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February 5, 1948
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"Will Ye Also Go Away?"

Sunday school was over. A door opened. An attractive young woman came out of the church building carrying her Bible under her arm. A group of little girls thronged about her as she went down the street.

Another door opened. Another teacher came out with Bible in hand. He was a middle-aged man. He too was going home. So was his class of adolescent boys.

Another came out, and still others. The very teachers to whom the destinies of boys and girls had been entrusted were leading them away from the worship service on the Lord's Day. Unwittingly these teachers were leading the unsaved away from the Saviour, the saved away from Christian duty and service.

The Sunday school teachers who, by example, lead boys and girls away from the house of God following the teaching period have probably done more harm by that act than they did good during the Sunday school period. Don't be a pilot who pulls the ship of youth off course and toward the rocks. Don't make it possible and deserved, for some boy or girl you taught in Sunday school, to say in later life and in the great Judgment, that your example and influence pointed them away from the house of God. They follow you! Where?

—Adapted

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

The purchasers of The Western Recorder, The Baptist World and The Kentucky Mission Monthly

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Entered as second-class matter at the Postoffice in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 30, 1920.

Change of Address—Two weeks' notice is required. When ordering a change please give old and new address.

Terms of Subscription—Individual Subscription, $2.00 per year, payable in advance. Single copy 5c; church budget rate $1.00 per year per family, payable monthly, quarterly or annually in advance. Acknowledgement of a renewal is made by change of expiration date on labels of subsequent issues. Send both name and address with renewal of subscription.
Information about advertising rates, etc., and sample copies sent upon request.

Obituaries and Obituary Resolutions—The first 200 words free; all over 200 words one cent each.

[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

►**Dr. Zeno Wall,** for twenty-three years pastor of the First Church of Shelby, N. C., is the new superintendent of the North Carolina Baptist Orphanage.

►A revival was held at the Walnut Street Church of Owensboro, Ky., during December 7-14. **Dr. J. M. Hendley,** Atlanta, Ga., assisted **Pastor H. Van Eaton.** The music was in charge of **Mr. and Mrs. John Guy.** Thirty-four made professions of faith, and five united with the Walnut Street Church by letter.

►The Benton Baptist Church is to observe the first anniversary of **Pastor Curtis L. Niceley** on February 8. **Dr. C. Ford Deusner,** pastor of the Tabernacle Church of Paducah, will preach at 2:30 in the afternoon. At the morning hour **Pastor L. W. Carlin** will speak, and at the night service **Reed Rushing** will bring the message.

►The Scottsville Baptist Church made total contributions during 1947 of $9,933.62. Several thousand dollars were spent on their parsonage and the church meeting house. There were twenty-six additions, bringing their present membership up to 411, which is an all-time high. **Brother H. L. Carter** has been the pastor there for the last five years.

►The **St. Matthews Church, Louisville,** ordained **Chester H. Jones** to the Gospel ministry on January 11, **Pastor Verlin C. Kruschwitz** doing the preaching. He had been previously examined and endorsed by a council composed of **Brethren J. Perry Carter, Hankins F. Parker, R. H. Falwell, Jr., John R. Ray, S. M. Gunnett, Claud Williams, Rollin Burhans** and the pastor. Dr. Burhans led in the examination of the candidate.

►The First Baptist Church of Erwin, Tenn., where **Dr. Thomas C. Meador** is pastor, has just concluded the year 1947 with more than $29,000 given to all causes. Brother Meador has been at Erwin for the last five years, going there from a nine-year pastorate at Orlinda, Tenn. Mrs. Meador was the former Miss Arabella Hand, one-time instructor at Georgetown College and their Acting Dean of Women.

►A School of Missions is being held at the First Church of Frankfort during February 8-13. Speakers include missionaries from various parts of the world: **Edwin B. Dozier** of Japan; **J. S. Bell** of Hindman, Ky.; **Carlos Paredes,** Mexican worker in Texas; **R. A. Jacob** of China; **Lewis W. Martin** of the Home Mission Board, Atlanta, **Edgar Hallock** of Brazil; and **Aaron W. Hancock,** worker among the Indians in Oklahoma.

►**Dr. J. Glenn Blackburn,** after a pastorate of seven years, has resigned the First Baptist Church of Lumberton, N. C., to accept the First Church of Wake Forest, N. C. While in Kentucky some years ago he was pastor of the Greenwood Baptist Church, near Bowling Green. His wife is the former Miss Margaret McKinney, one-time member of the Broadway Church in Louisville, daughter of Mr. and Mrs. Leslie H. McKinney, now of Butler County, Kentucky.

►The **Southern Baptist Press Association** will hold their mid-winter meeting at the Biloxi Hotel, Biloxi, Miss., during February 12-13. **Editor O. W. Taylor,** of the *Baptist and Reflector,* of Nashville, Tenn., is the president, and speakers will include **Prof. E. E. Folk,** of the Journalism Department of Wake Forest College; **Prof. J. R. Scales,** of the Department of Journalism in Oklahoma Baptist University; and **Prof. Frank Burkhalter,** retired, formerly in the Department of Journalism at Baylor University.

►**Mrs. George N. Smith,** Librarian at the Georgetown Public Library, writes to correct a misstatement of fact in the Western Recorder some months ago by a young lady to the effect that last summer. "This Summertime was the occasion for the first vesper services held on Georgetown College campus," etc. Mrs. Smith calls attention to the fact that a vesper service was organized at Georgetown back in the summer of 1928, and that the noon-day prayer meeting of today grew out of the vespers of 1928. We are glad to make the correction.

►Six states and two foreign countries are represented among the eleven new students enrolling at Southern Baptist Seminary, Louisville, at the opening of the second term. Kentucky leads with four students: **Eldon A. Byrd,** Benton; **William Stanley Lyons,** Fountain Run; **John William Perry,** Louisville; and **Phillip A. McAfee,** Taylorsville. Recent new-comers from elsewhere are: **Gainer E. Bryan, Jr.,** Atlanta, Ga.; **Samuel Gardner Hill,** Knoxville, Tenn.; **Peter H. H. Lee,** Kaifeng, Honan, China; **William J. Purdue,** Carmi, Ill.; **Harold Schaly,** Recife, Brazil; **Logan M. Thomas,** St. Petersburg, Fla.; and **Ewell Wright,** San Antonio, Tex.

►**Dr. E. O. Edwards,** pastor of the First Church of Corbin, Ky., preached the sermon at the ordination of **Edward S. French, Jr.,** to the Gospel Ministry at the Calvary Baptist Church of Clearwater, Fla., where **Dr. Walter Feagins** is pastor, on December 28. The young man just ordained is a former member of the First Church of Corbin, and is now a member of Dr. Feagins' church. He is a student at present in Furman University in Greenville, S. C. Dr. Edwards says that Calvary Church is the one where **Dr. and Mrs. Finley F. Gibson** worship in the winter months, and **Dr. Fred F. Brown,** former pastor at Knoxville, Tenn., was present at the morning service when he was there.

►**Frank Parish** was examined on December 21 at the call of the Pond River Church in Little Bethel Association following which he was ordained as a deacon. **Pastor Ben Woodburn** presided as moderator, and **Deacon G. G. Taylor,** of the Second Church of Providence, was elected Clerk. **Jesse Brown** of the Earlington Church questioned the candidate; **Deacon Albert Slaton,** of Liberty Church, offered the ordaining prayer; **J. W. Robison** preached the sermon and delivered the charges; and **H. H. Cartwright** dismissed the congregation. Other deacons present were **Henry Wiseman** of Second Church, Providence; **Amos Woodward** and **W. M. Clements** of Salem; and the deacons of Pond River Church.

Western Recorder

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

Vol. 122 LOUISVILLE, KENTUCKY, FEBRUARY 5, 1948 No. 6

The Emperor, Former Idol and Present Symbol of Japan

By YUKIKO A. ENDO
Tokyo, Japan

Miss Yukiko A. Endo, author of this article, was led to Christ about ten years ago by Mrs. Dorothy Carver Garrott, daughter of Dr. W. O. Carver, Southern Baptist Theological Seminary.

Miss Endo has had a very rare experience of the saving and growing grace of God. Upon becoming a Christian her father, a man of fair station in life, expelled her from the family who were all Buddhists.

With the help of her family and friends, Mrs. Garrott provided for Miss Endo's education. Upon graduation from college she became a teacher in the Alma Mater in Nagasaki. Shortly before the atom-bombing of that city the family home in Tokyo was destroyed and her mother injured. Her parents called her home to care for them and thus she escaped the Nagasaki disaster.

Because of her ability and education she was employed by our occupational forces as translator and interpreter of religion. Miss Endo hopes to be in the W.M.U. Training School, Louisville, next year. She would have come this year had our Government permitted.—Editor.

"WHEN THE Emperor's name is mentioned, you must sit up straight with both hands right on your sides." The first instruction I ever received at grammar school, before I was taken into an auditorium for the entrance ceremony, left a vivid imprint on my mind which was filled with childish curosity. Then a strange thing happened. A white-haired principal proceeded to a small shrine set up on the platform, and, bending himself over double, rolled up a bamboo blind hanging in front of it. A great wave swept hundreds of heads down. Then the solemn tone of the principal, with which he read the Emperor's Rescript, resounded in death-like silence. As I looked up, the pictures of the Emperor and Empress in the shrine commanded the entire hall. Something mysterious gripped me.

This awe and respect for the Emperor framed the life of the Japanese nation. "The Emperor is sacred and inviolable," stipulated the first article of the Meiji Constitution.[1] The Emperor was not a human but a living god, a direct descendant of the Creator of the Japanese islands. When he went out of his palace, separated from the secular world by a deep moat, all the traffic stopped and the people stood in lines and paid homage to their divine ruler through a wall of armed policemen. He was too sacred to be seen directly. There was no room in Japanese minds to question whether a human can be a god or not. Even to argue this was a blasphemy.

On December 8, 1941, a war was declared against America and Britain in the name of the Emperor. He demanded that the entire nation exert their utmost to destroy the enemy and uphold the prestige of the divine country. This was an absolute imperative. Promising young boys volunteered to fly to enemy bases and ships as human bombs. It was the highest honor for any Japanese to lay down his life for the Emperor. Ever aggravating damages by air-raids did not shake their faith in the invincible Japanese forces led by the Emperor, who was supposed to inherit all the wisdom and power of the Japanese ancestral gods.

All the mysteries surrounding the throne vanished on August 15, 1945, when the Emperor himself announced the unconditional surrender on the radio. His voice, which the common people were allowed to hear for the first time in their lives, was no different from theirs. His feeble voice, laden with sorrows and agonies, sought the perseverance and courage of his subjects to meet the gravest and severest fate of a defeated country. "I am with you in all sufferings," he said. All cried, young and old, nobles and commoners. They found a new human ruler who was ready to share their tears.

He was no longer separated by an iron fence or mysterious ceremonies. This direct contact with the Emperor united the nation to endure humiliation and to undergo heart-breaking experiences in defeat. The unprecedented "bloodless demobilization" was a credit to the prestige and discipline of the American Army, but love and obedience toward their Emperor should also be admitted as an important factor in this amazing achievement. The Japanese people did what their ruler wanted them to do because they were devoted to him.

The pendulum of mob psychology which had been suspended high on the right side by the power of ultra-nationalism swung back to the left at the collapse of the military government. Communists marched to the Palace Grounds and denounced the Emperor in mass meetings. "Abolishment of the Emperor system" became a nation-wide delirium. Newspapers purposely used rough words in describing the "Human Emperor." This temporary phenomenon gradually disappeared as the swinging pendulum sought stability. It is coming back to balance—the center of the national life. The new construction which was promulgated on November 3, 1946, secured the position of the Emperor as the symbol of national unity. Love and respect for the Emperor which have been fostered and nourished through the long history of 2,600 years are now finding natural and democratic expression. The Emperor is the nucleus of Japan. Therefore, his character, culture and religion bear a great significance on the construction of a new Japan.

(Continued on Page 7)

Southern Baptist Leader On Latin American Tour

NASHVILLE, Tenn. (RNS) Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, left here on a three-week air tour of Baptist mission work in Latin America.

After visiting Baptist centers in Cuba, Trinidad, Columbia and Venezuela, Dr. McCall will spend about ten days at a revival meeting in First Baptist church, Balboa, in the Canal Zone.

Our Liberty In Christ

By JAMES T. FORD, Sturgis, Ky.

LIBERTY AND FREEDOM are obvious results of salvation by grace. The eternal security of the believer in Christ releases him from the bondage of the law and gives him the rich, full consciousness of a free man.

But liberty is not license. We are not our own. This liberty must willingly accept its limits—this freedom its boundaries.

One may try, but he cannot lay down absolute and dogmatic codes of conduct. The Christian soul rebels. It is free. It may decide for itself, we agree, the pattern of its conduct on the basis and within the sphere of its own experience and circumstance.

There are two kinds of freedom: the false, where a man is free to do what he *likes*, and the true, where a man is free to do what he *ought*. Genuine liberty is found only in surrender to a higher will. All created things, even those we call the most free are subject to law and rule and order. The sun rejoices to run his course, yet knoweth his going down. The winds and the storms fulfill God's appointed word. The writhing waves of the sea have their bounds set which they cannot pass. For God is a God of order.

Certainly the believer in Christ, fresh from his personal experience of grace, immediately begins to seek this higher will. But then comes the battle. The flesh wars against the Spirit and one finds himself tossed hard upon the seas of moral despondency. He endeavors to determine the *rightness* or *wrongness* of specific acts, and he cannot!

He hurries to seek counsel from the church—or even from the ministry, but alas, he finds much difference of opinion. Young people are often disillusioned and disappointed in the inability of parents and pastor to agree in an advisory respect on their moral decisions. This produces frustration, despondency, and often disgust. The result is disastrous.

What each Christian must learn to do, if he is to enjoy the true freedom which is in Christ, is to make his own moral decisions. And it is not enough to say, "Let your conscience be your guide," for an unguided conscience is as untrustworthy as any other insufficient directive. The conscience must, and the real Christian conscience will, accept limits and restraints—it will welcome training and guidance!

Spiritual leaders and Christian workers must construct some framework of moral judgment—some great, sound *principles* by which to make their own decisions and by which to lend help to others. We must be able to tell *why* we have convictions for or against certain behavior.

"All things are lawful for me, but all things are not expedient; . . . all things edify not; . . . I will not be brought under the power of any" (1 Cor. 10:23; 6:12).

Paul has helped us to express ourselves at this point by stating three great guiding principles in moral decision. They are caution lights along the road to higher usefulness and greater happiness. The question was the one about meat, "To eat or not to eat." Importance is manifest from the large space devoted to it. Paul looks at it directly from the standpoint of the *effect* on himself, on others, and upon God's program of redemption.

He erects three qualifications of Christian Liberty. His purpose is not to discuss those things which are obviously un-Christian, but that which, though lawful, is *questionable*. It is at this point that we all need help! So we may ask when faced with a moral decision:

Is It Expedient? Paul expected converts to behave **with decorum,** and particularly toward outsiders. The word, "expedient" here really means, "serviceable"—that which fits, is appropriate. To paraphrase, "All things are permissible to me; but all things are not serviceable to a nobler life." Some things are just *out of place* for the Christian! We have no right to do even that which is innocent if it be unbecoming in the eye of a sinner or a struggling Christian.

Many of us preachers are too careless of this admonition. Dr. Binkley, in commenting on this passage, said quietly, "It seems inappropriate for nicotine-stained hands to preside at the Lord's table!"

It is not a question of "Can I do this and be a Christian?"—but "Is this the proper thing for a Christian to do?" It is not, for young people, a question of what is left to do, it is the fact that there are some things one cannot afford to do regardless! Too much is at stake. It is best illustrated by the old, old story about the soiled shirt. If it's doubtful, it's dirty.

Does It Edify? The word has a root meaning of "build a house," and carries the general suggestion of "construction" or "constructiveness." Weymouth translates it: "Everything is allowable, but everything does not build others up." It is the same expression Paul uses to refer to building up the church—the body of Christ. If a person be really sincere in his Christian desires he will not ask this lawful question here, but, What is constructive, edifying?

