

KENTUCKY SOUTHERN COLLEGE
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Western Recorder

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January 15, 1948
Vol. 122 No. 3

Every Baptist a Tither

... a Scriptural, adequate, all-inclusive plan for continual
undergirding of the Cooperative Program
of Southern Baptists

"A Million Southern Baptist Tithers for Christ" have proven God in His promise of Malachi 3:10 by tithing the last three months of 1947. They have taken God at His word, and He has blessed the giver, the church, and the denomination.

In this recognition, the Executive Committee of the Southern Baptist Convention on December 17 voted unanimously and enthusiastically to adopt "for 1948 and all the years to come," the slogan "Every Baptist a Tither."

Surely now, these million three-month tithers are ready to enter 1948 and all the years to come as permanent tithers to the Lord's treasury. Surely now, nothing less than unanimous recognition of the Lordship of God befits Southern Baptists. Surely now, the six-million members of Southern Baptist churches from Maryland to California will join happily in putting truth behind the words: "Every Baptist a Tither."

Every
~~A MILLION~~ SOUTHERN BAPTIST
a TITHERS FOR CHRIST



Benefiting: All local, state, Southwide and worldwide causes. "And prove me now, saith the Lord."

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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

►There were 1,522 present at the Hour of Power at the Latonia Baptist Church of Covington on New Year's Eve night to greet **Pastor John E. Huss**.

►The new address of **Dr. J. R. Jester**, formerly pastor of the First Church of Winchester, Ky., is 4431 Pineridge Road, Columbia 50, S. C.

►The **Bardstown Junction Baptist Church** gave \$108 to the special offering for the orphans recently. This is a small country church which worked heroically for the interest of the children.

►**Dr. J. Clyde Turner** has resigned, effective on his seventieth birthday, March 31, 1948, from the pastorate of the First Church of Greensboro, N. C., where he has been located for thirty-seven years.

►**Pastor J. R. White** of the First Church of Fort Pierce, Fla., recently preached in a revival meeting with **Pastor Harry G. Jacobs** at the First Church of Mt. Sterling, Ky. These services saw the largest consistent attendance of any of the last three revival meetings held in Mt. Sterling. There were six adults who came for baptism.

►The Heidelberg Baptist Church West Irvine, Ky., has called **Douglas F. Miller** as their pastor. He was recently licensed to preach and has been doing mission work in Estill County, assisting **Brother H. D. Standifer**, who is the State Board missionary in that county. Brother Miller has completed three years in his college course and has been a school teacher for several years.

►**T. L. Nash** has been elected to serve as President of the Baptist Brotherhood of the Grace Baptist Church of Lexington during 1948. Vice Presidents include **Messrs. Herman Woodward, W. C. Long, and William S. Finnell**. **R. C. Mullen**

is Secretary, and **Ollie Ellis** the Treasurer. Eighty-eight lay speakers were used last year for devotionals in nursing homes, jails and other services.

►Clothing sufficient for 100 children and 1,000 adults (except for shoes for adults) was shipped from **Southern Baptist Seminary**, Louisville, in December to New Orleans for re-shipment by the Baptist World Alliance relief committee to Europe. The clothing was donated by students, members of the faculty, and by members of some of the churches which Seminary students serve as pastors.

►The Elkhorn Associational Baptist Brotherhood has elected **Paul Roark** of Lexington as their President. **Travis L. Nash** is Program Vice President; **W. V. Brack** the Promotional Vice President; and **Robert S. Thompson** the Attendance Vice President. Other officers include: **R. H. Byrd**, Keene, Secretary; **Melvin Hampton**, Paris, Treasurer; and **Julian Blakeman**, Lexington, Chorister. The next Associational meeting will be on January 16.

►A Brotherhood was recently organized at the First Church of Irvine, Ky., **Brother T. L. Nash**, from the Grace Church of Lexington, assisted in the organization. Officers elected were: **Byron Arnold**, president, **Morton Herald**, enlistment vice president; **Tommy Farris**, development vice president; **Joe Stewart**, utilization vice president; **Henry Helsley**, secretary; **Harold Calmes**, treasurer; **P. A. Wolfingarger**, chorister; and **Mrs. Morton Herald**, pianist.

►Seven ministers received degrees at convocation opening the second term at Southern Baptist Seminary, Louisville. **Edward Earl (Ned) Wheeler**, of Asheville, N. C., received the Th.B. degree,

and each of the following, the Th.D. degree: **Owen L. Crouch**, Lincoln, Ill.; **George Edward Jennings**, McMinnville, Tenn.; **Wilbur Clayton Lamm**, Louisville, N. C.; **Arnold Black Rhodes**, Louisville, Ky.; **W. Peyton Thurman**, Russellville, Ky.; and **Pope Alexander Duncan**, DeLand, Fla.

►Men of Central Baptist Church of Paris, met with the Grace Church of Lexington on November 25 to consider the organization of a Brotherhood. After seeing how it was done, they proceeded to organize, and elected **John Ott** as their President. **J. T. Woodall** was made Membership Vice President; **Billy Wright** the Activities Vice President, **Allen Bolden** the Program Vice President; and **James Hilkey** the Secretary. **Rev. Bill Jones** is the pastor. The Central Church is only a year and a half old.

►The Franklin Street Church of Louisville has had 905 additions since 1939 when **Pastor I. Ferd. Graves** accepted the leadership of that church. In the first year of that period there were 105; in 1940 there 91; in 1941—67; 1942—123; 1943—134; 1944—127; 1945—70; 1946—80; and last year there were 108. Their finances show the highest peak in their history, and the membership is the largest. The Sunday school attendance is slightly under the record of previous years, but the Training Union is the biggest it has ever been. The eightieth anniversary of Franklin Street was observed on January 4.

►Seven new deacons were ordained by the First Church of Mt. Sterling recently. These included **Messrs. Dudley Sisk, T. B. Arthur, J. W. Weber, Don C. McFadden, A. L. Mitchell, Ollie Cavins, and E. C. Lykins**. The ordaining council was composed of **Pastors T. C. Ecton, George W. Phillips and Harry G. Jacobs**, together with **Deacons A. O. Sisk**, of Immanuel, Lexington and the deacons of the Mt. Sterling Church. The examination was led by **Dr. Ecton**, and the sermon was preached by **Pastor George W. Phillips**. The prayer was offered by **Dr. Sisk**, father of one of the men being ordained.

►Southern Baptist Seminary, Louisville, has arranged for regular radio broadcasts once a month from its own studio and over the facilities of Station WHAS, Louisville, a 50,000-watt, clear-channel station. The thirty-minute program will be broadcast on the second Sunday of each month, beginning at 9 a. m., Central Standard time, and will consist of a brief sermon by **President Ellis A. Fuller** and numbers by the choir of the School of Church Music of the Seminary. Persons hearing this broadcast, or the early morning devotional program from the Seminary, carried each day except Sundays by Station WHAS (5:45 a. m., CST), are invited to write to **Professor R. Inman Johanson**, of the Seminary faculty, that the popularity and reach of the programs may be known. Suggestions for the programs are invited.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, JANUARY 15, 1948

No. 3

Where is Jesus Now and What is He Doing?

By LYN CLAYBROOK,
First Baptist Church,
Lewisburg, Tenn.

IN THESE WONDERFUL verses we have the answer to our question. In that answer we have the other side of the gospel; the neglected side. A careful look at it will reveal that it is too good and glorious to be overlooked. In thinking of Christ's work on our behalf, we are prone to think mainly of His work in the past, particularly of His death for our sins and His resurrection for our justification. And truly these are wonderful things; things so glorious in issue and transcendent in meaning that the angels represented as "desiring to look into them."

These are things so amazing and so full of mystery and wonder that the prophets, in whom the Spirit of Christ testified beforehand of these things, "enquired and searched diligently" that they might more fully understand them. I Pet.: 9-11. That "He suffered for us, the just for the unjust" we must never forget. That "He who knew no sin" was willing "to be made sin for us" will be the marvel of all marvels, forever, to all the redeemed. But looking backward only, we see only half of the gospel, a glorious half, indeed, but only half. The purpose of this message is to focus your attention on its complement half without which we have only part of the gospel.

Where Is Jesus Now?

Our hearts somehow cry out for an answer to this question. We want to know where our loved ones, who depart this life, are. Nothing gives us more

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"Christ is entered into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

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"We have an advocate with the father, Jesus Christ the righteous; And He is the propitiation for our sins." I John 2:2-3.

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"Wherefore, He is able to save them unto the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7:25.

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"I go to prepare a place for you." John 14:2.

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joy than to believe and feel that they are at rest and with the Lord.

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God has not disappointed us in withholding the answer to this question. "He was taken up and a cloud received Him out of their sight." Acts 1:9. But, where did He go? Luke tells us that, "while He blessed them, He was parted from them, and carried up into heaven." Luke 24:51. The writer of the Hebrew tells us that "He is entered into heaven itself." 9:24. "After He had offered one sacrifice for his sins forever, sat down on the right hand of God." Heb. 10:12. Right here is something too good to miss. Death, to Paul, was "to depart and be with Christ." Phil. 1:23. If this is what death is for Christians, then they go at once to heaven for He is in heaven, at the right hand of God. No wonder Paul said that for a Christian to die "is very far better" than for him to live.

But, holding on to our question, Where is Jesus now?, let us note further that "He is entered into heaven itself, there to appear in the presence of God for us." Heb. 9:24. "For us." How precious those words! His thoughts have ever been for us. "All things are for your sakes." Oh, what a wonderful lover is He! We, who are saved, are betrothed to Him in the most holy of all relations. As our spiritual bridegroom, He is thinking of us now. "In the presence of God for us." Oh, dear reader, hold on to those words until they grip you and unfold in wondrous glory to you!

What Is Jesus Doing In Heaven for Us?

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He said while he was here in the flesh that "Whosoever shall confess me before men also will confess before my father who is in heaven." Matt. 10:32. One thing He is doing "In the presence of God for us" is confessing us who love Him. "Father, that one is mine, and all mine are thine." And shall be forever well with those whom He confesses before the Father as His own. Then again, He is "Our Advocate" before the Father when we get into trouble; and sin gets us into much trouble. But thank God, "If any man sin we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins, and not for ours only, but also for the whole world." I John 2:1-2. His precious blood, shed on Calvary's Cross, is sufficient to get all out of all the trouble of sin if they will but trust in Him; if they will but turn their case over to Him. He is the only attorney who has never lost a case. His blood avails.

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Not only so, but He is securing our access to the throne of grace where we can find abundant mercy and grace to help us in every need of this life. And we are therefore admonished to "Come boldly to this throne of grace and find grace and help for all our needs." Heb. 4:16. In heaven, at the Father's right hand, He is making our eternal salvation possible; for in some way it depends upon His present intercession. "If while we were enemies we were reconciled to God by the death of His son much more, being reconciled, shall we be saved by His life." Rom. 5:10. "Therefore, He is able to save them unto the uttermost that come unto God through Him, seeing that He ever liveth to make intercession for them." Heb. 7:25. We are being saved by His present life.

(Continued on Page 19)

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Like Sampson, Southern Baptists will be forgetting the source of their strength if the rural churches are forgotten. For the sake of those without Christ, for the sake of rural society, for the sake of the world, Southern Baptist rural churches must become lighthouses in the years ahead.—Porter Routh in *The Teacher*.



**T**O PREFACE *The Pastor And Spiritual Power*, I beg you to see the need, the appeal, and the opportunity for spiritual power. When Christ is not glorified in this awful hour, we face a world absolutely without hope. However much we pray for the United Nations, we know now that any way man leads man today is inevitably up a dead-end street unless Christ is glorified. "All valiant dust that builds on dust, and guarding, calls not Thee to guard. . . Thy mercies on Thy people, Lord."

It is said that on the fifteenth of June, in a remote area of Siberia, the leaders of Russia, with 280 atomic scientists which they have employed, fired their first atomic bomb and shattered the area for nineteen miles. Recently, Molotov boasted that the atomic bomb is no longer a secret. The world, by scientific development, transportation, and communication, has become a neighborhood, and with its hatred and prejudices the world cannot survive as a neighborhood unless it becomes a brotherhood, and the only way for poor lost man to find God as his Father is through Jesus Christ, His Son, our Saviour.

The time has come for us to turn to the empty tomb of the unknown Saviour. The hour has come when He must be glorified. This is a spiritual problem, a spiritual peril, a spiritual possibility. The only way the world can find peace is through the Prince of Peace. We point the world to the pathway to peace and good will among men, only through Christ, who alone has the power and the plan for peace among nations. There is no other religion which can deal with this problem today. The keynote of Hinduism is mysticism; of Buddhism is aestheticism; of Mohammedanism, fanaticism. The keynote of Christianity is love.

We have difficult problems of navigation in the North Atlantic in winter. Some time ago I was down in Wilmington and saw a battleship covered with ice and snow. It had been up in the North Atlantic shelling icebergs out of the ocean path. Ships cannot have the freedom of the seas while they are infested with icebergs and frozen barriers.

But God has a way of handling icebergs without an army and a navy. He sends the Gulf Stream around. The Gulf Stream picks up the iceberg in its arms, presses them to its warm heart. In this day, these icebergs of international hatred and misunderstanding and atomic terror and fear and suspicion can be handled alone by God. The only way to dispose of them is to melt them in the love of Jesus Christ. The hope of the world is in Jesus being glorified. Robert E. Speer said forty years ago, "Unless we send Bibles to Japan in this generation, we will send battleships to Japan forty years from now."

Look at the situation without Christ in the world. The poor in Europe, ter-

# The Pastor and Spiritual Power

By **W. F. POWELL**  
Nashville, Tennessee

(Abridged from Address at General Association, Owensboro)

rified, starving, and yet wondering how they can survive the coming war between the United States and Russia. Has there ever been such an hour, when every man who loves the Lord Jesus Christ must let all this world rotate on its axis inside his heart?

I am realizing with you, how that the only thing that seems left of the idealism in which our country was born is the flag that floats above it and the inscription "In God We Trust" on our coins, not on our characters. It is time for us to realize that the wicked shall be cast into Hell, with the nations that forget God.

As we think of the conflict between capital and labor, the only rule is the Golden Rule, and the pierced hand of Jesus Christ must be clasped by the laborer and the employer while He whispers to them, "Ye are laborers together with God." "As ye would that others should do unto you, do ye also unto them." Recent events in America

reveal to us with dangerous clearness that the only road from revolution is the Golden Rule of Jesus Christ.

Then, I am thinking of these conditions of which Russia takes advantage—the infiltration of Communism, the violation of human rights, the abuse of minority groups, prejudice of race. Only the spirit of Christ can meet these conditions. You and I must have the courage to glorify Him by solving them ourselves instead of waiting for a revolution among us inspired by communists. It is either Christianity or Communism.

The hour is come for Jesus to be glorified in race relationships in America. There is no such thing as the spirit of Christ in a man's heart where any kind of prejudice dominates the life. You talk about spiritual power, we've got to make room for the Spirit of Christ to move and live in our hearts and lives before we can be filled with spiritual power.

