Finally the idea occurred to him that people got wiser as they grew older, and that he might get to know as much as other men by the time he grew to manhood. He says that this thought greatly relieved and comforted him.

Through his persistence and effort at learning, by the time he was twenty-one he knew more than any teachers in the community. So he then became a teacher himself, teaching a part of the year, going to school in other months of the year, or studying at home. He also became interested in music, and began to study it, attending a night singing school, and learning to play a few instruments, including the flute, the accordion, and the violin.

His father and mother were morally and religiously inclined, but not members of any church. However, his grandfather, John Spencer, was a Baptist and the clerk of Bethel Baptist Church (organized, 1808) in Allen County. Allen County was settled principally by Baptists from Virginia and the Carolinas. John H. Spencer had the benefit of their heritage and influence, though he did not have the opportunity to attend worship services frequently in his youth. On January 19, 1849, at a "protracted meeting" at Hopewell Baptist Church, he was converted, and joined the church the following day.

After conversion and church membership he continued his pursuit of learning, attending schools at Scottsville, Allen County. He then heard of Georgetown College, and determined to attend that school, but after arriving there by a rather round about way, from Bowling Green down Green River to Evansville, Indiana, then up the Ohio River to Louisville, by rail to Frankfort, then by stage coach to Georgetown, and having been examined by the faculty, he was told he was not qualified to enter college or to take even a course in English. That was in December, 1850, and he was twenty-four years of age. He stayed at Georgetown about four weeks, did some work in the preparatory department of the college, realized what further work was necessary to qualify himself, a whole year of study, the cost of a college education, etc., and with a heavy heart, turned his face towards home.

Since he had known no life except that of a farmer, he now decided to make this his life-work. But after one season, because of physical weakness, he turned to the school room again, then decided to prepare himself for teaching as a profession. In the fall of 1842 he went to Louisville and bought a small library, including history, science, and the classics, to help him in his preparation.

While he was absent on that occasion, Hopewell Baptist Church, to which he belonged, brought up the matter of licensing him to preach. There was some opposition, in that he played the flute, the accordion, and worst of all the violin, and that he played "carnal tunes" on it. The matter was referred to a future meeting, and in April, 1853, with Dr. Spencer himself present, the church voted unanimously to license him to preach. He began immediately to preach at every opportunity, and on May 6, 1854, he was ordained by the same church. He then moved his membership from Hopewell Church to Bethel Church, the church of his ancestors. After his visit to Georgetown he had decided not to go to school any further, but having been ordained he felt the need of further preparation and began making plans to enter school again.

(Continued on Page 7)

American Baptists, We Thank You

It is the greatest pleasure to me to thank you for the priceless shipment which we received for our Deaconess Home in the form of five CARE packages. They arrived here in good condition just in time to be distributed as Christmas gifts. About 80 people received a generous present. The surprise and joy were great.—*From Berlin, Germany.*

245602

The Challenge of Japan

By WALKER N. STOCKBURGER
Louisville, Kentucky

THIS IS NOT an attempt to give a technical treatment of the occupation of Japan, but to share with you the experiences of an Army chaplain during a two-year visit in Japan.

We landed shortly after VJ-Day at Wakayama, a small port on southeastern Honshu, and, having spent our first night there in a partially bombed building, we went the next day to Osaka, a large city of three and one-half million.

The people were very much afraid at first, and as our soldiers would appear on a street, the Japanese would scurry for cover. Their military leaders had instructed them over and over that there would be an orgy of murder, rape and destruction if the Americans succeeded in invading their home islands. They were completely stunned by the behavior of our troops. Such a profound impression will be very difficult to erase. Slowly, week by week, the children, and then the older ones, began to come out from hiding and get acquainted. After a few weeks, we were walking about the cities and countryside almost as freely as in America.

Many things happened during our six-month tour of duty in Osaka. Standing above all other experiences, was my acquaintance with Mr. John Kikawada, the first Japanese Christian I met. A few of us had been tossing a football around during our noon hour. I noticed a Japanese man of about thirty-eight years watching us. After we had stopped, he came over to me and introduced himself as a Christian minister. After we had talked for a few minutes, I had to return to work, little realizing what a great Christian I had just encountered.

Later I began to visit his home, and these visits became more and more frequent. It was upon one of these visits one night, as we were all sitting on the floor and huddling about a little bucket of charcoal trying to imagine we were keeping warm, that John Kikawada told me his life's story. It was told simply, humbly and from the depths of his heart.

As a brilliant young man in his early twenties, he had tried almost everything, both good and evil, in his search for happiness. Finally, with his burden of sin and defeat hanging heavily about him, he came to the Buddhist priest and then to the Shinto priest begging for help. They were powerless, and, after patting him on the back and telling him that he was a fine young man, they sent him away more dejected than ever.

A few weeks later, he heard about some Christian services being held out in the open by a Baptist missionary, and decided to stop at the edge of the crowd and listen. The service made such an impression on him that he kept returning to the meetings and ultimately accepted the invitation of the minister and in faith committed his life to Christ. He said the joy and peace that came into his life far outmeasured his greatest expectations. He returned home a new man.

His parents were devout Buddhists, but after awhile he told his mother he had become a Christian. She was greatly shocked and warned him never to tell his father. About three months later he felt God definitely leading him to enter the Christian ministry, and told his mother about it. She warned him a second time never to mention it to his father. Finally, after waiting three more months, he told his father.

His father, furious at the thought, destroyed his Bible and other books, severely beat his son, and ordered him never to come inside their home again. John slept out in the hills for several nights until the missionary discovered what had happened. He secured funds to send this young man to a Bible School in Kobe, Japan, and later he went to a seminary in Wales, where he spent several years in study.

Mr. Kikawada has been pastor of a large church in Osaka for several years. In this large city of three and one-half million people, his was the only church that managed to have Christian worship every Sunday during the war, in spite of persecution, hardship, bombings and fire.

He is now managing an orphanage of almost 200 children, which he began absolutely on faith. He had no money, but he had something far more valuable —a heart full of courage and faith and a willingness to work day and night. When you get such a combination as that, you really have something. He said, "With men there are tremendous difficulties, but with God there is nothing impossible."

At the end of our six-month visit in Osaka, our unit was moved about twenty-five miles farther down the coast of Honshu to Kobe, a city built on a beautiful harbor and the tourist-center of Japan. It was there that we had our greatest contact with the Japanese people. Having no Army chapels, we began to search the devastated city and found a beautiful brick church building, Central Methodist, that fortunately had been spared. We made arrangements with the Japanese pastor to have our services there at a time that would not interfere with his services. These continued for eighteen months until we returned to the States. Large numbers of Japanese, in addition to the Army personnel, attended.

Besides the Sunday services and the Wednesday night Bible class, we began a special service for young people on Friday nights. The auditorium, which would seat 450, was completely filled for many of these services, the majority being Japanese young people.

In Japan, where only four-tenths of one per cent of the population is Christian, the people are eagerly seeking the Christian message. At the close of each young people's service, we would give those who were seeking to know more of the Christian way an opportunity to remain for further teaching. Rarely were there fewer than fifty who stayed for additional help. Over a period of a few months there were seventy-eight of these young people who became Christians. Many of this number are doing outstanding Christian work in Kobe at this time. One of these young people, Miss Haruko Ono (Violet), has dedicated her life to full-time Christian service and plans to be a missionary to her own people. We hope to bring her to America to prepare her further for this vital work. Carson-Newman College has granted her a scholarship and we are hoping that her case will be cleared through the State Department in order that she may enter college next fall.

We had the privilege of visiting our Southern Baptist mission work in Kyushu. However, space will permit only a brief mention of this work, which has been carried on through the faithful service of Rev. E. B. Dozier, and through his father, who founded the work, and through Dr. and Mrs. J. Maxfield Garrott and other worthy helpers who are continuing their work at this important center. A series of Christian schools, reaching over 3,000 students, provided training for these students from the earliest grades even through college. There is also a seminary to train Christian ministers, and at the time I visited there last July, there were twenty young men enrolled in the seminary.

(Cntinued on Page 13)

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TEMPERMENT—Valdimir de Pachmann, pianist, fussed over the height of a piano stool, then called for a book to sit on. He tried it, shook his head, tore off a single page, smiled happily, and started playing the first number of his recital.— P. H. D. Sheridan, *Coronet.*

The Sin That Hath NO FORGIVENESS

By C. D. COLE,
Mortons Gap, Ky.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (*Matt.* 12:21, 32).

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

"Because they said, He hath an unclean spirit" (*Mark* 3:28-30).

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven" (*Luke* 12:10).

THE ABOVE SCRIPTURES contain the only direct references to the unpardonable sin.

We do not believe that Heb. 6:4-8 and 10:26-31 have anything to say on the subject. They sound a solemn warning to unbelievers, but do not define the unpardonable sin. As to 1 John 5:16 we are not so sure. Dr. Broadus thought it alludes to the unpardonable sin.

The unpardonable sin is an abused and sadly misunderstood subject. It has been used to frighten the unregenerate into joining the church, making them twofold more the children of wrath. Wrong views of the matter have driven men into insanity.

A Necessary Distinction

We must, at the outset, distinguish between *an unpardoned* sin, and *the unpardonable* sin. There are *many unpardoned* sins, but only *one unpardonable sin.* All the sins of the family impenitent and unbelieving will be unpardoned, but there is one sin for which there is no pardon. Murder may be an unpardoned sin, but murder is not unpardonable.

What the Unpardonable Sin is Not

1. It is not *any* sin against men. Many are the sins men commit against one another. But none of these is the sin that will not be forgiven.

2. It is not any sin against Jesus Christ. Many are the sins against the Son of Man, such as denial of His diety and virgin birth, denial of His blood atonement, ignoring His claims of Lordship; in a word, rejecting Him as the Lord Jesus Christ. These are sins of the deepest dye, but many who have been guilty of them have repented and found forgiveness.

In our Gospel ministry we are dealing with unbelievers; and if unbelief is the unpardonable sin we might as well close our churches and call our missionaries home. Of course all who live and die in unbelief are forgiven—all their sins are unpardoned—but this does not mean they had committed the unpardonable sin. Christ said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

3. It is not *any* sin against the decalogue or ten commandments. There is no sin covered by the ten commandments for which there is no provision of pardon. Christ died to redeem us from the curse of the law; therefore there must be forgiveness from every part of the curse.

4. It is not *any* sin against God the Father. Remember Christ said, "All manner of sin will be forgiven except the blasphemy against the Holy Spirit."

5. It is not *every* sin against the Holy Spirit. Sometimes the unpardonable sin is referred to as the sin against the Holy Spirit. We must remember it is a particular sin against the Holy Spirit. There are many sins committed directly against the Holy Spirit. He is grieved, resisted, quenched, and ignored. Believers grieve, quench and ignore the Holy Spirit. Unbelievers resist the Spirit in the objective ministry of His Word. They resist Him by rejecting His Word, opposing and persecuting the preachers of His word. Stephen said to his persecutors, "Ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" (Acts 7:51, 42). This is the only passage in the New Testament where there is any mention of resisting the Holy Spirit.

The natural man rejects and resists the outward ministry of the Spirit in the preaching of His word until his resistance is overcome by the subjective work of the Spirit in the effectual call. Read 1 Cor. 23, 24; 1 Cor. 2:14; 1 Cor. 3:5-7; 2 Cor. 4:3-6. **Our hopes for success in the salvation of sinners is in the convicting, and converting power of the Spirit.** Dr. Broadus says that resisting the Spirit and blasphemy against the Spirit "are quite different things."

What the Unpardonable Sin Is

1. It is *expressly* said to be *blasphemy* against the Holy Ghost, and it is quite presumptuous to say that it is anything else. And, in amplifying we must define what blasphemy is. Blasphemy is an insulting or slanderous remark about someone. It is to speak injuriously against a person. The Pharisees to whom Christ spoke called the Holy Spirit an unclean spirit (Mark 3:30). This was speaking against the Holy Spirit in an insulting and slanderous way.

Every blasphemy is not unpardonable; it is only the blasphemy against the Holy Ghost that is unpardonable. The Jews charged Christ with blasphemy because He forgave sin and also because He claimed to be the Son of God (Matt. 9:3; John 10:36). The Jews at Antioch spake against Paul and his doctrine, "contradicting and blaspheming" (Acts 26:11). Paul tells the Jews that they caused the name of God to be blasphemed among the Gentiles (Rom. 2:24). And Paul himself was formerly a blasphemer (1 Tim 1:13). But none of these cases was blasphemy against the Holy Ghost.

In Matt. 12:22-32 we have an example of the unpardonable sin. Christ had cast demons out of a man. The Pharisees beheld the healed man and attributed the miraculous work of the Spirit to Beelzebub, the prince of demons. They thus called the blessed Holy Spirit an unclean spirit. They insulted and slandered the Holy Spirit. Of course they blasphemed our Lord too, in saying that He had an unclean spirit, but that was not what made their sin unpardonable. They recognized the Holy Spirit in the miracle and called Him Beelzebub, the fly-god of the heathen.

Conditions Under Which the Spirit is Blasphemed

There must be knowledge that it is the of the Spirit. Dr. Broadus thought the sin was committed only in connection with public miracles, and questioned whether it is ever committed today. He says, in commenting on Matt. 12:31, 32; "There is here no allusion to the peculiar gracious office and work of the Spirit in calling, renewing, and sanctifying the soul; it is the Spirit of God as giving power to work miracles."