The opposite would be to pull one down, to blight instead of bless, injure rather than inspire, hurt instead of help. Conduct which approaches the extreme limits of what is lawful may be unedifying and hurtful.

Is It Enslaving?—habit forming? As if to clinch his point and drive home with a sledge-hammer blow the danger of questionable pursuits and appetites, Paul suddenly vows, "I will not be brought under the power of any." Nothing will make a slave out of Paul.

We are admonished here, then, to examine each particular indulgence or pleasure (so-called), and determine its habit-forming tendencies. To what might it lead? Thackeray has warned us: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." In other words, a man takes a drink; the drink takes a drink; then the drink takes the man.

Some have fallen to the mastery of physical passion, some to the critical tongue, some the gambling card, some to items of conduct much less flagrant or offensive on the surface, but deeply enslaving in the end. This is bondage—bondage to the lusts of the flesh, and "I," says Paul, "am not going to let any of these desires or passions get the upper hand on me." He says to the Galatians, in 5:13, "Ye have been called unto freedom; only use not the freedom as an opportunity for the flesh, but by love serve one another."

Guiding principles are inherent in the life with Christ, but the soul is free! Its liberty is provided by its likeness to God in creation, and appropriated though its union with Christ in recreation. But this liberty knows its limits. And whether we eat or drink we want to do all to the glory of God.

Let us make these and other similiar principles a basic part of our very moral fiber and, adding Charles Sheldon's test, "What would Jesus do?" begin to learn the real joy of the liberty which is in Christ.

———o———

MUCH SPEECH MAKING—A long-winded lawyer had been talking for so long that the magistrate eventually made no attempt to conceal a yawn. With some sarcasm, the lawyer said: "I sincerely trust that I am not unduly trespassing on the time of this court?"

"There is some difference," came the reply, "between trespassing on time and encroaching on eternity."—*Man of the World.* (Great Britain.)

I Am Proud To Be A Baptist

By Dr. DUKE K. McCALL
Nashville, Tenn.

THERE IS A name of which I am very proud, and that is the name of *Baptist.* I am proud of what it means and what it signifies. I am proud of it because of the record of faithfulness in the proclamation of the good news of God which has reached down across the centuries even to this hour.

I turn to read the testimony of the great Methodist historian, Dr. Frank S. Meade, who said: "They (the Baptists) have the strength of numbers. In 1800, they had 100,000 members; in 1850 they had 815,000; in 1900 they had 4,000,000; in 1934 they increased to 10,000,000. He could have gone on to talk about 19,000,000 and 20,000,000. Then he adds this: "That represents power—power to grow, power to do things. The world has done its best to stop them. We can trace their history more readily in the bloody footprints of their martyrs than in the ink of their histories. We have tried to shame them by whipping them, and they have made us ashamed of our whipping posts." Addlepated world, you tried to stamp them out and all you got for it was to have them leave their stamp on you.

And, I think about that testimony of Cardinal Hosius, the pope's representative at the Council of Trent in 1524, who said, "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering for its faith, then the truth of no religion can be purer that that of Baptists, who, more than anyone else have suffered for these twelve hundred years past for their faith." I am proud to be a Baptist, with a heritage like that.

I am proud to be a Baptist, a part of a fellowship extending across these United States of America, embracing 26,401 separate, individual, self-sustained churches, with some 6,079,305 different individuals who have found Jesus Christ as a personal Saviour. I am proud to be a part of a fellowship which, with less authority than the United Nations, can weld that many individual churches, that many individuals, into one united purpose for the glory of Jesus Christ. I am proud to be a Baptist!

I am proud to be a Southern Baptist. You know, the unity of our fellowship is not found, as it might be thought, in geographical dimensions. Southern Baptists, yes, but Baptists in Maryland, Baptists in California, Baptists in Michigan, Baptists in Oregon, and Washington, and Alaska, all call themselves Southern Baptists. I say that the unity of Southern Baptists is not even in the mode of baptism, as might be implied by our name. There are at least ten other denominations which baptize by immersion, with whom we claim no organic fellowship of any sort. I am told that some of them baptize righthanded, some of them baptize lefthanded, some baptize straight up and down, some baptize frontwards and some backwards, some once, and some three times, but that isn't the thing that binds us together and makes us one, as important as the observances of the instruction of the Word of God in this matter may be, and are.

I say to you that the unity of the Southern Baptist Convention is not to be found in some sort of central organization by which a group of men, call them whatever you want to—Executive Board, or Executive Committee, or Convention, or anything else—**can start handing down orders that must be obeyed by these six million Baptists.**

You know, I tried to explain to a Roman Catholic friend down in New Orleans, Louisiana, why I was leaving the presidency of that seminary to take a job that had such an outlandish title as the one in Nashville. I couldn't quite *get it over* to him. Finally, I said, "Well, for one thing, Southern Baptists send their money for missions and benevolences through that office." "Oh," he said, "You mean you handle the money?" I said, "Well, yes, I handle some of it." "Oh," he said, "I know what you are, then." You know, my curiosity was up by that time. I said, "Well, what am I?" "Why," he said, "if you handle the money, you must be the bishop." Well, I said, "Brother, in your denomination the bishop tells everybody else what to do. If I am the bishop, then in the Baptist denomination everybody else tells the bishop what to do!" I thought I was joking, but I was prophesying.

I say unto you that the thing that has worked this modern miracle in the unity of this Baptist fellowship is not some sort of organization to order and command our people; neither is it any kind of authoritative creed drawn up in the councils of men to which our people give their allegiance. Neither is it to some sort of racial or class unity, or economic unity. Rather, in the words of Dr. E. Y. Mullins, *"the fundamental principle of our Baptist faith, out of which all of our beliefs grow, is the competency of the soul of men in matters of religion."*

What does that mean in terms of the Bible? It means that you and I are drawn together in the common conviction that the inspired Word of God must be placed in the hands of every man, woman, and child in all the world, that he may read it under the guidance of the Holy Spirit and give the assent and commitment of his conscience to its divine teaching.

Somebody said that at the council yonder in the Vatican when the College of Cardinals had at last passed the doctrine of the infallibility of the pope, Cardinal Manning, in the excitement of that moment, jumped up on a table and swung that document around his head and said, "Let all the world go to pieces, we'll reconstruct it on this doctrine." A Baptist says, "Let all the world go to pieces, we'll reconstruct it on the revelation of God in His Holy Word."

It is to that end that Baptists have ever been in the forefront of those who sought to enlighten the minds of men, that they might bring all of the wisdom of which human beings are capable to focus in the understanding of the Word of God.

(Continued on Page 9)

Plans Are Being Made For Summer Camps

Representatives from almost all the 28 Baptist camps in Kentucky recently spent two days in our Baptist Building planning this year's camps. Many helpful things came from the directors, from Miss Dorothy Sears, state young people's leader, and other camp workers. The group voted to use the same theme for this year's camps: "My State for Christ." Over 3,000 boys and girls attended camps last year and larger numbers are expected this year. It will be of great value to our boys and girls to study our State Mission work at the camps this year.

B. S. U. Conventions

Some 8,256 students were in attendance upon the eighteen Baptist Student Conventions during October and November. Approximately 9,000 other persons were present at the sessions of these conventions which had for their keynote "Christ—The Great Difference." More than four hundred came forward for definite service out of the more than 1,000 making life decisions. Plans are now under way for the holding of eighteen similar conventions during the fall of 1948.

A New Testament Church

By M. D. JACKSON, Orlando, Fla.

Text: Matthew 16:18, "I will build my Church."

"A NEW TESTAMENT CHURCH." We may say a Gospel Church, or simply, a Church, sometimes called in the New Testament "Church of Christ" of "Church of God."

In our text Jesus said, "I will build my church." In the 18th chapter He refers to the church as if it were something the twelve knew about. I believe He began His church between the dates of these references. He was the builder and the chief cornerstone. Eph. 2:20.

A NEW TESTAMENT CHURCH is an organized body of baptized believers equal in rank and privileges, administering its affairs under the headship of Christ, united in belief of what He taught, covenanting to do what He has commanded, and co-operating with other like bodies in kingdom movements.

An Organized Body

Christ chose His disciples out of the world and called them together, and these two acts make the ecclesia or church, a chosen-out and called together body.

A church is not a mob or a mass meeting. It is more than a congregation. It is an organized body. Unorganized Christianity has no trust or commission, as unorganized anything is incompetent to do anything.

Persecution was made "against the CHURCH;" the gates of hades tried to "prevail against the CHURCH," for unorganized Christianity never did offend anybody or defend anything. Material for a building is of no value until it is fitted into its place in the building. The loose, leftover pieces go to a scrap pile for waste or fuel. **An unorganized saint who cares not to be baptized, or to join a church would not care for the rest of the "like precious faith." He that is unfaithful in that which is least, would be unfaithful also in the much, and is unworthy and unfit to be a steward of anything for Christ. A building is not essential to a church, but organization is.**

There can be no universal, invisible, unorganized church. Wherever Paul went and preached, if he won enough people he organized them into churches.

A Body of Baptized Believers

Qualifications for membership in New Testament churches were well defined: FAITH and BAPTISM.

Faith means a definite turning on the part of a sinner from sin unto God through Jesus Christ. "Repentance toward God and Faith in the Lord Jesus Christ."

New Testament Baptism is the immersion of a believer in water, **by the authority of a New Testament Church,** symbolizing his regeneration through union with Jesus Christ, and prophetic of the believer's resurrection. Four things are necessary for New Testament baptism:

1. Scriptural Authority

A New Testament Church. Jesus gave authority to the church in the Great Commission, and this was to continue unto the "end of the world."

When Paul organized churches he delivered the ordinances to them. I Cor. 11: 2, "I praise you, brethren, that you remember me in all these things and keep the ordinances as I delivered them to you." This is addressed to the "Church of God which is at Corinth." Where did he get the authority? Verse 23, "For I received of the Lord that which I also deliverd unto you." No Y.M.C.A. or Y.W.C.A. has any authority to baptize.

2. Scriptural Subject

Scriptural subject is a Believer in Christ. Matthew 28:19. The command to baptize believers precludes the right to baptize all who are not believers. Scriptural examples from John's baptism all through the New Testament and the early churches show this. Its design—symbolism of regeneration—show it. It is a meaningless form if unbelivers are immersed.

3. Scriptural Design

It is a setting forth of the believer's death to sin, burial to the world, and entrance through a new birth, into a new life; and a setting forth of Christ's burial and resurrection and our faith in the same. It is a meaningless form if the one baptized is unsaved. Then, it is prophetic of our resurrection.

4. Scriptural Mode

The Scriptural mode is immersion. This is shown from its design. Col. 2:12, "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The word can mean only immersion, which was the general practice for 1,200 years.

A Body Equal in Rank and Privileges

Ruling classes are foreign to a New Testament Church. Officers are chosen for service and not for dictation; for leadership, not for lordship. Even the pastor, whom the Holy Spirit makes the overseer, cannot exclude the least significant member. As a member of the church his rank is precisely that of any other member. So with the privileges of the individuals—they are equal. **Only in a New Testament Church is this true.** No other organization, even a government, grants equal suffrage to young and old, rich and poor, male and female. Membership in a Baptist church entitles every member to a vote. **Hence a Baptist church is a pure democracy, the only one in the world. The United States government is representative.** Every member has a right to the Lord's Supper. Each one has the privilege of giving to support world missions.

A Body Administering Its own Affairs Under the Headship of Christ

A New Testament Church governs itself. The form of government is congregational as distinguished from papistical, episcopal, or presbyterian. It has all needed administrative and judical power. From its decision there is no appeal, since it is both the trial court and the supreme court. It constitutes the judge and the jury. It has no legislative powers. The New Testament is the law and Christ is the lawmaker. "He is the head over all things to the church." The Holy Spirit is the heart. Christ said, "My Church" and He gave Himself up for it. It is to be so respected.

A Body in the Belief of What Christ Has Taught

This means the common faith which is also the "Faith once for all delivered to the saints." Embraced in it are such doctrines as man's sinful nature and his inability to save himself; Christ's deity and saviourhood; He as God-man making atonement for sin; the office and work of the Holy Spirit; salvation by repentance and faith offered to all; Christ's ability and promise to keep those who are saved; a heaven of unending service and unalloyed bliss for the saved and a hell of eternal misery and unmitigated suffering for the impenitent.

A Body Covenanting to do What He Has Commanded

Here we come upon deeds. Jesus' repeated, emphatic, inescapable command was to "go" "evangelize," "baptize," and "teach." To omit the "make disciples of all nations" is to take the heart out of the Commission. Whoever does so, breaks fellowship with real Baptists and disowns Christ. Therefore a New Testament Church is essentially missionary.

A Body Co-operating With Other Like Bodies in Kingdom Enterprises

We organize into Associations, State Conventions and the Southern Baptist Convention so that we may better carry out the Great Commission, pooling our gifts to send the Gospel around the world.—*Florida Baptist Witness.*

The Emperor, Former Idol and Present Symbol of Japan

(Continued from Page 3)

The Emperor, as his younger brother comments, is a typical aristocrat, noble, sensible, but weak in character. He lacks the insight and power of his grandfather (Emperor Meiji, founder of modern Japan). He is full of good-will, but short of courage to oppose or surpress ambitious and aggressive attempts of the militarists. I believe that he felt more at home at a microscope than at the desk with piles of papers which awaited his sanction. He is a student of nature rather than a ruler of a nation. He is not a creative originator, but a careful observer of traditions. This good-natured, but weak, character might be held responsible for the war. I love the Emperor, but I still think it is a tragedy for Japan that such an emperor ruled the country at her most critical time.

To analyze, or to put a search-light of imagination into the character of one who was once a *living god* so completely isolated from commoners, might be a reckless attempt, but the study of the factors which have formed his character will help me uncover this mystery, because the development of his personality has been so trimmed as to fit exactly in the pattern of the "Divine Ruler," with little freedom to choose his books, tutors, and even his wife He was a *puppet* from the beginning of his life. The light of my observation is too dim to produce a general picture of his characteristics on paper, but here, as a student of religion, I shall try to focus on his religious sentiment.

In the twentieth century of democracy and science, Japan preserved a peculiar form of theoracy. Though the separation of religion from the state was definitely mentioned in the Meiji Constitution, Shinto enjoyed special favors of the Imperial Household and the protection of the government under the pretext of non-religion. "Shinto shrines are not religious institutions, but the center of the national life, therefore all the Japanese people are supposed to visit them regardless of their religion," claimed the government. The Emperor was the direct descendant of the Amaterasu Omikami, the head god of the Shinto pantheon. In this consciousness he was undoubtedly educated. I can not tell whether he really believed it or not, but at least he tried to be faithful to this sacred tradition. Every morning, he purified himself and worshipped his ancestral gods at the sanctuary in the Imperial Palace and prayed for the prosperity of his family and the nation. On national holidays, he himself performed Shinto ceremonies at the sanctuary and dispatched his messengers to the Ise Shrine, the dwelling place of the Amaterasu Omikami. He was a typical Shintoist, the representative of the Shinto nation. That he had a faith in the protective power of Shinto gods may be proved by the fact that, in 1944, in the danger of heavy bombing he went the long way down to Ise Province and prayed to the ancestral god for the victory of his forces.

The Emperor is personally related with an outstanding Buddhist family. His sister-in-law is the wife of the chief abbot of Japan's most influential Buddhist sect. With this, and with his ancestors respect for Buddha, it is natural that he has special interest in Buddhism.

His first direct contact with Christianity might have been during his visit in England when he was a crown prince. The high western civilization based on Christianity might have impressed him, and he must have acquired some knowledge about Christian teachings. However, to accept this religion as his own must have been his remotest idea. If he had desired to do so, his responsibility as a ruler of the Shinto country would not have permitted it. Japan's defeat has taken away from him the psychological burden which the 2,600 years' history had imposed on him. With his invincible army disarmed by the Allied Forces and his holy land occupied, he has found himself as a human with a gigantic task of reconstructing a peaceful democratic country. On the New Year of 1946, he made the historical "Human Declaration,"[2] thenceforth to live as one among the people. On the subsequent inspection tours, he stepped right into the crowd unguarded and spoke directly to a ragged woman in a repatriation camp.