And then, I am thinking of this crime wave in America. There is only one solution. The only thing on the ocean greater than a wave is the tide, and the greatest tide comes when the earth and the moon and the sun are in a straight line. Jesus Christ said, "You citizens, you render unto Caesar the things that are Caesar's; you render unto God the things that are God's." Jesus Christ places the citizen and the law and the Lord in a straight line. The only hope of the crime wave is not law enforcement; it is not in legislation; it is in a life above the law, a life filled by the power of God. Ambassador Price, going back to England, looked on the Statue of Liberty and said, "America is God's last chance for democracy." As sure as you live, friends, it is up to the preachers of this present generation to Christianize our church membership, to spiritualize our citizenship, and to bring back to America its vibrant devotion to our Lord and to our God.

But not only for the world to have hope, but for the ministry to have a message today, Jesus Christ must be glorified. There has never been a time when we needed more prophets of God rather than sleek after-dinner speakers in our pulpits. There has never been a time when we needed less joking and more Jesus.

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## Mrs. Lute Powers Slead, Daughter Of The Late Dr. W. E. Powers, Dies

By **C. W. ELSEY, Pastor**

SHELBYVILLE, Ky. — Mrs. Lute Powers Slead entered the rest that remains for the people of God when she departed this life on December 11, 1947. She was eighty-eight years of age, and for the vast majority of those years had been a most devout child of God. Her deep consecration and massive common sense were a delight to all who knew her. No pastor could desire more helpful support and encouragement than she gave without reservation. Despite the infirmities of age, she never defaulted in her attendance at the services of her church when she could possibly be present.

Mrs. Slead was a daughter of the late greatly lamented and loved W. E. Powers who was for 36 years except one from 1880 to 1916 moderator of Long Run Association. And a right worthy daughter she was, having inherited much of her father's genial disposition and friendly ways. She lived so close to her Saviour that this writer believes she did not have far to go to reach the "house of many mansions."



# The Pastor and His Message

By Dr. RAY SUMMERS, S. W. Baptist Seminary  
Ft. Worth, Texas

**I** OFFER A FEW VERSES of Scripture from First Peter, the fifth chapter beginning with the first verse: "The elders who are among you I exhort, I who am also an elder and a witness of the sufferings of Christ and a partaker of the glory that is to be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lording it over God's heritage, but as examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that shall not wither."

We are thinking about the pastor and his work, which includes something of his message, and here we have instruction from one who identifies himself as a fellow pastor, a fellow elder, one who has had experience right along the line in what they are doing.

First of all, you will find set out in these words the pastor's Master. "Shepherd the flock of God." If you are a normal pastor, there are many times when you are prone to become discouraged. There is as much joy in the ministry as any work that can be done, and I suppose, as much heartache.

But do you stop to consider the One for whom you are working? "Shepherd the flock of God." God is your Master. God is the One for Whom you do *all* of your work. Not the Deacons or the church itself—they work with you, but all for the one Master.

There is something challenging in the greatness of God. He is our Master, and Jesus, when He was here in the world, indicated that all power was His, and He was sending us in that same power and with that same authority to work for God, even as He had worked for Him.

Now look again. You have your Master as a pastor; now here is your task: "Feed the flock of God." Or, more literally, "Shepherd the flock of God." Your work is that of an undershepherd.

Out in Texas we have all kinds of churches—all kinds of Baptist churches. Sometimes we see one that has rather an unusual title. On the street in which I live in Fort Worth, there is a church house. It is named the Bethlehem Baptist Church, and that isn't a bad name for a Baptist Church. But the thing

that is interesting about this church is that on the bulletin board outside, where they list the name of the church and the order of their services and the time of their services, they have this statement: "The Lord is our Shepherd," and then right under it, this statement: "Brother N. H. Moore is our Under-Shepherd." I never pass without thinking of the rather naive approach that is made. How true it is! We are the under-shepherds and so, *shepherd* the flock.

That means that we are to feed the flock. We should feed the flock regularly. The flock will not be what it should be if it is fed only irregularly. We have trouble, we think, in our student days, with our churches where we are pastor, because we are there only so little time—we are there once a month, or twice a month, and by the time we come back the next time the program started previously all seems to have been dissipated; but I am inclined to believe that our people have done some remarkable growing in spiritual ways considering the irregularity of the feeding that they have received.

It means not only that we are to feed them regularly, and feed them on the Word of God, but it means that we are to do all for the flock that a shepherd is to do for his sheep. Brethren, in this day we do not need to remind ourselves that the shepherd has to be a "scrapper" if he is going to protect his flock, Oh, the heartbreak that comes as the pastor sees the animals of this life that prey on the sheep! He must learn to take care of the sheep.

**There is your task.** Now here is the method. Peter sets it out in three contrasts, beautiful and meaningful. First of all, he tells us that we are to do the work not by constraint, but willingly. That means that we are not to do our work as pastors just because we are forced to do it and can't get out of it, but we are to do it because of the spirit of willingness on our part to do the will of God in our lives.

I don't know when I first had the call to preach. I have had people ask the question sometimes. I have never been able to answer it. I can recall impressions even before I was a Christian—impressions. . . and I went outside and crawled up under the house and got my

back up against the old brick chimney and thought it all over, and somehow down deep in my heart I felt like he was right about it. Now I wouldn't say that was a call to preach. There were other impressions that came, but just as soon as there was the call I surrendered to it.

Now that hasn't been the experience many of you have had. There are many of you who have struggled hard against the call to the ministry, but whether you surrendered to it when first it came or whether you struggled against it over a period of months, brethren, when you gave in one time and said, "Yes, Lord, I will preach," that put an end to the constraint. That put an end to the matter of feeling the pushing that God was doing in the direction of His will for you. That is, if you are the most effective in your ministry, that is true. So, says Peter, "Your method will not be the method of working by constraint, because you are forced to; it will be the method of working willingly."

Then a second contrast, "Nor yet for filthy lucre, but of a ready mind." Very literally, the term means "dishonest gain," but it is used in a rather general way in the New Testament to point to the truth that we are not to do our work **just** for the material gain that comes from it. Over and over we have the warning against that in the New Testament, and over and over the warning may be sounded in our own experience, because this is a day when churches are not making it very easy for preachers to keep money in the back of their minds.

It was my privilege to supply some for a very good church when they were pastorless. I was talking to one of the deacons recently and I said, "What progress are you making?" and he said, "Well, we are going to call Blank," and I knew the man. I said, "Do you think you can get him?" and he said, "Why, of course we can get him. That church down where he is pastor is only paying him \$7,000.00 a year. We are offering him \$10,000.00," and I said, "If you think that will get him, you are wrong. I know him." And he said, "Well, if that isn't enough we will go higher than that. We have already decided in our deacons' group that we will go to \$14,000.00 to get that man." The churches are not making it very easy for the preachers to keep materialistic things in the back of their minds. We need to come face to face with the reality that, if our work is to be done for God, that must be kept in the background. God expects us to be taken care of, and our families to be taken care of, but there is a difference in that, and in keeping this as the one big thing.

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**REPUTATION**—A man's reputation is a blend of what his friends, enemies, and acquaintances say behind his back.—*Reformatory Pillar.*



# Report from Committee To Study Field of Theological Education

By JOHN H. BUCHANAN, Chairman

The following, mailed us by Dr. John H. Buchanan, chairman, is published on his request that early and widespread publicity be given it. As set out in the report, the committee, created by the Southern Baptist Convention, is studying the problem of additional theological seminaries.—Editorial Note.

At the last meeting of the Southern Baptist Convention, a special committee, consisting of the following brethren was created by the Convention: Wade H. Bryant, First Baptist Church, Roanoke, Va.; R. C. Campbell, First Baptist Church, Little Rock, Ark.; Douglas Hudgins, First Baptist Church, Jackson, Miss.; Edgar Godbold, President of Louisiana College, Pineville, La.; J. W. Storer, First Baptist Church, Tulsa, Okla.; Wallace Bassett, Cliff Temple Baptist Church, Dallas, Texas; A. L. Aulick, Eastern New Mexico College, Portales, N. M.; Paul Caudill, First Baptist Church, Memphis, Tenn.; John H. Buchanan, Southside Baptist Church, Birmingham, Ala., Chairman.

To this committee, the Convention committed a twofold task: First, to deal with the memorial from the Golden Gate Baptist Seminary, Berkeley, Calif. This memorial requested that a committee be created by the Southern Baptist Convention to study the advisability of accepting the Golden Gate Baptist Theological Seminary as a Southern Baptist Convention institution, and to report its findings at the next meeting of the Convention. The Convention also adopted a recommendation of its Executive Committee that a committee of nine be created to make a study and a survey of the whole field of theological education as committed to Southern Baptists. The above committee was instructed to deal with both of these actions of the Convention.

The committee has had one full meeting and divided itself into subcommittees to deal with particular phases of this survey. Several of these subcommittees have met a number of times. It was the feeling of the committee as a whole that we ought to make a scientific and comprehensive survey of the whole field of theological education in the territory of the Southern Baptist Convention. This

survey contemplates a careful study of the work of the existing institutions the Southern Baptist Convention; also the work of the colleges and universities in their Bible department, the number of young ministers seeking theological training, etc.

The committee has sought the guidance of Dr. Hartshorn of Yale University and Dr. Froyd of New York, who recently conducted a survey of theological education throughout the North. We have secured the services of Dr. J. E. Dillard and Mr. Porter Routh actually to conduct this survey. These brethren are devoting themselves now to this tremendous task. When the data has been assembled, then the committee will, on the basis of the facts of the situation,

seek to bring to Southern Baptists recommendations as to the pattern of theological education which will best serve the needs of the Convention in the present and future. No member of the committee felt that we ought to attempt any recommendation until we had, as far as humanly possible, a complete grasp of the situation which obtains.

The committee most respectfully requests that no Baptist convention or association take action in the establishing of theological seminaries or Bible schools if such action is based on the assumption that such institutions can become a Southern Baptist agency, until this special committee has made its report to the Convention. The committee does not mean by this request to infer that any Baptist group should be limited in establishing any agency for which that group will assume the full responsibility; but our committee has unanimously voted that we will make no commitment or give any assurance to any institution of Southern Baptist Convention support until this survey has been completed and a careful consideration of its findings has been made by the committee and all other interested Southern Baptists whose counsel we can obtain. The committee wants the brotherhood to know that it is working at the task seriously and as intelligently as we are capable.

## Henderson's First Church has 128 New Members



A fellowship service was held in the First Baptist Church of Henderson, Ky., on November 30 for the 128 new members who have united with the church since their previous fellowship service on the last Sunday in March. Eighty-five of the 128 were present and received the hand of church fellowship in an impressive service. At the conclusion this picture was taken. The pastor and deacons are standing in the rear. Pastor E. Keevil Judy is the eighth man from the left. Of these 128 who have been received eighty-six have come by baptism. In a recent service Pastor Judy baptized fifty-eight people. All ages, from nine to sixty and beyond, were represented.



# Palestine . . .

By DR. H. LEO EDDLEMAN

**T**HE ARTICLE by Dr. A. K. Wright which appeared in the Western Recorder a few days ago, and of which he had submitted to me a previous copy, was intriguing in the light of present day events in Palestine.

Obviously, Dr. Wright's visit to the Holy Land occurred decades ago when everything was still in a most primitive condition. His various descriptions, however, may be thoroughly verified by those living in modern Palestine. If one gets off the net-work of the beaten paths of civilization which thread the land today, he will arrive quickly in villages where people live much the same way they did many centuries ago.

The modernized areas of Palestine exist in the main as off-shoots from the chief arteries of communication and transportation symbolized by drawing a line around the triangular geographical section marked by the three large population centers of Haifa, Jerusalem and Tel Aviv-Jaffa.

Comparatively rapid and modern transportation facilities are to be had from any one of these centers to another, with spurs projecting into the agricultural and industrial centers elsewhere.

In the predominantly Jewish section one finds the ringing theme of progress and building. The lots for our mission compound in Jerusalem, bought back in the early twenties, were originally a part of the barren and uninhabited slopes of the western hillsides of the city; today the compound is the heart of perhaps the most densely populated area of all Palestine, being surrounded by numerous building units, one of which has apartment facilities for ninety families.

Most houses are built of stone and last for centuries. There are some buildings of concrete block and stucco. A great many Jews have majored on various aspects of building, such as stone cutting, plastering, masonry, carpentry, etc.

Many Jews have specialized in agriculture. Some wheat is produced in the south but mostly citrus fruits, bananas, grapes, etc., are cultivated.

The labor is the predominant political factor among modern Jewry. An autonomous Jewish state would undoubtedly be strongly socialistic though definitely not communistic. The capitalism of Tel Aviv, Jerusalem and Haifa still far outweighs the influence of the extremely leftist communal settlements of the North.

The educational system of the Jews

is thorough and intense. We found only one illiterate Jew as far as we can recall, whereas most Arabs were lacking in the basic elements of literacy. The Hebrew university of Jerusalem on Mt. Scopus with its comparatively new Hadassah medical wing is possibly the most advanced institution of higher learning in all the Near East.

If Palestine is marked by great advances materially and culturally, the fact only serves to point up sharply by contrast the spiritual poverty of the land. Mohammedanism is the religion of the majority of the Arabs, while possibly one hundred thousand of them are Greek Orthodox. There are hardly 25,000 Roman Catholics in the country with a similar number of evangelical Christians altogether, mostly of the feebly fluttering wings of apathetic Protestantism.

Approximately twenty-five per cent of the Jews are what we might call strictly orthodox; the remainder range anywhere from agnosticism, atheism, socialism to reform—Judaism and down.

Many of the Jews of Europe, especially those from Germany, celebrate Christmas, that is externally, much the same as we do. They have Christmas trees, exchange gifts, etc. Of course the historical or spiritual implications of Christmas are not in their thinking.

While Zionism originally had a religious aspect, it is today essentially non-religious and intensely nationalistic.

At the close of World War I the Ro-

man Church bought up areas on or around every possible holy site. Many of these have been decreed to be the very places on which the Lord or the disciples stood, walked or sat. It is a source of grief to observe the worship of the land or holy sites as such. Around the Via Dolorosa and Bethlehem we have been repelled at the sight of superstitious worshipers not only kissing the so-called holy places but down on their knees *licking* them. Needless to say, such worshipers are not adherents of Bible-centered, evangelical Christianity.

Christmas in Bethlehem today is celebrated in one so-called authentic place by the placing of a baby's form (doll to us) in a so-called manger on the night of Christmas eve. The attitude of the hundreds of mystified people toward this form as they file in and out is appalling. The form is later changed to a larger one on occasion to indicate growth!