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Visiting The South's Oldest Baptist Church

By LOUIE D. NEWTON
President Southern Baptist Convention

THEY ASKED ME to attend the 196th session of the Charlestown Baptist Association, meeting this year, 1947, at Ashley River Church. I was very klad for this opportunity to go again to Charleston, first, to attend the oldest district Association in the Southern Bapjtist Convention, organized in 1751; and, second, to visit again the South's oldest Baptist Church, Charleston, constitutetd in 1683.

Pastor John A. Hamrick of the historic old First Church met me that morning at the North Charleston Station, and, after a good breakfast at the Francis Marion, we went across the river to the Ashley River Church, where despite heavy rain, a great throng of people were assembled in one of the finest sessions of any District Association I have ever attended. The fellowship was wonderful, the reports were heartening, and the hospitality was abounding. Never shall I forget the bounteous dinner, beautifully served with marsh hen, venison, country ham, beef in all its tasty forms, and cakes and pies to suit any comer. I must add that there was rice in more delicious make-ups than I have ever found before.

Sixteen Eighty-three

After dinner, Pastor Hamrick took me back across the river into the city to visit that historic shrine on Church Street—First Baptist Church, founded 1683. Let that date fix itself in your mind—1683!

Although it was raining, my hat came right off the moment we stepped from the car. And if the six million other Southern Baptists could have stood with me in that street, everyone would have felt as I felt. My eye soon fell upon these lines by Ella Broadus Robertson:

"Keep silence, friend, for some have come
To cast their care on God today,
And some to praise from thankful hearts,
And some, 'Thy Kingdom come,' to pray.
Keep silence: Let Him speak anew
To every heart—perhaps to you!"

I scanned the markers on the iron fence and others on the front of the majestic front of the grand old meeting house. And there to the left I noted the cemetery where many noble dead were buried. My memory was leaping across the generations. . .

Screven, Furman, Manly, Boyce . . .

Inside, I stood in wonder, praise and awe. The pulpit with its open Bible, the pews, the magnificent lines, the windows, the tablets!

My memory went back to 1682, and to Kittery, Maine. I thought of Pastor William Screven and the brave little band of Baptists who were so persecuted that they fled to South Carolina, and in 1683 constituted the first Baptist Church in the South on the banks of the Cooper River, naming the settlement Somerton.

Then came Joseph Blake with a group of colonists. His wife and mother joined the church, but Governor Blake did not join, "due to his govermental position, though he proved a sympathetic friend." And then came Lord Cardross, from northern England with a group of settlers, many of them Baptists. One hundred years before Charles Town was incorporated, there was a strong Baptist Church. In 1693 the church was removed to what is now Charlestown.

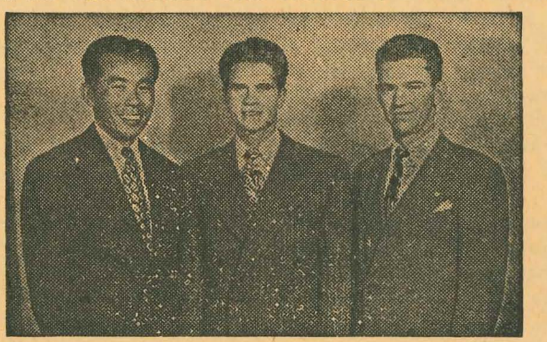
The first meetings were held in the home of William Chapman on King Street, but in 1699 William Elliott gave the church the present lot on Church Street, where a frame meeting house was erected, and which was seized by the British in the Revolutionary War as a storehouse for salt beef and other provisions. In 1822, while Dr. Richard Furman was pastor, the present elegant meeting house was erected. The pulpit is solid mahogany, brought from the West Indies. The building was designed by the first American-born architect, Robert Mills. Of the building he worte: "The Baptist Church of Charlestown exhibits the best specimen of correct taste in architecture in the city. It is purely Greek in style, simply grand in its proportions, and beautiful in its detail."

With Screven and Furman must be linked the names of Manly and Boyce. But does not that cover the list of Baptist notables in connection with this historic church? Space restrains me. There are many, many personalities and events that deserve attention, but I started out only to stimulate interest on the part of the reader to go to the source books of Bapist history and get it all.

And I must add that Pastor Hamrick and his people are carrying on nobly.

Evangelistic Team Conducts Revival at Saylersville Church

The Evangelistic Team, composed of Reiji Hoshizaki, Charles Mashburn and Eugene Paden, three students in the Southern Seminary, held a youth revival at the First Baptist Church of Saylersville, Ky., where M. D. Oates is pastor, on November 15 and 16. The Kiwanas Club attended one of the services in a body,



The Evangelistic Team, consisting of (reading left to right) Messrs' Reiji Hoshizaki, Charles Mashburn and Eugene Paden.

and all of the churches in the county visited. Previously the Evangelistic Team has conducted meetings at Little Flock Church near Shepherdsville; Central City, South Carrollton at an Associational Sunday school meeting, at Graham, Pond Fork Church at Sturgis, and at Westside and Bethel Churches in Louisville.

Most of our problems of today come from the fact that God has been "forced" out of the picture. There are no common ideals among the nations growing out of the common belief in the righteousness of God . . . We as Baptists must know that there are dark, ugly things in the world for us to make clean.—*Joel Sorenson, Secretary of the Youth Department of Swedish Baptists.*

Tribute to J. H. Spencer, Historian, on the 50th Anniversary of His Death

(Continued from Page 3)

So, a few days after his ordination, in his twenty-eighth year, he started to Russellville to enter Bethel High School, later called Bethel College (1856). He stayed there a little more than two years, then, because of his physical condition, he left the school to become missionary in Bays Fork (now called Allen County) Association, November, 1856, thus entering on a ministry, going from church to church and holding meetings, which he continued for almost forty years. In May, 1857, he attended the meeting of the General Association and of the Southern Baptist Convention in Louisville, and he met many Baptist leaders whose friendship he cherished the rest of life.

For two years, October 1857 through October 1859, he was pastor of the church at Cloverport, but he soon decided that he was not fitted for the pastoral office. He said that during these two years he was practically a missionary in a broad field with Cloverport as the center, rather than the pastor of the church in that village. For nearly all the rest of his active ministry he served as an evangelist, either independently, or as a missionary, for Nelson Association (1861), Long Run Association (1864), or the General Association (1870), organizing new churches, reviving dead churches, strengthening weak ones, helping pastors in revivals (and on at least two occasions engaging in debate), in Kentucky, Indiana, Tennessee, Illinois, Missouri, and at one time going to Kansas and Colorado for his health (1873). He and A. B. Miller preached at Old Long Run Baptist Church on Sunday, September 8, 1861, the day following a meeting of Long Run Association with that church, to an audience estimated at 5,000 people.

In his autobiography Dr. Spencer gives an interesting account of his marriage to Miss Alice Lavelia Everhart, daughter of Captain G. W. Everhart, a steamboat man on the Ohio River. He became engaged to her in March, 1861. Later they set the date for the wedding for Sunday, September 15, 1861. On Thursday before he met the captain in Louisville and obtained the license. On Saturday night he preached at Knob Creek in Bullitt County. On Sunday morning he rode to the house of Captain Everhart, and was married to his daughter before breakfast, by Dr. W. E. Powers. When they arose from breakfast, he says that he walked with his bride into the parlor, and without sitting down, he said to her, "Now, my darling, you are all of this world to me: but my duty to the cause of Christ is all of the next world." He says that he then printed the first kiss on her lips, bade her adieu and hurried away to his appointment at Knob Creek at 11:00 o'clock, and he did not see her again for six days. He went to Little Flock Church in Bullitt County on Sunday night where he had made an appointment to commence a protracted meeting for that time before the day for the marriage had been fixed. He closed the meeting on Friday night, then went back to Beechland on Saturday night, met his bride, and after preaching, went home with her.

In October, 1862, he accepted a call to the church at Henderson, Kentucky, and stayed with the church for fourteen months. Since this was during the Civil War, he confined his ministry more closely to his pastorate than he had at Cloverport, and devoted more time to study than he had since leaving Bethel College. In September, 1863, he and his wife went back to Beechland for a meeting in which her father, Captain Everhart, a profane swearer and a skeptic, was converted. According to Dr. Spencer's record he held about fourteen special meetings at Beechland from 1858 to 1876. They seem to have made their home at Beechland until her death august 19, 1872.

As early as 1866 Dr. Spencer says that he began to learn the history of the churches in which he preached and the biography of the brethren. In that year he wrote and published a biography of the gifted pulpit orator, Thomas J. Fisher (born April 9, 1812) who had fallen in the strength of his manhood by the hand of an unknown assassin, on the night of January 8, 1866, on the streets of Louisville. Now in 1867, a new feature was added to his labors which became a paramount element of his work for the next twenty years.

Through his interest in Kentucky Baptists he had decided that a true account of their transactions should be collected and published in permanent form. At this time he added to his ministerial labors the task of searching records, gathering old documents, and interviewing aged men and women wherever he went. When he was not engaged in preaching, he would canvass such portions of the state as he had not been able to reach while engaged in his ministry.

On May 11, 1875, three years after the death of his first wife he married Burrilla Burton Waller, a member of the noted Waller family which gave to Kentucky Baptists John Lightfoot Waller (1809-1854). After the marriage for some years they lived at Laconia (until 1877), then (1877-1885) at Pleasure Ridge Park, Jefferson County (about five miles south of the limits of Louisville and about two or three miles from the river), then later (1885-1897) they lived at Eminence.

In 1876 the centennial of our national independence was observed. In Kentucky this was also the centennial of Baptist preaching (Thomas Tinsley and William Hickman at Harrodsburg, 1776) and this phase was added to the observance. J. H. Spencer was called on to visit several churches and to deliver addresses in the campaign for Christian education in connection with this observance.

In the Preface to *The Baptist Encyclopedia*, published by William Cathcart in 1881, the name of "J. H. Spencer, D. D., Kentucky, is included among the able brethren who have rendered assistance to the Editor."

As early as 1865 Dr. Spencer was appointed on a committee of the General Association (See minutes, 1886, p. 34, 35) to make plans for writing a history of Baptists in Kentucky. "In 1866, the General Association so amended its constitution as to make it a part of the business of the body: 'To collect and preserve our Denominational History of Kentucky.'" But in 1876, through failure on the part of the committee to procure facts or to obtain a historian, it transferred the whole matter into the hands of Dr. Spencer who personally had already been at the task for ten years.

For nine years longer Dr. Spencer worked, through continued illness in the last years, and in April, 1885, he completed the work and submitted it to the publishers, at the same time announcing that the book would be sent to pre-paying subscribers at the estimated cost of publishing ($5.00 a set). He states that by the time he needed the money to pay the publishers, he had received every dollar for which he had asked (1,500 subscribers had been requested). It was necessary to order a second edition of the book to supply all the orders which came in.

(Continued on Page 22)

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DEPRESSION—Some people think of the depression as the good old days when there was only a shortage of money.—*Westerner.*

CHRIST *Our Intercessor*

By J. W. BRADBURY
New York City

THE sacrifice of Christ for our sins does not cease with His work of atonement, but continues forever. After His ascension to the right hand of God, He fulfills the second office of His priesthood, mainly that of intercession. The writer to the Hebrews says: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them" (Hebrews 7:24, 25). The figurative representations of Scripture are intended not to impress the imagination, but to instruct the understanding. They must, therefore, be interpreted so as to convey definite truth. The intercession of Christ is represented as the ground of our confidence, and is the source of our consolation. It reveals in the most intimate fashion the relation in which Christ stands to his people. It shows us the nature of one part of the work which He discharges on our behalf.

In comprehending the nature of Christ's intercession, it must not be conceived of either as an external and vocal petitioning, or as a mere figure of speech for the natural and continuing influence of His sacrifice; but rather as revealing that intimate ministry of Christ which secures for us, on the ground of that sacrifice, whatever enrichment comes to our lives, whether that blessing be material or spiritual. The Apostle John declares: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). And Paul states: "It is Christ that died, yea rather, that he is risen again, who is at the right hand of God, who also maketh intercession for us" (Romans 8:34). One of the greatest passages of the Old Testament is Isaiah 53:12, in which we read: "And (he) made intercession for the transgressors."

The relation, therefore, that Christ as Intercessor sustains to his people is one of understanding, pity, helpfulness, and a passion to save souls who seem to have no better way of living than to accomplish their own undoing. How far reaching is the love of Christ in this ministry none can tell. Certain it is that Christ is an advocate on behalf of His clients. The work of an advocate is to represent his clients; the former personates the latter, puts himself in the client's place. It is, while it lasts, therefore, the most intimate relation. The client does not appear. He is not heard. He is not regarded. He is lost in his advocate. who for the time being is his representative. This is the relation in which Christ as our advocate stands to us. He appears before God for us. We are lost in him. He, not we, is seen, heard, and regarded. It is not necessary that the client be personally present in court. His advocate supplies his place. Christ in this sense assumes our position.