For the first time in the Christian history of Japan, American missionaries were received by the Emperor and requested to enhance the morals of the nation. He also had an interview with the representative of the Church of Christ in Japan and visited churches and Christian social centers. These unprecedented events tell that the former Shinto ruler has come to have great interest in Christianity. However, it may be too hasty to conclude, as some Catholic missionaries do, that he is on the way to conversion. It may be true that he now has such deep concern in Christianity as he had never had before. Probably his humble eyes see his small island country swept over by the current of the times. His intelligent mind understands that the whole world is headed for one ideal, that is, to unite all nations as members of God's family. His careful observation may reveal to him that only Christian love and fellowship can attain this ideal. His inner heart may be seeking Christian truth; it is said that he is studying the Bible. However, the question is whether he is brave enough to confess it or not. I am afraid that his weak personality which allowed him to be manipulated by the militarists until the country had been hopelessly destroyed can not so easily break the shell of his mind, hardened through years of Shinto practice. Living among the courtiers who still cherish Imperial traditions and feudalistic ideas, he may constantly be conscious of a visible and invisible yoke upon him. His visits with Christian leaders and to Christian churches are expression of his good-will and maybe of his efforts to get rid of this psychological burden.

When he declared himself to be a human, the Japanese idol was destroyed. When he lifts his heart to the true God and confesses his faith in Him, the Japanese people who love and adore him will come closer to God. Those who wish the full blooming of Christianity on the natural soil of Japan, offer sincere prayer for him with faith in God who makes possible what appears to be impossible to human eyes.

1. *Meiji Constitution: Constitution promulgated by the Emperor Meiji on 11 February, 1889. It was replaced by the new constitution on 3 Nov., 1946.*

2. *Human Declaration: On 1 January, 1946, the Emperor officially denied his divinity and declared himself a human.*

Truman Calls Missionaries Purveyors Of Peace

WASHINGTON, D. C.—(RNS)—Thirty-seven Baptist missionaries were greeted by President Truman here as "frontier purveyors of peace." The President praised them for carrying the message of American goodwill throughout the world.

The missionaries, in Washington to address various Baptist groups, were told by Mr. Truman, who spoke extemporaneously, that there were thousands of agreements in world history which were temporarily expedient, but "treaties are no good unless they are backed up by the hearts and minds of the people." A transcript of the President's remarks was issued by the White House.

"When the selfish interests of the people involved overrode those treaties," he said, "trouble generally broke out."

The president assured the missionaries that "we have no selfish interest in treaties or anything of the sort."

A Trip Through The Ministerial Album

By A. K. WRIGHT
Louisville, Kentucky

WE OFTEN SPEAK of taking a trip through the family album. Just so, those who are ministers can revive many happy memories and receive inspiration from reviewing the faces with whom they were associated and who left their impress upon their lives. This article was suggested by one that recently appeared in the Western Recorder by P. E. Burroughs under the caption, *"Some Men Who Have Blessed My Life."*

It has been a habit of mine since boyhood to use the scissors freely in clipping newspapers, magazines, pamphlets, etc. As a result I had accumulated a vast quantity of material on various subjects, both secular and religious, and filed them under their proper classification. Since I retired nearly five years ago I have compiled about twenty-five scrap books in my spare moments when my health would permit. These scrap books are made up chiefly of these clippings.

Among those books there is none that I value more highly than the one containing more than 400 pictures of my ministerial and lay brethren whom I have known and with whom I have been associated since I entered the ministry fifty years ago—not excepting my own newspaper biography.

Likely no two of us have received the same impressions from different men. Hence it is difficult to draw conclusions as to any estimate or contrasts of character. Each of us is a distinct personality, and everyone has a right to give his estimate and impressions. Many other notable and worthy men might have been included, but in this brief space we can only select a few of those who have passed on. Many of these men left an indelible imprint on my mind, and as I review their faces they suggest many pleasant and inspiring memories. They include pastors, presidents of our seminaries and colleges, professors in our schools of learning, secretaries, missionaries, and Sunday school leaders. There are many outstanding laymen.

Since it was my good fortune to attend thirty-seven consecutive sessions of the Southern Baptist Convention in their annual meetings—gathering as they have in the largest cities from Baltimore to San Antonio, covering the entire Southland—I was afforded the opportunity of seeing and hearing our leaders in action.

These men live today in our memories as those who had much to do with guiding and shaping our denominational life and policy. It is too easy for some to forget the struggles and wise leadership of those who have passed on. We know how prone we are to forget those living. They usually are out of the picture when their activities are over, and have but few loyal friends who have not forgotten them.

We have come a long way in our missionary vision since the days of the bighearted Dr. R. J. Willingham. How he pled with men amid the flowing tears to honor God with an offering for missions commensurate with their ability! Our missionaries were upon his heart as if they were his own children.

When I see the picture of Dr. J. M. Frost I am reminded of the rapid strides in teacher training and other phases of our Sunday school work, and think of our publishing house at Nashville, all of which have been accomplished since his day. Also our church buildings have undergone great and rapid changes, and are built commodiously for efficiency in teaching—all of which has been brought about since our Sunday School Board has instituted The Department of Church Architecture.

Again, I note another outstanding character—Dr. J. B. Hawthorne. I heard him only once, and that was in Richmond, but even yet I can see that giant figure—both physically and intellectually. How he held the vast audience spellbound!

As an inspirational speaker there were but few men who could come nearer lifting me out of my seat than Dr. B. D. Gray. Perhaps I am a little biased, because it was he who handed me my college diploma when I graduated from Georgetown College in the Class of 1902.

When it came to oratory and flowery language that tickled the ear, there were few who equalled Drs. Carter Helm Jones and Henry Alford Porter.

There were many men of the clergy and laity who could wield the gavel with parliamentary precision, but everyone seemed to enjoy and accept the rulings of Dr. J. B. Gambrell, *"The Great Commoner."* He insisted on the rule of common sense, and had a vein of humor which proved a greater asset for administration than all the knotty legal loopholes which the proverbial Philadelphia lawyer could untangle.

As to George W. Truett, I do not feel competent to make any appraisal of his inimitable life. I only recall that, regardless of the church to which he was assigned to preach on Convention Sunday, I always made my way there. He measured up to expectations on every occasion, whether it was a Gospel sermon, a message on civic righteousness, or an appeal for missions.

Dr. George W. McDaniel, of Richmond, was in great demand as a public speaker. He was especially a favorite with young people's organizations. His inaugural address was delivered under very trying circumstances, but he held his crowd. He was brilliant and majestic.

The scholarly Dr. E. Y. Mullins crowded truth into small packages as he spoke and wrote in aximatic language, and never failed to make his message interesting. Dr. John R. Sampey took great pride in the thought of having taught more than 7,000 students, and they look back with equal pride to the privilege of having been under his instruction. Not only was he a great interpreter of the Bible from the standpoint of its original source material, but he was gifted in proclaiming its evangelistic message with the zeal of a prophet.

Perhaps these remarks will arouse the memory of some of the brethren who can give a better appraisal of these and others who have gone on.

Missouri Bookkeepers Are Being Swamped With Tithes And Offerings

KANSAS CITY, Mo.—(BP)—The tithing campaign of Southern Baptists has brought about such a flow of money to Missouri Baptist headquarters here that the bookkeepers are unable to keep up to date.

The following notice was printed in last week's *Word and Way*, state denominational paper:

"To church Treasurers, Pastors, Finance Committees: Members of the bookkeeping staff here at Headquarters request your patience in our acknowledging your contributions and mailing of receipts. As a result of the three-months Tithing Campaign, money received here has exceeded all past records. Last Saturday's deposit of more than $18,000 was an all time record. That for the preceding day was almost as high. Every effort is being made to send all receipts as soon as humanly possible."

►**Pastor Thomas Eugene West,** of the Dudley Street Baptist Church, Boston, Mass., and **Miss Gene Newton** were married at the Ginter Park Baptist Church in Richmond, Va., on January 31 at noon. The bride has been connected with the office of Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board for some time. Following the wedding they left by plane for South America, visiting Puerto Rico, Trinidad, Brazil, Boliva, Peru, the Canal Zone, Guatemala and Mexico City. The bride is a daughter of missionary parents, Mary Woodcock and William Carey Newton, of North China.

Mt. Hermon Baptist Church Now Free of Debt



The Mount Hermon Baptist Church, 1454 South Ninth Street, Louisville, Ky., showing Pastor Earl W. Wilburn and Superintendent Paul Jensen in the center. This church was started as a mission of Third Avenue Baptist Church some years ago, and their building was erected in 1937. The formal organization took place in January, 1944. The church has always been self-sustaining, even as a misson, and is now free of all indebtedness. The Sunday school is prospering under the leadership of Superintendent Jensen, and the Training Union, under the direction of George W. Wood, Sr., is running a close second. Plans are on foot to expand their present building to the rear. A revival is to be carried on at Mt. Hermon with Pastor J. B. Norris of Lee's Lane Church, doing the preaching.

I Am Proud To Be A Baptist

(Continued from Page 5)

For that reason, Baptists have ever been in the forefront of education. It was a Baptist, a preacher, John Clarke, in 1675, who first was among those to advocate a free public school system. His idea was that the children of the land would learn how to read the Word of God. If it hadn't been worn out before now, I would remark that the opposite is true. They have been *out of* the Bible and *into* the funny paper for the past generation with their reading.

It was a Baptist who was the first president of Harvard University, Henry Dunster, who left the presidency of that great institution rather than compromise his conviction about God's teaching concerning *baptism*. When I am in Alabama I say that the first college for women in the world was Judson College. When I get out of Alabama, I admit that Vassar claims that distinction. Actually it doesn't make any difference for my point, because both Judson and Vassar were started by Baptists. The first institution in the world to provide for full, free, uninterrupted liberty of conscience was a Baptist institution—Brown University.

It is under the conviction that the more enlightened a man's mind is the more we can count upon him to find, not error, but reason for peace in the Word of God. To that end, Baptists have built and support today some sixty colleges and seminaries, with 35,000 students today, or $51,000,000.000 worth of campuses with $34,000,000.00 worth of endowment.

It was a Baptist, B. F. Jacobs, who started the International Sunday School lesson. We could go on and on talking about the Baptists as they have taken their place in the forefront of Christian education and religious education in the Sunday school movement.

I heard this story from the lips of my pastor, Dr. W. F. Powell. I would like to share it with you. Mr. George C. Lorimer, one of the great actors of America, an atheist, went into a doctor's office in Louisville, Kentucky, and sat down waiting his turn for treatment. He picked up a tract which some Kentucky Baptist had bought, probably for less than a cent, and laid down in that doctor's office. Mr. Lorimer read that tract and met there, God's Son. He became a Baptist preacher, one of the illustrious names in the annals of Kentucky Baptists. Through his ministry he touched the life of a lad by the name of James Marion Frost. That man, in turn, became an *investment* that turned into the Sunday School Board which is now handling some six million dollars a year worth of religious literature and turning back into denominational channels more than three quarters of a million dollars which otherwise would have gone into the pocket of private publishers. It all came about because of the investment of a Kentucky Baptist in a tract, an investment of less than a penny. I did not know whether you knew you had that heritage of the Sunday School Board. It belongs pecularily to Kentucky Baptists.

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JUDGMENT—Good and bad luck is a synonym, in the great majority of instances, for good and bad judgment.—John Chatfield, *Think*.

Lee's Lane Shows Growth Since New Building Has Been Erected

Several times I have read in the Western Recorder where Training Unions were having 33% and 45%, etc., of the resident membership in attendance. What would you say if I told you Lee's Lane Baptist Church has grown from twenty just eighteen months ago, to an attendance of 112 and 100, and 103 for the past three Sundays? And that our resident membership would fall below 100. Our attendance for January will exceed 100 average easily.

How well do I remember one Sunday morning in April, 1946, I attended Lee's Lane Sunday school for the first time. There were thirteen members and two visitors there that day. They were meeting in a basement. Now, through the faithfulness of these few and others who have joined them, they have a new church well worth $35,000, and no one but the Lord has made it possible through the prayers and hard work of the faithful members and friends.

If anyone wishes to visit Lee's Lane Baptist Church, you may reach it by the Louisville Railway's Cane Run Road bus. Board it at Twenty-eighth and Dumesnil Sts., and leave it at Lee's Lane intersection. Brother Beckam Norris is pastor and Fred Mercer is Sunday school superintendent. The writer is Training Union Director.—E. K. Bristow, Box 112, Route 5, Louisville, Ky.

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CAUTION—Some persons go through life like traffic lights, dwelling for only a short time on caution.—O. A. Battista, *Everbody's Weekly*.

Editorials

BELIEVES BAPTIST CHURCHES SHOULD HAVE DONE A BETTER JOB

Here is a letter which will bring some of us to our feet. It was written the editor very recently and arrived today, January 23, from a young man who graduated last spring from a high school in one of the best church communities in Kentucky. His excellent record enabled him to get special concessions in one of the largest and supposedly greatest universities in America. He writes:

"No doubt this letter will be pretty much of a surprise to you, but I feel very deeply that it is one which should be written to express the feelings of a young Christian attending a school that presents the modern and so-called "liberal" viewpoint of American Protestants. As a Baptist I cannot speak for the young men of the modern Protestant faith, but I can tell you of some of the ideas that are presented by most of the eastern colleges today.

"Of course you are quite familiar with this 'liberal' interpretation of Christ and the Bible, **but I think too many of our Baptist churches today are neglecting to prepare us for such an experience as this.** I was, however, more fortunate than some of the rest here in that my faith was fairly firmly founded on the solid rock of Christ.

"I think you are in a position to cope with the situation better than anyone else, especially in Kentucky, and so I wanted to let you know about it. There are some here who are so radical as to acknowledge their disbelief, but the ones who claim to be Christians and present a very un-Christlike interpretation are to be feared most here.

"Except for. . . sermons at the First Baptist Church, I had little or no knowledge of the dangers awaiting a student in a university such as. . . is, which incidentally is not a Baptist college.

"In one of our required courses for freshmen here (philosophy and religion), we have been told in so many words that the idea of Christ's miracles is a narrow nonsensical attitude which only the ignorant or misled individuals still believe. God is presented as a tradition rather than as the Divine, and they tell us that Christ was just another man Who even sinned and had no supernatural powers whatsoever. They tear down the books of the Bible as being three fourths apocryphal and the remainder contradictory in nature. . . I definitely and profoundly believe that it was inspired by His will. I realize the possibility that during the many *translations* man could have used a certain amount of discretion in their choice of words.

"Well, I quite frankly believe the Baptist churches should have made a better attempt at preparing us for these old interpretations revised to dupe an unwary Christian into an eternity of doubt, at the same time realizing that this could have been the fault of the young people more than the churches.

"Sincerely,
"....."

The writer knows this lad. He is grateful to God for what influences *were* cast about him strengthening him for the days of trial now on him. Yet, it cannot be overlooked that the young man feels it would have been better for him had more *instruction* been given during early years, had the Sunday school teaching been more doctrinal, had those responsible for his spiritual upbringing been better equipped to instruct and fortify youth. **There is nothing more tragic, more fraught with danger than the placing of inadequately equipped persons to instruct the young. It means losing these young people later.**

And then, this letter emphasizes the importance of sending young people to our own denominational schools. Those who know, understand full well that there is just as much infidelity taught in this part of the country as in the East. Churches must intensify their doctrinal preaching and teaching; churches must go all-out in their support of the denominational schools; parents and churches must exert every effort to place their young people, as far as possible, **in their own institutions; churches must sufficiently enlarge their schools and colleges to care for their own. There are wolves abroad in the land, ready to destroy the faith of the young, "going about as roaring lions seeking whom they may devour."**

"GET SOMEBODY TO DO IT – IF YOU CAN"

Recently we heard a young, enthusiastic pastor, himself a great personal soulwinner and evangelistic preacher, literally pour his heart out to his church, urging that they individually and by groups accept personal responsibility for leading the lost to Christ—not passing their assignment on to others.