Remembering the second commandment, "Thou shalt not make unto thyself any graven image, neither bow down thyself thereto," it is refreshing after this experience to recall the event of the preceding night. A large host of Bible-loving Christians were gathered in the shepherd fields just to the east of Bethlehem. We had had a delightful meal of barbecued mutton; then we sang carols. Before departing we gathered in a huge circle and clasped hands; some were German, some British; there were also Armenians, Americans, Syrians, Egyptians, one Chinese, some Italians, Greeks, Spaniards, even Jews and Arabs! Holding hands and standing in a large circle, we sang together, "O little town of Bethlehem, how still we see thee lie, above thy deep and dreamless sleep the silent stars go by. Yet in thy dark streets shineth the everlasting light; the hopes and fears of all the years, are met in thee tonight."

—o—

## Christmas Post Cards Wanted By Missionaries For Work In Brazil

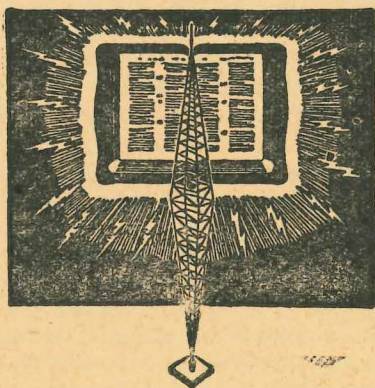
By L. M. Bratcher, Sr., 11 Ridge Road  
Louisville, Kentucky

Just before we returned to Brazil the last time, we asked our friends to send us their used Christmas cards. We used them in Vacation Bible School and in our orphanages and schools in the interior. Many friends answered our request and we were able to take back a large number.

We are repeating that request this year, but with this one limitation. Do not send cards with the picture of Mary, Jesus or the Nativity scene. Those we cannot use, due to certain circumstances. Please send all packages to my son, E. Wallace Bratcher, 306 Rice Hall, 2825 Lexington Road, Louisville 6, Ky.

We are planning to return to Brazil in May. May each reader of the Western Recorder be richly blessed during the New Year.

## The Baptist Hour



January 11

Speaker: Dr. Kyle M. Yates,  
Houston, Texas

Subject: Love—God to Man"

Heard at 7:30 A. M. over Radio Stations WHAS, Louisville; WSM, Nashville, and WLPH, Huntington, and over WKNA, Charleston at 9:30 A. M.



# Chaos in the Baptistry

By RUSSELL BRADLEY JONES

**B**APTISTS WHO ACCEPT "alien immersion" as valid baptism insist that the denominational position of the administrator is relatively unimportant. If, they say, the Scriptural form of immersion in water is observed, and if the one baptized is a born-again believer who understands the symbolism of the ordinance, nothing else matters.

They are wrong! The observance of an unscriptural form, or the presence of an unregenerated subject, or the service of a heretical administrator invalidates baptism and brings chaos into the baptistry.

Immersion alone, pictures Christ's and the believer's death, burial, and resurrection, which constitute the basis of Christian discipleship. When that form is tampered with in the name of convenience, the resultant thing called baptism pictures nothing that has anything to do with salvation from sin.

The only subject who has a Scriptural right to enter the baptismal waters is one who voluntarily confesses thereby personal repentance and trusting dependence for salvation on the merits of the One who died and was buried and rose again on his behalf and as his representative. No baby can do that! Neither can an adult who merely submits to a ceremony without the personal experience of regeneration. Where such is attempted, both baby and adult are objects, not the subjects, of somebody's unholy intrusion into matters neither understood nor appreciated.

The sole administrator with a divine commission to baptize is a local New Testament church—never an individual or a mere religious organization. This Christ-appointed administrator is the interpreter of the ordinance as well as the custodian. As such, the church approves or disapproves the subject and prescribes the Scriptural manner in which the subject shall be baptized. Because of the church's approval, the baptized person is recognized as a Christian. And, as a result of the church's manner of administering the ordinance, the meaning and significance of the baptized person's initiatory experience is made public.

If the administering denomination teaches that either infants or unregenerated adults can somehow qualify as proper candidates for baptism, then the message of the symbolism of passage from sinful death to spiritual life is lost. And if the administering denomination holds that sprinkling, or pouring, or immersion, or what have you, is equally satisfactory, then the symbolical signifi-

cance of Christ's and the believer's death, burial, and resurrection is quite effectively nullified.

What, then, is the meaning of your "alien baptism?" According to you, it was a pictured demonstration of your spiritual experience in passing from death to life through faith in the death, burial, and resurrection of Christ. But according to the administrator of your "baptism" it bore no such clear cut meaning. The form was purely incidental. Any form would have been satisfactory. Or, if the administrator was a sacramental immersionist, it meant much more than you think. It—not Christ—cleansed your soul from sin and bestowed spiritual merit!

What is the correct interpretation of

your "baptism?" Does it not appear that your interpretation and that of your administrator rather effectively cancel each other? And there isn't much comfort in the thought that your private interpretation of the meaning of your "baptism" will always be in conflict with your administrator's public declaration of its meaning—or lack of meaning. You say that it emphasized Christ's work in making you a new creature and declared that to the world. He says that it emphasized either too little or too much about the water's significance and nothing or everything about regeneration, depending upon his doctrinal position.

But whose interpretation shall be accepted? Well, we can tell you that the position held by the administrator gives his position far greater weight than yours. And, in the opinion of the public, your "baptism" means what he says it means rather than what you may think it means. As long as a Baptist holds to "alien baptism" he should know that his first public act of Christian obedience succeeded only in confusing the meaning of what he intended to do. And that is a matter that ought to be straightened out as quickly as possible.—Baptist and Reflector.

## How a Wicked Town Was Won for Christ

An incident is told of a place called Filey, to which preacher after preacher had been sent, but all to no purpose. The village was a stronghold of satanic power, and each one in turn had been driven out, until, at last it was decided to give it up as a hopeless task.

Just before the matter was finally settled, however, the now famous John Oxtoby, or "Praying Johnny" as he was called, begged the Conference to send him, and so let the people have one more chance. They agreed, and a few days afterward John set out on his journey. On the way a person who knew him inquired where he was going. "To Filey," was the reply, "where the Lord is going to revive His work."

As he drew near the place, on ascending the hill between Muston and Filey, suddenly a view of the town burst upon his sight. So intense were his feelings that he fell upon his knees under a hedge and wrestled and wept and prayed for the success of his mission. We have been told that a miller, who was on the other side of the hedge, heard a voice and stopped in astonishment to listen, when he heard Johnny say, "Thou munna mak a feal o' me! Thou munna mak a feal o' me! I told them at Bridlington that Thou was going to revive Thy work, and Thou must do so, or I shall never be able to show my face among them again, and then what will

the people say about praying and believing?"

He continued to plead for several hours. The struggle was long and heavy, but he would not cease. He made his very weakness and inefficiency a plea. At length, the clouds dispersed, the glory filled his soul, and he rose exclaiming, "It is done, Lord. It is done. Filey is taken! Filey is taken!"

And taken it was, and all in it, and no mistake. Fresh from the Mercy Seat he entered the place, and commenced singing up the streets, "Turn to the Lord, and seek salvation," etc. A crowd of stalwart fishermen flocked to listen. Unusual power attended his address, hardened sinners wept, strong men trembled, and while he prayed over a dozen of them fell on their knees, and cried aloud for mercy and found it.

The best thing that a man can do for his children is to fear the Lord. Piety is not hereditary; but there is a strong probability that the children of a truly God-fearing man will be converted. A parent cannot possibly do anything better for his child than leave him an example of simple and unworldly faith. Like Noah, build for your children an ark of safety of gopher wood rather than a palace of brick and stone; haply the Lord may incline them to enter it. The example of faith is the best of legacies.—George Bowen in *Ashland Avenue Baptist*.



# The Pastor and His Message

(Continued from Page 5)

"Not for filthy lucre, but of a ready mind." The word "ready" means one who pants after; one who burns with a desire to do this which he recognizes to be God's work for him. The same basic stem as the word that Paul used when he said, "I am ready to preach the gospel in Rome." Not ready in the passive, twentieth-century sense, "I have folded my arms; I am ready whenever the Lord wants to get me over there," but that "there is down within my heart a burning, consuming desire to preach the Gospel wherever the Lord wants me to be."

The third contrast: "Neither as lording it over God's heritage, but as examples to the flock." There is no place in a Baptist church for a dictator, whether in the pulpit or the pew. So here says Peter, "You are to do your work for God. Your method is not to be characterized by the heavy hand, by the dictator; your method is to be characterized by the life or example that the flock can afford to follow." You know exactly what Peter had in mind when he said, "You are to be the example to the flock." We don't like that, because we say it is unfair, and we say it creates a double standard, and it puts the preachers up here on one standard and the laymen down on another standard, and we rather revolt against it, and we say we are human just like everyone else. Well, I trust we are human, but it isn't right under any condition for us to use that as an excuse for lowering the high standard that should characterize the people of God. The ministers of God, the pastors, are to be examples that the flock can afford to follow.

This one last word. In the fourth verse, your reward. "If we are not working for the money that's in it, what do we get out of it?" The disciples had that in mind. When Jesus told them one day about those who could forsake things and what they would receive, one of the disciples spoke up immediately and said, "Well, we have left everything we have. What do we get out of this?" How true we are to the primitive pattern of apostleship.

Well here is the expression: "When the chief Shepherd shall come, you shall receive a glorious crown that does not wither." Not that olive branch crown that was given to the Olympic racer, beautiful for a little while and

then withering away, but when the chief Shepherd, the ruling Shepherd, the great Shepherd of the flock—Jesus Christ himself—shall be manifested, when He shall come, you shall receive a glorious unfading crown.

In Revelations 22:4 is that statement, "They shall look on His face." There is a part of the reward. In John, the First Epistle of John, the third chapter, that beautiful statement: "We do not know all that is to come to us, but we know that we are partially transformed into His likeness now, and we know that when He shall appear we shall be completely like Him, for we shall see Him even as He is." Transformed into His glorious likeness by looking upon Him.

No one who ever studied with Dr. J. B. Tidwell can ever forget the story that he used to tell us of the experience of John Jasper. You have read it, perhaps in the story of the life of this slave man who became a preacher, and how he came to the end of that life of ministry which had been his, set free

from the work of the cotton field to give his time to preaching to the other slaves, and as he came close to death his old master tried to comfort him by appealing to everything that should be appealing to an old negro under such conditions.

He said to him, "John Jasper, when you get over on the other side you are not going to have a log cabin like you have had down here; you are going to have a mansion that Jesus, the master Carpenter, has built for you."

And John Jasper said, "Yes, if so be it please the Lord to give it to me, but more than anything else I want to see Jesus, who died for me."

And then he said, "John, when you get over on the other side you won't have these old ragged clothes that you wear here; you will have a robe that will be as white as the robe of the Apostle Paul."

John Jasper said, "Yes, if so be it please the Lord to give it to me, but more than anything else I want to see Jesus, who died for me." And one after another, as his master tried to picture for him the glorious heritage which was to be his contrasted to the very menial one that had been his in this life, that was the answer, "Yes, if so be it please the Lord to give it to me, but more than anything else I want to see Jesus, who died for me."

When the Chief Shepherd shall appear you shall receive the glorious unfading crown, and that will be reward sufficient for all that we have done for Him.

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## The Pastor and Spiritual Power

(Continued from Page 4)

John Wesley, with all his culture, preparation, and university training, found during the first ten years that he was a failure as a preacher. He came down to Georgia as a missionary and failed. He went back and preached at Cambridge on a Sunday morning, and then, that Sunday afternoon went down to the Aldersgate Mission. There he stood, the great university graduate, Wesley, and heard a layman read Luther's introduction to the Book of Romans, "By grace are ye saved." And he later said, "My heart was strangely warmed, and Christ came into my life." And John Wesley, completely yielded now to the Christ Who had become his Saviour and his Lord, became not only a preacher, but a cause; he became not a mere individual, but an instrument in the hands of God. You know the story, how he went out to begin a nation-wide revival that saved England from the French Revolution.

That's the place where every preacher is today. Oh, it's either Jesus Christ

now, or it's chaos forever. It's revival or it's ruin; it's evangelize or it's fossilize; it's preach or perish; it's become a missionary force or become a missionary field.

An old negro preacher down South realized this, and he read that story five years ago about John Wesley. He read how that there, in Aldersgate Mission, there is a bronze tablet in the floor right where Wesley stood when Jesus Christ came down and saved him and sealed him with the Holy Ghost, filled him with power. That old preacher sold everything he had; he bought a ticket and crossed the Atlantic. He went to Aldersgate Mission and stood on that bronze tablet where Wesley stood that day, and there he prayed and cried. Then he lifted up his humble old face, and the tears rained down his cheeks and he said "Here I is, Lord. Do it again!" Dear God, here we are. Oh, for the infilling! Oh, for His power to preach His Word!



# Editorials

## INCREASED ALLOCATION RECOMMENDED FOR FOREIGN MISSIONS

During its recent session in Nashville, the Executive Committee of the Southern Baptist Convention voted to recommend to the next session of the Convention that 50 per cent of the 1949 South-wide undesignated denominational funds be turned over to the Foreign Mission board for the spread of the gospel around the world. The allocation formerly stood at 46 per cent.

This increase was made possible by the generous attitude of the Home Mission Board and the Relief and Annuity Board. The Home Mission Board's allocation will be reduced by 1.5 per cent (to 16.5 per cent) and the Relief and Annuity Board 2.5 per cent (to 12.5 per cent) in case the Convention at Memphis adopts the recommendation of the Committee.

Thus the Executive Committee, and more particularly the Home Mission and Relief and Annuity Boards, set examples for all the rest of us, on out to the last church. We must place heavy emphasis on our foreign mission program. If all our churches would follow the lead of the two Boards which gave ground in the face of world need, a new day would dawn for the work of the Master around the earth.

## NEW DIRECTOR OF PROMOTION AND ASSOCIATE SECRETARY

Dr. Merill D. Moore, a Nashville pastor, has been elected to fill the vacancy created by the retirement of Dr. J. E. Dillard. In addition to his promotional work Dr. Moore will assume duties as associate to

Dr. Duke McCall, executive secretary of the Executive Committee.

Dr. Moore is a native of Mississippi, a graduate of Mississippi College and the Southern Baptist Theological Seminary. He understands the pastors' problems (as he should), having himself been pastor at Selma, Alabama, Newport, Tennessee and for the last six years, Immanuel Church, Nashville. For two years he was president of Tennessee College for Women, Murfreesboro. In addition, he has, for the past six years, been a member of the Executive Committee and chairman of its investment committee. He has also served the Southern Baptist Convention as a member of the Social Service Commission and the Relief and Annuity Board. He is well suited for his new assignment, having had broad experience acquainting him with the work and the people. Dr. Moore resigned his pastorate in Nashville December 28 to take up his new work.