We Are Subject to Frailties

The children of God are, still, the subjects of backsliding and sin, in greater or less degree, while they live. In every child of God there still exists a law in his members which wars against the law in his mind and often brings him into captivity to the law of sin which is in his members (Romans 7:18-23). It is to be remembered that all such sins are committed, not only against the law, but against the grace of God and are aggravated by this high consideration. Notwithstanding their backslidings, such sinners are not utterly cast off. The universal language of the Scriptures concerning this subject is as stated in Psalm 103:10: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

The work of an advocate is two-fold: (1) It is to vindicate an accused person from the crimes laid to his charge, to secure for him the verdict of not guilty. In other words, it is to save him from the infliction of the penalty with which he is threatened. (2) It is to establish the claims of the suppliant, in order for the enjoyment of his inheritance. When Christ, therefore, is said to be our advocate or intercessor, it means that He performs for us these two offices. He secures for us the verdict of not guilty. He obtains our justification at the bar of God. And He secures for us the enjoyment of all those blessings to which we are entitled according to the terms of the covenant of grace. These are not only our justification, but the gift of the Holy Ghost, which secures regeneration, sanctification, knowledge of the truth, consolation, guidance, and perseverance in grace unto the end; together with that measure of temporal blessing which shall best minister to our holiness and usefulness; and, finally, the consummation of the work of salvation in heaven.

Qualifications

One of the highest examples of this intercession is found in John 17. This chapter is the last communication of Christ to his apostles before His death. In it he recites, briefly, His wonderful labors for the glory of His Father and for the good of His children; declares that He has finished the work allotted to Him; announces that He is bidding adieu to the scene of His humiliation and preparing to enter into His glory. On these grounds, He prays His Father to sanctify and perfect His children; to keep them, while they are in the world, from the evil; to make them one in their spirit, their character, and their pursuits; and to cause the love which God exercised toward Christ to rest upon them. At the same time, He declares, that they should be where He is and behold His glory forever. All these illustrious things He solicits on the ground of His Father's love for Him and His own labors and sufferings in obedience to God's will. In this prayer of Christ we have probably the best specimen of His intercessory ministry in heaven. We have in this instance, therefore, a vivid illustration of the objectives sought in the intercessory ministry of Christ.

To be in this sense our advocate, Christ must have the following qualifications. He must have the right to appear in court. This belongs to no other of the human race. He alone is our High Priest. His right to appear is admitted by the competent authority of heaven. He has the requisite qualifications. Thus, while we have no right in our own merit to appear before God, Christ is the appointed advocate in our stead (Hebrews 9:24).

Further, a competent advocate must have complete knowledge of the law; of the demands of justice; of the administration of the government to which the court belongs. All these merits reside in Christ. In addition, He has complete knowledge of His client's case. He knows the way in which each case must be properly presented and urged. His omniscience enables Him to interpret each case perfectly and always with sympathy both divine and human.

No advocate is competent to plead a client's cause successfully unless he has a sufficient plea to offer in his behalf. Christ has this plea in His own perfect righteousness and in the promise of God. Further, He has the grounds, eternally efficacious, of His own shed blood which He offered on behalf of the guilty, so that their record could be cleansed of both shame and guilt. On these grounds, He secures our justification and the bestowment on us of all the blessings of redemption.

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The Sin That Hath No Forgiveness

(Continued from Page 5)

There must be knowledge that it is the work of the Spirit. Paul had blasphemed Jesus of Nazareth, and yet obtained forgiveness, because he "did it ignorantly in unbelief" (1 Tim. 1:13). Paul did not believe Jesus spoke and worked by the Spirit of God. He *sincerely* believed Jesus to be an imposter and possessed of an evil spirit. But the Pharisees knew better; they knew the miracle had been performed by the Holy Spirit, and blasphemed against Him by calling him Beelzebub. It was not a case of mistaken identity with them as it was with Saul of Tarsus. Thomas Goodwyn, one of the Puritans, says that two things are necessary in committing the unpardonable sin: "Light in the mind and malice in the heart." If anyone today should ever recognize a work of the Holy Spirit and speak against Him injuriously and slanderous, that person is guilty of an eternal sin—the sin that hath no forgiveness.

Why is Blasphemy Against the Spirit Unpardonable?

1. It is not because the sin is too great to atone for the blood of Christ. This would limit the intrinsic value of the blood of Christ. I think I honour my Lord when I say that His blood is so precious in value that it is *sufficient* for the salvation of any and every accountable sinner, including the devil and his angels, if it had been designed for them.

2. It is not because the sin is too great for the grace of God. Abounding grace is much greater than abounding sin (Rom. 5:20). There is no guilt too great for the amazing grace of God. This is obvious when we consider some of the sinners saved by His grace. Take the case of Manasseh, the wicked son of the Godly Hezekiah, whose wicked career is recorded in 2 Chron. 33:1-9. Surely, if there are crimes too much for the mercy of God, it must have been those of this Satan-controlled king. And yet the happy sequel is the story of his conversion. Read 2 Chron. 33:10-20. Also consider Saul of Tarsus, denominated the chief of sinners, who by the grace of God became the greatest exponent of the faith he once opposed.

3. The unpardonableness of sin can only be attributed to the sovereign will of God. Who else can determine whether or not sin will be forgiven. God has sovereignly (I do not say arbitrarily) determined there is one sin He will not forgive. He could if it pleased Him to do so. There is one sin for which there is no provision, for which Christ made no atonement, for which the Holy Spirit will not convict, and from which He will not convert.

The Holy Spirit is thus holy and uniquely honored in the divine economy. His personality and Diety may be denied by men, and He may be contemptuously referred to in the neuter gender, but He is in truth a Person of high esteem in the Godhead.

Moreover, we see in all this the amazing goodness of God. Think of the multitude of sins for which there is forgiveness, through His blood, on the terms of repentance and faith! And only one sin which He will not pardon, when He might, in justice, pardon none.

"To God the Spirit's Name
Immortal worship give,
Whose new-creating power
Makes the dead sinner live:
His work completes the great design,
And fills the soul with joy divine."

Persecution Of Baptists Again Is Threatened

RICHMOND, Va. (FMB)—A warning against gift parcels to Baptists in some parts of Europe and Asia is issued with regret. Conditions now prevailing in the Balkan States, Spain, and China make the delivery of such parcels embarrassing to our fellow Baptists.

In the case of the Balkan States of Romania and Yugoslavia, the lives of the addressees are actually endangered by the evidence of this friendship with the United States.

In the case of Spain and China, the recipients are charged excessive duty on all packages.

Individuals in Japan and Italy, and in other countries which the Baptist World Alliance serves, may still be reached.

May we call upon you for help in eliminating from the printed page all lists of names and addresses of overseas Baptists. Please refer your readers to the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C., for the name and address of a Baptist family in any country whom they may befriend in this way.

Pastor of London Church Goes To Madisonville

By MRS. R. V. YANDELL, Church Secretary

LONDON, KY.—Pastor Harold D. Tallant has resigned the leadership of the First Baptist Church of this city to go to be pastor of the First Church of Madisonville, Ky. He had been here for the last five years, during which time the membership jumped from 542 to 1,192. Sixteen new classes have been organized in the Sunday school, and the average Sunday school attendance has been increased from 320 five years ago to 473 at the present time. For the past five years the London church has won the distinction of having more Sunday school training awards than any other church in Kentucky, and in 1946 they surpassed all the churches in the South.

Pastor Tallant has led the Laurel River Association in having 173 Vacation Bible Schools in the last five years. In these 6,969 were enrolled. The Sunday school has maintained the Standard of Excellence during the five years, and three departments have reached the standard.

The contributions have increased from $5,723 in 1942 to $35,000 last year, or a total of more than $150,000 for the five years. Our pastor has been much in demand for speaking engagements in conventions and other churches in this and other states. For the last two years he has servid as president of the Kentucky Baptist Training Union Convention, and for five years he served as State approved Young People's Leader. For the past two years he has taken part on the program of the General Association.

[*Editorial Note: Pastor Harold D. Tallant is a son of Rev. J. B. Tallant of Chattanooga, Tenn., and Mrs. Tallant is a daughter of Rev. Edward Haun of Eagan, Tenn. Both attended Carson-Newman College and came on to Louisville where he attended the Seminary and she attended the Training School, both taking degrees.*]

Be brief! A short speech is forgiven for its imperfection: a long one irritates no matter how good it is. Power needs few words; only weakness seeks refuge in verbosity.—Otto Eisenschiml, *Art of Worldly Wisdom* (Duell, Sloan and Pearce).

Editorial

IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND.

II CHRONICLES 7:14



FACING THE NEW YEAR ON OUR KNEES

Today, January 1, 1948, Southern Baptists face the New Year.

Teeming thousands were in their church auditoriums last night until the dawning of the New Year, engaged in the greatest prayer meeting in the history of Southern Baptists.

Noble pastors throughout all the states led their people to their knees in humble confession of sin, in petition for the furtherance of His Kingdom, for His blessing and empowerment on the churches, for the salvation of the lost.

God's promise will be kept: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then will I hear from heaven, and will forgive their sin, and will heal their land*" (2 Chronicles 7:14).

Centuries have rolled by since Solomon completed the house of the Lord, dedicated it to His service and sent the people back to their tents. Many changes have come. But man's need of God has not altered, sin has not changed, human nature is the same, God is the same "yesterday, today and forever." His grounds for answering prayer are unchanged. Because of His Son, He hears our petitions when we humble ourselves before Him, seek His face in earnest prayer, turn from our wicked ways.

Sin separates between us and God. The sins of God's people keep His power from flowing through them. It does no good to say, "Times have changed; our day is different." It doesn't help us to say, 'The days of wonders have ceased." IT IS SIN THAT ROBS US OF SPIRITUAL VICTORY! "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isaiah 59:1-2). James contended: "From whence come wars and fightings among you? Come they not hence, even of *your lusts* that war in your members? Ye lust and have not: ye kill and *desire to have and cannot obtain*: ye fight and war, yet ye have not, *because ye ask not*. Ye ask and receive not, because ye ask amiss, that ye may consume it *upon your lusts*. Ye adulterers and adulteresses, **know we not that the friendship of the world is enmity with God? Whosover therefore will be a friend of the world is the enemy of God. . .** Wherefore He saith, God resisteth the proud, but giveth grace to the humble. . . Draw nigh unto God and He will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:1-10).

Our churches must be pitched on a high spiritual plane. Mark wrote (11:15-17, "And they came to Jerusalem, and Jesus went into the temple to cast out them that sold and bought in the temple. . . and would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, *My house shall be called of all nations the house of prayer. . .*" There was sin in the temple, and sin shuts God out.

None can deny God's high purpose for His temple. It was to be, supremely, a house of prayer, and, to such high degree, that all the world should recognize it.

None can deny Christ's high purpose concerning His *Spiritual house*. Would He be less exacting in His standards for a New Testament church, than for the earthly temple of which He said, "Not one stone shall be left above another?" If the temple at Jerusalem was to be known by all natious as a *house of prayer*, can we suppose He wishes His churches to be less than, supremely, a *people of prayer*?

Said Jesus to the Jews in the temple, ". . . ye have made it. . ." Once the glory of God shone about their altars, but they had long since been dark except for the candles of their own lighting. "Ye have made it. . ." Once the voice of God was heard, comforting and guiding His people. Now, only the shuffle of feet, bearing vessels through the temple area, or the tinkle of moneychangers' coins, or the rattle of their tables, the bleating of their sheep or the flutter of pigeon wings. "Ye have made it. . .!" What an indictment against the people of that day! What a retribution in judgment awaits those who "made it" less than *a house of prayer*.

And so, we enter the New Year on our knees, humbling ourselves before Him, earnestly seeking His face in prayer, confessing our sins and turning from our wicked ways, that He may hear from heaven and forgive our sins and heal our land.

If ours' is *"a house of prayer,"* then throughout this year, and all the years to come:

The light of His presence will shine on our altars, both in our hearts and in our places of worship.

We shall become flaming evangels of light, in the pulpit and in the pew, in the home and on the

street, going about as in New Testament days, effectively witnessing to the saving grace of our crucified and risen and ascended and returning Lord.

We shall cease to be mere *doers of works*, and become the humble agents through whom *God Himself will work*, bringing to pass His mighty wonders, fulfilling His promise, "Ye shall receive power after that the Holy Ghost is come upon you."

We shall demonstrate the truth that before men can bring to pass the mighty works of God, they must themselves have been worked upon by the Holy Spirit, and they must themselves be the purified channels through which God moves to accomplish his ends.

We shall, by our lives, and by His working through us, demonstrate that "the gates of hell shall not prevail." The locked doors of darkness, and sin, cannot resist the onslaught, the impact, the driving force of lives wholly laid on the altar of sacrificial service, filled with His might and His Spirit.

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Tithing Boosts Gifts 30 Per Cent In Illinois

CARBONDALE, Ill.—(BP)—Dr. Noel M. Taylor, executive secretary of Illinois Baptists, said that a survey of 52 churches in the state revealed a 30 per cent increase in gifts the first month of the Southern Baptist "test the tithe" program.

Dr. Taylor said that the number of tithers in the 52 churches increased from 1785 to 2940, and that the contributions in these churches increased from $34,316.62 in September to $43,092.26 in October.

The churches surveyed are said by Dr. Taylor to be representative of all the state and range in size from 14 members to more than 1000 members.

While the October offerings revealed a $9,000 increase over September, the gain over October, 1946, was $13,000. The per capita contributions of the membership increased from $1.68 in October, 1946, to $2.29 in October, 1947.

Similar increases throughout the state would mean an increase of $1,000,000 in receipts by Illinois churches during 1948, Dr. Taylor said. He pledged that church budgets will be adjusted to allow state and Southwide Co-operative Program objects to share in the increase. "After calling upon their members to give unselfishly, some of the churches may selfishly keep all the increase to themselves. But will the Lord bless selfish churches?", he said.

Lure of the Lowly

The house was old. Its sagging roof
Absorbed the heat of July sun;
Its bowing walls that ne'er had known
The stroke of painter's brush and skill,
Were mottled by the myriad rains
Of winter floods and summer storms.