Said he, Let us suppose that a pastor comes to feel that the matter of soulwinning is being neglected in his church. Work as he will, he cannot reach them all. He calls his deacons together and pours out his soul to them. They are moved and feel, too, that something should be done and that somebody ought to do it. They decide to get hold of the Sunday school superintendent, and they tell him that they feel he as superintendent of the Sunday school should do something about it. The superintendent is impressed and, too, feels that it is a great need and that somebody certainly ought to be doing it. So, he calls together the heads of the departments and lays the important matter on their hearts and they in turn are convinced that *somebody* ought to be doing it. They call their teachers together and ask them to accept the responsibility. The teachers in turn, pass on to others the great matter of winning souls.

The scholarly young pastor then stopped in his recitation of the

hypothetical case and said, "But wait a minute brethren, somewhere along the line, somebody must *himself* do this thing. We cannot pass on our personal responsibilities to others. You and I must do this thing or it will not be done." The young pastor was right. Responsibility cannot be discharged by passing it on to others.

A number of years ago we heard a leader (a good man) say, "The mark of real leadership is the ability to get somebody to do the thing." There have been a lot of people who really took his advice seriously. We have had several years of "Get somebody else to do it if you can."

Organization is indispensable, and, the mark of real leadership is the ability to challenge and inspire others to action. But nothing inspires and challenges to action as does the doing-leader. It was a praying Jesus who inspired the disciples to say, "Lord, teach us to pray. . ."

The young pastor we heard that day leads a great soul-winning church, but it is primarily due to the fact that he himself is a great soul-winner.

He says to his people, "Come on! Let us do this thing together!"

CHURCH LIBRARIES INCREASED

Congratulations are due Southern Bapitsts on their widened and intensified emphasis on the importance of church libraries. For a long time the project has been regarded as ideal, but only within recent years has the idea seemed to catch fire.

Now, regardless of size or location of churches, they are recognizing and acting on their responsibility to place good books within reach of their people, young or older.

Suitable rooms are being selected or built, librarians chosen and trained, modern equipment installed and well chosen books placed on the shelves and in the hands of the people. Results are gratifying.

Young people have been condemned for reading trashy literature, yet hundreds of churches have failed to offer them a reading program — clean and intelligent. More and more now, churches recognize that they have a definite responsibility, that if men and women are to be taught to observe all things whatsoever He has commanded, good books must be placed within reach and intelligent guidance offered in reading.

A church library is more than shelves with books. A real church library cannot be built by making an appeal for books—taking the volumes that people cast away, putting them on the shelves and saying, "Come and read." There must be an intelligent approach to the reading problem. It must be a planned thing. Drifting will not help. It takes common sense, some money and a lot of religion.

Thirty-six new libraries were established in Kentucky in 1947, according to information just received from Miss Edna Eaves, library worker for Kentucky, 317-319 Guthrie Street, Louisville. Miss Eaves is thoroughly trained in her field and in addition has had considerable experience—all of which is available for Kentucky churches wishing the right start in library building.

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Included in the budget for 1949, to be recommended to the next session of the Southern Baptist Convention, will be $20,000 for a National Baptist Hospital for Negroes, to be projected at Hot Springs, Arkansas.

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Two new college presidents have been elected recently. Stetson University elected a prominent Florida attorney and alumnus—J. Ollie Edmonds; Baylor University elected Dr. W. R. White, pastor of the First Baptist Church, Austin, Texas.

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A Rural Bible conference under the direction of R. B. Hooks and Dr. S. F. Dowis of the Home Mission Board will be held at Campbellsville Church and Campbellsville College March 1 through 5. Our readers in that section should avail themselves of that opportunity.

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Northern Baptists report, according to Porter Routh, statistician of the Southern Baptist Convention, a membership of 1,541,991 for 1947, as compared with 1,592,349 for 1946. This indicates a slight loss. They reported 57,286 baptisms and a Sunday school enrolment of 902,497.

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According to reports from the office of our General Secretary, Dr. W. C. Boone, Baptists were first: to preach the gospel in Kentucky; to adopt a Co-operative Program of Giving; in Schools of Missions last year—work led by W. H. Curl; to completely plot its church fields—work directed by R. B. Hooks; to meet their quota for the Widows' Supplemental Plan after it became a south-wide movement—work directed by B. F. Fox; to establish a news agency that is endorsed and promoted by the State Board of Missions—work directed by L. O. Griffith.

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The Foreign Mission Board is starting work in Guatemale and Honduras. Likewise the Home Mission Board is beginning work with the Spanish in Costa Rica and Panama. Other denominations have had work in those fields, and, within recent years some interdenominational work has been promoted. Our Boards find however that little progress has been made by evangelical groups. We thank God for this expansion. *Now, when will we be able to take the Baptist message into Alaska?* Full, and heavy support of the Co-operative program will enable us to maintain the fields already opened, and continually enter new ones with the gospel as Southern Baptists preach it. *We are not to allow any group or associated groups to say to us, "This territory has already been assigned and is therefore closed to Southern Baptist entrance." The gospel is our message and our field is the world.*

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Dr. Sidney W. Powell, the new pastor of the Tremont Temple Church, Boston, is said to have declared from his pulpit recently, that he did not come to his new work, and to Boston, to preach politics or ethics, or to comment on the news of the day; but to preach the Word of God. Referring to his pulpit, and work as pastor, he declared: *"This is my throne of power. Please do not try to tell me how to preach or what to preach. I do not take orders from anyone but the Lord. I am ready to preach the gospel to you. We do not have to apologize for the gospel in this cultured city of Boston. The gospel has no rival, no competitor. The gospel is the glad news God has given to the world."*

Dr. Powell will find the hearts of his hearers turning to him as he lives, in daily and pulpit ministry, that declaration. Even the worldling respects a pungent ministry, true to the high calling to "preach the Word."

Southern Seminary Pastors' Conference

For Pastors In The Interest Of Our Baptist World Program

Louisville, Kentucky . . . . March 8-12, 1948



DR. JOHN A. MACKAY
President, Princeton Seminary
Lecturer, Preacher



DR. ROLLIN S. BURHANS
Pastor, Crescent Hill Church
Host Pastor



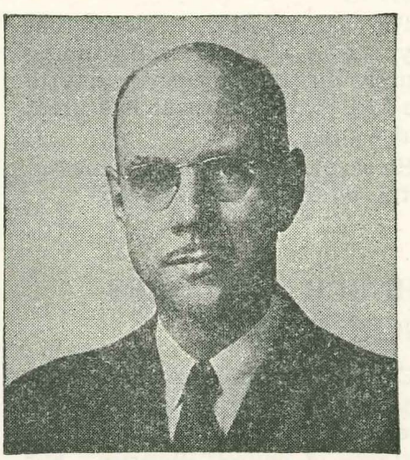
DR. CLAUD B. BOWEN
Pastor, Jackson, Mississippi
Lecturer



DR. SOLON B. COUSINS
Bible, University of Richmond
Lecturer



DR. EDWARD H. PRUDEN
Pastor, Washington, D. C.
Lecturer



DR. EVERETT GILL, JR.
Missionary, South America
Lecturer

Baptist Groups Purpose Joint Survey Of Negro Ministry

ATLANTA, Ga. (RNS) A survey of Negro theological educational facilities and of the Negro ministry will be recommended to the National Baptist Convention, the Northern Baptist Convention, and the Southern Baptist Convention by a committee comprising representatives of the three groups, which met at Morehouse College here.

Purpose of the one-day meeting was to "study Negro ministerial education, with a view to improving it," according to the Rev. Roland Smith, Atlanta Negro minister and secretary of Negro work for the Southern Baptist Convention. Smith also served as committee secretary.

Other delegates were: Northern Convention: Dr. Donald Faulkner, secretary, Board of Education, Dr. Milton Froyd, researchist, and Dr. Donald Cloward, committee chairman, all of New York City; Southern Convention, Dr. Ryland Knight, Pulaski, Va.; Dr. S. A. Newman, Registar of the Southwestern Theological Seminary, Fort Worth, Texas, and Mrs. Una Lawrence, Women's Missionary representative, Kansas City, Mo.; National Convention: Dr. D. V. Jemison, Convention president, Selma, Ala.; Dr. R. W. Riley, president of American Baptist Theological Seminary, Nashville, Tenn.; and Dr. W. H. Borders, pastor of the Atlanta Wheat Street Baptist church.

Smith explained the committee feels there is a "lack in the back-ground and training of Negro ministers." The proposed survey would attempt to "see how limited the ministry is, how fit for its task of being pastor of Negro Baptists" and then prescribe for gaps and lacks.

Its ultimate purpose would be to remove inadequacies and raise Negro ministerial qualifications and standards.

The group heard the Rev. George L. Kelsey, Morehouse professor of theology, discuss the rising cost of preparation for the ministry.

Representatives voted unanimously to recommend the survey at the next meetings of their respective Conventions. The committee will also suggest that a commission be set up to carry out the survey.

———o———

►**Pastor W. O. Vaught** of Immanuel Baptist Church of Little Rock, Ark., will conduct a revival in the First Church of Murray, Ky., beginning February 15. **Eugene Paden,** Louisville, will direct the music. B. B. Sawyers is pastor.

Recognized Prophets of The Kentucky Mountains

By T. L. BRITTON, Oneida, Ky.

IN THE SUMMER of 1899 there came into the vicinity of Oneida, Kentucky —at that time a little post office, a store, and three dwellings—two strange young men.

They had a vision for the elimination of the "feuds" by founding and building a school for Christian education. The parent of one of these young men had left this section prior to the Civil War because he saw the feud spirit reigning in the people and he did not choose to rear a family under such conditions.

This old pioneer settled in the mountains of West Virginia. One of these strangers was born and reared there. Around the fireside of this West Virginia home he had heard the troubles existing among the leading families (his own kin included) back in the Kentucky mountains. The young man was none other than Burns of the Kentucky mountains. In the middle twenties this droll, stalwart man was in great demand as a speaker. He had launched out into deep waters. He had done the thing no other had dared do—build a school for religious education in the midst of bitter feuds and factions, empty handed.

He bought the steel and made his own wedges and went into the hills to quarry the foundation stones for the first building. He was jibed, taunted, and made fun of by many, but he always found a few willing to cheer. Like Daniel, "he purposed in his heart" to lift his people through religious education. He knew the real Anglo-Americans were in these mountains and that if ever crime, sin, feuds, and the rule by pistol and rifle were to be exterminated it would be because God can bring victory.

These two pioneers—one from Kansas, the business head, the other from West Virginia—seem to have had a real vision of the candlestick and the two olive trees. "Not by might, nor by power, but by my spirit saith the Lord of hosts." And so they labored as those in the days of Joshua. "Hands of Zerubbabel have laid the foundations of this house; his name shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things."

And now, after a half century, the work goes forward with much zeal and purpose to achieve the things the founders visualized, keeping in mind always "that the race is not to swift nor the battle to the strong."

I know of no more fitting tribute to these men than these lines: "He has achieved success who has lived well, laughed often and loved much. Who has gained the respect of intelligent men and the love of little children. Who has filled his niche and accomplished his task. Who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul. Who has given the best he had and looked for the best in others. Who has never lacked appreciation of earth's beauty or failed to express it. Whose life has been an inspiration; whose memory is a benediction." These men of God left a heritage. May those who continue the fight for God be not unmindful of the admonition of the late Theodore Roosevelt, "In the long fight for righteousness, let us spend and be spent."

———o———

Editors To Meet

NASHVILLE, Tenn.—(BP)—Annual mid-winter meeting of Southern Baptist editors will be held at Biloxi, Miss., on the gulf coast, February 12-13, Dr. O. W. Taylor of Nashville, association president, announced.

The program will feature discussions by three journalism professors from Baptist colleges, which men have made a three-months' study of publications represented in membership of the association. They are Prof. E. E. Folk of Wake Forest College, North Carolina; Prof. Frank E. Burkhalter of Baylor University, Texas; and Prof. J. R. Scales of Oklahoma Baptist University. They will discuss, respectively, the mechanics, the means, and the message.

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J. T. Warren, President Carson-Newman College, Dies in Knoxville, Tenn.

President James Thomas Warren, 63, of Carson-Newman College, Jefferson City, Tenn., died in a Knoxville hospital on January 16 following an operation a week before. He had been President of that Tennessee Baptist institution for the last twenty-one years, and had resigned recently, said resignation to take effect in the coming mid-summer.

Funeral services were conducted by Pastor Albert S. Hale of the First Church of Jefferson City; Dr. C. W. Pope, Executive Secretary of Tennessee Baptists, Nashville, Tenn.; and Rev. A. F. Mahan, retired, Knoxville, Tenn.

Dr. Warren was long recognized as an able administrator, and had built up a fine Baptist institution at Jefferson City, The student body increased from 425 in 1927 to a present enrollment of 725. He was a thorough Baptist and loved the people of his denomination devotedly. He recognized himself to be a steward in handling their institution for them, with the result that he built into the students a solid Baptist foundation. He was a layman—not an ordained minister—though he often preached for pastors in their pulpits, and from time to time held revival meetings. A number of these he has held in Kentucky churches where many of his former students are laboring.

The Carson-Newman president was in Louisville several weeks before his death, attending the conference of the Southern Association of Colleges and Secondary Schools. While here he attended a banquet given by the Louisville Alumni of Carson-Newman. He knew every former student, and made an enthusiastic report on the affairs of and outlook for their Alma Mater.

He was born at Corinth, Miss., on December 5, 1884, a son of Annie Skillman and John Thomas Warren. In early life he attended Hall-Moody Junior College and George Peabody College for Teachers, both in Tennessee. From the latter institution he obtained his B. S., and M. A. degrees, and Georgetown College in Kentucky conferred the honorary LL.D. degree upon him.

He married Miss Martha Vincent of Manchester, Tenn., on December 26, 1912. He was Vice President of Hall-Moody during 1911-15; and became Superintendent of the Rockwood City School, in Tennessee. After that he returned to Hall-Moody to become President in 1917, and occupied that position until 1926. For a short time he was Vice-President of Tennessee College, and then went to Carson-Newman in 1927.

Besides his widow he is also survived by a brother, George S. Warren, Franklin, Tenn.; two sisters, Miss Gladys Warren, teacher in Central High School of Knoxville; and Mrs. George C. Boston, Muskogee, Okla.; and by three nieces who lived in the president's home—Mrs. Jack Dyer and Misses Dale and Emily Witherington.



Four Deacons Ordained By Cannonsburg Church

ASHLAND, Ky., December 12, 1947.—The Cannonsburg Baptist Church invited various churches of Greenup Association to meet with them today for the purpose of ordaining four deacons: Brethren Ray Harper, Robert Layne, Freeman Brown and Millard Moore.

The ordaining council was composed of Brethren Clay B. Caudill, Clifford Reeves, James McDavid, A. D. See, Homer Steele and W. E. Riffe from Central Church; J. M. Brickey from Summit Church; Harold Ricker from Mt. Zion Church; Carroll W. Caudill, Millard Kelley, Robert Wiley and L. W. Davis from Cannonsburg Church.

Carroll W. Caudill served as Moderator and Clifford Reeves as Clerk. Clay B. Caudill was elected to question the candidates, and J. M. Brickey gave the charge to the church. The charge to the deacons was given by Harold Rucker. W. E. Riffe led the ordination prayer.

Young Big Creek Church Increases Enrolment To Sixteen Members

HATFIELD, Ky., Jan. 20.—The Big Creek Baptist Church now has sixteen members, and in paying their pastor a salary of $150.00 a month, in spite of the fact that it was organized less than six months ago. The young church gave $100.39 to the Thanksgiving Day Offering, and gave $115.00 to the needy in their local community.