## THAT OUR PEOPLE MAY KNOW

The Allocations Committee recently recommended to the Executive Committee of the Southern Baptist Convention that a minimum overall South-wide goal of \$10,000,000 be set for 1949, of which, \$7,500,000 would be undesignated Cooperative Program receipts. Subject to the action of the next meeting of the Southern Baptist Convention, the committee recommended the following distribution for the first \$4,000,000 received:

|                          |      |
|--------------------------|------|
| Foreign Mission Board    | 50%  |
| Home Mission Board       | 16.5 |
| Southern Seminary        | 5    |
| Southwestern Seminary    | 5    |
| New Orleans Seminary     | 5    |
| W. M. U. Training School | 1    |

|                           |      |
|---------------------------|------|
| American Seminary         | 2    |
| Relief and Annuity Board  | 12.5 |
| Radio Commission          | 1.9  |
| Baptist Brotherhood       | 1    |
| Southern Baptist Hospital | 0.1  |

Our Baptists hosts should closely study these recommended percentages. They will bear in mind that *they are only recommendations, and that the decision after all, rests with the messengers to the Southern Baptist Convention next May.* The committee did the best they could in the light of the needs and the anticipated receipts. The recommendation provided also that distributable receipts above the \$4,000,000 be distributed "according to capitol needs as defined by a 1945 Survey Committee."

*All the facts should be kept before all the people. Constant emphasis should be laid on the democracy of Baptist action. During the months preceding our great meetings, our people should gather all possible information that they may go prepared to ask questions, speak and vote their convictions.*

## PASTORS MAKE PROTEST

The Birmingham Pastors' Union recently protested vigorously to Governor James E. Folsom, Ala., because of statements he was reported to have made in Harlingen, Texas.

*Life* magazine credited to him the remark: "The only thing better than beer is whisky." The Birmingham pastors admonished: "Consider the influence you have and let it fall on the side of sober and righteous living." The Pastors' Union represents 360 churches in the Birmingham area.

It is good to live in a country where private citizens can, as they feel it necessary, rebuke their public officers, where men of high position must answer to the people for the way they use their influence as well as for the manner they conduct affairs.

Certainly it is grievous when any man, and more especially when one in high position, casts the weight of his example and speech against those who strive for rectitude. If men must (?) do those things which are out of harmony with good moral procedure, it would be so much safer so far as others are concerned, if they kept their weaknesses to themselves. If men are not disposed to shed a



helpful light on the pathway of others, certainly they should at least be careful that they do not cast a shadow.

## A STEP IN THE RIGHT DIRECTION

At a recent meeting of the Executive Committee in Nashville a motion was passed to mail out a questionnaire to **all Southern Baptist Pastors**, seeking their collective counsel on *all matters* relating to the allocation and expenditure of South-wide funds, and gathering such information and opinions as may be obtained from the pastors concerning the South-wide program of Southern Baptists.

**In filling out this questionnaire**, the pastors, no doubt, will contact the people in so far as it may be at all possible, that more and more, the actions taken by our leaders and conventions may truly represent **the whole mind of all the people**.

We thank God for this action on the part of the Executive Committee and with equal religious enthusiasm we predict a wide response on the part of the pastors and their people. Our leaders want to know the will of God and they want to know the will of the people they serve. We believe a brighter, happier day is ahead for all our work. By trusting God and telling the people, by staying on their knees and close to hearts of their brethren, our leaders will go forward **with their brethren** who placed them in positions of responsibility.

## CONCERNING THE COLLECTION

According to Dr. Sylvan E. Shane, attending anesthesiologist, South Baltimore Hospital, Baltimore, Maryland, certain types of soft, soothing music have been used successfully as an anesthetic in tooth extractions and appendectomies.

The method seems to be, to place earphones in position on the patient about to be operated on, and, after a small amount of gas has been administered, lull the patient into painless sleep by restful, quieting music, and then proceed with the surgery. They say it actually works.

We do not know much about either surgical methods or anesthet-

ics, nor do we even know a lot about music. We have noticed however that sometimes, while the collection is being taken, soft and soothing music is played on the church organs. Could it be an effort to make, for some, the operation as painless as possible?

Seriously, no reader of the *Western Recorder*, we suppose, will question the high place of meaningful, well-selected music in all our worship services, and certainly while the tithes and offerings are being gathered. Would it not be a beautiful witness to the high plane on which spiritual worship in giving has been placed by our Lord, if, while the offering is being taken, the most brilliant, joyful music of the whole service could be played? No, real Christians do not need an anesthetic to get them safely by the pangs of the "collection."

## THE CURSE OF HORN BLOWING

The *St. Louis Dispatch* recently remarked editorially: "When motorists are caught in traffic tie-ups, a minute's prayer is better than horn honking . . . There are, we grant you, times in any life when a toot of the horn is indicated. Perhaps even a good solid blast. But how few those times! How often horns are blown because the driver simply got fussed and didn't know what to do with his head! . . . Most horn-blowing, in fact seems to spring not so much from anything in the occasion as from something in the horn-blower, a feeling we suppose, of inadequacy, which only a loud noise will compensate for. . . We look to see the day when people who like to blow automobile horns will be encouraged to gather regularly at some spot remote from non-horn-blowing mankind, and there blow at each other to their heart's content; after which, having got it out of their system, they can come back into traffic, adequate and self possessed, and the rest of us can have some peace and quiet."

We are not certain whether the editor of the *St. Louis Post Dispatch* intended to preach a short sermon, nor do we know what his text would be if he did. But from where we stand, he seems to have thrown in some good material for a constructive allegory. Extend his application beyond the traffic lanes, and there's something for all of us.

## THE 1948 EMPHASIS

There is nothing new about it. The New Testament has magnified these objectives all along. But it is encouraging in the extreme to know that during 1948, *unusual emphasis* will be laid by all the churches on prayer, evangelism, tithing, and stewardship enlistment.

*Throughout the year*, our people are urged to give much time to prayer. Every Baptist in the world is urged to "*Pray at Eight Each Morning*." There are too many of us to assemble daily, but we can all get together around the throne of grace. As the sun goes over—day after day—a chain of prayer extending around the world will link our people together about the throne of grace.

The prayers of our people will be for a sweeping revival—first in our hearts and then among the lost. The unsaved are not going to be reached in great numbers until God's people themselves are drawn close to Him in complete surrender and rededication. *The revival must begin with us.*

Our prayers will be to the end that a true sense of faithful stewardship will settle on the consciences and hearts of the people of God, causing them to recognize that the tithe is the minimum response of the saved heart to God. Surely the enlightened Christian—under grace—will not wish to do less than those under law were commanded to do! Surely our love for Christ is stronger than the fear of divine retribution!

Daily prayers will ascend that all the members of all the churches be fully enlisted in *the whole work of the churches*. One of the deep griefs of every faithful pastor's heart is that, scattered through the membership of the churches there are those who have drifted from their "steadfastness." Their love for the brethren, and, grief of all griefs! their love for Jesus Christ their Lord has grown cold. We must pray for them! We must work with them and for them!

The year 1948 can, by prayer, be made the greatest. But we shall have to open wide our own hearts to Him that He may reign completely, empowering us for the work. We can go far without Him, but it will only be *away* from Jesus. We can go far with Him—to victory!



# Making Christmas Christian

By **HARRY F. PAVY, Secretary**  
**Broadway Baptist Church, Indianapolis, Ind.**

**N**INE YEARS ago, in the year 1938, Rev. R. M. Dodrill, pastor of the Broadway Baptist Church, Indianapolis, made an announcement the early part of December that on Christmas morning, the Church would hold a birthday service to celebrate the birthday of the new born King, Jesus Christ.

The service was to be held one hour, from six to seven in the morning, December 25. This service was an experiment and it was not known of course whether a sizeable audience would be present. Many attended out of curiosity, and the audience surprised both pastor and people.

For several years, our pastor had been impressed with the fact that Christmas had become largely a time of commercialism, and that the real meaning of the day had in too many instances been forgotten.

During the month of December each year the attendance would fall off in the church congregations, and the Sunday school attendance would sink to the lowest levels of the year. And, when Christmas Sunday came, instead of having great worshipful audiences, only the faithful few would be present.

People spent their money for Christmas gifts, and, forgetting the spirit of the wise men in bringing gifts to the infant child, failed to make their gifts at Christmas to their Master and His church. The Sunday before Christmas

and the Sunday after Christmas, there would not be sufficient funds received to pay the salary of the pastor, let alone the custodian's salary, and other operating expenses.

The proverbial statement, "As poor as a church mouse," was most applicable at that season of the year. What has happened since the preachers endeavored to "Make Christmas Christian?"

The Sunday school starts early in the month of December each year to boost the attendance for the Sunday coming just before Christmas Day, and as a result the classes are full, and the average attendance of nearly 1000 is maintained, regardless of the fact that many persons may be away for the holidays, or have been overworking until they are on the point of exhaustion.

The church building is packed on Sunday morning to hear the Christmas message, and in the evening when the choir renders its annual Christmas musical program, the building is likely to be overflowing a quarter of an hour before time for the service to begin.

What about the Christmas morning service? The first of the audience will begin to arrive about 5:30 A. M and keep coming until time for the service to begin. By the time the lower portion of the auditorium will be filled, and each year the audience increases in number.

As they enter, each individual walks down the aisle to the front of the auditorium and stops to pray. The prayer may be by either kneeling or standing. Ninety per cent of these kneel in prayer.

During the darkest days of the World War II, the families and friends of our boys in service were always present at this service if at all possible to attend, and as the boys came home, they came on their knees to thank God for their safe return home.

The service begins with the choir, invisible to the audience, singing hymns and Christmas carols, interspersed with the reading of the Christmas story from the Gospels, by the pastor. No sermon is preached but only the readings from the Bible. Not a sound can be heard except the music from the choir and the Scripture lessons by the preacher.

From the moment the audience enters the building until the pastor gives the "Merry Christmas" greeting at the outside door as the congregation leaves the building, not a whisper is heard; the ushers only motion persons to their pews, and greet the people with a nod.

Absolute silence prevails, and a spirit

of worshipping the Saviour alone is manifest.

As the audience files out quietly, you feel you have been in the very presence of the Master himself, and go from the service determined you will do all in your power to make Christmas a day of reverence and Christian fellowship.

► **James G. Heisner** has accepted the call to the First Church of Fulton, Ky., and he is already on the field. He is a native of Sweet Springs, Missouri. He received his education at William Jewell College, Liberty, Mo., and Oklahoma Baptist University, Shawnee, Okla. He has held pastorates at Seligman, Mo., Ponca City, Okla., and Dresden, Tenn. Mrs. Heisner is the former **Miss Hazel Suttle**, of Monette, Mo. There are three children in the family—Marilyn, 10; James, 9; and Paul, 4. Mr. Heisner succeeds **Brother Sam Ed Bradley** who left that church to become Field Superintendent of the Sunshine Meadows.

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 Every Tuesday Night at 9:15 CST

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SECOND SEMESTER

## East Texas Baptist College

February 2, 1948

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

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WESTERN RECORDER



## Resolutions Regarding the Death Of the Hon. Harry V. McChesney

WHEREAS, in the wisdom of Almighty God, our beloved brother Harry V. McChesney, was removed from his labor in our midst, August 15, 1947—

BE IT RESOLVED: That the Board of Deacons, First Baptist Church, Frankfort, Kentucky, has suffered a great loss in the death of this man whose life was one of untiring devotion to the work of the Lord and the spiritual welfare of this church, whose Christian optimism was an inspiration to all the membership, and whose counsel and advice was both statesmanlike and Christ-like;

BE IT FURTHER RESOLVED: That the Sunday school of First Baptist Church has lost an untiring laborer, one who for many years was the beloved and dedicated teacher of the Junior Baraca Class, and one whose enthusiasm and loyal friendship meant so much to all the men in this class;

BE IT FURTHER RESOLVED: That the church membership as a whole has lost one who furnished real leadership and inspiration to all church endeavors and to all phases of the work of the Lord; that his constant attendance at the Prayer Meeting Hour and the worship services on each Lord's Day was a benediction to pastor and people;

BE IT FURTHER RESOLVED: That Mr. McChesney's genuine love and admiration for the young people of our congregation will continue to afford incentive and determination for victorious living. He never failed to compliment sincerely every effort put forth by our young people for the glory of God. His ready smile and tender handshakes and words of encouragement have given so many of our young people a goal toward which to go forward in the work of the Lord and also in their chosen field in the affairs of men

BE IT FURTHER RESOLVED: That a copy of these resolutions be spread on the minutes of the church and that a copy be sent to "The Western Recorder" and to Mrs. H. V. McChesney.

Done by order of the Deacons of the

### Kentuckian Is Ordained By New Mexican Church

Las Vegas, N. Mex., Dec. 12, 1947.—John W. Ransdell was ordained here at the First Baptist Church recently. He is



John W. Ransdell

a son of Mr. George T. Ransdell, of LaGrange, Ky., and moved here from Bowling Green, Ky., four years ago with his wife, Mrs. Marguerite Ransdell, and daughter, Gail. He came to us from the First Baptist Church of Bowling Green, where he was baptized. He has been preaching among the churches of this state for the past year.

First Baptist Church of Frankfort, Ky., this fifth day of January, 1948.—Joe Leary, Chairman, C. D. Redding, J. Foley Snyder.

### High Street Church Of Somerset Offers High Example For Baptists

The High Street Church, Somerset, Kentucky, Rev. T. C. Duke, pastor, has set a high and worthy example. They recently increased their allocation for the Co-operative Program by twenty-five per cent, and in addition, notified Secretary Boone that they would pay over and above the Co-operative Program the entire salary of a state missionary.

Rev. David L. Bailey will be their missionary in Letcher County, working under the State Board. Brother Bailey is a graduate of Bluefield College, West Virginia, and took additional training at the Southern Seminary, Louisville. He is married and has two children. His field in Letcher County is at a point where new mines have opened and a town is being developed.

This action the part of the High Street Church and their alert pastor, T. C. Duke, will not only relieve some of the strain on the State Board, enabling them to enter other fields, but will stimulate the spirit of missions on their own field.

ORIGIN of "HAMS"—Actors are believed to have been called "hams" because they used hamfat to remove make-up.—Birmingham News-Age-Herald.

## An Opportunity Awaits You—

### A Career in Nursing

If you want a highly paid, interesting and respected career—then find out about nursing.

**NURSING OFFERS YOU:**  
Training in a highly paid profession.  
Work with skilled professional men and women.

The best preparation for marriage.  
If you are a high school graduate in good health, between the ages of 18 and 35 years, and desire to become a nurse, you should find out more about this opportunity.

Applications are now being received for the January classes.