The porch of planks worn thin by feet
Of barefoot children long since grown
And gone in search of life's best things,
Was scrubbed and clean, but left forlorn,
And windows underneath the roof
Were curtainless and unadorned.

Behind a heat-warped plank I found
A bird's nest dainty and secure.
A place where mating love had found
A haven from the powers that harm,
And cries of hunger from their young
Sent parent birds in search of food.

And there within the unfenced yard
Old-fashion flowers that I thought
Had ceased to be were blooming still,
As bloomed the flowers long ago
When loving hands had tended them
The moss-rose and the marigold.

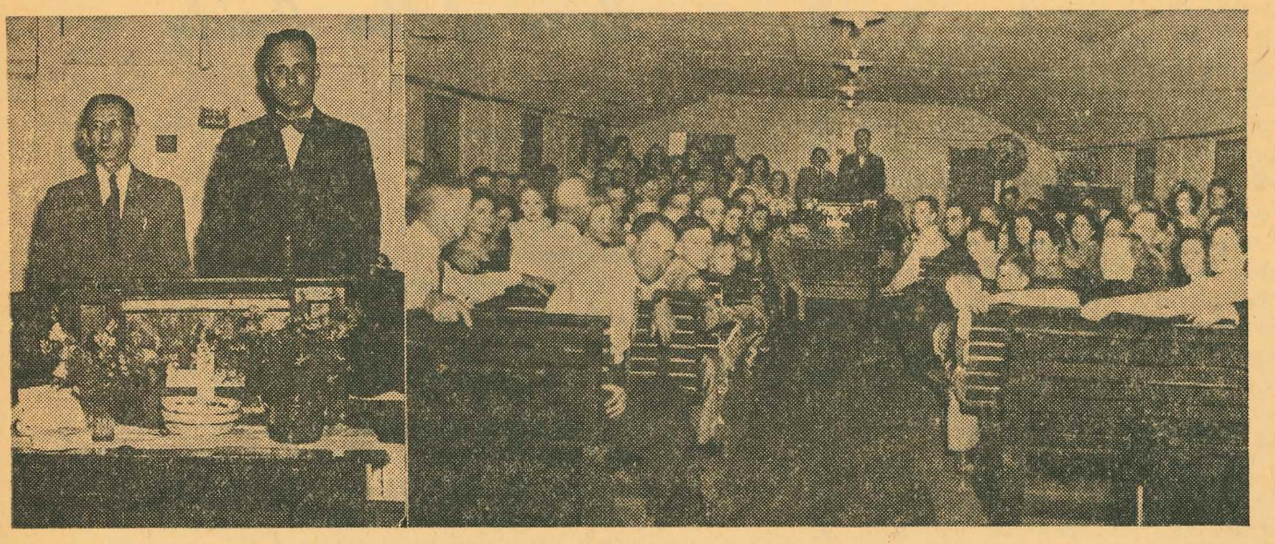
And through the mist of falling tears
I saw again youth's garden fair
And walked the paths of bygone years
As mem'ry held the gates ajar.
And in the magic of that hour
There came this truth my soul to cheer:

When we shall drop the cast of pride
And pretense shall no longer be
The film that hides reality,
Then like the house so old and brown
That bears the stamp of varied past
We too, shall be enriched by time.

Then men shall turn aside to see
The different thing and thus shall be
Confronted with a truth divine,
Shall find that in the arid soil
Of poverty, hardship and trial,
Earth's sweetest flowers blossom still.

—Cozia Baker Bledsoe.

Garfield Avenue Baptist Mission Started By West Side Baptist Church of Louisville



(1) Rev. I. H. Ball, Sr., pastor of the Garfield Avenue Mission, and Rev. Gordon C. Whiteley, Pastor of the mother church, West Side, at 21st and St. Xavier Streets; and (2) Organization of new Garfield Avenue Mission, located at 29th and Garfield, showing people in attendance.

The West Side Baptist Church of Louisville, where Brother Gordon C. Whiteley is pastor, has started a Baptist mission at Twenty-ninth and Garfield Avenue. This lies in a territory about equidistant between Baptist Tabernacle and Portland Avenue Churches. Rev. I. H. Ball, Sr., ordained at West Side about a year ago, is in charge of the new mission. Pastor Whiteley recently conducted a revival there for three weeks, which culminated in the organization with sixteen charter members, and more have joined since.

Each member joining the mission is required to sign a pledge, stating that they realize that their name on the roll of the Garfield Avenue Mission, or West Side Church, does not constitute their membership, but that only interest and participation constitute their real membership, and whenever these have lapsed, if they do, their membership is likewise at an end. Each charter member read that, or heard it read, and volunteered to accept that as binding. This will be the basis for accepting all future members.

The Garfield Avenue Mission averaged forty-four for the first six Sundays, and the offerings have been splendid. Pastor Whiteley feels that there is a great opportunity there. Their structure is an old discarded army building which will accommodate 120 to 130 people, and has been placed on a lot 67x200 feet.

The mission is constituted as a working body, independent in the actions from the mother church, though West Side will continue to help them financially.

In Memoriam

CHARLES MILLS WOOD

Death has again visited our ranks and removed from our number our beloved Brother and Deacon Charles Mills Wood on September 12, 1947, who was saved at an early age and united with the Harmony Baptist Church. In March 1894 he moved his membership to the First Baptist Church where in 1901 he was ordained deacon which office he served forty-six years. He served this church as Clerk from 1900 to 1931, he served as Sunday school superintendent and as a teacher. He also served as Mission Treasurer of the Little River Baptist Association for a number of years of which our leader was a member at that time.

As deacon and church officer this church has lost a faithful worker and leader as a citizen he always showed a loving and sympathetic spirit.

Therefore, be it resolved that in the passing of Brother Wood an humble servant a true friend and dependable counselor has passed.

That we are truly grateful for his untiring efforts in extending His Kingdom work in our church.

That we extend to his loved ones our deepest sympathy and prayers in this hour of bereavment and that a copy of these resolutions be sent to each member of the family, a copy be sent to the Western Recorder for publication and a page be set apart in our church record to his memory.—Bernary Jones and S. J. Lowrey, Committee, Princeton, Ky.

CHARLIE TUCKER

Charlie Tucker was born September 2, 1856 near Smith's Grove, Ky., and died at his home in Smith's Grove on November 6, 1947. He married Kate Whitton, of Oakland, Ky., in 1880. She passed away in 1934. He married Addie Whitlow Duke in 1935, and she survives him. He is also survived by several nephews and neices. For forty-three years he was a faithful member of Smith's Grove Baptist Church. By his request his funeral was preached by Rev. W. T. Jewell of Munfordsville, Ky.—M. Ruth (Whitlow) Bratton.

MRS. JAMES LAWRENCE

It has been our Lord's will to call from our midst our loving sister, Mrs. James Lawrence. To her children and husband we offer our sympathy, and for our W. M. S. we desire that our members may, like her, be patient and have a Christian spirit and love for our Lord.

Be it resolved, that a copy of these resolutions be sent to her family, a copy to the press, and a copy be placed upon the records of our W. M. S.—Mrs. Sherly Kemper, Mrs. Maude Smith, and Mrs. Paul Cobb, Menterey, Kentucky.

MRS. HARRY L. (Laree Tomlinson) GREEN

It has pleased Almighty God in His infinite wisdom to remove from our midst our beloved sister, Mrs. Harry L. Green, on October 2, 1947.

To her family and loved ones we offer sympathy, and for our W. M. S. we desire that circles and individual members may, like her, find no task too small and none too great to undertake for the Kingdom work.

Be it resolved that a copy of these resolutions be presented to her family, a copy to the press, and a copy to be placed on the records of our W. M. S.—Mrs. J. B. Holbrook, Mrs. E. R. Shipp, and Mrs. J. J. Ingram, Committee.

—o—

The three ages of man are school tablet, asprin tablet, and stone tablet.—*Railway Employees' Journal.*

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Christ Our Intercessor

(Continued from Page 8)

We have, therefore, our Lord Jesus Christ, the Son of God and the infinitely meritorious Redeemer of men, interceding for their preservation in holiness, the forgiveness of their backslidings, and their final acceptance into heaven. The Father always hears the Son. It is impossible that His intercession should fail, or that the purposes of it should not be accomplished. His followers, therefore, though exposed to ten thousand dangers and to numberless temptations, enemies, and backslidings, though always in a state of peril and living only a doubtful and sometimes scarcely perceptible life, will pass safely through all these hazards and finally arrive at the possession of perfect holiness and everlasting joy.

Christ, in His prayer at the tomb of Lazarus, said to the Father, "I knew that thou hearest me always." In His intercessory prayer in the seventeenth chapter of John, He declares that He intercedes not only for His apostles and their fellow disciples then existing, but also for them who should believe on Him through their word, that is, the gospel. Those, then, who believe on Him through the gospel are universally interested in that intercession of Christ which the Father always hears.

Our Duty

There remains but one more thing to be said. It is that a client owes duties to his advocate. He must commit his case into his hands without reserve, and not depend on himself or anyone else. The Christian does not depend upon his work as meritorious, giving him better standing before God, for such is not the case. He offers his obedience to Christ, without equivocation, and performs those duties and ministries required by Him as one who owes everything to another. It is in this sense that the client must offer to the advocate the fullest trust and confidence. The believer must rely on Christ's ability to conduct his cause and not attempt to take it out of His hands.

Finally, recognition of the intercessory work of our Lord Jesus Christ will best express itself in gratitude and love. These two virtues will be best observed in life obedience to the commandments of our Lord Jesus Christ. Thus, on the one hand, we have Christ doing all for us, and on the other, on our part, we giving our all unto Him. Where such is the case, we have a perpetual and overflowing source of consolation.—*Watchman-Examiner.*

New Hospital In Arkansas

HOT SPRINGS, Ark.—Dr. Clyde Hart, pastor, Central Baptist Church, this city, states that the Hospital Commission of the National Baptist (Negro) Convention has contracted to purchase the finest piece of Negro property in Hot Springs for a hospital and nurses training school. The building alone cost $500,000 and is now appraised by the Government officials at $750,000. The Hospital Cimmission was able to purchase the building for $176,000, the down-payment of $50,000 to be raised by February 15, 1948. They will need $100,000 to equip it for operation. The Arkansas Baptist (white) Convention in annual session recently voted unanimously a gift of $10,000.

The Challenge Of Japan

(Continued from Page 4)

My wife and I had the privilege of visiting Hiroshima shortly before returning to the United States. Even after two years one could easily see how a single bomb had practically destroyed an entire city. We visited the large Red Cross Hospital and saw the horrible burns and twisted limbs of the five remaining bomb victims. But there was something in Hiroshima that impressed me far more than the awful power of the bomb or the unbelievable destruction of the city. It was the spirit of a small group of people who were members of a little Baptist church that had been completely destroyed by the bomb. This poor, struggling, scattered group, without a trace of bitterness or revenge, had humbly dedicated themselves to the task of rebuilding their church on the very spot where the bomb had fallen. Through this church, which will be named the "Peace Church," they hope to carry the message of Christ and His love to the other people of their city and country and eliminate the need of any such destruction in the future. A POWER that can cause men to do such things as this group has done, is far greater than any atomic bomb. Ours is not the problem of controlling the atomic bomb, but the task of controlling men. While there is still time, may we dedicate ourselves to the vital task of taking the message of Christ to Japan, to all the other countries, and yes—even to our own America.

►**Dr. A. U. Boone,** retired, but for many years pastor of the First Church of Memphis, Tenn., and father of our **General Secretary W. C. Boone** of Kentucky, has returned to the Memorial Baptist Hospital in Memphis, and his condition at this writing is giving his physicians much concern. He served as Chaplain of the house of healing now ministering to his physicial needs, so we may be assured that he is in the hands of friends, and everything humanly possible is being done for him.

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

A few rooms available for both young men and young women.

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Relief Drive is to Continue; 351,609 Lbs. Given in November

By CHARLES R. GAGE
Director of Promotion, Relief Committee, Foreign Mission Board

NEW ORLEANS—"The drive for used clothing, bedding and shoes will go on until the needs of our friends overseas are completely met," Rev. Clovis A. Brantley, Director of the Southern Baptist Relief Center, said today in reporting that 351,609 pounds of clothing have been contributed by Southern Baptists between November 1 and December 6.

Drive to Continue

"Scores of persons are writing to ask 'Is it too late to send clothing?' **Of course it is not too late,**" Mr. Brantley said. "Based on the latest information obtainable from Europe and Asia the needs of the people overseas will remain critical for many months to come. Surely, Southern Baptists will not cease their efforts to clothe the naked and feed the hungry until the job is completed. The November effort just shows what Southern Baptists can do when they want to. *We urge all churches to set up permanent relief committees charged with seeing that at least one box of clothing per month per church is sent to New Orleans from now on.* The address is 740 Esplanade Ave."

The drive sponsored by the Relief Committee during November in cooperation with the Baptist World Alliance was highly gratifying. In addition to the nearly 352,000 pounds of clothing sent to New Orleans by Southern Baptists, many churches sent boxes to nearby Church World Service centers. The following breakdown by states includes only the clothing sent to the New Orleans center.