This Hatfield Baptist Church was organized on September 21 of last year in a Pike County School House in this hamlet. Ordained ministers present and participating in the exercises were Pastors Sherman Woods, East Williamson, W. Va.; E. L. Howerton, Pikeville, Ky.; G. E. Fink, Calvary Church of West Williamson; C. D. Stevens, Inez; Harmon Adkins, Rogers Park Church at Turkey Creek; D. E. Meade, Road Fork; Clair Burket, Warfield; and J. T. Ryan, McVeigh. There were also several laymen from most of these churches.

Preliminary to organizing the church Pastor Adkins gave a brief history of events in connection with the mission work at Hatfield that led to the conversion of a sufficient number of people to organize a church. E. L. Howerton spoke on "The Origin of the New Testament Church," and C. D. Stevens spoke on, "The Mission of the Church." Sherman Woods deliverd a message on, "The World's Greatest Love Story." E. L. Howerton served as moderator and G. B. Trent as clerk. T. R. Younce stated the reasons why a missionary Baptist church should be organized at that point.

Charter members included: Mrs. Carmen James, R. D. Maynard, Mrs. R. D. Maynard, Chris Mann, Mrs. Minerva Mann, Miss Patsy Mann, Grace Smith, David Stepp, Mrs. David Stepp, T. R. Younce, Stark McNeal, and Mrs. Stark McNeal.

A church covenant was adopted, as was the New Hampshire Confession of Faith.

Arizona Baptists Plan Simultaneous Revivals

PHOENIX, Ariz.—(BP)—Simultaneous revival services in every Southern Baptist Church in Arizona February 15-29 is the anticipation of an evangelistic crusade being sponsored jointly by the Arizona Baptist Convention and the Southern Baptist Home Mission Board.

Dr. Willis J. Ray, executive secretary of the Arizona Baptist state mission work, said that 46 of the state's 55 churches already have pledged co-operation in the simultaneous effort. Each church has secured its own evangelist.

Director of the campaign is Dr. C. E. Matthews, superintendent of evangelism of the Southern Baptist Home Mission Board.

They are praying for 1,000 conversions for the two-weeks period.

MARRIAGE—One of the best ways for a married couple to see eye-to-eye is to replace each "I" with "We."—O. A. Battista, *Everybody's Weekly.*

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Louisville and Southern Seminary Have Been Mutual Benefactors

By P. E. BURROUGHS
Gainesville, Ga.

LOUISVILLE has done much for the Southern Seminary; so much that the Seminary may properly be called the child of its love and care.

1. Louisville offered the Southern Seminary a welcoming hospitality in the day of its poverty and dire need. After the Civil War when South Carolina and Greenville were crushed and the Seminary was impoverished, Louisville opened its doors, and along with the state of Kentucky, undertook to raise $300,000.00 for the desperately struggling institution.

2. The next year a terrible depression befell, but a little later Louisville helped to make possible the purchase of the wonderful down-town property on Broadway and Fifth Street.

3. Still later, Louisville families gave the Lawrence Smith Library building and the great Norton Hall which served as the Administration building.

4. Through more than seventy years, Louisville has given the Southern Seminary in all of its struggles and crisis a constant unfailing love and support, without which it is difficult to see how the institution could have survived. President Whitsitt once said that Louisville always permitted the Seminary to weep on its shoulder.

5. Louisville, with its rich surrounding territory, has given the Southern Seminary a vast and challenging clinic for the employment and training of its students.

As much as Louisville has done for the Southern Seminary, it seems quite probable that the Seminary has done even more for Louisville.

1. The Southern Seminary has helped to save Louisville from over-emphasis on whiskey and horse racing, and has contributed to make it a recognized religious and cultural center, sending light and blessing around the world.

2. The Southern Seminary has materially helped to make Louisville one of the recognized Baptist centers of America.

3. The Southern Seminary has given to Louisville four men, each of whom in his day was proudly proclaimed "Louisville's First Citizen." These men were James P. Boyce, John A. Broadus, E. Y. Mullins and John R. Sampey.

4. The Southern Seminary gave to Louisville the foremost Greek scholar of the past generation, A. T. Robertson, the fame of whose achievement has gone into all parts of the world.

5. The Southen Seminary has drawn to Louisville for student residence nearly 10,000 young preachers who have gone into all the continents of the earth, carrying Louisville enshrined in their hearts.

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Miss Elizabeth McNeal Commended To Churches

Dr. Elwin N. Wilkinson, pastor, Immanuel Church, Lexington, writes:

"We have a fine Christian worker here in Lexington, Miss Elizabeth McNeal, who wants a place as Educational Director or Youth Leader in some good church.

"She is a graduate of the University of Kentucky with a major in psychology. She appears in Who's Who Among Students in American Universities and Colleges, and was a member of Mortar Board, an honorary organization for Senior Women. She was a B. S. U. leader on the campus here and did a fine work in the Y. W. C. A.

"Miss McNeal was employed for a year by the Immanuel Baptist Church of Alexandria, Louisiana, Dr. Franklin M. Segler, pastor.

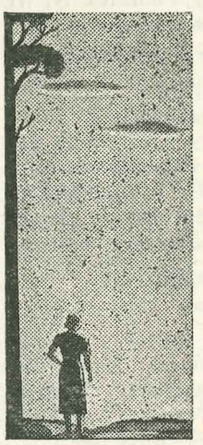
"Without hesitation I endorse her as a Christian worker of sterling character—dependable in every respect. She is thoroughly prepared for the position of Educational Director. Those who need such a helper can write her at 33 Mentelle Park, Lexington, Kentucky."

Arlie Carter And Three Deacons Ordained By Battle Church

MACKVILLE, Ky., Oct. 26, 1947.—Arlie Carter was ordained to the Gospel ministry today by the Battle Baptist Church on the recommendation of a presbytery composed of Brethren J. L. Casey, Hansford Newby, Marshall Black, Clarence Sparrow, R. E. Booker, James C. Porter, C. C. Pinkston, Willie Warner, Cecil Denny, Thomas V. Wells, W. H. Dean, Noah Warner, Gilbert Shely, Lowell Adams, George R. Reynolds, Clark McMurry, Mason Branham, E. H. Blakeman, J. E. Howell, with T. G. Waller as Moderator and Macon P. Greene as clerk. At the same time Richard Baker, Kenneth Burns and Bishop Harlow were ordained to the office of deacon.

Rev. J. E. Howell conducted the examination. George R. Reynolds preached the ordination sermon. The ordination prayer was offered by Brother Burkhalter. Following the laying on of hands, E. H. Blakeman delivered the charge to Brother Carter, urging him to preach the Word. Gilbert Shely delivered the charge to the church, and the presentation of the Bible to the candidate for the Gospel ministry was made by Mason Branham. The certificate was presented by R. E. Booker. Clark McMurry gave the charge to the deacons. The benediction was pronounced by Brother Carter.

REPARTEE—The next time some one says that you remind them of a two-year-old, ask if they are referring to an egg or a horse.



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MISS MAURITA MORRIS, Intermediate Worker
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127 East Broadway
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STANDARD ORGANIZATIONS

for October, November, December, 1947

ASSOCIATION

Campbell County

Training Unions

Laurel River, London, First.

Adult Departments

Laurel River, London, First.

Adult Unions

Campbell County, Newport, First, "Builders;" Laurel River, London, First, "Faithful Workers," "Pastor's Helpers," "Willing Workers;" Long Run, Carlisle Avenue, "Golden Circle;" Sulphur Fork, LaGrange, DeHaven Memorial; West Union, Paducah, Tabernacle, Junior Adult, Senior Adult.

Young People's Departments

Laurel River, London, First.

Young People's Unions

Baptist, Friendship, No. 1; Laurel River, London, First, J. O. Y., Lightbearers; Muhlenberg, Central City; West Union, Paducah, Tabernacle.

Intermediate Departments

Laurel River, London, First.

Intermediate Unions

Campbell County, Newport, First, "Comrades;" Laurel River, London, First, "Christian Soldiers," "Companions," "Crusaders;" West Union, Paducah, Tabernacle, 13-14 year, 15-16 year.

Junior Departments

Laurel River, London, First.

Junior Unions

Laurel River, London, First, "Busy Bee", "Doers," "Go-Getters," "Hustlers,' "Shining Lights," "Tallant;" West Union, Paducah, Tabernacle, "Busy Bee."

Story Hours

Laurel River, London, First, Primary, Beginner.

Comparative Report of Standard Organizations

In 1946 there were 112 standard organizations. In 1947 (reports not all in for fourth quarter) there were 121 by quarters as follows:

First Quarter	31
Second Quarter	27
Third Quarter	29
Fourth Quarter	34

Suggestions for Conducting a Training School

1. Select a suitable time.

March and September are Southern Baptist study course months, but any week in the year is a good time and may be "Training School Week."

2. Select the teacher or teachers.

The pastor is usually the right person to teach Young People or Adults. The Junior and Intermediate leaders will likely be suitable for teaching the Junior and Intermediate courses. If outside helpers are desired, the associational Baptist Training Union director can usually supply such helpers.

3. Obtain the textbooks.

A careful selection should be made, in view of the courses that have already been taken and the present needs of the people. The manuals should be studied first by those who have not had them.

Books should be ordered two or three weeks in advance from the Baptist Book Store serving your state. Only the books listed in the tract are credit courses for the Baptist Training Union.

Collect for the books as you go, and pay for them promptly. Some one person should be made definitely responsible for looking after the books.

4. Enlist the Training Union Membership for the Training School.

Every Training Union member should be enlisted. The president and group captains should visit and personally urge every member to attend. The pastor, director, presidents, leaders, and all the officers should give themselves wholeheartedly to making the training school a big success.

The Standard of Excellence requires that all unions (except Juniors) take a course every twelve months. The Eight Point Record System grades each individual 10 per cent on having taken the study course.

5. Provide attractive programs.

A program which combines study, devotion, fun, and fellowship should be provided.

Suggested Program

Director or President Presiding
7:00 P. M. Classwork
7:45 P. M. Address by the pastor, teacher, or visiting speaker
Announcements, reports, special features
8:15 P. M. Classwork
9:00 P. M. Adjourn

(In some churches it will be desirable to leave off the address and close thirty minutes earlier).

6. Conduct a written examination.

The final period of classwork on the last night should be devoted to a written examination on the whole book. See "Study Course Requirements" which follow.

7. Obtain the awards.

The director of the training school (or the teacher if only one class is taught) should write to the state Baptist Training Union Department when the training school is being planned and get blanks upon which to request the awards. These blanks should be filled out in duplicate and both copies for each class sent to the state Baptist Training Union department. The awards will be sent from Nashville, free of charge.

8. Hold an appropriate Recognition Service for granting the awards.

After obtaining the awards, preparation should be made for a recognition service at which time they will be given to the people earning them. The evening preaching service is a good time. Usually the pastor will be glad to co-operate in working out the program.

Note: Above suggestion taken from Study Course tract.

YOUR ATTENTION PLEASE

What? State Baptist Training Union Convention.

Where? First Baptist Church, Bowling Green.

When? Begins Wednesday night April 14 and closes Friday night April 16.

Who? All Kentucky Baptists, all ages, are invited and urged to attend. The attendance goal is not less than 2,500.

Why? For one reason, a great program is being planned, as follows:
Music Director—Dr. B. B. McKinney.
Wednesday night speakers—Dr. Louie D. Newton and Dr. J. E. Lambdin.
Thursday night speaker—Dr. W. A. Criswell.
Friday night speaker—Dr. J. Winston Pearce.
Devotional speaker—Dr. W. O. Vaught.
Thursday morning speaker—Dr. W. C. Boone.
Friday morning speaker—Dr. W. L. Howse.
Out-of-state conference leaders—Dr. and Mrs. J. E. Lambdin, Dr. Clay I. Hudson, Mr. Maines Rawls, Miss Roxie Jacobs, Rev. and Mrs. L. C. Roberts, and Mrs. J. A. Howard.

How? Some churches and associations are planning for special buses. Free bed and breakfast in homes will be given for all three nights to all who come.

Sunday School Department

W. A. GARDINER, State Secretary

Lily Is Standard

The Lily Sunday school in Laurel River Association has applied for Standard recognition. Rev. H. Shackleford is pastor and Brother Silas Hensley is superintendent. This was the fourteenth school in Laurel River Association to qualify this year.

Bell County Training Schools

Led by Dr. Marvin Adams and Missionary M. R. Lovett, a number of churches in Bell County had training schools the third week in January. The workers of the Sunday school department were assisted by Brethren George D. Park, M. R. Lovett, J. A. Bass, J. S. Dick, H. C. Chiles, W. F. Badgett, and Mrs. D. C. Sparks, Mrs. W. J. Bolt, Mrs. W. A. Gardiner and Mrs. Wheeler Thompson.

The following churches entered into the week of training: Middlesboro, First, East Cumberland Avenue, Old Yellow Creek, Binghamtown, and Riverside and her mission, and Bryson. Hensley's Chapel, Harmony and Wasioto are to have their schools in the immediate future. Brother Lovett is doing a good work as missionary and hopes to enlist many other churches this year in training. Other churches which had already had schools since the first of October are Crockett and Fonde. About half of the churches in Bell County have had some training during the past twenty years.

The First Church of Middlesboro was magnanimous in helping with the expenses of the recent schools. This great church and its Pastor are a joy to all of us as they lead in such excellent manner.

"Planning Better Church Buildings"

The heading for this paragraph is the name of a new book just off the press and is now available. Mr. J. N. Barnette writes as follows: "The new book, *Better Church Buildings,* prepared by W. A. Harrell, Secretary of the Department of Church Architecture of the Baptist Sunday School Board, has just been delivered and is available in the Baptist Book Stores.

"This book contains information not available from any other source on how the right kind of church building supports that for which Southern Baptists stand."

Order Vacation Bible School Books Early

It is well for churches to order the Vacation Bible School books and other material early. Please send your order to your Baptist Book Store. It has become necessary to increase prices some to meet the increased cost of paper and printing. The textbooks and Principal's package will sell for $2.00 each and the Scripture cards will sell for four cents a set. One or two sets of books will be sufficient for each church. Perhaps the one who directs the school should have a set of books and the superintendent of each department should have a copy of his or her book. It will be the best investment you can make for your boys and girls this summer. The books to be used this year are—Beginner A, Primary B, Junior C, and Intermediate C.

Fred Pulliam Will Come Middle of February

This week we give the picture of our newly elected worker, Rev. Fred Pulliam, who will come to us February 15. The Pulliams, five children and the parents, will come to live in Louisville as soon as a house can be rented. This family will be a blessing to any church with which they may become associated. If any one in Louisville knows of a house to rent, Brother Pulliam will appreciate it if you will call the Sunday School Department of the State Board, WAbash 0728.



Rev. Fred Pulliam

Planning To Visit All Churches

In various associations the associational Sunday school officers are planning to have teams visit all their churches to confer with the officers and teachers about the work this year. Most of the teams will do their visiting in February. Some will keep on until every church is visited. Should a team member ask you for the privilege of sending a team to your church we trust you will gladly arrange for such a visit.

The teams are to advise with the officers and teachers in planning a great year of Sunday school work. This should be of tremendous help to all our churches. The team members are asked not to preach or make long speeches but to get down to the matter of arriving at conclusions as to what will most help your Sunday school. Some of the things to be emphasized will be training, V B S, enlargement, standards, new departments and classes, better teaching, etc. Booklets are available to the team members.

Bellepoint, Frankfort

With the thermometer standing below zero the writer took the bus to visit the Bellepoint Church, Frankfort, on a recent Sunday. We found that the attendance was only three less than that of the previous Sunday. The people of Bellepoint Church and Sunday school are a loyal group led by pastor Rev. J. B. Lunsford who has done an outstanding work. The church is looking for larger quarters, which means another location on which to erect a permanent building as soon as they are able to do so.

Why, Brother Superintendent?

We often wonder why some of the superintendents will not take time to carefully study the Standard of Excellence and then check it with their Sunday schools to see what has been neglected that may be helpful in making the school produce better results in learning, evangelism, Christian living and stewardship. Brother superintendent, take an hour and get the pastor to help you check your school with the Standard and we believe you will proceed to do the things your school has failed to do in the past.