Write for Further Details

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3. "On The Jericho Road"
4. "When He Put A Little Sunshine In"
5. "Can He Depend On You?"
6. "There's A Little Pine Log Cabin"
7. "Kneel At The Cross"
8. "Won't We Be Happy"
9. "The Love of God"
10. "If We Never Meet Again"
11. "I Won't Have To Cross Jordan Alone"
12. "I've Been Listening"
13. "I'm Winging My Way Back Home"
14. "In The Garden"

15. "A Beautiful Life"
16. "Keep On The Firing Line"
17. "When He Calls I'll Fly Away"
18. "The Old Ragged Cross"
19. "Tis Wonderful To Me"
20. "When They Ring The Golden Bells"
21. "When God Dips His Love In My Heart"
22. "I Can Tell You The Time"
23. "I'm Satisfied With Jesus"
24. "Did You Ever Go Sailin'?"
25. "O Little Town Of Bethlehem"
26. "Hark The Herald Angels Sing"
27. "Silent Night, Holy Night"
28. "O Come All Ye Faithful"

29. "Joy To The World"
30. "It Came Upon A Midnight Clear"
31. "Give The World A Smile"
32. "More About Jesus"
33. "I've Never Been Sorry"
34. "Precious Memories"
35. "How Beautiful Heaven Must Be"
36. "All The Day Long"
37. "Where Could I Go"
38. "When The Saints Go Marching In"
39. "Life's Railway To Heaven"
40. "I'll Be Somewhere Listening"
41. "This World Is Not My Home"
42. "Beyond The Shadows"

Rich, inspiring music with a blessing and a message... by these widely loved Radio and Concert singers of Gospel Songs.

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10 inch records, Three in album \$3.69  
Six records Per Album \$6.69  
Individual records \$1.00

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# Criteria of Success in the Ministry

By DR. OLIN T. BINKLEY  
Professor of Christian Ethics and  
Sociology at Southern Seminary

[Condensed from an article in the in the January, 1948, issue of *The Tie*, monthly news magazine of Southern Seminary.]

There is a grave danger that worldly conceptions of success will invade the thinking of our time concerning the Christian ministry. John Oman declared that the churches are troubled, but it is about their finances, their statistics, and their projects, and not about what alone matters supremely, their message and the embodiment of it in their own fellowship.

The first test and measure of a successful ministry is the progress of the gospel. The basic test of our effectiveness is this: Are we helping to advance the gospel in the communities in which we live and preach? Is God's saving power at work among men, women, and children? Do men live by faith, hope, and love? Does Christ have the highest place in their minds and the deepest place in their hearts? Are we helping to make the gospel effective in the home, in the community, and across international boundaries?

Every pastor needs knowledge, skill, and the qualities of Christian character. It is necessary for him to have a personal knowledge of God, a growing understanding of the Bible, and a clear conception of the nature and destiny of man. He must possess moral integrity, spiritual vitality, and a passion for the salvation of men.

The distinctive feature of the Christian conception of success comes from the example and teaching of Jesus. He pre-

sented the revolutionary idea that all greatness should be measured in terms of service. He was considerate of the interests and needs of others (II Cor. 10:1). He went about doing good (Acts 10:38). He taught plainly that love is the law of life and that love expresses itself in service, especially in acts of kindness and practical helpfulness. At this particular hour in history, when hunger

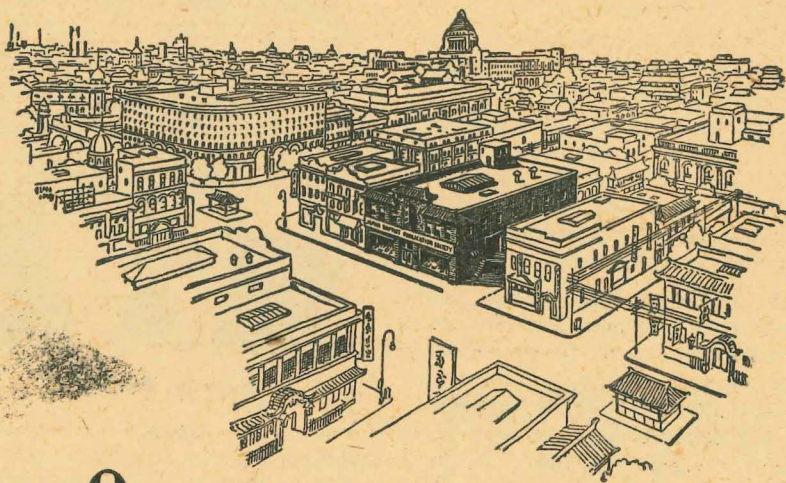
stalks so many of the peoples of the world, the summons to service is clear and imperative. Brotherly love is personal in essence, but it is practical in action.

The final test of genuine and lasting success in the ministry is obedience to the will of God. It is the obedience, not of a slave to his master, but of a child to our Father who is in heaven. The ultimate standard is God's judgment, and a pastor who obeys the Holy Spirit will never wholly fail.

HONESTY—A lot of people are as honest as the day is long; but when it gets dark—look out!—*Woman's Home Companion*

*Southern Baptists Can Make This Dream Come True!*

## A Christian Publishing House for Japan in Tokyo



One of the twentieth century's tragedies is the betrayal of the world's most literate nation by its own military leaders. Literacy without literature can lead to ruin, and the Baptists of Japan pray for help in the production of a body of literature of positive Christian content to give to the disillusioned, embittered people of their country. Their churches, schools, seminaries, and kindergartens need Sunday school lessons helps, missionary program materials, and Bibles in the Japanese language. Although English language helps are being used more widely than ever,

they are not a substitute for a Christian literature for Japan.

A staff of editors and translators, a corps of bookstore workers, and well-trained colporteurs are needed.

Missions volunteers are preparing in the States for this type of ministry to the new Japan. They have a right to expect appointment.

Unless Southern Baptists can increase their gifts to missions, this open door may be entered by those who would exploit it for paganism.

### Cumberland Presents

#### A Christmas Concert

BY FRED ENGLE, JR.

Richmond, Ky.—During a recent visit in Williamsburg, Kentucky, I was privileged to hear the Cumberland College Choir present its annual Christmas Concert. The choir, some forty strong, is under the direction of Mr. Keith Lancaster. The program was presented Sunday evening, December 14, at the First Baptist Church.

The program included "Lo, How A Rose," "The Holly and the Ivy," a special arrangement by Mr. Lancaster of "White Christmas," "Silent Night," by the audience and the choir, three solos from Handel's "Messiah," and other songs of the Christmas season. The three solos were: "Comfort Ye," by Miss Doris Bennett; "He Shall Feed His Flock," by Miss Dorothy Crawford; and "Come Unto Him," by Miss Lucretia Litton. Miss Martha Brady was the accompanist.

**Continue to give**

**through the CO-OPERATIVE PROGRAM**



# The Survey Bulletin . . .

By PORTER ROUTH  
Nashville, Tenn.

## FACTS OF INTEREST

.....Most significant development of the year has been the gradual division of the world into East and West. United Nations continues to function, but has lost prestige in its failure to iron out international differences.

.....United Nations did face knotty problem in Palestine and General Assembly voted to partition Palestine into Jewish and Arab states. However, decision remains to be executed in the face of mounting Arab opposition.

.....Inflation continued a world problem in every land, with the exception of Russia where Joe Stalin devalued the ruble with a stroke of his pen, and wiped out most savings. In China, one American dollar would buy 104,000 Chinese dollars. Biggest increase was in cost of food, with world shortages still existing.

.....The American birth rate continued to climb during the year with an estimated 3,750,000, but the marriage rate started leveling off during the year.

.....School bells rang for some 32,000,000 American children, college enrollments reached a new high to send the median educational level for the American adult into the second year of high school. It is now estimated that nearly 50,000,000 American adults, 20 years and over, have some high school education. Thirty-seven per cent are high school graduates, compared with 27 per cent in 1940, and 7 per cent in 1920.

.....Independence came to India during the year as Great Britain turned more and more of her assumed world responsibilities over to the United States.

## IN THE WORLD OF RELIGION

.....The year has been marked by growing tension between Roman Catholics, Evangelicals, and secularists. Roman Catholics sought to brand all as secularists who opposed her expansions. Evangelicals refused to agree that the only alternative to secularism was Roman Catholicism.

.....Tension between religious groups was sharpened in the United States by

the 5-4 decision of the Supreme Court making it legal for New Jersey to transport pupils to parochial schools in buses, operated at tax-payers' expense.

.....All American religious groups have opened their pocketbooks and their hearts to the world's needy. Hunger and cold have known no creed as they have stalked over much of the world. Church groups have been sympathetic with the U. S. Government's plan for aid, but have been insistent that it not be used to promote sectarian interests.

.....All religious groups have reported increased interest in evangelism and stewardship. Many groups reported the first increase in Sunday schools shown in a decade.

.....The International Missionary Council met for the first time since the war in Whitby, Canada, to give new impetus to the world missionary effort, and the Protestant Film Commission issued its first full-length film, "Beyond Our Own," on world evangelism.

## BAPTIST HIGHLIGHTS

.....Baptist event of the year was the Baptist World Alliance in Copenhagen, the movement of the world headquarters from London to Washington, and the election of A. T. Orhn, Oslo, Norway, as the new world secretary.

.....Northern Baptists launched a new evangelistic crusade, and Southern Baptists reported the largest number of baptisms in any one year in their history.

.....The tithers movement, adopted by the Southern Baptist Convention, and

## J. W. Barefield Ordained To Ministry At The Rosebower Church

Paducah, Ky.—Pastor E. N. Crieder called together a group of pastors and deacons to Rosebower Baptist Church on November 30 for the purpose of ordaining Edward Crowell to the full gospel ministry. J. W. Barefield was elected moderator and Charles F. Hinds clerk. E. N. Crieder led in the examination of the candidate, and found him to be sound in the faith and full of the Holy Spirit. L. W. Carlin, pastor of Bellview church, preached the ordination sermon based on Titus 1:1-11, on the subject, "The Preacher God's Man." Following the charge to the candidate and the church by Pastor Ernest D. Davis of Olivet Church, the ordaining prayer was offered by George Bourland. After the laying on of hands the Bible was presented to Brother Crowell by Brother Stringer. During the closing song everyone present joined in bidding Brother Crowell and his wife Godspeed.

through the Executive Committee and all of the state conventions, enlisted thousands of new tithers and was reflected in increased gifts during October, November, and December. The Co-operative Program receipts of the Southern Baptist Convention passed the \$5,000,000 mark.

.....Southern Baptist Sunday schools climbed close to the 4,000,000 mark and Training Unions showed their largest gains. *Home Life* was launched and reached 150,000 circulation.

## Pastors' Conference At Seminary In March

Louisville, Ky.—Five of the nation's outstanding Christian leaders will be at Southern Baptist Seminary, as featured speakers for the annual Pastors' Conference, March 8-12. Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, N. J., will be both lecturer and preacher, lecturing each morning and preaching each night. The general theme for the conference is: "The Strategies of Christian World Conquest," and Dr. Mackay will speak on, "Who Will Win the World?"

Tuesday morning, March 9, Dr. Claud Bowen, pastor of Calvary Baptist Church, Jackson, Miss., will speak on, "The Pastoral Strategy;" Wednesday morning, Dr. Solon B. Cousins, head of the Bible department of the University of Richmond, Richmond, Va., "The Educational Strategy;" Thursday morning, Dr. Edward H. Pruden, pastor of First Baptist Church, Washington, D. C., "The Civic-Social Strategy;" and Friday morning, Dr. Everett Gill, Jr., Baptist missionary to South America, "The Missionary Strategy."

All regular sessions will be held at the Crescent Hill Baptist Church, Louisville. Conferences will be held each afternoon at the Seminary.

ZEAL—An Indian, having heard from a white man some strictures on zeal, replied: "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."  
—Christian Action.

**MANPOWER  
FOR  
CHRIST**

**BROTHERHOOD BIBLE CLASS**

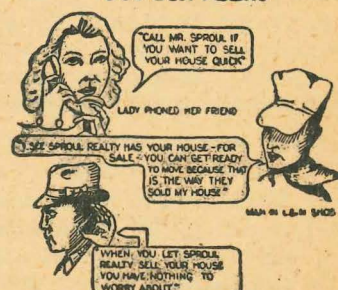
Teacher GEO. E. HAYS, Jr.

Walnut Street Baptist Church

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Visitors Cordially Welcomed

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# BAPTIST TRAINING UNION

BYRON C. S. DeJARNETTE, State Secretary   MISS ETTA V. LEA, Office Secretary  
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

## November Awards by Courses

During November there were 945 awards granted for study course work done in Kentucky as follows: Administration diplomas 59, seals 77; Adult diplomas 55, seals 154; Young People's diplomas 27, seals 179; Intermediate diplomas 86, seals 143; Junior diplomas 48, seals 117.

## Awards in South by Courses

|                      | Nov   | Dec   |
|----------------------|-------|-------|
| Adult .....          | 8,514 | 5,876 |
| Intermediate .....   | 6,063 | 4,335 |
| Junior .....         | 5,907 | 4,079 |
| Young People .....   | 5,113 | 3,286 |
| Administration ..... | 2,682 | 1,859 |

## Books Studied Most in South in November

|                                      |       |
|--------------------------------------|-------|
| The Baptist Adult Union Manual.....  | 3,608 |
| The Baptist Int. Union Manual.....   | 2,887 |
| The Baptist Junior Union Manual..... | 2,887 |
| Baptist Young People's Admns.....    | 1,940 |

## West Broadway, Louisville-Long Run

During the week of November 30-December 5 the Training Union of the West Broadway Baptist Church, Louisville conducted a Training School in the study of the Manuals and a careful study of the organization, prospects, and plans for enlargement. The work of the week was under the direction of the Pastor, Dr. E. F. Estes and Educational Director, Rev. Elroy Lamb, assisted by State Workers and others. A Hunting Expedition for absentees and prospects was carried on preceding and during the week and was climaxed after the tests on Friday night with a banquet, at which time hunting awards were distributed. Dr. S. L. Stealey was the chief speaker.

The workers for the week were as follows: Miss Albro, Story Hour; Mrs. Byron C. S. DeJarnette, Juniors; Rev. Jack Mason, Intermediates; Rev. J. Carroll Trotter, Young People; Rev. Robert Franklin and Mr. Stanley Osborne, Adults; and the writer, General Officers.

It was a joy to be with the Pastor and workers of this church in the efforts of this week. They have great possibilities and are working on them.

## Shelby County Officers and Leaders' Meeting

Under the leadership of the Associational Director, Mr. H. C. Lawson, the regular meeting of the Shelby County Officers and Leaders' Council was held with the Waddy Baptist Church on Thursday night, November 6. It was an excellent meeting. There were 95 present. The emphasis was on Tithing. It

was the privilege of the writer to lead a conference for Pastors and other General Officers. Rev. David Byrd is Pastor of the Waddy Church and brought the brief closing message.

## Books Studied Most in South in December

|                                      |       |
|--------------------------------------|-------|
| The Baptist Adult Union Manual.....  | 2,379 |
| The Baptist Junior Union Manual..... | 1,936 |
| The Baptist Int. Union Manual.....   | 1,719 |
| Baptist Young People's Admns.....    | 712   |

## December Awards by Courses

Administration diplomas 3, seals 26; Adult diplomas 134, seals 242; Young People's diplomas 29, seals 104; Intermediate diplomas 113, seals 104; Junior diplomas 136, seals 72; total 963 in 14 associations.

## Associations Requesting 1,000 or More Awards

In the list of associations in the south requesting 1,000 or more awards during 1947 Long Run is the only one in Kentucky, with a total of 2,329. Some others can do this well or better in 1948.