Texas Leads Contributors

Texas	143,528
Tennessee	37,066
Georgia	36,077
Mississippi	28,150
North Carolina	19,485
Alabama	15,042
South Carolina	14,029
Missouri	11,389
Florida	10,331
Kentucky	9,904
Louisana	8,276
Oklahoma	5,103
Illinois	4,452
Arkansas	3,320
Virginia	3,146
New Mexico	1,363
Maryland	408
Arizona	156
California	142
Washington, D. C.	8

—o—

AGE—Youth—Our times, drunk with the achievement of material progress, excel in a more foolish contempt of older age. We forget how many of the greatest achievements of mankind were accomplished by men past 50, while it was the Nazis who boasted that they had only young men among their ranks.—*Maximilian Beck, "Against the Mechanization of Teaching," School and Society.*

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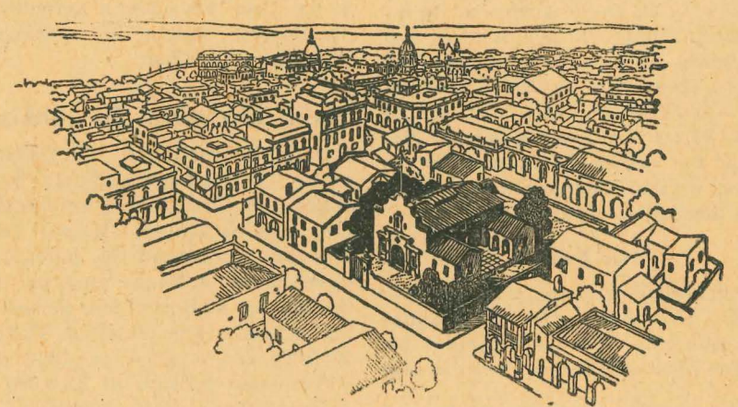
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Southern Baptists Can Make This Dream Come True

A Baptist Medical Ministry for South America at Asunción



The missionary doctor, so beloved in Asia and Africa, has had little chance to serve Latin America because of legal restrictions. Now Paraguay may have a mission hospital to minister to those who need medical aid but cannot pay for it. In this still bruised and bleeding battleground in the heart of South America, Southern Baptists can demonstrate the gospel of healing love. So far as is known, it will be the first Baptist mission hospital project on the continent and the first general hospital opened by evangelical Christianity in that country.

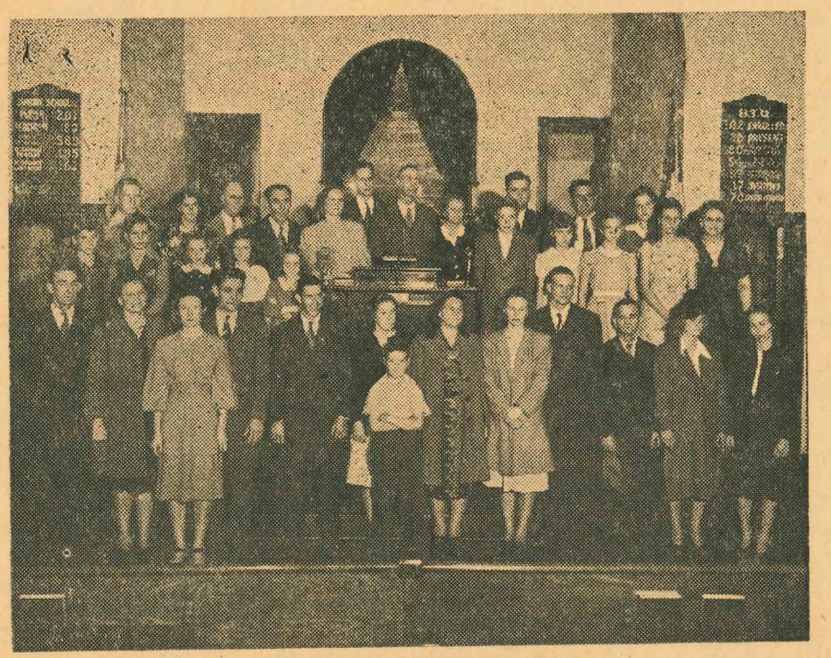
One nurse is already at work; a doctor is on the way. Other volunteers for this type of pioneer Christian service are now in training in the States. They deserve to be appointed when they qualify.

But medical work is expensive. To enter this wide open door into the hearts of the neglected, long-suffering masses of Latin America, a mission board must have a big increase in funds for its medical work.

Continue to give

***through the* CO-OPERATIVE PROGRAM**

Finding the Rural People In the Urban Areas



Some of the thirty-nine people who united with Franklin Street Church, Louisville, during their Sunday school revival. The picture also includes Pastor I. Ferd. Graves, Evangelist R. B. Hooks, Song Leader C. J. Swartz, and the pianist, Mrs. Elnora Robinson. Investigation showed that many people from the rural sections move into the territory near the Franklin Street Church, reside there for a few years, and then return to their rural sections from which they came. With that in mind, Rev. R. B. Hooks, Superintendent of Rural Church Work for Kentucky, was invited to do the preaching. Many adults were added, including eight couples—husbands and wives. Superintendent Hooks has been invited to return next year for another such series of meetings.

Baptist World Alliance Incorporated In D. C.

WASHINGTON, D. C.—(BP)—A certificate of incorporation for the Baptist World Alliance has been filed with the recorder of deeds of the District of Columbia, the transfer of Alliance headquarters from London to Washington.

The certificate was filed by Dr. C. Oscar Johnson of St. Louis, President of the Alliance, Dr. Walter O. Lewis, secretary, and George B. Fraser, attorney.

Term of organization was listed as "perpetual," and objects of the society were described as "the more fully to show the essential oneness of the Baptist people in the Lord Jesus Christ to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among its members and serve as the nerve centre and corporate will of Baptists throughout the world."



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DR. R. I. KERR

Teacher

Walnut Street Baptist Church

Louisville, Ky.

Visitors Warmly Welcomed

—o—

Hungarian Baptist Leader Addresses Southern Seminary

Louisville, Ky.—What can Southern Baptists do for their fellow Baptists in war-stricken Europe? Answering this question in a talk here recently at Southern Baptist Theological Seminary, Dr. Bela Udvarnoki, president of the Baptist Seminary in Budapest, Hungry, offered the following suggestions.

1. Southern Baptists must see Europe as a great, needy mission field. Food and clothing must be sent immediately, but the real need is for the gospel of Christ.

2. Southern Baptists can greatly strengthen the work of European Baptists by helping to organize new churches. The Baptist churches of Europe are making a great impact for Christ, but there must be more churches for a greater ministry.

3. Southern Baptists can be of great service in helping to unite the Baptists of the various nations on the Continent, where national boundaries are like walls that keep the various national groups segregated.

4. Southern Baptists could make a real contribution by helping to establish and maintain an English-language Baptist paper for Europe as a medium of disseminatng information, promoting unity of fellowship and service, and for the teaching of the great doctrines of the Bible (Dr. Udvarnoki suggests as the title of such publication, "The European Baptist").

5. Southern Baptists are already considering plans for the establishment of a strong Continental Baptist Theological Seminary that would train European Baptists for maximum Christian leadership and service. Possibly the best location for such a seminary would be Switzerland.

—o—

Gifts Triple Due To Tithe

PICKENS, S. C.—(BP)—Gifts to the Co-operative Program from the First Baptist Church here have more than tripled since October 5 when the church entered the Southwide tithing campaign.

Pastor E. R. Fuller said the church voted to give 50 per cent of the increased gifts during the three months' "prove me" period to the Co-operative Program, and in confidence that the members will continue to tithe indefinitely. The 1948 church budget includes a 33 per cent increase in Co-operative Program gifts.

—o—

ACHIEVEMENT—A man can't very well make for himself a place in the sun if he keeps continually taking refuge under the family tree.—*Liberty.*

* * * *

SUCCESS—Man cannot be satisfied with mere success. He is concerned with the terms upon which success comes to him. And very often the terms seem more important than the success.—Charles A. Bennett, quoted in *Forbes.*

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MISS AVA ALBRO, Assistant to State Secretary and Story Hour Worker
MISS MAURITA MORRIS, Intermediate Worker
W. NEVILLE CLAXON, Director of Associational Work

127 East Broadway
Louisville 2, Kentucky

NEW YEAR GREETINGS!

The State Baptist Training Union Department desires to express very best wishes for the happiest kind of New Year for everyone. We trust that you had a really and truly joyous Christmas season. We appreciate your prayers for us, co-operation with us, and kindness to us during the past year. We hope to be of greater service to you during the coming year.

OPEN WINDOWS

(From 1948 Calendar)

The Quarterly Magazine for Individual Bible Reading and Private Devotions beginning in January, 1948, will carry:

The Training Union Daily Bible Readings

With devotional comments in addition to those found in the quarterlies.

All Intermediate, Young People's, and Adult Bible Readers' Leaders should have *Open Windows*.

Sufficient copies should be ordered for the Bible Reading Crusade each quarter to put one in every home.

Order with the regular literature from

The Baptist Sunday School Board, Nashville, Tennessee.

Single copies mailed to one address, each 10 cents.

Annual individual subscriptions mailed to one address, 40 cents.

Ten or more copies mailed to one address, each 5 cents.

Annual club subscriptions of ten or more copies mailed to one address, 20 cents.

REPORT TO GENERAL ASSOCIATION TO OCTOBER (Continued)

Study Course Months

March and September are suggested as Study Course Months, although for many churches one or more weeks in other months will be more suitable. The main thing is to hold one or more a year. It is suggested that in March 1948 each church designate one week as "Baptist Doctrine Week" and teach doctrinal books for all ages as found in the Training Union course of study. It is suggested that in September every church shall study all the Manuals and conduct an Enlargement Campaign. More and more churches are doing this. State workers are glad to help when possible but of course cannot reach many churches and associations in a year, so workers should not depend upon and wait for State workers. Local and nearby talent may be secured to good advantage.

Please write this department for Study Course pamphlet, Enlargement Campaign tract, and Study Course Awards blanks.

State Convention Attendance Over 2,000

In April our State Convention met with First Baptist Church, Newport with an attendance of more than 2,000. It was a great convention with more than 75 life dedications.

Our 1948 Convention will be held with the First Baptist Church, Bowling Green, beginning Wednesday night April 14 and closing Friday night April 16. The homes will furnish free bed and breakfast. Dr. W. A. Criswell will be one of the main speakers. Please place this on your calendar now and plan to attend. Already churches and associations are planning to charter special busses.

Leadership Assembly At Ridgecrest

Kentucky had a good delegation of about 300 at Ridgecrest, North Carolina, for the Southern Baptist Training Union Leadership Assemblies in July, 1947. The dates for 1948 are July 8-28, three weeks. All Pastors, General and Departmental Training Union Officers, Leaders, Sponsors, and Helpers are urged to attend.

State Assembly Attended by Seven Hundred

In the State Boys' and Girls' Camps, Encampment, and Training Union Assembly at Clear Creek, all attended by about 2,000, Training Union work was presented. The Fourth State Assembly was attended by 700. All eight regions were represented. There were 82 life dedications.

Our Fifth State Training Union Assembly will begin on Saturday night, August 7 and close Friday at noon, August 13, 1948. Please mark this on all calendars and make reservations early.

Our Workers

The writer of this report has been your State Training Union Secretary since February 1, 1934 and it has been a happy privilege to serve in this capacity through these years.

On December 1, 1946 Miss Etta V. Lea, of Shelbyville, began work as full time Office Secretary. Her office experience and interest and experience in Training Union work in her church and association prepared her for this place of service. She has rapidly learned the work and does it well. We are happy to have her as a consecrated, faithful and vital member of this department.

Miss Ava Albro, of Louisville, after doing special work in this department for five months, began on December 1, 1945 as full time employed worker. She is Field Worker and promotes the Story Hour Department of the Training Union. Her study and teaching in school and her Training Union knowledge and experience fit her for this in a special way. Because of her consecration, loyalty, and efficiency in promoting all the work she has served most acceptably and is an indispensible member of the State Training Union Department.

On June 15, 1947 Miss Maurita Morris, of Murray, began in this department as full time employed worker, part time in the office and part time on the field. She came prepared to accept her duties and has been learning to discharge them well. She is promoting the work of the Intermediate Department of the Training Union especially. We welcome her as a consecrated, energetic, and necessary worker in this Department.

Rev. Neville Claxon, of near Frankfort originally, came from the pastorate of Long Lick Baptist Church in Elkhorn Association, to begin work on June 1, 1947 as our full time Director of Associational work. His experience as Church and Associational Director and in special work prepared him for this task. His consecration, knowledge of the work, and perseverance enable him to do the fine work which he is doing. We are glad to have him as an invaluable addition to our State Training Union Department.

Splendid work has been done by our five State Approved Workers, who, although not regular full-time employed workers, give what time they can to this work along with their business and are supported in part for expenses and honorarium by churches, associations, or conventions in which they do special work. They have served well. Our Approved Workers are: Story Hour, Miss Dorothy Blankenship, 529 South Thirty-second Street, Louisville; Junior, Mrs. Byron C. S. DeJarnette, 339 South Bayly, Louisville; Intermediate, Miss Grace Morehead, Third Baptist Church, Owensboro; Young People's, Rev. Harold D. Tallant, London; Adult, Rev. D. E. Jones, Valley Station.

(To Be Concluded)

20%-ERS

The following churches have reported a total Training Union attendance equivalent to twenty per cent of their resident church membership.

December 7: Crestwood Baptist Church, Frankfort; Dallasburg Baptist Church; Lexington Avenue Baptist Church, Danville; Eddyville, First Church; Jellico, Tennessee, First; London, First; Lothair, First; Meadow Home Baptist Church, Louisville; Muldraugh; Pineville, First Church; Victory Memorial Baptist Church, Louisville; and Walnut Street Baptist Church, Evansville, Indiana.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

The following have been added to the list of Standard Sunday schools:

Gray—Pastor R. S. Voris; Superintendent J. C. Davis.