SUNDAY SCHOOL ATTENDANCE
JANUARY 25, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	55	1,047
Indianapolis, Ind., Broadway	---	861
Louisville, 9th and O (1)	118	811
Louisville, Carlisle Ave. (2)	165	745
Louisville, Crescent Hill (1)	162	702
Louisville, Victory Memo. (1)	107	614
Louisville, Parkland	---	598
Lexington, Porter Memo. (1)	215	594
Bowling Green, First (1)	25	501
Owensboro, Third	---	486
Covington, Latonia	---	476
Lexington, Calvary	---	466
Evansville, Ind., Calvary (3)	126	465
Murray, First	---	462
Lexington, Immanuel	---	448
Louisville, West Broadway	---	443
Lexington, Ashland Avenue	---	414
Mayfield, First	---	405
Harrodsburg (1)	29	386
Newport, First (1)	33	373
Madisonville, First	---	373
Hopkinsville, Second	---	354
Louisville, Deer Park	---	329
Louisville, 18th Street	---	325
Louisville, St. Matthews	---	320
Ashland, Pollard (1)	26	320
Louisville, Eastern Parkway	---	318
Somerset, First	---	318
Louisville, Third Avenue (1)	29	298
Louisville, Hazelwood	---	292
Pineville, First (4)	93	289
Elizabethtown, Severn's Valley	---	284
Henderson, First	---	282
Shively (1)	17	263
Berea (1)	16	267
London, First	---	256
Winchester, Central	---	252
Henderson, Immanuel	---	250
Henderson, Audubon	---	250
Fulton, First	---	243
Owensboro, Eaton Memorial	---	242
Covington, South Side	---	240
Beechland (near Valley Station)	---	236
Campbellsville	---	234
Lexington, Grace	---	234
Evansville, Walnut Street	---	204
Richmond, First (1)	18	203

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If our Federal Government were to have to pay for sunlight for the continental United States alone, it would call for an annual budget of six hundred eighty-six trillion dollars.—Harlan True Steston, *Sunspots in Action.* (Ronald Press).

President
Mrs. George Ferguson
Covington, Ky.

Treasurer
Mrs. Ira D. Bean

Woman's Missionary Union

127 E. Broadway, Louisville 2, Kentucky

Executive Secretary - - - - - - Miss Mary P. Winborne
Young People's Secretary - - - - - - Miss Dorothy Sears
Field Worker - - - - - - - - - - Miss Lucille Lynch

Bookkeeper
Mrs. Harriett Lemons

Office Secretary
Miss Sue Coker

W. M. U. Annual Meeting in Memphis

The Annual Meeting of Woman's Missionary Union, S. B. C., will be held in Memphis, Tennessee, May 16-18, 1948.

Each state is entitled to send sixty delegates to this sixtieth anniversary meeting. Those who are going from Kentucky as delegates are urged to send their names to the State Executive Secretary right away.

The Claridge Hotel in Memphis will be headquarters hotel for Woman's Missionary Union, but all hotel reservations must be made through the chairman of the entertainment committee. No hotel rooms will be available to delegates before Sunday night, May 16.

To the W. M. S's and Y. W. A.'s of Kentucky

Greetings: As the time approaches for our return to Brazil, we want to take this opportunity to thank you for all of your kindness to us through the years. The fact that you have been praying for us and have remembered us in many ways helps us more than we can tell you.

Now we are preparing to return to Brazil there is a matter upon our hearts that we want to tell you about.

In the far interior of Brazil, where there is not another graduate nurse within eight hundred miles, is our little Baptist Dispensary, in charge of one of our fine young women, Sara Cavalcante, a graduate nurse, and Nair Baptista, a practical nurse. It is the only institution of its kind in all of the Tocantins Valley.

To that Dispensary come thousands of people from many long weary miles. One man walked 225 miles to ask for some medicine to treat his family that was dying of malaria, the great curse of the interior. He received not only the medicine but spiritual help also for he had never heard of Jesus until that time.

Of course there are many needs in that little Dispensary and we are hoping to take back some material to relieve those needs. For example, bandages are so precious that the patients are asked to return the bandage so that it may be used again. Since we have a sterilizer that is possible. All kinds of Red Cross materials are of the greatest value, as well as medicines.

Our explanation is this. The bandages can be made out of any white, clean material. They should be about three inches wide and of any length. They should be rolled. We are sure that many W. M. S.'s and Y. W. A.'s would find pleasure in preparing these bandages. Some are already doing so and we have received some bandages and Red Cross material.

The Red Cross material can be bandages, cotton, tape, disinfectants, or just any kind of material that is used in such an institution.

If any W. M. S. or Y. W. A. should desire to co-operate in this task the material should be sent to **11 Ridge Road, Louisville, not later than April 15.**

Please think this matter over and see what can be done. Any material will be used for His service.

Please remember us in your prayers as we go back to Brazil, the land that we love and where we want to serve the Master for a longer time.—Sincerely, L. M. and Mr. L. M. Bratcher.

Young People's Department

Mission Study Plans For 1948

For several years credit has been given for mission study classes where groups of young people have met and had a lecture on the mission study book. In 1948, young people, above the Sunbeam organization age, will have to do more than sit and listen to a lecture—they will have to meet several requirements in order to get credit for a mission study:

1. Thy must read the book.

2. They must take an examination. This type of examination depends upon the class. If the class is small an oral examination might be sufficient. In large classes a written examination would probably be most effective. Or, another method of examination might be employed—that used by the W. M. S.'s—have the members of the class report a new fact learned.

G. A. Houseparties For 1948

The month of March will bring much activity in Kentucky for G. A.'s. Again, in the Baptist Colleges, there will be four G. A. Houseparties. The dates are as follows:

Georgetown	March 5- 7
Bethel	March 12-14
Cumberland	March 19-21
Campbellsville	March 26-28

There will be the same requirements as last year for **Georgetown** and **Bethel.** The girl must be an Intermediate G. A. and must have completed the Lady-in-Waiting Step of Forward Steps. Again the number of girls from each church must be limited to five and an adult counselor. Applications will be sent to G. A. Counselors which must be returned to Miss Dorothy Sears, 127 East Broadway, Louisville, Ky., by **February 23.** Send one dollar ($1.00) registration fee for each G. A. attending, with the application blanks to Miss Sears.

At Cumberland and Campbellsville all G. A.'s who have started on the Forward Steps will be welcomed. Applications for Cumberland and Campbellsville must be sent to Miss Dorothy Sears, 127 E. Broadway, Louisville., by **March 3.** Counselors are urged to accompany their G. A.'s to the Houseparties.

These are some of the personalities who will appear on the Houseparty program—"Jim" Hatley, who spent several weeks in Hawaii last summer, Kikuo, a Japanese student; Johnni Johnson, a Training School student who went to the Baptist World Alliance, Mr. L. O. Griffith, Assistant State Executive Secretary of Kentucky Baptists, Mrs. Lucius Polhill, Miss Elaine Neeley, capable G. A. Counselors, members of College Y. W. A.'s and many others.

Make your plans now to attend or to send several G. A.'s from your church to the Houseparty nearest you.

Anchorage G. A.

On November 18 the Anchorage G. A. had a Mother and Daughter Banquet at the home of Mrs. C. S. Shane. All G. A.'s and their mothers were present with the exception of two mothers who were unable to attend. The speaker was Miss Ruth Falk of Lyndon. Mrs. Charles Green played the lovely electric organ which Mrs. Shane had installed in her home recently. Among other things the G. A.'s painted toys for the colored Children's Center for Christmas. They made a dozen aprons to send to Magoffin Baptist Institute for Christmas. They plan to start work on the Forward Steps in January. Counselors for the Anchorage G. A.'s are Mrs. J. W. Hanley and Mrs. Arthur Gowin.

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PERSPECTIVE—One night I looked at the piece of goods on which my grandmother was working and said, "Why, Granny, that goods is all full of mixed-up stitches and knots. It isn't pretty at all." Then Granny turned the cloth over. There was stitched a beautiful basket of flowers of all colors. "Why, Granny, that's beautiful!" I gasped. Granny patted my head and said, "Sonny, this scarf is like many things in life. It has a right side and a wrong side—a good side and a bad side. You saw the bad side first. Always look at both sides, my child, before you decide."—Norman T. Zink, *Better Homes & Gardens.*

Sunday School Lesson for February 8, 1948

What We Know About Jesus: His Nature

Lesson Text: John 6:35-40; Colossians 1:9-20

The source of our strength is Jesus our Saviour Who claimed to be the Bread of Life. The secret of our service is Jesus our Sovereign Whom Paul declared to be the image of the invisible God. Therefore, our life from Christ should be wholly given in loyalty to Christ.

Notes Analytical and Expository

1. CHRIST OUR SAVIOUR is the Bread of Life. Note two things here: (1) **The Bread Provided.** Jesus declared that He is the Bread of Life which means that He is the true and only sustenance and nourishment of the soul. He drew a sharp contrast between the physical and the spiritual: on the one hand, the manna in the wilderness, though received and recognized by wandering Israel as bread from heaven, was yet unable to keep them from dying; and on the other, the Bread of life, the living bread which is the person of Christ came down from heaven and can be appropriated through faith so that the partaker shall not die at all spiritually and only for a time physically. Finally, reiterating the vital truth that He is the living bread which came down out of heaven by His incarnation, He declared that any man shall live forever who eats of this bread through faith in a union with Christ Who on the atoning cross gave His flesh "for the life of the world" (v. 51).

(2) **The Bread Partaken.** The whole world is full of folk with hungry hearts. The only way to keep the soul from utter starvation is to let it feed upon the Bread from heaven. Israel was sustained by manna in the wilderness, so we must be sustained by Christ, the Bread of life. If we partake of Him by repentance and faith and consecration, we shall live forever. If we refuse and reject Him, we must starve in undying death. "Bread of heaven, feed me till I want no more!"

2. CHRIST OUR LORD is the image of the invisible God. Note: (1) **The Prayer of Paul.** He asks God to bestow sevenfold blessing upon the Colossians. The first is knowledge of the divine will; "a clear knowledge of what His will is" (Goodspeed). The second is wisdom which is applied knowledge and here includes understanding or "discernment in spiritual things" (Weymouth). The third is worthy walk "so that your lives may be worthy of the Lord and perfectly pleasing him" (Weymouth). The fourth is fruitfulness "bearing fruit in every good work" (RSV). The fifth is growth, especially "steady growth in a fuller knowledge of God" (Williams). The sixth is strength since "He will nerve you perfectly with strength for the cheerful exercise of endurance and forbearance in every situation" (Goodspeed). The seventh is gratitude which is "giving thanks to the Father, Who has qualified us to share in the inheritance of the saints in light" (RSV).

(2) **The Pre-eminence of Christ.** In what is He pre-eminent? Dominion: for "He has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son" (ASV). Redemption: for in Him "we have redemption through His blood, even the forgiveness of sins." Creation: for "by Him were all things created." Eternity: for "He is before all things." Preservation: for "in Him all things hold together" (RSV), "in and through Him the universe is one harmonious whole" (Weymouth). Primacy: for "He is the head of His Body, the Church" (Montgomery). Resurrection: for in His spiritual body He was "the first-born from the dead." Godhead: for "He is the exact likeness of the unseen God" (Williams), and "it was the Father's gracious will that the whole of the divine perfections should dwell in Him" (Weymouth). Reconciliation: for "it pleased the Father . . . by Him to reconcile all things unto Himself." Atonment: for it was the crucified Christ who "made peace through the blood of His cross."

The Lesson of the Lesson

What Think We of Christ?

(1) **He Is the Source of Our Life.** "I am the bread of life."

(2) **He Is the Object of Our Faith.** "That every one which. . . believeth on Him, may have everlasting life."

(3) **He Is the Basis of Our Hope.** "Him that cometh to me I will in no wise cast out. . . and I will raise him up at the last day."

(4) **He Is Our Sufficiency.** "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

(5) **He Is Our Strength.** "Strengthened with all might, according to His glorious power."

(6) **He Is Our Deliverer.** "Who hath delivered us from the power of darkness."

(7) **He Is Our Redeemer.** "In whom we have redemption through His blood."

(8) **He Is Our Creator.** "All things were created by Him, and for Him."

(9) **He Is Our Sovereign.** "He is the head of the body, the church. . . the first-born from the dead; that in all things He might have the preeminence."

(10) **He Is Our Mediator.** "Having made peace through the blood of His cross by Him to reconcile all things unto Himself."

Gold in the Golden Text

Thou art the Christ, the Son of the living God (Matthew 16:16).

The deity of Jesus was and is His outstanding and supreme trait. Repeatedly and deliberately He claimed Godhood. He was called Son of God by the Father, by His followers, and by His foes of the underworld. The Gospels declare His deity. Every regenerate heart knows that He is God.

The acceptance of Christ is the first step in Christian experience. To accept Him is to believe on Him as Saviour and Lord. That means that one is to trust in Him and to commit all to Him for time and eternity.

This duty of confession is a fundamental duty of every Christian. Confess Him then as Peter did, first to himself and also to others. Confess Him continually and convincingly. Confession will confirm our faith and widen our service and bless the world.

[*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, Nashille, Tennessee.*]

Gulfport Baptists Check Results And Enlist As Permanent Tithers

GULFPORT, Miss.—(BP)—The Southern Baptist three-months' tithing appeal last October, November and December paid rich dividends at the First Baptist Church here, and Pastor Joe T. Odle is confident that 1947's "Prove Me" tithers are permanent tithers for all of 1948.

Pastor Odle has an enormous supply of facts to back up his glowing report. Here it is, in his own words:

"The average budget offering for the six months preceding the campaign was $541.53 per Sunday. The average for the three months of the campaign was $943.31 per Sunday.

"The church had voted that all funds above an average of 500% per Sunday received during the campaign would be divided 50 per cent for the Co-operative Program and 50 per cent for the church building fund. The result was that whereas the church had given a total of $600 to the Co-operative Program in the three months preceding October 1, it gave during the campaign a total of $3,465.56—an increase of almost 600 per cent.

"At the same time hundreds of dollars were given to other mission objects. The Lottie Moon offering totaled more than $700, and on December 21 a cash love offering of almost $16,000 was made for the building fund."

Pastor Odle's report reveals that though no Every Member Canvass was made during the fall because of the building fund campaign, January's receipts are holding to the same high level started in October because of continued tithing on the part of the people.

The Co-operative Program Record—Nov. 1, 1946 to Nov. 1, 1947

W. C. BOONE, General Secretary and Treasurer

In this Exhibit the name of the church and the amount contributed for the Associational year, Nov. 1, 1946 to Nov. 1, 1947 is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the namer of the contributing church in remitting funds and credit had to be given to the Association as a whole.

At the close of this Exhibit the distribution of receipts to the various objects is given for the Second Quarter of fiscal year.