## Awards by Courses for 1947

In Kentucky during 1947 there were received 13,112 awards in 62 associations by courses as follows: Administration diplomas 484, seals 316; Adult diplomas 981, seals 3,072; Young People's diplomas 517, seals 1,754; Intermediate diplomas 884, seals 2,060; Junior diplomas 949, seals 2,095.

## South District-Harrodsburg

It was a joy for Mrs. DeJarnette and me to visit the Church at Harrodsburg on Sunday night, December 7, and rejoice with the people in welcoming the new Pastor, Rev. E. T. Moseley, Mrs. Moseley and the two boys. We will look for great progress in all the work there.

It was my privilege to speak in the General Assembly of the Training Union on Sunday night and at the same church to speak on Monday night to the South District Associational Training Union. At this meeting Dr. S. S. Hill brought a splendid message. Mr. Graydon Clark is both Church and Associational Director.

## Standard Awards for First Three Quarters of 1947

In Kentucky during the first three quarters of 1947 there were issued standard awards for Unions and Story Hours as follows: Associations 6; Training Unions 3; Story Hour Units 3; Junior Departments 3, Unions 22, Intermediate Departments 2, Unions 15; Young People's Departments 3, Unions 8; Adult Departments 3, Unions 18; Total 86; Associations requesting awards 9.

## Periodicals Requested to Organize New Training Unions

From January to November, 1947, the following periodicals were requested to organize new Training Unions in Kentucky; Story Hours 51, Junior Unions 53, Intermediate Unions 55, Young People's Unions 57, Adult Unions 49, Total Unions and Story Hours 265.

## "Open Windows" Is Recommended

Since "Open Windows" is now following the Training Union Daily Bible Readings, it is recommended in promoting the Bible Readers Crusade for all our people. It is suggested that each Church put one in every home.

## 20%-ERS

The following churches have reported a total Training Union Attendance equivalent to twenty per cent of their resident membership:

**December 14:** Beaver Dam: Crestwood Baptist Church, Frankfort; Dallasburg; Eddyville Baptist Church; Harmony Baptist Chapel, Louisville; Hawesville Baptist Church; London, First Church; Lothair First Church; Meadow Home Baptist Church, Louisville; Twelfth Street Baptist Church, Paducah; Stubenville Baptist Church; Walnut Street Baptist Church, Evansville, Indiana; and Victory Memorial Baptist Church, Louisville, Ky.

**December 21:** Beaver Dam; Berry; Crestwood, Frankfort; Eddyville; Franklin Street, Louisville; Hawesville; Jellico, Tennessee, First Church; London, First Church; and Muldraugh.

**December 28:** Beaver Dam; Crestwood, Frankfort; Dallasburg; Jellico, Tennessee, First Church; Lebanon Baptist Church; London, First Church; Lothair, First Church; Muldraugh; Salem Church; Stubenville Baptist Church; and Victory Memorial Baptist Church, Louisville, Ky.

**GIFTS**—A group of American soldiers accompanied a shipment of heavy machinery from Okinawa to Burma and all of the boys took along a ten dollar bill, knowing that with the fabulous money exchange rate they could buy silk kimonos and other souvenirs while passing through China. So pathetic were the sights along the streets, however, that the boys pooled their money, totaling \$680, and turned it in to buy food for the people. Returning to their base they were surprised to find a citation awaiting them. It spoke of their generous donation to the food fund, and revealed that with their money 30,000 persons were fed for one week.—*Church World Service.*





## Sunday School Department

W. A. GARDINER, State Secretary

### Standard Sunday Schools

Would you like for your Sunday school to be one of 301 to qualify as Standard between now and the last day in September? On the fifth of January we had seventy-two in hand. The following were the last to apply before that date:

**Hopkinsville, Trinity**—Pastor Olen Sisk; Superintendent A. T. Gray.

**Lebanon Junction**—Pastor Joe Canoneri; Superintendent N. E. McMillen.

**Corbin, Central**—Pastor Glynn Harwood; Superintendent J. C. Cottingim.

**St. Matthews**—Pastor Verlin C. Kruschwitz; Superintendent J. M. Heizer.

**Grant's Lick**—Pastor Garlan Sills; Superintendent H. M. Johnson.

### The High Ten In Training

The following are the leading ten churches in the number of Sunday school training awards for the three months, October-December.

|                                    |     |
|------------------------------------|-----|
| Frankfort, First .....             | 126 |
| Louisville, Carlisle Ave. ....     | 102 |
| Louisville, Victory Memorial ..... | 98  |
| Louisville, 9th and O .....        | 87  |
| Benton (South District) .....      | 86  |
| Louisville, Parkland .....         | 77  |
| Bellevue .....                     | 62  |
| Bell City .....                    | 61  |
| Harlan, First .....                | 59  |
| Louisville, W. Bdwy. ....          | 54  |

### The High Associations in Standards

The following associations lead in the number of Standard Sunday schools for the three months, October, November and December:

|                        |    |
|------------------------|----|
| Laurel River .....     | 12 |
| Ten Mile .....         | 10 |
| Long Run .....         | 9  |
| Nelson .....           | 6  |
| Crittenden .....       | 5  |
| North Bend .....       | 5  |
| Greenup .....          | 3  |
| Upper Cumberland ..... | 3  |

You will notice that the two leading associations are rural. Laurel River is all rural except the city of London. Ten Mile Association has a few small villages but the other churches are all in the rural sections. *The country people lead.* No, the country church is not dead when the pastor and superintendent work with the Sunday school and the Training Union. Let us get all the country churches to work to make their Sunday schools Standard and we will see great development in our State.

### How Much More?

How much more can you lead your Sunday school to do than that which is

given in the Standard of Excellence? EVERY SUPERINTENDENT should carefully study his Sunday school and see just how much he can get it to do. EVERY superintendent CAN HAVE a Standard Sunday school with proper understanding of the Standard and with some little work which he may lead his officers, teachers and pupils to do. If you do not have a copy of the Standard please let us know and one will be sent.

### Northeastern Region Sunday School Convention

On February 10, 1948, the Sunday School Convention of the Northeastern Region will meet with the First Baptist church in Ashland. The program will begin at 9:30 and dismiss at 3:15 with



Rev. Carroll Hubbard  
Host Pastor Regional Convention

time out at noon. The following associations are in the Northeastern Region: Bracken, Enterprise, Greenup, and Greenville.

An excellent program has been prepared and copies will soon be mailed to pastors and superintendents. Let us make it a great day for the work of Baptists in that Region. Bring a large number of your people with you and they will help you build a greater Sunday school.

### Some Goals for 1948

A goal is something we set to work towards. Everyone should have some good goals which will give him direction and incentive. Will you help Kentucky to attain the following goals?

|                                                   |        |
|---------------------------------------------------|--------|
| Increase in S. S. enrolment .....                 | 25,000 |
| Standard Sunday schools .....                     | 301    |
| Vacation Bible Schools .....                      | 2,000  |
| Many new classes, departments and Sunday schools. |        |
| Sunday school training awards.....                | 25,000 |
| Standard Associations .....                       | 10     |

### July 25-30 Date for Clear Creek

The date for the Clear Creek Springs Sunday school Conference has been set for July 26-30. We suggest that you make your plans to be there with several others from your church. A great program has been arranged.

### SUNDAY SCHOOL ATTENDANCE

JANUARY 4, 1948

| Church                               | Missions | Total |
|--------------------------------------|----------|-------|
| Louisville, Walnut Street (3) .....  | 160      | 1,355 |
| Louisville, Ninth & O (1) .....      | 176      | 1,094 |
| Indianapolis, Ind., Broadway .....   | ---      | 813   |
| Louisville, Carlisle Avenue (2) ..   | 217      | 802   |
| Lexington, Porter Memorial (2)...    | 218      | 724   |
| Bowling Green, First (1) .....       | 22       | 710   |
| Frankfort, First .....               | ---      | 702   |
| Owensboro, First (1) .....           | 39       | 695   |
| Lexington, Ashland Avenue .....      | ---      | 670   |
| Covington, Latonia .....             | ---      | 650   |
| Louisville, Baptist Tabernacle ..... | ---      | 634   |
| Mayfield, First .....                | ---      | 626   |
| Lexington, Calvary .....             | ---      | 583   |
| Paducah, Immanuel (2) .....          | 60       | 555   |
| Owensboro, Third .....               | ---      | 543   |
| Evansville, Calvary (3) .....        | 153      | 537   |
| Louisville, West Broadway .....      | ---      | 531   |
| Louisville, 23rd and Broadway (1)    | 30       | 530   |
| Louisville, Victory Memorial (1)...  | 90       | 524   |
| Middlesboro, First .....             | ---      | 510   |
| Lexington, Immanuel .....            | ---      | 501   |
| Newport, First (1) .....             | 42       | 501   |
| Somerset, First .....                | ---      | 499   |
| Ashland, First (1) .....             | 112      | 488   |
| Hopkinsville, Second .....           | ---      | 481   |
| Ashland, Pollard (1) .....           | 28       | 468   |
| Madisonville, First .....            | ---      | 443   |
| Louisville, Eastern Parkway .....    | ---      | 442   |
| Louisville, West Side (1) .....      | 60       | 432   |
| Louisville, Deer Park .....          | ---      | 424   |
| London, First .....                  | ---      | 418   |
| Louisville, Clifton (1) .....        | 53       | 411   |
| Paducah, Twelfth Street (1) .....    | 115      | 398   |
| Bellevue .....                       | ---      | 383   |
| Louisville, Third Avenue (1) .....   | 25       | 371   |
| Corbin, First .....                  | ---      | 369   |
| Georgetown .....                     | ---      | 368   |
| Paducah, East .....                  | ---      | 362   |
| Danville, First (1) .....            | 13       | 361   |
| Fulton, First .....                  | ---      | 346   |
| Audubon, Henderson .....             | ---      | 344   |
| Glasgow (1) .....                    | 25       | 337   |
| Winchester, Central .....            | ---      | 331   |
| Pineville, First .....               | ---      | 319   |
| Shively (1) .....                    | 25       | 318   |
| Beechland (near Valley Station)...   | ---      | 312   |
| Berea (1) .....                      | 22       | 304   |
| Louisville, Immanuel (1) .....       | 31       | 302   |
| Hazard, First (2) .....              | 68       | 299   |
| Meadow Home (1) .....                | 48       | 299   |
| Henderson, Immanuel .....            | ---      | 291   |
| Richmond, First (1) .....            | 17       | 276   |
| Middlesboro, E. Cumberland Ave. .... | ---      | 256   |
| Franklin, First (1) .....            | 27       | 255   |
| Jellico, Tenn., First .....          | ---      | 250   |
| Evansville, Walnut Street .....      | ---      | 243   |
| Paducah, Baptist Tabernacle .....    | ---      | 240   |
| Evansville, Temple .....             | ---      | 238   |
| Russellville .....                   | ---      | 225   |
| Farmdale (near Louisville) (1)...    | 69       | 216   |
| Lebanon .....                        | ---      | 207   |
| LaGrange, DeHaven Memorial .....     | ---      | 200   |

ADVERSITY—There are a lot of people shining in this world who received their polish from the drubbing life gave them.—*Canadian Business*

EDUCATION—Channing Pollock told about a man who gave his son an education and then told him he was on his own. From the beginning that boy knew he would have to work out his own life plan. This father's will provided that every year his son would get an annual sum equal to 10% of his own earnings. After the son had worked five years, he was given a sum that matched his earnings. Eventually, when he had proved his worth as an earner and manager, he was given most of his father's estate.

This wise father had an unbroken rule: "Never give anybody anything he should have earned."—*Pegmatities, Golding-Keene Co.*



|                                                                                                                  |                                                                                                                                                                                                                                                                           |                                                                                                     |
|------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| <p><b>President</b><br/>Mrs. George Ferguson<br/>Covington, Ky.</p> <p><b>Treasurer</b><br/>Mrs. Ira D. Bean</p> | <p><b>Woman's Missionary Union</b></p> <p>127 E. Broadway, Louisville 2, Kentucky</p> <p><b>Executive Secretary</b> - - - - Miss Mary P. Winborne<br/> <b>Young People's Secretary</b> - - - - Miss Dorothy Sears<br/> <b>Field Worker</b> - - - - Miss Lucille Lynch</p> | <p><b>Bookkeeper</b><br/>Mrs. Harriett Lemons</p> <p><b>Office Secretary</b><br/>Miss Sue Coker</p> |
|------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|

#### 1948 Home Mission Graded Series

The following five books are included in the 1948 series for graded Mission study about Missions in the Southland:

*Spiritual Frontiers* by Courts Redford, for adults. In this book the present work and the challenge of the fields of Home Missions are presented

*Amazing Grace* (Life of M. N. McCall, missionary to Cuba) by Louie D. Newton, for young people. The title identified the work.

*The Ice Cutter* (Life of J. B. Rounds, missionary to the Indians), by Phyllis Sapp, for Intermediates.

*These Were First*, by Eubanks and Lawrence for Juniors. Short biographies of Home missionaries

*Strawberry Road*, by Margaret Hutchison, for Primaries. The story of a migrant family.

Order these books from the Baptist Book Store, 317 Guthrie Street, Louisville, Kentucky.

#### Our Commemoration Year

As we enter the year 1948 we shall recall the organization of Woman's Missionary Union, sixty years ago. We shall renew our histories, opening wells of memories, hoping to catch more of the faith, courage, vision and zeal of the women of sixty years ago. We shall renew our faithful loyalty to our great denomination and its world program, as did the women sixty years ago. We shall reconsecrate ourselves to our Master and His plan for women, as they did sixty years ago

For twenty years, after organizing, the women marched forth under the banner "For God and Home and Every Land." That will be our 1948 banner.

All our programs, plans and purposes will be for the glory of God. We shall endeavor to assist in establishing more Christian homes; we shall study, pray, give and teach that our homeland may become more Christian and that the peoples of every land may know our Lord. We desire 1948 to be a happy, holy, hallowed year.

A happy year! "The Lord hath done great things for us whereof we are glad," yes, happy in the service of the King. In our happiness we shall sing the songs our mothers sang sixty years ago.

A holy Year! Yes, calling our constituency back to family worship in the home, back to reading the entire Bible during 1948. Back to a holier way of living!

A hallowed year! A year set apart for religious activities, for seeking to enlist the great host of unenlisted women and young people in missionary educa-

tion; for seeking to harness and utilize the material wealth with which God has blessed women; for sending it forth to proclaim at home and in every land the acceptable plan of salvation; for sending it forth to feed the hungry, clothe the naked, visit the sick, comfort the downcast. We are inheritors of a great faith and a great program: as we enlarge the program we shall emphasize the fact that God did lead women out sixty years ago and emboldened them to become laborers with Him in a mighty task. Marvelously this organization has been used of the Master as women have been cultivated, trained and used of Him. We shall endeavor to have 600,000 women as members of our missionary societies this 60th year and we shall work to have at least 60% of the southern Baptist churches maintaining at least one of our W. M. U. organizations.