Covington, Latonia—Pastor John E. Huss; Superintendent Ralph Eckler.

Mayfield, High Point—Pastor C. W. Lawrence; Superintendent H. L. Jones.

Ashland, First—Pastor Carroll Hubbard; Superintendent J. B. Blagg.

Laurel River—Pastor Dennis Rush; Superintendent Roy Brewer.

Ashland, Pollard—Pastor Donald W. Wells; Superintendent C. F. Farson.

Pilot Knob—Pastor J. C. Hembree; Superintendent Chas. Brefant.

Three State Meetings Of Associational Officers

One hundred and sixty-nine associational workers from twenty-nine associations met in Winchester, Louisville and Hopkinsville for a discussion of plans for carrying the best Sunday school methods to all churches in their associations. The first two meetings were hindered by ice on the roads, which kept many from attending. The one at Hopkinsville had eighty-five (sixty-five of whom were men) present from the western third of the State. Other meetings are to be planned to accommodate those who could not attend these meetings. Brethren J. P. Edmunds and Sibley C. Burnette assisted Brother Wheeler Thompson in these meetings and all did a very fine work.

Plans were discussed for a great year of work and from the interest of those present we believe that we shall go far beyond any previous record. Constantly do we hope and pray that God will arouse us to reach more of the two millions of people in Kentucky who are not enrolled in any Sunday school—not even in a parochial school nor a Jewish synagogue. If each superintendent will lead in adding ten per cent to his enrolment this year, and add classes and press visitation, our gains will be great in increased enrolment. If each superintendent will plan for from one to four weeks of training, the type of teaching will be vastly improved. If all churches will see the boys and girls around them as we should there will be a large increase in the number of Vacation Bible Schools.

Brethren! The year 1948 is open before us with all its vast possibilities for blessing others. Why should we wait or falter? Why not follow the plans in the book. *Building A Standard Sunday School*, and build bigger and better Sunday schools? Let us do our best.

I Beg to Be Narrow

I beg of you to permit me to be as narrow as Bible truth on some points. Shall I be BROAD (?) enough to give up all my convictions in order to unite with others in a United Church of America? Shall I be unfair to our Lord and say that it is better to be sweet spirited with others than to be true to the Revealed Truths God has given us in His Word? Let me accord to every person the right to believe what he wants to believe, but let him accord to me the privilege of being as narrow as the Book of God. Just because some will not follow the teachings of the Bible is no cause for them to belittle my spirit in wanting to stand by the teachings of the Bible. I beg to be permitted to be narrow as truth, and not be criticised by others who claim to be broad but are not broad enough to let me teach and preach the Bible as I understand it. Beware of a breadth that is so thin it does not permit one to recognize the priority of revelation.

TEAMS TO VISIT EACH CHURCH

Plans are suggested that each association form teams of workers to visit all churches during February to outline a plan of Sunday school work. The following suggestions will help the Associational superintendents:

1. Have each team visit about four churches.

2. Each association superintendent write J. P. Edmunds, 161 Eighth Avenue, North, Nashville, Tenn., and tell him how many churches you have in the association, that he may send you needed literature.

3. Select your teams and then have them meet with you one or two nights for training.

4. Do not let the team members preach at the meetings.

5. Make an effort to get all the officers and teachers of a church to meet you one evening, at which time the team members will study with them their Sunday school and plan to do the things that will help each Sunday school grow in size and effectiveness.

6. Check to see that each team visits all churches assigned to it.

7. At your March meeting have all officers and teachers in the association come together to report on the visits and climax the visitation program in summing up all goals set by churches.

Thank You for Beautiful Cards

To our many friends who remembered us at Christmas time with beautiful cards Mrs. Gardiner and I want to say. THANK YOU. We know there are many others who think of us at this time also. We have not sent cards to all of our friends. That would be too large a task, but we thank God for you. May the new year have for you the best spiritual and temporal blessings!

Adults In The Sunday School

We commend to your attention the most recent addition to the Sunday School Training Course, *Adults in the Sunday School*, by William P Phillips. Just now it is a particularly significant book, for Adult work has its greatest opportunities and it is most urgently needed in our churches.

—o—

SUNDAY SCHOOL ATTENDANCE DECEMBER 14, 1947

Church	Missions	Total
Louisville, Walnut Street (3)	156	1,478
Louisville, Ninth and O (1)	198	1,158
Louisville, Carlisle Avenue (2)	208	912
Bowling Green, First (1)	24	810
Louisville, Parkland	---	807
Louisville, Crescent Hill (1)	182	787
Lexington, Calvary (1)	32	772
Lexington, Porter Memorial (2)	201	757
Frankfort, First	---	749
Owensboro, Third	---	713
Evansville, Grace (2)	160	711
Lexington, Ashland Avenue	---	701
Covington, Latonia	---	682
Hopkinsville, Second	---	674
Harrodsburg (1)	54	652
Evansville, Calvary (3)	152	608
Louisville, West Broadway	---	604
Mayfield, First	---	591
Newport, First (1)	44	580
Somerset, First	---	575
Louisville, Victory Memorial	---	556
Paducah, Immanuel (2)	47	547
Harlan (3)	142	546
Louisville, 23rd and Broadway (1)	38	537
Hopkinsville, First	---	535
Louisville, Clifton (1)	70	515
Georgetown	---	514
Madisonville, First	---	500
Louisville, Deer Park	---	486
Berea (1)	25	479
Ashland, Pollard (1)	13	475
Louisville, Eastern Parkway	---	463
Danville, Lexington Avenue (1)	19	462
Elizabethtown, Severn's Valley	---	452
Lexington, Grace	---	440
London, First	---	419
Covington, South Side	---	416
Henderson, First	---	414
Paducah, Twelfth St., (1)	123	404
Louisville, West Side (1)	56	390
Corbin, First	---	390
Pineville, First (4)	60	387
Winchester, Central	---	380
Louisville, Third Avenue (1)	33	379
Louisville, St. Matthews	---	375
Louisville, Franklin Street	---	366
Bellevue	---	365
Henderson, Audubon	---	363
Shively (1)	35	359
Hazard, First (2)	59	348
Fulton, First	---	330
Louisville, Virginia Avenue (1)	47	311
Greenville	---	306
Erlanger (1)	21	304
Henderson, Immanuel	---	298
Meadow Home (near L'ville) (1)	42	292
Beechland (near Valley Station)	---	288
Owensboro, Seven Hills	---	274
Evansville, Walnut Street	---	263
Lebanon	---	252
Jellico, Tenn., First	---	250
Farmdale (1)	70	246
Paducah, Baptist Tabernacle	---	244
Middlesboro, E. Cumberland Ave.	---	239
Paducah, Trinity	---	233
Crouches Creek (near Jellico)	---	230
Frankfort, Thorn Hill	---	229
Ft. Thomas, First	---	228
Evansville, Temple	---	223
Owensboro, Eaton Memorial	---	222
Richmond, First (1)	12	218
Russellville, First	---	213
Pleasant Hill (near Campbellsville)	---	212
Dayton, First	---	205
LaGrange, DeHaven Memorial	---	205
Mackville	---	205
Louisville, Baptist Temple	---	202

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Field Worker - - - - - - - - - - Miss Lucille Lynch

Bookkeeper
Mrs. Harriett Lemons

Office Secretary
Miss Sue Coker

THIS YEAR IS YOURS

"God built and launched this year for you,
Upon the bridge you stand,
It is your ship, aye, your own ship
And you are in command.
Just what the twelve months' trip will do
Rests wholly, solely, friend, with you!"

DON'T WAIT—IT'S '48

Beginning the work of a new year should mean a pick-up in zest for reaching high goals. Every W. M. U. organization will want to set and strive toward truly high goals for this Commemoration Year.

New effort, activity and interest will attract new members and enlist more women in active participation in a world-wide missionary task. Don't wait—it's '48.

JANUARY REMINDERS FOR W. M. S.

1. See that quarterly and annual reports are mailed before January 5.

2. Order Standard of Excellence Charts for all organizations, and secure Circle Record Charts, one for each Circle (if this was not done in December).

3. See that names and addresses of 1948 officers and counselors have been reported to W. M. U. office.

4. Set goals for Commemoration Year.

5. Install officers (if this was not done in December).

6. Have executive committee meeting of new officers and make definite plans for year. Adopt Standard of Excellence as program of work.

7. Fill out financial goal cards and send one to your Associational Superintendent and one to the W. M. U. office.

8. Plan study of methods for officers, counselors and interested members, using Year Book and Kentucky Handbook.

9. Have subscription campaign for denominational periodicals.

10. Attend associational quarterly meetings.

MISSIONARY MOTIVES

1. Why should I study missions?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity's God. It is God at work.

Because as a Christian I cannot otherwise grasp the full mission of the Church.

Because as one who has a personal duty in regard to missions I cannot intelligently discharge this duty without informing myself on the subject.

2. Why should I give to missions?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for His glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. (Romans 10:14).

Because souls are dying and I may help.

3. Why should I pray for missions?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ prays for all for whom He died.—*The Other Sheep.*

Young People's Department

Long Run Recognition Service

The R. A.'s of Long Run Association held their annual recognition service at the Beechmont Baptist Church on Thursday evening, November 6, at 7:30.

The church was very beautifully and appropriately decorated for the occasion in Royal Ambassador colors of royal blue and gold, with the R. A. flag as the center of attraction.

The serivce began with an organ prelude by Mrs. Fred Grover, Church Organist. Following the singing of the R. A. Hymn and the invocation, Billy Ray of St. Matthews, one of the highest ranking ambassadors in the State, brought a challenging devotional. The meeting was then turned over to Mr. John Wrenn, State R. A. Secretary for Kentucky, who proceeded with the Recognition Service after explaning the Ranking System.

The boys in groups according to the Ranks in which they were to be recognized advanced until seventy-one boys had been recognized and every Rank represented except the last, Ambassador Plenipotentiary. Fourteen boys received their capes as Ambassadors and twelve were recognized as Ambassadors Extraordinary.

Many leaders who have been attending the Recognition Services for years say that this was one of the largest and best. Mr. S. M. Gunnett, St. Matthews, is chairman of the associational R. A. Council. Mrs. Guy Cobb, Beechmont Church, is the R. A. Representative of the W. M. U.—*Mrs. Foster E. Howard, Long Run Associational Y. P. Leader.*

Greenup Association Coronation Service

November 14 was the crowning achievement of the past two years' work when we had the first coronation of Greenup Association. Forty-five girls, representing four churches, of Greenup Association participated in the coronation service at Pollard Church. Miss Lucile Lynch came to us to direct this service. There were twenty-four Maidens, nine Ladies-in-waiting, four Princesses, and eight Queens, representing Pollard, Unity, Summit, and First Churches. The Counselors of these G. A.'s are Mrs. N. W. Fletcher, Mrs. Emmett Wurts, Mrs. C. E. Weddle, Mrs. Glen Sparks, Mrs. Lester Norris, Miss Geneva Duncan, and Mrs. H. T. Layne.

Mrs. Ed Ketner of Raceland brought the devotional. Tommy Damron served as trumpeter and Jenny Dixion as pianist. Melba Ranum was the soloist. The crown bearers and flower girls were Merna Moore, Phoebe Nolan, Jo Ellen Moore, and Sheila Kemper. Rev. Donald Wells gave a few remarks, telling of the needs for Christian nurses and missionaries. He challenged some of our girls to answer the call of God to serve in these various capacities.

(The above information is taken from a letter from Mrs. Avery Smith, Young People's Leader of Greenup Association.)

———o———

CHILD—Visiting at the home of a friend, I met a shy, plain little tot who, with her mother, was also a guest at the house. The hostess asked little Julie about her friends and her toys, trying to draw her into the conversation. Julie said nothing, but sat quietly and shook her head. "Maybe she can sing a song," our hostess said, "or say a poem?" Again Julie shook her head. "You mean a great big girl like you can't do anything?" teased our hostess. "I can sit still! Can't I, Mother?" offered the little one triumphantly.—*My Baby.*

Sunday School Lesson for January 4, 1948

Beliefs That Matter

Lesson Text: John 20:30-31; Acts 16:11-15; 1 Timothy 4:16; 1 John 5:1-5

Character and conduct, duty and destiny depend on what one believes. Without believing the Bible, man must live in the dark. Without believing in Christ, he has no dying Saviour and no living Lord. Without believing in the church, he ignores "the pillar and ground of the truth." Without believing in the ministry, he turns away from God's prophets and teachers. Without believing that "faith is the victory," he shrinks and sinks into defeat and despair. The beliefs that matter are essential to salvation, service, and success.

Notes Analytical and Expository

1. BELIEVE AND HAVE LIFE: This is why the Bible was written. The Saviour is the center of the Scriptures, and life was the goal and gift of his mission to mankind. Note: (1) **The Saviour present among his disciples;** leading them, teaching them, empowering them, never leaving them. (2) **The Saviour presented in his Word;** as John magnified the deity of Jesus and Mark wrote his Gospel of the Son of God. Send the message to all the world. (3) **The Saviour accepted by faith:** "Jesus is the Christ, the Son of God." Believe His Word. Believe on Him. Commit all to Him for time and eternity. (4) **The Saviour the source of life:** it is life through His name. It is the new life of one born from above. It is the life a d u n d a n t, overflowing, satisfying, eternal.