	Co-op. Program	Designated
ALLEN COUNTY—		
Bethlehem	-------	12.50
Bethel	34.65	114.00
Big Spring	-------	-------
Bays Fork	142.20	-------
Chestnut Point	-------	-------
Cedar Cross	-------	-------
Capitol Hill	-------	-------
Dover	-------	-------
Durham Springs	-------	-------
Hopewell	-------	-------
Holland	-------	22.00
Hanging Rock	-------	61.11
Harmony	-------	52.00
Liberty	22.93	-------
Mt. Lebanon	-------	-------
Mt. Gilead	-------	-------
New Bethel	-------	-------
New Mt. Gilead	-------	-------
New Salem	-------	10.50
New Middle Fork	-------	-------
New Hope	41.00	28.09
Oak Forest No. 1	-------	-------
Oak Forest No. 2	-------	-------
Pleasant Home	-------	-------
Rough Creek	-------	-------
Scottsville	753.30	1,184.57
Trammel Fork	-------	-------
BAPTIST—		
Association	54.63	5.00
Alton	186.85	211.78
Battle	-------	-------
Bethel	549.00	75.34
Fellowship	37.51	-------
Friendship	243.55	134.19
Glensboro	22.00	58.55
Goshen	157.00	118.73
Hopewell	463.00	215.00
Kirkwood	320.44	80.91
Lawrenceburg	1,587.11	1,706.43
Mt. Freedom	167.75	47.39
Mt. Olivet	189.78	185.85
Mt. Pleasant	150.00	133.60
Pleasant Grove	32.00	24.05
Salvisa	858.78	478.00
Sand Spring	2,042.33	1,276.96
BARREN RIVER—		
Association	250.00	-------
Akersville	-------	-------
Antioch	-------	-------
Athens	-------	-------
Beautiful Home	-------	-------
Beech Grove No. 1	-------	5.00
Beech Grove No. 2	-------	-------
Caney Fork	-------	-------
Corinth	-------	-------
Dover	-------	-------
Fairview	-------	-------
Fountain Run	331.00	1,065.50
Freedom No. 1	-------	-------
Freedom No. 2	-------	-------
Friendship	-------	-------
Gamaliel	17.45	130.04
Hagan Grove	-------	-------
Harmony	-------	-------
Indian Creek	110.00	125.65
Lone Star	-------	-------
Macedonia	-------	-------
Marrowbone	-------	-------
Mill Creek	100.67	85.60
Missionary Mound	-------	-------
Monroe	70.00	-------
Mt. Pleasant	-------	-------
Mt. Polland	-------	-------
Mt. Olivet	-------	-------
New Design	-------	-------
New Salem	-------	-------
Oak Grove	-------	7.55
Peters Creek	-------	-------
Pleasant Hill	-------	-------
Pleasant Point	-------	-------
Poplar Log	-------	-------
Rocky Hill	-------	-------
Rough Hill	-------	-------
Sand Lick	-------	-------
Skeggs Creek	-------	-------
Summer Shade	-------	3.69
Temple Hill No. 1	70.09	128.76
Temple Hill No. 2	-------	-------
Tompkinsville	180.84	375.30
Union	-------	-------
White Oak Ridge	-------	-------
BELL COUNTY—		
Association	22.25	55.00
Arjay	5.00	49.00
Alva	-------	10.00
Antioch, Chinoa	-------	-------
Antioch, Ferndale	-------	-------
Balkan	20.00	11.00
Beans Fork	-------	-------
Beech Fork	-------	-------
Blanche-Arjay	-------	-------
Bennetts Fork	-------	25.00
Binghamtown	5.00	10.00
Blue Ridge	-------	-------
Bryson Mountain	-------	-------
Bradfordtown	-------	-------
Bethlehem	-------	-------
Capitol	-------	-------
Calloway	-------	-------
Caney Fork	-------	-------
Concord	110.13	32.51
Cubage	-------	-------
Central Grove	-------	-------
Clear Fork	-------	-------
Cardinal	-------	-------
Crockett	41.00	75.88
Davisburg	-------	10.00
East Pineville	-------	-------
East Cumberland Ave.	131.14	65.51
East Jellico	28.00	163.11
Edgewood	-------	-------
First, Middlesboro	2,704.59	3,075.17
First, Pineville	166.67	1,803.65
Fonde	955.14	990.98
Fork Ridge	15.00	-------
Fuson Chapel	-------	-------
Hutch	-------	-------
Hensley Chapel	-------	-------
Harmony	-------	-------
Insul	-------	9.19
Kettle Island	165.95	125.12
Jenson	-------	-------
Little Clear Creek	-------	-------
Little Rock	-------	-------
Lone Gap	-------	-------
Mildrum	-------	-------
Mill Creek	-------	50.00
Moss Chapel	-------	-------
Mount Mary	-------	-------
Millers Chapel	-------	-------
New Friendship	-------	-------
New Vine	-------	-------
Old Cannon Creek	-------	-------
Old Salem No. 1	-------	-------
Old Salem No. 2	-------	-------
Old Yellow Creek	-------	22.50
Pathfork	-------	-------
Pittmans Creek	-------	-------
Pleasant Grove	-------	-------
Red Oak	-------	-------
Riverside	595.04	195.15
Riverview	-------	-------
Straight Creek	6.04	28.50
Salt Trace	-------	-------
Stormy Fork	-------	-------
Trace Branch	-------	-------
Tugglesville	-------	2.01
Varilla	-------	-------
Walnut Grove	-------	-------
Wasioto	100.00	-------
Williams Branch	-------	-------
West Pineville	-------	-------
Wilderness	-------	-------
Whipple	-------	-------
Yellow Creek	-------	-------
BETHEL—		
Association	-------	126.80
Adairville	936.42	107.89
Auburn	1,148.02	765.72
Britmast	-------	9.24
Dripping Springs	260.01	215.95
Elkton	1,219.89	1,228.86
Pleasant Hill	130.04	-------
Forest Grove	30.35	169.30
Guthrie	607.79	432.69
Keysburg	15.00	37.52
Mt. Gilead	382.57	178.00
Muddy River	65.14	25.42
Mt. Zion	244.07	258.10
New Friendship	80.32	-------
New Hope	403.58	86.00
New Union	210.27	218.45
Oak Grove	28.29	29.32
Post Oak	421.28	506.81
Russellville, First	4,481.72	1,944.97
Russell, First St.	111.03	90.39
Sharon Grove	103.68	22.00
Pembroke	-------	48.20
Spring Valley	132.21	99.75
Trenton	492.24	593.43
Walnut Grove	1,363.75	224.47
Whitaker Grove	228.93	166.30
BLACKFORD—		
Blackford	144.14	81.46
Chestnut Grove	315.87	102.77
Dawson Memorial	84.24	2.00
Friendly Grove	42 09	-------
Friendship	8.11	-------
Hawesville	566.00	1,009.49
Hopewell	-------	-------
Lewisport	559 02	496.35
Mt. Eden	100.00	35.32
Newton Springs	23.15	-------
Panther Creek	13.17	43.72
Patesville	30.78	20.00
Pellville	227.34	11.60
Pisgah	45.81	3.73
Roseville	8.41	-------
Seventh Street	-------	-------
Union	-------	-------
West Point	35.25	13.25
Bethlehem	-------	6.30
East Fork	-------	5.74
BLOOD RIVER—		
Association	5.60	-------
Benton, First	1,162.01	293.68
Bethel	517.86	39.50
Bethlehem	43.80	-------
Briensburg	1,629.30	267.69
Calvert City	168.56	250.47
Cherry Corner	411.37	159.37
Cold Water	132.30	-------
Dexter	399.15	65.00
Elm Grove	2,999.33	304.31
Flint	251.22	50.47
Gilbertsville	515.00	535.60
Hamlet	413.10	134.01
Hardin	170.61	18.10
Hazel	1,599.10	516.51
Kirksey	-------	30.26
Lakeview	249.39	169.00
Ledbetter	99.40	105.72
Little Cypress	316.38	16.75
Locust Grove	636.05	211.66
Murray, Memorial	801.70	169.13
Murray, First	8,547.47	7,675.69
New Bethel	784.90	479.57
New Harmoy	683.53	-------
New Mt. Carmel	174.31	16.00
New Zion	298.08	52.95
Oak Grove	420.00	74.68
Olive	509.17	100.00
Owens Chapel	154.02	20.72
Pleasant Hope	35.37	-------
Poplar Spring	178.22	43.85
Salem	1,107.61	321.12
Scotts Grove	1,550.93	226.20
Sinking Spring	1,282.75	374.85
Spring Creek	51.59	22.15
Sugar Creek	519.79	63.51
Union Ridge	218.00	111.01
West Fork	459.59	42.10
Zions Cause	312.59	69.25
BOONES CREEK—		
Association	-------	24.00
Allensville	102.85	592.30
Beattyville	18.94	322.78
Bethlehem	-------	44.50
Boones Creek	-------	-------
Calvary	57.13	119.96
Central, Winchester	4,290.53	1,601.40
Chestnut Stand	2.92	23.50
Clay City	8.88	13.14
Corinth	22.06	77.50
Cow Creek	122.41	77.61
Dryfus	-------	2.00
Durbin Tabernacle	7.05	5.00
Elk Lick	-------	6.20
Ephesus	173.64	94.20
Greenbriar Mission	2.64	-------
Heidelburg	13.66	25.25
Howards Mill	4.50	-------
Irvine, First	2,496.35	855.72
Kiddville	88.48	137.55
Macedonia	89.08	41.62
Mt. Olive	3.70	147.21
Powells Valley	1.65	-------
Panola	49.21	40.32
Providence	38.40	102.53
Reeves	1.72	-------
Rice Station	3.14	-------
Riverside	21.13	26.47
Salem	-------	-------
South Hill	5.65	-------
South Irvine	5.38	18.40
Stanton	-------	-------
Thomas	59.91	64.34
Union City	1,146.37	790.42
Williams Memorial	91.13	83.45
BOONEVILLE—		
Angland Branch	-------	-------
Booneville	67.50	180.01
Big Creek	6.37	-------
Corinth	-------	-------
Crane Fork	-------	1.25
Elk Lick	1.00	-------
Ells Branch	-------	-------
Fountainhead	-------	12.50
Gray Fork	-------	-------
Horse Creek	422.66	482.65
Island	2.52	-------
Macedonia	7.50	12.50
Manchester	276.20	579.30
Muddy Gap	-------	-------
New Prosper	-------	-------
New Zion	-------	-------
New Hope No. 1	-------	-------
New Hope No. 2	-------	-------
Pleasant Green	-------	-------
Pleasant Run	-------	54.58
Pleasant Point	-------	-------
Royal Oak	120.00	139.90

	Co-op. Program	Desig-nated
Union		
Walnut Grove		
Wolf Creek		
Zions Chapel		
Zion		
Associational		37.00
Clarks Chapel		15.00
New Home		4.00
BRACKEN—		
Association	21.79	25.00
Aberdeen	44.50	52.75
Augusta	20.50	237.72
Calvary	30.28	65.28
Carlisle	585.00	819.24
Dover	181.40	73.50
Ewing	126.50	223.00
Flemingsburg	82.00	247.27
Foxport	20.00	32.51
Haldeman	5.00	
Howard's Mill		
Hesselton		8.07
Irvingsville		60.00
Lewisburg	214.20	226.50
Locust Grove		
Mays Lick	200.00	790.44
Maysville	350.62	101.30
Maysville Mission	418.24	506.50
Morehead	434.00	301.64
Mt. Olivet	264.45	172.10
Mt. Pisgah	11.00	85.34
Slaty Point	56.30	16.00
Oak Ridge	3.80	22.00
Sharpsburg		117.30
Stone Lick		25.00
Tabernacle	312.00	124.77
Two Lick	218.00	63.00
Germantown	120.00	166.09
BRECKINRIDGE—		
Association	44.49	19.15
Bewleyville	90.64	36.54
Black Lick		10.51
Cloverport	1,187.45	952.20
Corinth	409.39	468.45
Dry Valley	8.10	67.76
English	35.58	128.59
Garfield	31.95	314.11
Goshen	12.03	38.50
Hardinsburg	1,375.32	1,240.33
Hites Run	32.53	11.70
Irvington	1,014.05	705.75
Macedonia	58.00	135.50
New Bethel		34.47
New Clover Creek	20.40	39.84
Stephensport	15.00	134.00
Walnut Grove	126.31	289.12
CALDWELL—		
Association	18.06	
Adril		15.00
Beulah Hill		56.00
Cedar Bluff	57.92	57.85
Chapel Hill	49.55	14.30
Criswell	38.00	
Criden		14.18
Cross Roads		30.25
Donaldson	402.91	145.00
Eddy Creek	1,140.96	150.30
Eddyville	1,026.76	457.19
Fairview		
Fredonia	618.34	181.69
Harmony	108.35	343.60
Hebron	267.29	45.79
Kuttawa	1,235.70	511.41
Liberty	747.57	13.15
Lebanon	47.80	17.00
Macedonia	321.80	71.37
Mt. Hebron		11.00
Mt. Pisgah	50.65	
Mt. Zion	67.08	59.16
New Bethel	1,001.00	184.75
Otter Pond	148.58	216.00
Pleasant Grove	178.39	96.96
Pleasant Hill	81.64	122.56
Princeton, First	11,983.10	3,752.44
Princeton, Second	398.98	261.58
Quinn	32.00	57.39
Walnut Grove	196.16	74.19
White Sulphur Springs	310.21	18.43
Zion	14.69	
CAMPBELL COUNTY—		
Association		138.20
Alexandria	121.61	192.89
Bellevue, First	1,436.00	2,604.87
Cold Spring	316.87	941.36
Immanuel, Dayton		23.00
First, Dayton	2,495.32	855.78
First Twelve Mile	13.70	
Flagg Spring		25.00
Fort Thomas	2,710.64	1,898.33
Grants Lick	1,446.59	346.33
Licking Valley	12.00	30.00
Mentor	275.40	377.20
First, Newport	8,414.67	2,432.92
Trinity, Newport	947.55	243.51
Tabernacle, Newport		
Oak Island	256.87	214.19
Persimmon Grove	7.00	77.91
Pleasant Ridge	165.20	312.26
Second Twelve Mile	410.25	457.37
Silver Grove	297.57	105.37
Wilmington	257.38	190.96
CENTRAL—		
Bethlehem	379.48	215.20
Bradfordsville	197.62	112.53
Lebanon	1,464.02	1,247.66
Mackville	543.54	478.97
Muldraugh Hill	300.56	212.33
New Hope	500.00	288.00
Pleasant Grove		
Rockbridge	36.75	
Rolling Fork		
Springfield	1,365.20	1,803.67
Stewart Creek	50.00	98.53
Thompsonville	66.21	
Willisburg	1,208.92	1,194.25
Brush Grove	50.00	45.20
Mt. Olivet	60.00	
CHRISTIAN COUNTY—		
Association	200.00	
Bainbridge	91.01	
Bethel	201.28	318.08
Casky	198.76	396.65
Concord	148.51	86.20
Crofton	52.42	342.05
Gracey	72.56	629.84
Hopkinsville, First	5,945.44	6,357.51
Hopkinsville, Second	3,305.96	1,280.39
Hopkinsville, Trinity	242.35	269.59
Kelly	116.00	
Lafayette	138.07	205.55
Little River	101.96	151.60
Locust Grove	80.50	380.40
Macedonia	118.20	69.07
New Barren Springs	65.68	37.80
New Ebenezer	45.49	322.78
Olivet	293.00	401.21
New Palestine	50.84	91.47
Pembroke	474.93	380.02
Pleasant Hill	327.39	138.48
Pleasant View		90.00
Salem	45.82	282.30
Sinking Fork	261.80	356.64
South Union	142.60	113.44
West Grove		
West Mt. Zoar	39.00	
West Union	313.44	62.58
Bethel Woman's College		5.25
Mt. Zoar	20.00	
CRITTENDEN—		
Association		26.00
Bethany	98.55	
Corinth		20.00
Crittenden	469.16	171.89
Crooked Creek		15.10
Demossville	6.00	55.00
Dry Ridge	1,867.66	826.95
Friendship	28.52	51.00
Gardnersville	463.00	155.18
Grassy Run	60.00	
Knoxville	100.81	51.25
Lawrenceville	110.73	31.00
Mason	5.00	106.00
Mt. Carmel	765.18	390.02
New Friendship	153.13	138.25
Oak Ridge	35.00	
Pleasant Green		
Pleasant Ridge	224.10	196.67
Riverview	16.00	
Shiloh	7.54	10.00
Sherman	198.34	67.85
Short Creek		132.59
Turner Ridge	189.97	305.74
Unity	23.00	
Williamstown	1,287.15	482.73
DAVIESS-McLEAN—		
Association		10.15
Bethabara	636.39	895.94
Bethel	113.65	92.26
Brushy Fork	630.00	91.33
Buck Creek	340.32	105.55
Calhoun	474.46	333.00
Curdsville	65.00	70.42
Dawson	337.38	661.10
Delaware Creek	177.92	13.03
Friendship	131.83	148.61
Glennville	293.42	327.44
Green Briar	178.15	92.71
Griffith	35.12	
Hopewell	22.50	157.85
Island	553.33	281.95
Karns Grove	236.85	91.10
Livermore	1,027.73	195.36
Macedonia	536.79	189.05
Maceo	625.01	101.80
Mt. Liberty	372.74	112.41
Mt. Vernon	15.00	30.00
Newman	250.33	316.67
Old Buck Creek	9.00	73.28
Owensboro, Buena Vista	2,061.29	1,414.89
Owensboro, Crabtree Ave.	1 142.89	253.61
Owensboro, Eaton Mem.	3,941.34	598.87
Owensboro, First	30 375.29	6,562.35
Owensboro, Hall St.	3,166.49	722.45
Owensboro, Parish Ave.	689.70	161.02
Owensboro, Seven Hill	2.735.50	424.42
Owensboro, Third	13,686.69	5,773.35
Owensboro, Walnut St.	3,275.00	1,646.13
Pack	92.59	33.46
Panther Creek	568.41	1,021.82
Pleasant Grove	1,070.39	417.95
Pleasant Ridge	68.16	95.40
Red Hill	112.43	174.11
Eureka	20.00	
Sacramento	234.42	300.25
Sargho	53.50	231.94
South Hampton	372.02	231.38
Stanley	110 09	29.11
Station	50.00	62.44
Sugar Grove	624.50	870.14
Utica	2.634.03	520.63
Whitesville	2,173.20	1,363.10
Yelvington	37.00	69.00
Yellow Creek	784.04	533.11
EAST LYNN—		
Association	441.43	
Corinth	25.00	8.25
Good Hope	84.54	52.05
Rolling Fork	84.54	52.05
Liberty		4.35
Mt. Carmel		26.34
Mt. Gilboa	198.09	57.60
Mt. Roberts	1.40	103.59
Mt. Washington	3.05	25.00
Pleasant Grove		224.70
Union Band		50.00
Allendale		2.54
Bethel		40.00
Pleasant Hill		283.94
Propes Chapel		22.00
EAST UNION—		
Association	9.07	10.00
Anthras		
Beech Bottom		
Big Poplar		
Boston	10.00	
Carpenter	8.99	
Clairfield	58.76	56.01
Cumberland River	52.00	
Eagan	89.00	124.30
Evelyn		
Gatliff	150.00	
Jellico, First	3,286.36	1,705.04
Jellico, Ky.		5.10
Kensee		
Laurel Grove		
Little Poplar		
Locust Grove		
Mossy Gap		
Mountain Ash	4.00	
New Buffalo		
New Hope		
Old Poplar		
Packard		
Pleasant View	12.00	34.00
Pruden, First	176.00	148.74
Raising Springs		
Saxton		10.37
Upper Mulburry		
Valley Creek	11.60	32.00
EDMONSON—		
Association		18.00
Brownsville	220.93	387.04
Bee Spring	80.93	2.00
Chalybeate	9.79	11.86
Union Light		4.75
Otter Gap	14.00	2.50
Hill Grove		13.36
Liberty Hill	10.00	12.00
Hopewell	5.00	12.00
Sweeden	113.08	56.00
Silent Grove	89.25	61.75
New Grove		2.65
Pleasant Grove		13.21
Holly Springs	8.20	50.60
Joppa	26.00	
Cedar Hill		9.00
ELKHORN—		
Association	8.59	25,867.21
W. M. U.		18.00
Cane Run	78.78	99.20
Clear Creek	10.00	388.94
Clover Bottom	740.63	464.58
Corinth		
Davids Fork	777.51	476.36
Dry Run	38.50	195.07
Durbin Tabernacle	14.80	10.50
East Hickman	86.75	592.70
Georgetown, First	2,968.81	5,280.73
Georgetown, Gano Ave.	59.00	70.24
Glenn's Creek	122.00	278.93
Great Crossing	1,278.32	887.98
Hill Crest	122.73	171.57
Hillsboro	905.50	442.48
Lexington:		
Ashland Ave.	2.400.00	431.83
Calvary	6,310.87	25,952.59
Felix Memorial	2.139 13	1 537.86
First	2,310.00	1,189.70
Grace	2,441.85	1,629.51
Immanuel	16.744.30	21,932.61
Porter Memorial	5,158.84	19,022.86
Long Lick	260 81	57.55
Midway	2,019.74	774.26
Millersburg	65.05	384.00
Millville	744.47	586.01
Mt. Freedom	381.15	336.40
Mt. Pleasant	105.00	963.76
Mt. Sterling	2,438.17	1.019.70
Mt. Vernon	964.28	904.73
Nicholasville	552.03	1,918.84
North Side		63.40
Paris, First	2,734.62	6,329.63
Paris, Central	250.36	67.04
Pinchard	42.00	57.43
Republican		54.20
Sadieville	28.75	159.80
Silas	78.00	322.10
South Elkhorn	134.35	197.76
Spears Mill	12.57	4.01
Stamping Ground	478 64	163.17
Stonewall	305.93	43.25
Versailles	3.396.89	1,803.65
Winchester, First	3,873.43	4,347.55
Camp Pleasant		31.00
Central	250.00	
Miscellaneous		4,436.30
Stanton	18.89	
ENTERPRISE—		
Allen	288.66	257.03
Beaver Valley		
Belfry	87.50	95.64
Elkhorn City	282.77	213.95