Our greatest monied goal will continue to be a 10% increase through the Co-operative Program. For a special thanksgiving gift to the S. B. C. Home Mission Board we have taken \$800,000 as the goal for our Annie Armstrong Offering and for the S. B. C. Foreign Mission Board we shall endeavor to lay on the altar through our Lottie Moon Christmas Offering \$1,600,000.

We read in God's Word (Exodus 9:16): "In every deed for this cause have I raised thee up for to show in thee My power and that My Name may be declared throughout all the earth." These words fit the picture of sixty years ago. So we praise our Father and give thanks that He has revealed His power in women and that His Name has been declared in all the earth through the program of organized Baptist women and young people.—Mrs. Frank Burney, Georgia, Chairman of 60th Anniversary Committee, in Royal Service, January.

### Young People's Department

#### Georgetown College Y. W. A.

As the curtain falls on another year in service for our Master the Anne Haseltine Y. W. A. of Georgetown College pauses to thank God "which giveth us the victory through our Lord Jesus Christ."

One hundred seventy girls have shown their desire to learn more about the spreading of the gospel by affiliating themselves with the Young Woman's Auxiliary. Our Weekly meetings have been increasing in interest and inspira-

tion. An efficient council of twenty-one girls has served the Y. W. A. untiringly.

The highlight of the fall program was the visit of Miss Ethel Harmon, missionary to Nigeria, who was with us December 2-4. Eternity only will reveal the blessing she brought to our Y. W. A. and to our campus. It was a challenge to the forceful messages of one who was once a student at Georgetown too. We are certain that her coming had much to do with our exceeding the Lottie Moon Christmas Offering of one hundred dollars.

Possibly the greatest victory for which we give thanks to our Lord is the surrendering of four of our Y. W. A.'s to foreign mission work since September: Misses Mary Frances Page, Doris Schreck, Mary Elizabeth Baugh, and Ruth Widick, the Y. W. A. president. We are praying that through the work of our organization that these girls and others will be better prepared to meet the vast need of the sin-sick world at home and abroad.—Member Georgetown College Y. W. A.

#### Excerpts from "Ambassador Light," R. A. Publication of North Central Region

By Russell Andreas, R. A. Leader.  
for North Central Region  
Conclave Echoes

The first Regional Ambassador Officers were elected: Ambassador-In-Chief, Forrest Dean, Elkhorn Association; First Assistant Ambassador, William Pack, North Bend Association; Second Assistant Ambassador, Bobby Baldwin, Owen County Association; Recorder, David Adams, Campbell County Association; Scribe, Billy Schmidt, North Bend Association; Steward, Maurice Blakeman, Franklin Association; Custodian, William McGreagor, Crittenden Association; Herald, Riley Wilkinson, Elkhorn Association.

#### Offering

We want to thank every Royal Ambassador who contributed to the expenses of our delegate to the Young Men's Missions Conference at Ridgecrest for next summer. The amount of the offering was \$31.40.

#### Welcome Sign

True southern hospitality was ours. Calvary Baptist Church, Pastor and staff and people surely had the "Welcome Sign" not only on the door but in their hearts. All Baptist churches co-operated in entertaining the boys in their homes. How many Royal Ambassadors wrote their host and hostess a "Thank You" note?



# Our Relationship With God

Lesson Text: Romans 8:12-17, 31-39

Man is a sinner, and God must punish sin. But, through the sacrifice of His Son, God can be absolutely just and yet fully justify the sinner who repents of his sin and believes on the Lord Jesus Christ. Hence, one who has been redeemed by Christ and regenerated by the Holy Spirit becomes a child of God and can say "Abba, Father!"

## Notes Analytical and Expository

1. THE HOLY SPIRIT is our help; hence we are joint-heirs with Christ. Note three things here:

(1) **The Holy Spirit Helps in Mortifying.** There are two great powers contending within us for the mastery over our lives: one is the flesh, and the other is the Spirit. If we live in obedience to the dictates of the flesh, we pursue the path of death. But, if we live under the direction of the Holy Spirit, we shall follow the way of life. Ought we, then, to live in obedience to our earthly natures? The answer is plain; we are under no obligation whatever to the flesh as a regulating force in our lives. As the apostle says: "We are debtors, not to the flesh, to live after the flesh." That being true, we should permit the Holy Spirit to be dominant in our lives. If He ascends the throne of our hearts, He will put to death the dictatorial doings of the body. Says the apostle: "If ye through the Spirit do mortify the deeds of the body, ye shall live."

(2) **The Holy Spirit Helps by Leading.** The fact that one submits himself to the direction of the Holy Spirit is evidence conclusive that he is a child of God. Thus the Spirit leads him not only into sonship by His regenerating grace and power but also leads him into the sphere of service. When one occupies the relation of sonship and the sphere of service, he is certainly in the realm of safety. "For ye have not received the spirit of bondage again to fear." On the contrary, one can, in the spirit of a son in the freedom of heavenly intercommunion, cry, "Abba, Father."

(3) **The Holy Spirit Helps Through Witnessing.** Is there ever a time when we doubt whether we are actually the children of God? In the paralysis of hesitation, where is our assurance? "The Spirit himself bearing witness with our spirit that we are the children of God" (RSV). Not only are we thus reassured as to our regeneration but also to our immeasurable privilege through the riches of grace. The Spirit bears witness with our spirits that, if we are children, we are also "heirs of God, and joint-heirs with Christ." The pledge and sign of this heirship is given in our sharing of Christ's sufferings which is

a fingerboard pointing onward to our sharing with Him in Glory.

2. THE LIVING CHRIST is our hope; hence, we are conquerors through Christ. Note seven things here:

(1) **Facts and Faith.** "These things" were the facts just mentioned: God's foreknowledge; predestination on the basis of foreknowledge; effectual calling through his word, conscious, providence, justification, restoring to favor; and glorification forever. Thereupon, faith affirms its confidence in God's protection against every foe.

(2) **Grace and Gifts.** The grace of God outreaches to sinful man through the substitutionary death of His Son as Saviour. Will not such a Giver also give freely everything else needful?

(3) **Acquittal and Assurance.** When God has acquitted a sinner of his guilt and restored him to divine favor, who can bring against him any charge that will stand or win any verdict of condemnation?

(4) **Atonement and Advocacy.** Not only is the atoning death of Christ unfailingly effectual but equally efficacious is the intercession of the risen Christ at the right hand of God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

(5) **Suffering and Survival.** Can any adversity or antagonism tear loose from Christ's love the true believer in Christ? "Can suffering or misfortune or persecution or hunger or destitution or danger or the sword?" (Williams). Never, although herded for slaughter and killed the lifelong day!

(6) **Valor and Victory.** To face "all these things" is to fight the good fight. Courage is, of course, required but even more is confidence in the Captain of our salvation. We cannot by ourselves conquer, but we can be "more than conquerors through Him that loved us."

(7) **Stability and Security.** Is there anybody or anything, living or dead, on earth or in heaven, angelic or demonic, from zenith to nadir, in fleeting present or utmost future that can disturb the stability of the Rock of Ages or the serenity of the Christian? Not any one of them, nor all together "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Gold in the Golden Text

It is the Spirit himself bearing witness with our Spirit that we are the children of God (RSV) (Romans 8:16).

The assurance of the spirit is the happiest incentive to our piety and progress. Without His testimony we could not be certain of our relationship with

God. It is the Spirit which gives us sure standing for eternity. It is under His tuition that we know these three things:

(1) The guidance of the Spirit is the greatest privilege of our pilgrim lives. He points out the one safe and sure path upward. He knows the direction we ought to go and the rate of speed we can make upon it.

(2) The leadership of the Spirit must be accepted and recognized. Otherwise, He points in vain to the path we should pursue. We disregard, if we do not defy, the impulses which He kindly puts within us.

(3) The transformations of the Spirit are the greatest that Omnipotent Mercy can accomplish. It is through Him that we become the children of God. As we follow His leadership, we show that we are the sons of God.

[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.]

## Where Is Jesus Now And What Is He Doing?

(Continued from Page 3)

Finally, let us note that He is also "preparing for us" against the time of our coming. "I go to prepare a place for you" He said to His own. John 14:1. None of us can ever imagine what a wonderful home He is preparing "for them that love Him." In all of this let us dwell on these words "for us." "For us." "There to appear in the presence of God for us." But the question now that will not down is this:

## What Are We Doing Here?

While He is doing all these wonderful things for us what are we doing for Him here?

Since his every thought and desire is "for us" can we say that our thoughts are of Him and our desires toward Him? Are all things our lives "For His sake?" "He died for all that they who live should henceforth live no longer unto themselves but unto Him who died for them and rose again." 2 Cor. 5:15. Since His love for us is so single and so steadfast and so abounding should we not have all our hearts' love and affection set on Him? For it is to be otherwise is for us to be guilty of spiritual infidelity toward our great Lover-Bridegroom.

Since He is our representative before the presence of the Father, should we not yearn to represent rightly Him down here in this world? Since He offered up Himself for our sins and pleads His blood for our forgiveness, should we not offer up our lives as living sacrifices for him?—Baptist and Reflector.



# Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary  
Foreign Mission Board

E. C. ROUTH, Editor  
The Commission

The Foreign Mission Board in its monthly meeting December 11 voted to set as a goal for 1948 the appointment of 100 new missionaries. This high mark will probably enable the Board to send out in 1948 all applicants who will be qualified for appointment. With unprecedented world mission opportunities, Southern Baptists must not fail to enter open doors which God has set before us.

\* \* \*

From Mr. T. T. Holloway, field secretary of the American Bible Society, comes copy of a cable which General Douglas MacArthur sent November 27, 1947, to the treasurer of the American Bible Society: "Reference personal cable to Commander-in-Chief 21 November. Contribution of American Bible Society value to spiritual rehabilitation of Japan and is appreciated deeply. Demand for Bibles, Testaments, and Gospels is insatiable and beyond ability of Japanese publishers to satisfy, although proffered shipment of paper and binding material will do something to alleviate situation. Large numbers of Japanese Scriptures were lost during war and in addition there is a great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan. Urge that American Bible Society's 1948 plans be greatly expanded and that discontinuance or even decrease of production will be tragic to Christian effort in Japan if effected before the Japan Bible Society can assume full responsibility for meeting the extraordinary demand now existing."

\* \* \*

Dr. Baker James Cauthen, secretary for Orient, writes that doors of opportunity have been opened widely to our missionaries. Kwangsi University with its student body of two thousand, welcomes the coming of the missionaries. Fourteen high schools in the city are virgin fields for missionary undertakings. In several of these already the missionaries are teaching Bible classes. In a large school conducted by the wife of an outstanding military leader, the missionaries are teaching classes in the New Testament. It was my privilege to speak to more than five hundred students of this institution. Following this service, large groups of students came to the services in the city, although it was necessary for them to walk three miles each way. On one night, one hundred came. On the second night, more than two hundred. Groups of singers from Kwangsi University provided special music for the services; and on Sunday morning, shortly before I left for Canton, it was my privilege to speak to a large group of students at Kwangsi University.

\* \* \*

Despite discrimination against and

persecution of evangelical Christians in Spain, the tide of interest in New Testament Christianity is rising. Our leading Spanish pastor writes that on October 12, when twenty-six persons were baptized, eight others "decided for Christ." He also states that the recent offering made by members of his church for evangelization in new areas largely surpassed our own records."

\* \* \*

One of our Nigerian missionaries writes about the outreach of some of the churches into the pagan tribes. He was particularly impressed by the presence at one worship service of 269 members of a very primitive tribe who recently had been turned to Christ. Another of our representatives related that he had conducted a series of services in which more than fifty came forward to confess Him as Saviour and Lord.

\* \* \*

The destruction of a Baptist chapel by a fanatical mob over a year ago in Pilar, in the state of Paraiba, North Brazil, caused many to feel that our work there was at an end. But through the courageous spirit of the little congregation, the generosity of Southern Baptists, and above all, the grace of God, a new day has dawned. Missionary J. B. Underwood writes: "You will rejoice to know that the new church building in Pilar, Paraiba, has been officially inaugurated—on the 19th of November. We were thrilled by the great crowd of Christians who attended, as well as many non-believers. There were easily 400 or 500 people present; although not half that number could crowd into the new house of worship. The new temple is adequate for Pilar. Representatives from fourteen churches attended and participated in the program. There were at least seven trucks and busses chartered by the different churches to bring their people. Loud speakers made it possible for all in the streets to hear. Pastor Firmino Silva, the official speaker, brought an inspiring message. The new building is located in the heart of the city, in the main square, and, although simple in its architecture, is very attractive and impressive."

\* \* \*

At its December meeting the Foreign Mission Board appointed Miss Elizabeth Lee as missionary to Palestine. Miss Lee, who is a trained nurse, has served a number of years as supervisor of Scots Mission Hospital in Tiberias, Palestine. She was led to the Baptist position by Henry Hagood, and while in this country in 1946 joined the Immanuel Baptist Church, Nashville, Tennessee. Her training and experience fit her admirably for continued service in Pales-

tine in the ever enlarging missionary program of Southern Baptists.

\* \* \*

Mr. E. P. Buxton, treasurer of the Foreign Mission Board, reports total receipts of \$2,184,091.42 for the first eleven months this year; receipts for the corresponding period last year were \$226,976.58, compared with \$151,301.63 for November 1946.

\* \* \*

Miss Alberta Stewart, missionary to Brazil, recently arrived in the States and is now at 25 Seventeenth Ave., N., Texas City, Texas.

\* \* \*

Recent departures to foreign mission fields are: Rev. and Mrs. Charles Knight to Nigeria by boat from New York, November 18.—Rev. and Mrs. J. E. Mills to Nigeria by boat from New York December 9.—Miss Ernelle Brooks to Nigeria by boat from New York November 21.—Miss Jo Withauer to Brazil by boat from New Orleans December 2.

\* \* \*

We learned a few days ago of a Southern Baptist layman who, when he sold some property recently for \$250,000 cash, gave first of all a check for \$25,000 as tithe for missionary causes.

The American Bible Society is making gifts of Gospels in various languages to be distributed with relief clothing from Southern Baptists to needy persons in Europe and Asia. The plan came from Dr. Paul Caudill, pastor of the First Baptist Church, Memphis, Tennessee, and chairman of the Relief Committee of the Baptist World Alliance. He suggested that gifts of clothing as an expression of Christian goodwill should be accompanied by a portion of the Scriptures as a testimony to the Christian Gospel. The first shipment of 50,000 copies of the Gospel of John in German has been sent to Southern Baptist Relief Headquarters in New Orleans, to be included with clothing scheduled to sail from New Orleans the middle of December.

\* \* \*

The desire of churches to have adequate facilities for worship and instruction is commendable. But we raise the question if proper consideration is given to the present world missionary call and challenge by a church which announces a building program totaling nearly one million dollars and at the same time reduces its foreign missionary budget.