2. BELIEVE AND OBEY: This is how a church was founded at Philippi. Notable was the conversion of Lydia. She was an Asiatic who may have been a widow; native of Thyatira; a business woman heading her own concern, or European agent for a firm in her home city; dealer in purple-dyed stuffs and garments made from them, but probably not a dyer or manufacturer of dyes; and evidently prominent and prosperous in Phillippi. Sketch her religious experience.

As a "God-fearer" she reverenced God; and so she was not a pagan but a proselyte to the Jewish faith. She believed her Bible (the Old Testament). She kept the Sabbath. Philippi having no synagogue, she attended the place of prayer which may have been a a shaded spot or rocky ravine or a walled enclosure close to the water's edge for purpose of purification. She was associated with (perhaps led) others in worship. She listened attentively to the missionaries (Paul and his associates) who joined in the service. She experienced an inner change when the Lord touched and transformed her heart. She, therefore, gave heed to the message of Paul which called for repentance toward God and faith toward our Lord Jesus Christ. Upon her profession of faith she was baptized probably at once and there in the river. She led to Christ her household (probably her employees and possibly also her children, the term applying to either or both and to all servants and slaves), and they, too, accepted Christ and obeyed Him in baptism. At once she proved herself faithful to the Lord. She invited the missionaries to be her guests, being able to care well for the entire party. Upon her insistence they accepted her hospitality and support as they continued their evangelistic campaign in the city. And when Paul and Silas emerged from the jail, they went to the home of Lydia for a farewell meeting with the church. No doubt Lydia was a liberal and influential member of the church that received from Paul the happiest of all his letters.

3. BELIEVE AND TAKE HEED: This is what a minister must do. Should Timothy, a young man of about thirty-five, keep himself in the background, yielding place to older but not wiser teachers? Paul bade him to keep on teaching with urge and authority. Note three things here: (1) Watch yourself, take heed to yourself; or, take pains with yourself. The suggestion is by no means selfish, but precisely the contrary. If one makes out of himself the best minister possible, he must be ceaselessly vigilant in his own discipline and development and devotion to God and his people. (2) **Watch your teaching.** Be sure that it is accurate for it cannot bless unless it is biblical. See that it is understandable for it must reach your hearers in order to rouse them to action. If your teaching is not true, it is not trustworthy; and the world can get along better without it than with it. (3) **"Stick to your work"** (Moffat). Persevere and be patient. The task may be hard, but it is challenging. The day may drag, but the cooling twilight comes ere long. Is not all honorable work a blessing? And tenfold blessing is his who engages in a ministry so vitally related to his own and his hearer's salvation. Keep on preaching and teaching.

4. BELIEVE AND OVERCOME: This is the only way to conquer the world. The greatest possible change that can take place in any human being is to be "begotten" of God. That means not rebirth but a new birth; not reformation but regeneration; not an old nature reshaped but a new nature created. What are the evidences that such a change has taken place? What proofs of it can be given? Here are four great tests:

The first is **faith.** It is faith in a Person. That Person was Jesus of Nazareth. Not only was there such a historical person, but He was and is the Christ, the Messiah promised through the prophets of old. If He is the Christ, He is the Son of God. His messiahship and His diety go together. Faith in Him is fundamental.

The second is **love.** Faith and love go together. The love of God is supreme in the Christian heart and life. As he loves God, he devotedly loves Christ. As he loves Christ, he loves Christians who share with him the same faith and hope and love.

The third is **obedience.** Love to God inspires and implies obedience to His will. Indeed, obedience is the proof of love and of faith. To one who loves God His commandments are not irksome for he is willing and even anxious to do them. They are not even burdensome for the Christian gains strength by doing them, and God furnishes additional strength as needed. Moreover, obedience to God is the best and only channel for the expression of love to the brethren.

The fourth is **victory.** Life even for the Christian is full of struggle. The victorious life is possible and, indeed, a duty. It is accomplished not by the Christian alone but by Christ in him and through him. Thus we may be "more than conquerers through Him that loved us."

Gold in the Golden Text

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him (1 John 5:1).

Here are three traits and tests of a Christian:

(1) **The Christian believes in Christ.** He believes in the historical Christ. He believes in the messianic Christ. He believes in the divine Christ. He knows that Jesus of Nazareth was and is the Son of God, and he trusts himself to Him wholly and forever.

(2) **The Christian loves the Lord.** He loves God as the author of life and the giver of every good gift. He loves Christ as his divine Prophet, Priest, and King. He loves the Holy Spirit as his Comforter and Guide.

(3) **The Christian loves the Childen of God.** He loves them because they have the same Father, Saviour, and Guide. He loves them because they help him, and he helps them in the common experiences of life. He loves them as they share their joys and sorrows, their trials and triumphs.

[*Editor's Note: The preceding treatment of the International Sunday School Lesson is from "Points for Emphasis" by Hight C. Moore, and is used by permission of the Baptist Sunday School Board, Nashville Tennessee.*]

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PERSONALITY—Personality is something a man has which makes you look up to him **after** you have met him.—O. A Baptista, *Everybody's Weekly.*

BOOK Reviews

Movies and Morals, by Herbert J. Miles, published by The Zondervan Publishing House, Grand Rapids, Mich., price $1.50.

This is not one of the usual uniformed "explosions" against the movies. In his introduction Dr. Hyman J. Appelman says, "It is a calm, concise, exact, psychological, authoritative, authenticated presentation." To prepare the materials presented in the book the author made a personal survey of one hundred motion pictures and tabulated his findings which are summarized in twenty-five indictments in chapter two.

Chapters three through seven, headed "The Hollywood Way of Life," "The Cinema's Three Freedoms," "Home, Screen Home," "Chastity on Trial," and "Three American Cornerstones," set forth evidence in support of the indictments of chapter two.

One is led to the conclusion that the majority of motion pictures are on a low level mentally and morally.

The author believes that this great medium of teaching should be rescued from those who are interested only in financial gain, and used to lift the moral life of America and the world. This book should be read by every pastor and church worker. In fact, it should be read by any person who is not afraid to look at facts concerning the movies.—B. B. Powers.

The Christ of the Centuries, by R. C. Campbell, published by The Broadman Press, price $1.50.

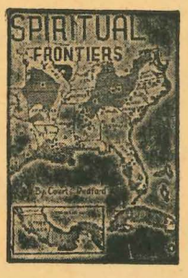
The Christ of the Centuries comes from the heart of a great preacher and leader. Wherever Broadman publications are known, books by R. C. Campbell are always in the top bracket. Beginning with a forceful message on "The Divinity of Christ," each succeeding sermon through the series of thirteen seems to add strength and power to this first and central truth. The adequacy of Christ for today's needs is stressed throughout the book. Every message is well arranged and will appeal to all who are seeking a clear understanding of New Testament truths.—*George W. Card.*

—o—

►The Lexington Avenue Church of Danville, Ky., observed the twentieth anniversary of their church on December 7. The church has had three pastors up to now—**C. C. Warren, Elwyn N. Wilkinson** and **Ralph R. Couey.** A special pictorial bulletin was issued commemorating the occasion, showing the various departments, officers, and present and former pastors.

Baptist Frontiers

1948 Graded Series



For Adults

SPIRITUAL FRONTIERS .50

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The challenge of home missions now operating and the missionary task yet to be done is here presented by a master of surveys. The author is assistant executive secretary of the Home Mission Board.

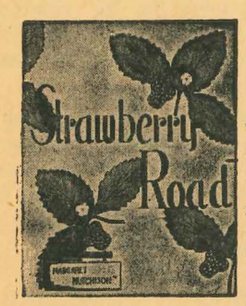


For Intermediates

THE ICE CUTTER .50

PHYLLIS SAPP

The life of Dr. J. B. Rounds, missionary to the Indians, is interestingly told by the brilliant young writer of Oklahoma. This book for Intermediates is one of the most readable biographies to come from the presses in a long time.



For Primaries

STRAWBERRY ROAD .50

MARGARET HUTCHISON

The picture story book depicting the life of a migrant child going with her family from the citrus groves of Florida through the strawberry regions to other meeting places of migrants is written from the child's point of view. There are interesting pictures throughout the book.



For Young People

AMAZING GRACE .50

LOUIE D. NEWTON

The biography of M. N. McCall would be interesting written by any author. President Louie D. Newton of the Southern Baptist Convention is journalist, columnist, editor, and pastor. The book was written for young people, but will challenge adults and inspire Intermediates.



For Juniors

THESE WERE FIRST .35

MARGARET KIME EUBANKS AND UNA ROBERTS LAWRENCE

The two experienced writers working together have given brief biographies of home missionaries Lucien Smith, Frank DiMaggio, Kathryn Sewell, J. Lewis Shuck, Federico Rodriguez, Rachel Sims, and Samuel Gorman. Juniors will enjoy visiting mission fields with outstanding home missionaries.

OTHER RECENT RELEASES

THE HOLY SPIRIT IN MISSIONS ..... .50

J. B. LAWRENCE

A study of the Holy Spirit in instituting missions, inspiring Christians, empowering churches, and encouraging missionaries.
Written in answer to a definite request.

AMERICA MUST BE CHRISTIAN ..... .75

H. C. GOERNER

A statement of present conditions; a review of previous efforts to meet Christian responsibilities; and a challenge to Southern Baptists in this, our day of destiny.

Home Mission Board Southern Baptist Convention

Gleanings From the Field

►**Pastor James A. Walter** is pastor at Calvary Church, Danville, Va., and resides at Schoolfield, Va. He was formerly in Kentucky, and sends his greetings to his old friends in this state.

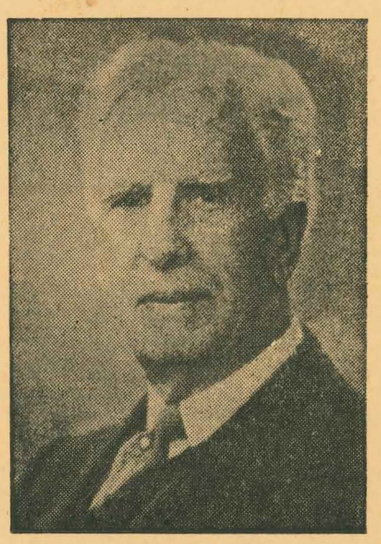
►The infant son of **Mr. and Mrs. Oather Blair,** Chattanooga, Tenn., died on December 14, 1947, and was buried in Evergreen Cemetery the following day. Mrs. Blair is the daughter of **Rev. and Mrs. W. G. Potts,** her father being Associational Missionary in Ohio River Association.

►**William A. Kirtley,** 67, a Baptist preacher for forty years, died at Campbellsville, Ky., where he resided, on December 10, after having spent some time previously in the Kentucky Baptist Hospital. The Elkhorn Church, in Taylor County, ordained him in 1904. He was for sixteen years a missionary of the Baptist State Board in the Campbellsville sector, and had been pastor at different times in his career at such churches as Freedom, Charity, Pleasant Grove, Salem, Lone Valley, Bush Creek and Good Hope.

►**Brother Wendell H. Rone** has assumed his new duties as pastor of the Memorial Church, Murray, Ky. At Murray he will also be enrolled as a student in the nearby Murray State Teachers' College. He goes to his new work from the pastorate of the First Church of Newport, Ky., where he has been located for the last two years. The Newport church has raised a total of $79,506 for all purposes. About a third of this was for missions and benevolences. One reason the church has done so well is that 200 tithers are enrolled in the membership of 1,560. Many material improvements have been made on their property. A fund of about $8,500 has been accumulated for further needed expansion in the future.

Dr. W. B. Riley, Noted Fundamentalist, Dies

Dr. W. B. Riley, well known fundamentalist, died at his home, Twin Lakes Lodge, Golden Valley Road, Minneapolis, soon after midnight December 6. He had been seriosuly ill and in great pain for many weeks. The memorial service was held in the First Baptist Church, where he was pastor from 1897 to 1942. The service was conducted by his pastor and successor, Rev. Curtis Akenson, and Rev. William Graham his successor in the schools.



W. B. Riley

William Bell Riley was born in Green County, Indiana, March 22, 1861. He graduated with the A.B. and M.A. degrees from Hanover College, Indiana, and took his seminary training at the Southern Baptist Theological Seminary, Louisville, where he graduated in 1888. John Brown University honored him with the LL.D. in 1938, and Union University conferred the D.D. degree on him in 1911.

He was author of a great many widely read books, mostly in defense of the fundamentalist position.

He was ordained to the ministry at Dallasburg, Kentucky, 1883. His pastorates, prior to his protracted ministry with the First Baptist Church, Minneapolis, were: Warsaw and Carrolton, Kentucky, 1884-87; Tabernacle Church, New Albany, Indiana, 1887-88; First Baptist Church, Lafayette, Indiana, 1888-91; First Baptist Church, Bloomington, Illinois, 1891-93; Calvary Church, Chicago, 1893-97, from which church he went to his long pastorate in Minneapolis.

In 1890 he was married to Miss Lillian Howard who died in 1931. To that union were born: Arthur Howard, Mason Hewitt, Herbert Wilde, Eunice, William Bell, John Branson. He was married in 1933 to Marie R. Acomb, who, with his children, survives him.