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# More Baptists and More Gifts

By W. C. Boone, General Secretary and Treasurer

The latest figures just compiled from all of the associations in the State show that Kentucky Baptist churches in 1947 had 20,159 baptisms, which according to our records, is the largest number in all our history.

We rejoice in this evidence of God's blessings on our work of soul-winning and evangelism. Our hope and prayer is that even this record may be far surpassed during 1948, which we have agreed to make a year of major emphasis on evangelism.

Another interesting report is that of the gifts from the churches to our denominational work. Co-operative receipts from the churches for November and December amounted to \$151,788.40. For the two corresponding months of the last associational year, the total was \$132,831.29. The gain over last year was \$18,957.11.

Designated gifts for November and December 1947 were \$339,077.87, compared with \$249,449.47 in the same two months of 1946; or a gain of \$89,638.40.

These designated gifts, which are over and above the Co-operative Program, included the Thanksgiving Offering for our two Children's Homes, and several large individual gifts to one of our Baptist colleges.

In the last two months Kentucky Baptists have sent nearly a half million dollars through the State Board office for our Kingdom Work!

No doubt the Tithing Campaign has helped make this increase possible. More

churches are giving to our regular denominational work than ever before. But the spirit of our people, and our emphasis on the chief command of our Lord, the Great Commission, is the principal explanation.

Let us "thank God and take courage" for a great year ahead of us!

## Gleanings From the Field

►Mr. J. O. Anderson, Treasurer of the Southern Baptist Theological Seminary since 1943, has resigned to resume his work as a building contractor in Atlanta. Dr. Ellis A. Fuller expresses deepest regret at his going.

►Elkhorn Association's Baptist Brotherhood meets January 16 at 7:30 P. M. with the Central Baptist Church of Paris, Ky., for their quarterly meeting. Several new Brotherhoods have been formed recently, the one at Central Church of Paris among this number.

►Raymond E. Connell, of Kanapolis, N. C., has been called to be pastor of the Jeffersontown Baptist Church, Jeffersontown, Ky., where he succeeds Garnett E. Puckett, who resigned some months ago to become pastor at Attalla, Alabama. Brother Connell served as a Chaplain during World War II, and returned to the inactive status on April 14, 1947, and to the Southern Baptist Theological Seminary for post-graduate studies, which he hopes to continue along with his new pastoral work.

## Rev. Clyde R. Widick

### Passes To His Reward

Rev. Clyde R. Widick, beloved pastor of the First Baptist Church, Morristown, Tennessee, died Friday, January 2.

Brother Widick was stricken with a heart attack toward the end of his morning sermon, December 28. He managed

to conclude the message and extended the invitation, one person coming on profession of faith. The benediction pronounced, he requested that a doctor be rushed to him. A few moments later he collapsed in his study and was rushed to a hospital, placed under an oxygen tent where he remained until his death.

Brother Widick received his education at Union University, Jackson, Tennessee; Bethel College at Russellville, Ky.; Middle Tennessee State Teacher's College at Murfreesboro; and Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He was pastor at Cowan and Tullahoma, Tennessee; Trenton, Greenville, and Pineville, Kentucky. A little over two years ago he accepted the pastorate at Morristown, Tennessee. In the short time he had been there, more than 400 were added to the church.

Brother Widick never knew how to say "no" to the call of duty, and with all his strength, he threw himself into the work of the Master. Unusual success marked every pastorate. In addition, he was exceedingly active among the moral forces of the communities where he lived. He was a faithful servant of his Lord.

Burial was at Springfield, Tennessee. He is survived by his wife, two daughters, Ruth and Josephine, students at Georgetown College.

DIVORCE—A California college president observes that the divorce rate of girls who major in home economics is far below that of college students generally. Proving, maybe, that in the long run skill in making batter is superior to skill at making patter.—Chilton (Wis.) Times Journal.

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# "Ye Must Be Born Again"— Acceptance of Gospel, Answer To Saving the World

By C. DeWITT MATTHEWS

**T**HE SEPTEMBER ISSUE of *Missions*, a Northern Baptist periodical, carries a provocative editorial under the heading of "A Lost Church Cannot Save a Lost World," in which the editor forcefully makes a clarion call for evangelism through the churches.

Tons of paper and gallons of ink have been used in recent months to say over and over again that our world is in a bad way. The secular press, school men and leaders in government and business have all joined with the ministers in warning that our society is falling down around our ears for the want of moral character and spiritual purpose.

President E. V. Rickenbacker of Eastern Air Lines has been quoted as saying: "Peace conferences and super-dollar diplomacy are not enough. You cannot make moral fiber out of money; you can make it only out of men."

Obviously, the present world situation is not getting better. Could it be because those who shape policy and mould opinion among the nations have simply ignored, or rejected to a secondary role, the insistence that the Christian gospel makes as sounded by Jesus, himself, of "Ye must be born again."

The wave of evangelism, which is sweeping America's leading church groups bid fair either to be the literal salvation of this world of men, or merely flicker out as a pale candle in a windy night of doom.

With all our activity—and we have plenty of it, believe you me—we Baptists have one great dynamic above all others to give to the world in this confused hour. It is the hot flame of evangelism—the gospel of the need for moral redemption. The editorial referred to above concludes with these discriminating words: "While Baptists differ in doctrinal interpretation, creedal freedom, and the extent and kind of co-operation they wish to maintain with other Christians, on one thing Baptists are agreed. **Always and everywhere evangelism has been and continues to be their primary business and Christian witnessing their prior obligation.**"

Let us, then, increase the tempo of soul-winning through our churches, so we may thaw out our spiritual frigidity and fan into a holy flame again the kind of faith and life that characterized the Christians of the first century.

From pulpit and pew, from platform and press, in public and in private, using every medium at modern man's

disposal to get truth out to the world, in season and out of season, let us as Baptists continue to fire the boiler of evangelism zeal, for therein lies the hope of the world.

While we advance in this work, let us be encouraged too, in the fact that the Spirit of God has been shed abroad in the hearts of his people in every denominational group in the world to impel them, also, to "do the work of an evangelist." The churches can save this world from moral decay, but they can do it only if they bring to bear on its every deceased area the wonderful healing that is in the gospel on the Son of God.

If, on the other hand, the churches do not have the word for this hour, or are lax in speaking it, is a case of a lost church trying to save a lost world. God forbid! Evangelism is the answer!—*The Baptist Messenger.*

## Two Johnsons Speak On Founders' Day Program At Southern Seminary

LOUISVILLE, Ky., January 10—The Johnsons, not quite as numerous as the Joneses and the Smiths, seem to be out in front on the Founders' Day program at the Southern Baptist Theological Seminary on January 12, at 8:00 P. M., in Norton Chapel. The two speakers are Dr. Charles D. Johnson, Waco Texas, who is a member of the faculty at Baylor University, and chairman of the education commission of the Southern Baptist Convention, and Dr. Charles Oscar Johnson, pastor of the Third Baptist Church of St. Louis, Mo., President of the Baptist World Alliance, and Chairman of the Alumni Association of the Southern Seminary.

This is being written ahead of the actual program, though it will be printed in Western Recorder bearing date three days after the actual program. The Alumni Association in the past years has raised more than \$200,000 toward the erection of this chapel, but with the increased cost in materials and labor it will not be possible to erect the building planned for that amount of money, thus making it necessary for them to raise an additional \$250,000 to pay for the structure.

Some weeks ago ground was broken for the new chapel, to be erected just east of Norton Hall, facing Lexington Road. However, the Seminary has since acquired by gift from an anonymous

donor the Simmons property just east of the Seminary property, which will square off their campus on its Southeastern corner, though they do not expect to get possession until some time later on this year. The acquisition of this additional wide lot will enable the Seminary to place their chapel a few feet further away from both the road and the driveway.

President Ellis A. Fuller said at the ground-breaking, "We cannot incur any indebtedness, but we trust that the necessary funds will be provided to keep the work progressing." It is estimated that the net \$235,000 on hand from the original campaign of the alumni will be sufficient to build the basement and the walls of the new chapel.

The new broadcasting studio, recently completed, was dedicated in November. This is located in the new wing of Norton Hall, and is the gift of a donor who has asked to remain anonymous, and was given in honor of Dr. Kyle M. Yates, now pastor of the Second Church of Houston, Texas, and for so many years a member of the Seminary faculty. The new studio was built and equipped under the supervision of the technical department of Station WHAS, and their equipment includes an electronic organ, a grand piano, and recording tables. The use of the studio will be three-fold: rendering service through recordings, originating broadcasts, and training preachers in the technique of radio preaching.

## Baptist Leader Receives Citation

"For exceptionally meritorious conduct in the performance of outstanding services to the United Nations," Dr. Alfred Carpenter of the Southern Baptist Home Mission Board was awarded the Presidential Medal for Merit in Washington, November 25.

Secretary of the Army Royall, in the presence of high-ranking government officials, presented the award at a formal ceremony in his office in the Pentagon Building. Dr. Carpenter was the 259th recipient of the civilian award since it was established by George Washington.

President Truman said of Dr. Carpenter's services that he impressed upon such leaders "the great challenge of convincing the peoples in the war torn countries that the United Nations will carry on to reconstruct and rebuild the nations broken asunder by warfare."

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# Our Country Churches, and Tomorrow

By DREXEL R. HANKINS, Rural Pastor  
Student, Southern Baptist Theological Seminary

Are all rural Baptist churches poor, ignorant and unconcerned about the work of our Lord? Do they exist only to train and give experience to young preachers until they are in position to accept larger fields of service? Are these churches in the meanwhile, satisfied to

and they are rising up to demonstrate to the world that they, though in rural areas, have all the potentialities of urban churches, in proportion to the population, and they are leaving no doubt that they are able to promote and support a work that will compare favorably with



The Oak Grove Baptist Church in Muhlenberg County

worship in small, crowded buildings—having few, if any of the conveniences enjoyed by larger churches? Are they satisfied to have but small part in the great work of the denomination at large? These are questions that we hear on every side—often from men who should know better.

Let us take a look at our rural churches, and their hopes for tomorrow. Certainly no informed person will assert that our country churches are all doing their best. In this, they have plenty of company, for many of our larger churches are not at their maximum for Christ.

Probably, in some instances, some of our rural churches have been made to feel that they are poor and unable to have comfortable places of worship, educational facilities, baptismal pools, et cetera. But most of these churches are coming to know that this is not true,

many of the churches in our towns and cities. No, our rural churches have not done as badly as some would have us believe.

Many of our noble leaders—both ministers and laymen—received their first inspiration and training in Christian and denominational service, in rural churches in remote sections of the country. It was there they were led to Christ and trained by humble men and women who, by touching growing life, made such contributions as that only eternity can fully reveal the extent of their labors.

As we consider the contribution of rural churches to the denomination and the Kingdom at large, there come to mind such men as George W. Truett, born and reared in an out-of-the-way place, converted and trained and sent out by country churches. One thinks of such laymen as V. V. Cooke—one of the most successful business men in Louisville, a man who worked hard to get an education, taught school for less than fifty dollars a month, came to Louisville and established and built the largest automobile business in this section of our country. Mr. Cooke, given his start and ideals of Christian service in a country church, has carried his convictions regarding stewardship into, not only his present membership, but into his business. He, with his brothers, has given large sums of money for Christian education, and he has labored untiringly in the interest of our orphans homes.

I reject the idea that the country

church is of little value, and that it may be taken lightly. Thousands of our most useful leaders in the larger cities and towns owe their spiritual background to the small rural congregations.

One such church stands out prominently in my mind—the Oak Grove Baptist Church at Depoy, Kentucky, Muhlenberg County Association. With approximately 150 members, they gave last year through the church treasury around \$6,000. They have a well equipped Sunday school building, modernly arranged, heated by butane gas, a baptismal pool, running water in the building, and, with it all, they are doing a great piece of work. Their contribution, counting women and children with little or no income, was around seventy dollars per capita—residential membership—last year. They have as their pastor, a fine young man, graduate of our Southern Seminary last year. He loves his people and they love him, and, together, they are doing a great work.

Such churches as the one mentioned above, and hundreds of others like it, are big enough to challenge the best in any man. With such noble leaders and choice spirits as members and workers, the world will be brought to understand the debt we owe the country church, and the vital position which rural churches hold in our denomination.

A picture of the Oak Grove Church and Sunday school is offered here—as wide-awake, and as hard-working a church as one will find anywhere in the state, city or country.

AGE—Youth—When John Quincy Adams was 80 years of age, a friend met him one day on a street in Boston. "How is John Quincy Adams?" he asked gaily.

The old man's eyes began to twinkle, and then he said slowly: "John Quincy Adams is very well, thank you, but the house he lives in is sadly dilapidated. It is tottering on its foundation. The walls are badly shattered and the roof is worn. The building trembles with every wind, and I think that John Quincy Adams will have to move out before very long, but he himself is very well." And with a wave of the hand the old man walked on.—Alice M. Lydall, *Canadian War Cry*.



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# FROM EUROPE AND ASIA COME...

THANKS!

Pocztówki



W postaci pocztówki  
z polski  
z polski

THANKS!

Translation  
Southern Baptist Convention  
Richmond, Va.

Nov. 26, 1947  
A new Christmas is coming. I cannot help thinking of the love of God, who gave His only begotten Son to the world without thinking of what that love of God, manifested to men through Jesus Christ, has worked out in the hearts of men of our own generation.  
God so loved the world that He gave His Son, our Baptist brethren in the States so loved us that helped us in many ways.  
I am glad, dear brethren over the Atlantic, to tell you how much your help was appreciated and useful. Many were moved by your generosity as a token of your Christian faith and gave thanks to God because of you.

Yours in His Service:

Manfred Ronchi

THANKS!

POSTA AEREA

When I saw and read it and from it I took your address. I have decided to write you this letter because when I saw it, I was deeply surprised and moved. I was a pastor and a colleague of mine brought in a package of preserved foodstuffs from the American brethren sent for the purpose of helping us. I am glad, dear brethren, that you are so concerned for our brethren in need. I am glad, dear brethren, that you are so concerned for our brethren in need. I am glad, dear brethren, that you are so concerned for our brethren in need.

THANKS!

SEINAN GAKUIN  
FUKUOKA, JAPAN

THANKS!

The Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia

Dear Sirs:  
Thank you for your second-hand clothes sent to us today. We, who got each share, are the faculty of the Seinan Middle School. Our school as you know has been founded by prayer of Rev. J. H. Doster, a Southern Baptist missionary. The school was founded as a spiritual and material aid to the reconstruction of our land with newly invigorated laudatory spirit. We are now striving hard for the reconstruction of our land with newly invigorated laudatory spirit. We are now striving hard for the reconstruction of our land with newly invigorated laudatory spirit.

THANKS!

Yours sincerely,

Manfred Ronchi  
For the Seinan Middle School Faculty.

THANKS!

George Sader  
Southern Baptist Convention  
Richmond, Va.

YOU!

TO YOUR RELIEF COMMITTEE FOR YOU!