In addition to his pastoral work and writing, he was founder and president of Northwestern Bible Training School, Founder and president of Northwestern Evangelical Seminary, founder of Northwestern College of Liberal Arts, executive secretary of The World Christian Fundamentalist Association, and editor of *Northwestern Pilot.*

THOUGHTFULNESS—When Henry Ford built his house it was in the spring and a pair of robins built their nest right over the screen door at the rear of the kitchen. When Ford heard about it he directed the carpenters to nail up the door so the robins wouldn't be disturbed. "But," said the help, "how will we get out?" "Use the side door," said Ford, "until the birds get through with the back one."—*Kansas City Star.*

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The Survey Bulletin . . .

By PORTER ROUTH
Nashville, Tenn.

FACTS OF INTEREST

.....Arrests of youths in the 18-20 age bracket were 27 per cent above the 1946 period during the first nine months of 1947, according to the FBI.

.....The United Nations Subcommission on Minorities and Discrimination has turned down a petition by the National Association for the Advancement of Colored People to study the Negro problem in the United States. The Commission, meeting in Geneva, asserted agreement must first be reached on procedure in all cases.

.....Net earnings for the Hiram Walker distillers reached $18,879,570 for the past year.

.....The building index cost (1913 equal 100) reached a new high of 322.3 on November 1 as compared with 274 on the same date last year.

.....Commodity prices on 28 selected commodities reached a new high of 353.7 (August 1939 equal 100) on November 22 as compared with 298 on the same date in 1946.

.....The Motion Picture Association of America has voted that "no picture shall be approved dealing with the life of a notorious criminal of current or recent times which uses the name, nickname or alias of such notorious criminal in the film, nor shall a picture be approved if based upon the life of such a notorious criminal unless the characters shown in the film be punished for crimes shown in the film as committed by him." The ruling was aimed as the proposed filming of several pictures on the life of Al Capone.

.....During the past two years, 600 eyes have been donated to the 150 "eye banks" in the United States. Ninety per cent of these have been used for transplantation.

.....There are now 17 television stations in the United States.

IN THE WORLD OF RELIGION

.....The St. Louis Metropolitan Church Federation will ask its 300 member churches to drop racial segregation in religious services and activities.

.....Methodists will try to increase their church-school membership 1,700,000 during the next quadrennium.

.....The Council of Methodist Bishops has approved a resolution requesting the House of Representatives to appropriate funds for the completion of the religious census started in 1946. The Southern Baptist Convention approved a similar resolution at the St. Louis meeting.

.....A national Conference on Family Life, sponsored by 112 national agencies, has been called to meet in Washington, D. C. May 6, 7, 8.

.....February 15 will be observed as a national temperance day by Methodist churches.

.....A recent religious survey in Independence, Mo., President Truman's home town, showed that only 5 per cent of the people expressed no religious preference.

BAPTIST HIGHLIGHTS

.....February 1 has been designated as Baptist World Alliance Sunday. Churches have been asked to designate their fellowship offerings on that day to the B. W. A.

.....E. W. Reeder, former state mission secretary in Illinois, died in Florida.

.....Lowell C. Alexander has been named secretary of music in Louisiana.

.....A total of 31,683 study course awards were issued by the Training Union Department in October, compared with 25,830 for the same peorid in 1946.

.....Complete reports from New Mexico churches show a gain of 3,255 in membership to reach 35,835. Sunday school enrolment climbed to 2,986, and Training Union 1,729.

.....Results of a survey on "Are Roman Catholics Winning the South?" are published in the 1948 first quarter issue of the *Quarterly Review*, published by the Sunday School Board.



Tribute To J. H. Spencer Historian, On The 50th Anniversary Of His Death

(Cntinued from Page 7)

In 1887 (October 20-22), at Walnut Street Baptist Church in Louisville, Kentucky Baptists observed the fiftieth anniversary of the organization of the General Association of Baptists in Kentucky. At this meeting Dr. Spencer read a paper entitled "Fifty Years of Baptist Progress in Kentucky," and it was printed in the **Jubilee Volume**, published in 1888.

In 1889, perhaps, Dr. Spencer began writing his autobiography which has been preserved in his own handwriting and from which I have drawn largely for this address. He seems to have progressed very slowly with it because of the infirmitry of his age. At the time of his death he had brought the record up only to August, 1876. The manuscript is now in the archives of the Kentucky Baptist Historical Society, and recently a typed copy has been made and bound.

Dr. Spencer was known **widely as a historical and devotional writer, as well** as an effective evangelist. His first publication was a small pamphlet on **The Action of Baptism** (1863). After he became too afflicted to get away from home, he continued to write for periodicals.

During his active ministry as an evangelist he preached as many as 572 times in one year, and travelled as many as 5,679 miles in a year. There were as many as 147 added to the churches under his ministry in a single year, and it is estimated that 5.000 persons professed faith under his preaching. None of his sermons had been preserved, but he has said that he usually preached about an hour at each service. His descriptive powers are evident from passages of his autobiography, one of which describing the scenes of his boyhood is as follows:

We lived and labored among the deep solitudes; our recreations were taken amid verdant glens and wild, romantic gorges; in flowery, wooded vales and forests of giant oaks and spreading beech and elms; along the base of rock-crested hills and among foaming cascades and leaping cataracts of crystal waters, and in light canoes on the bosom of a clear bright river. Our companions were the deep-throated wood-lark, the light-grey fawn, the chattering squirrel and the sportive bass. Our worship was in God's great temple of nature; our matins were the songs of the thrush and mocking-bird; our noon refrains, the chorus of the zyphers; our vespers, the hum of insects among the woodbines; and our anthems, the roar of waterfalls and the thunder of the heavens.

After several years of suffering from rheumatism Dr. Spencer died at his home at Eminence, on Tuesday, December 21, 1897. Funeral services were held at Eminence by Dr. W. P. Harvey and Dr. T. T. Eaton, then at Beechland by Dr. W. E. Powers.

He was buried beside his first wife in the Bell Cemetery, across the highway from Greenwood School, about a mile and a half west of Beechland Church. His second wife who died on November 27, 1915 now rests by his side.



W. M. S. Gets Direct News From Mission Field Via Telephone

NASHVILLE, Tenn.—(BP)—Three hundred members of the Woman's Missionary society of the First Baptist Church here heard first hand from a misionary on the foreign field.

The missionary was H. W. Schweinsberg, representing Southern Baptists in Columbia, Venezuela and Ecuador, who spoke via inter-continental telephone from his office at Barranquilla. Nashville end of the 15-minute conversation was handled by Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention and chairman of the local church's Mission Education Council.

An amplifier, installed by the telephone company, brought the conversation to the hearing of the audience.

The conversation was the principal feature of a day-long mission study program in connection with the annual Lottie Moon Week of Prayer for Foreign Missions as emphasized by Baptist woman's Missionary Unions throughout the South. Mrs. W. Maxey Jarman was in charge of the day's activities.

Reverend Mr. Schweinsberg told the women that 70 candidates for baptism await completion of the baptistry in a new church building at Barranquilla financed by the Jarman Foundation of Nashville. This is one of several such buildings erected with Jarman funds.

Severe restrictions have recently been placed by the Columbian government against the entry of new missionaries, Schweinsberg reported, adding that the last two American Baptists to enter the country had to do so as students rather than missionaries. It is hoped, he explained, that the visas can be revised later when the newcomers have learned the language. He said there has been no trouble getting entry permits for Venezuela. Baptists now have 13 missionaries in the two countries.

Of keen interest was the missionary's announcement that flourishing Baptist congregations have recently been found on St. Andrews and Providence islands, though these people have been isolated from other Baptists for more than a century. "They simply had based their beliefs and their organization on the reading of a Bible in their possession, and the churches they organized were identical with ours." And still more interesting, the missionary reminded the women, is the fact that these islands had been headquarters of pirates in centuries past and the Baptists he found are descendants of the pirate clans.

Thirty-seven churches in Venezuela had a like beginning, he said, and the organization set up entirely without any pattern except that of the New Testament was Baptist. "Really," he explained, "your Baptist missionaries who came here to pioneer Baptist teachings in these countries found their priniciples already being practiced."

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The Baptist Hour

Atlanta, December 26—"Divine Light for Daily Living" is the theme of "The Baptist Hour" for 1948, to be heard over



Kyle M. Yates

a network of 60 stations at 8:30 Eastern Standard Time (7:30 Central Standard Time) every Sunday morning January through March.

Dr. Kyle M. Yates of Houston, Texas, opens the series on January 4 with the subject, "Faith and Forty-Eight."

Dr. Yates, pastor of the Second Baptist Church, Houston, will also be heard on the succeeding Sundays in January on "Love—God to Man," "Repentance—Man to God," and "Justice—Man to Man."

Other speakers in the series will be Dr. Casper C. Warren, Charlotte, N. C.; Professor Charles Wellborn, Waco, Texas; and Dr. Ted F. Adams, Richmond, Va., who will be heard in February; and Dr. Duke K. McCall, Nashville, Tenn., who speaks in March.

A feature of each program of "The Baptist Hour," according to the Atlanta announcement, will be a favorite hymn, selected by a poll now being conducted in the churches and among interested listeners.

These programs can be heard in our state over radio stations WHAS, Louisville, WPLH, Huntington, and WSM, Nashville. WKNA, Charleston will air the programs at 10:30 A. M. the following Sunday, and WRON, Reconverte at 10:00 A. M. the following Sunday.

[*Editor's Note: Copies of Dr. Yates' messages may be had for the asking. Many in Kentucky and over the South will write for them.*]

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Ordination Service At Trinity Church, Paducah

Paducah, Ky., Nov. 16, 1947—A council was called by the Trinity Baptist Church, this city on this afternoon, for the purpose of ordaining Brethren Herman Cothran, J. D. Gilbert and Alvin Straub to the office of the deacon.

Those forming the council were: John McGareyel, J. E. Wise, Norman B. Mills, Henry Tolar, J. R. Waller, J. C. Foth, Roscoe Park and Rev. Paul Weber, Trinity; R. L. Montgomery, Baptist Tabernacle; Rev. Carlyle Marney, Immanuel; Rev. B. R. Winchester, Lone Oak; F. H. Brien, Friendship; M. U. Taylor and W. H. Yates, Belleview; Rev. J. Frank Young, Oaklawn; Alpha Futtrel and Rev. E. D. Davis, Olivet.

Pastor Paul Weber, Trinity Church, was elected chairman of the council, and Pastor Carlyle Marney was chosen to examine the candidates. The ordination sermon was preached by Pastor W. H. Horton, Mayfield, who used as his subject "Some Imperatives of Deacons." The ordination prayer was led by Rev. J. Frank Young, which was followed by the laying on of hands.—E. D. Davis, Clerk.

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American Baptists, We Thank You

With much pleasure I have received the package sent me by the Baptists, through whom thirty years ago I came to know the Word of God through the grace of our Lord Jesus, the Nazarene, the great martyr Redeemer. I appreciate your truly Christian feelings.—from Messina, Italy.

MANPOWER FOR CHRIST

BROTHERHOOD BIBLE CLASS

Teacher GEO. E. HAYS, Jr.

Walnut Street Baptist Church

Louisville, Ky.

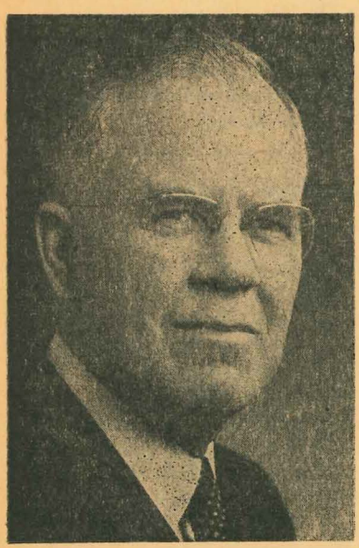
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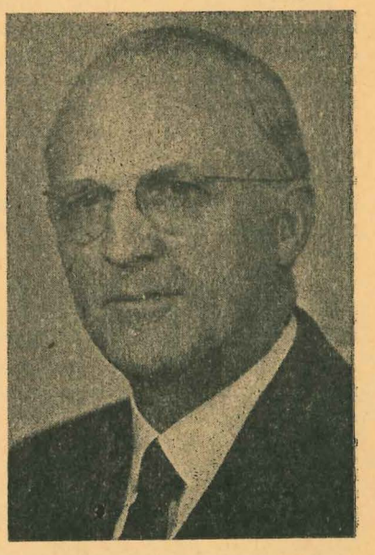
Louisville, Kentucky



R. C. CAMPBELL, Pastor
First Church, Little Rock, Arkansas
Speaks Tuesday morning, Jan.13
Subject "The Cross and Evangelism" and Tuesday evening on "A Revival Today"

This Conference is under the auspices of the Baptist State Board, as preparation for a great year of Evangelism for Kentucky Baptists in 1948.
All Pastors, and everybody else interested in winning souls, invited.

Reservations should be made at once for lodging in hotels or private homes. Write to Baptist State Board of Missions, 127 E. Broadway, Louisville 2, Ky.



R. G. LEE, Pastor
Bellevue Baptist Church
Memphis, Tennessee
Speaks Wednesday morning Jan. 14
Subject: "Is Hell a Myth?"
Wednesday evening
"Christ Above All"



C. E. MATTHEWS, Supt. of Evangelism, Home Mission Board
Speaks Tuesday morning
Subject: "Simultaneous Revivals"
Conference Tuesday afternoon



ELLIS A. FULLER, President
Southern Baptist Theo. Seminary
Speaks Tuesday evening
Subject: "The Indispensableness of Evangelism"



L. G. FREY, State Mission Board of Tennessee
Speaks Wednesday morning
Subject: "A Rural Church Revival"
Conference Wednesday afternoon

"CHRIST IS THE ANSWER"