(TO BE CONTINUED)

Plan Southern Seminary Chapel Drive



—Photograph Courtesy Courier-Journal

Chairman C. Oscar Johnson, of the Southern Seminary Alumni Memorial Chapel Committee, discusses plans of ways and means, with President Ellis A. Fuller at the Seminary on Founders' Day, January 12. The alumni of the Seminary have committed themselves to the task of raising an additional $250,000 by next Founders' Day for the erection of a $500,000 chapel. Architects are now drawing building plans and construction is scheduled to begin on April 1.

Moonshiner Who Heard Truett Pray Dies At 102

HIAWASSEE, Ga.—(BP)—"Uncle Jim" Barrett died last week at the age of 102, but the story of his conversion probably will be told and retold for another century.

Uncle Jim started life as a bootlegger of moonshine liquor. He was 42 when the change came. He was walking through the woods to deliver a jug of moonshine to a customer, but all of a sudden on that delivery trip he stopped to listen, for he saw a man praying.

The praying man, really a youngster of 21, was on his knees by a log, and the bootlegger hid behind a fallen tree to hear and see what the other was doing.

That was Uncle Jim's last delivery of moonshine liquor, for he quit the business and joined the Union Hill Methodist Church. And ever since then, Uncle Jim has been happy to tell of his "turnabout."

In the meantime, that youngster who was praying, a schoolteacher at Hiawassee Acedemy, moved to Texas and became an outstanding Baptist minister—the late Dr. George W. Truett, for 47 years pastor of the First Baptist Church of Dallas, for three terms president of the Southern Baptist Convention, and later president of the Baptist World Alliance.

But Uncle Jim stayed in Hiawassee to tell of his experience and give his last 60 years of life to Christian service. Asked recently by Gainer E. Bryan, Baptist writer from Atlanta, if Truett prayed directly for him that day in the woods, Barrett replied:

"Well, he didn't call my name, but he prayed for all the sinners. That's when he got my number, if not my name. He didn't see me because he dropped to one knee by a log and started praying. I laid down by another log and silently listened.

"After his prayer, he got up and left. He never saw me. I went on with my jug of gin, delivered it to my friend but said, 'John, if you won't buy any more licker, I won't make any more.'

"A few weeks later, a change of heart and life came over me, and I joined the Union Hill Methodist Church. From then until now, I have not made a drop, sold a drop, nor drunk a drop, and all my 11 children are church members."

He's buried now in the little cemetery beside Union Hill Methodist Church. But that's the story he told happily for 60 years, and which undoubtedly will not die as long as the name of Truett is remembered.

—o—

Truth Declared To Be "Unpopular"

NASHVILLE, Tenn.—(BP)—A. C. Dunkleberger, editor of the Nashville Banner, declared in an address to David Lipscomb College students that "man can make the best of any career by taking God and Christ along with him."

The editor asserted that "truth is the most unpopular thing in the world today," and cited that "Christ was not crucified for any crime in the catalog but for telling the truth."

Although the stability of social, political and economic forces is doubtful, the institution established by Christ has a "future fixed beyond the possibility of change or defeat." Dunkleberger continued.

"Those who sit at the peace tables have made the mistake of ignoring the only formula for the attainment of peace. So they seek in vain."

—o—

FAITH—Skepticism has not founded empires, established principles or changed the world's heart. The great doers in history have always been men of faith.—E. H. Chapin, quoted in *Forbes*.

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

Kentucky Baptist Hospital

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LOUISVILLE 4, KENTUCKY

Southern Baptists and Foreign Missions

M. THERON RANKIN, Executive Secretary
Foreign Mission Board

E. C. ROUTH, Editor
The Commission

JAPAN BAPTIST CONVENTION MAKES IMMEDIATE CALL FOR SIXTY MISSIONARIES

Richmond, Va.,—In the summer of 1947, the Japanese Baptist churches with which the Foreign Mission Board has been associated withdrew from the Church of Christ in Japan and reorganized themselves into the Japan Baptist Convention. This convention has adopted a program of reorganization and is calling for a minimum of sixty missionaries from Southern Baptists to be sent out as rapidly as appointments can be made and living quarters in Japan can be provided. Eleven missionaries have already arrived in Japan and eleven others are studying the language in the United States. Additional appointments will be made in 1948.

A major difficulty in sending missionaries to Japan is the lack of housing facilities. The Occupational authorities will not give a permit for entry unless we can state in the application that living quarters are available. Before the war, our Board had residences in Japan for only some fifteen missionaries. Several of these were destroyed and others are being used by Japanese Baptist workers. Where additional residences can be purchased, Japanese families must be evicted before the quarters can be occupied.

The Board is studying the possibility of shipping prefabricated houses and pre-cut building materials from the United States. Shortage of houses in this country, however, makes it exceedingly difficult to secure export licenses for building materials.

In past years, Southern Baptists maintained a staff of about twenty missionaries among the 70,000,000 people of Japan. The immediate objective of the Foreign Mission Board is to increase the staff to a minimum of sixty and then to build it on up as rapidly as Southern Baptists will make possible the resources in personnel and funds.

* * *

Dr. Dewey Moore writes that reports reaching the American public regarding the activities of the Communists in Italy are considerably inflated and the whole matter exaggerated. He expressed the opinion that "there will be trouble in Italy if outside influence continues to seek to help force on the people of Italy another clerical state."

* * *

Mr. Peter Belicov of Rumania thanks Southern Baptists for 1,750 C. A. R. E. parcels and $6,000 we were able to send our brethren in that country a few months ago. Mr. Belicov states that the seminary has been reopened in Bucharest with a student body of 65.

* * *

Miss Eunice Fenderson writes from Jerusalem: Opportunities for witnessing have been many both among Jews and Arabs. When the trouble began I was afraid that the attendance in my Sunday school class in the Arab quarter of Musrara (near Calvary) would be greatly diminished, but I am thankful to say that the opposite has been true."

* * *

The Foreign Mission Board appreciates the step taken by the Executive Committee in its recent meeting in adopting a recommendation to the Southern Baptist Convention providing for the ratio of funds allocated to the Foreign Mission Board from South-wide receipts for current operations to be increased from 46 per cent to 50 per cent. We hope that the increased giving of Southern Baptists will warrant an increase from $4,000,000 for current purposes to $5,000,000 and beyond. In this time of urgent world need and opportunity, Southern Baptists need to give priority to foreign missions.

* * *

On the point of gifts for foreign missions, Editor Reuben Alley said recently in *The Religious Herald,* "The most powerful and effective ministry of the church must be given today. . . by the direct method of Christian missions." He goes on to say that it is a serious matter that Protestant Christians in America are neglecting the support of world missions in an hour of world crisis. Yet most of the money which is given through increased capital for distribution is used for work in the homeland.

* * *

In the January meeting of the Foreign Mission Board four new missionaries were appointed, two of them, Mr. and Mrs. Luther Copeland, to Japan, and two, Mr. and Mrs. Neville Claxon, to West Africa. These two couples are admirably equipped for the work for which they have been set apart. The Foreign Mission Board plans to appoint missionaries along through the year, thus avoiding congestion in examination, although, as heretofore, the largest group will be appointed at the April meeting. As already indicated, the goal for 1948 is 100 new missionaries.

* * *

Missionary Homer R. Littlejohn, who a few months ago was transferred from Nigeria to the Gold Coast, writes that recently he baptized 70 converts and has at least 60 more in training who will be baptized a little later.

* * *

Secretary Gill reports that practically all of our missionaries who have been appointed to South America will be on their respective fields by the end of January. Dr. Gill and Dr. Rankin plan to visit our missions in Mexico and Colombia next summer. At that time they expect to be present at the organization of the Baptist convention in Colombia, which probably will take place during the week of June 30.

* * *

Secretary Baker James Cauthen, who expects to return home in time for the April meeting, on a brief furlough, writes that the work in China would have been retarded for years if Southern Baptists had not reinforced Chinese Baptists with funds for relief and rehabilitation. The reinforcement of Southern Baptists has greatly heartened our fellow-workers in China.

* * *

Rev. Clovis A. Brantley, director of the Baptist Relief Center, New Orleans, writes that during the month of December approximately 648,434 pounds of clothing, bedding, and shoes, were received for needy people overseas. By working both day and night a day crew in the processing department, approximately 15,000 pounds of clothing are being processed per day. Each bale of clothing going overseas carries copies of the Scriptures printed in the language of the country to which the clothing is consigned. These Scriptures are furnished by the American Bible Society. Southern Baptists are urged to go through their closets and send to New Orleans all garments they can possibly spare. Send your used clothing to 740 Esplanede Avenue, New Orleans.

* * *

Recent departures to foreign mission fields are: Miss Gracia Bailey to Recife, Brazil, by plane from Miami, January 6. Mr. and Mrs. W. W. Enete to Rio, Brazil, by boat from New Orleans, January 2. Mr. and Mrs. Zach Deal to Cartagena, Colombia, by plane from Miami, January 6.

* * *

"A half million dollars for food during January is clearly in sight," declares Dr. George W. Sadler, director of the Relief Committee of the Foreign Mission Board. "Cash offerings through the churches, designated for relief, are still acutely needed for the payment of the shipping costs of the vast quantity of clothing now being processed at the New Orleans warehouse. The Relief Committee hopes the offering will far exceed the goal." Pastors are urged to send relief funds at once through the usual channels.

Gleanings From the Field

►**Judge J. Ollie Edmunds** has been elected President of John B. Stetson University, DeLand, Fla. He is a native Floridian, and graduate of Stetson.

►The Foreign Mission Board has granted **Miss Mary Sampson** a furlough from her work in Shanghai, China, to return home and nurse her morther through convalecence. Miss Mary should arrive here around February 12.

►The Memorial Drive on the campus of **Georgetown College** was officially dedicated Tuesday, January 27, at 4:30 P. M. The exercises were under the direction of **President Samuel S. Hill** in the chapel of Giddings Hall. **Dr. Robert E. Humphreys,** Owensboro, delivered the memorial address.

►**T. C. Sizemore,** Baptist student enrolled at Union College, Barbourville, Kentucky was announced as winner of the "Mr. Union" title. Mr. Sizemore, whose home is at Ashers Fork, Ky., is president of the Union College Veterans Association, editor-in-chief of the Orange and Black, official student publication, and a member of the International Club. Mr. Sizemore is a member of the First Baptist Church of Barbourville.

►The Calvary Baptist Church in Boones Creek Association had a revival recently with **Rev. D. LaMar Kitson,** Frankfort, doing the preaching, and **Rev. W. E. Sears,** McKee, Ky., as song leader. There were sixteen additions to the church, thirteen by baptism, one by letter and two by reinstatement. Also there were thirty-six rededications. The *Western Recorder* has recently been added to the budget. **Hugh Shelton** is pastor of Calvary Church.

►**Mrs. Marie Tomlinson Green** died at the Good Samaritan Hospital in Lexington, following an extended illness. Her funeral services were conducted by C. E. Butler and W. T. Dunnaway; and burial was at Owenton, Ky. She was the wife of **Pastor Harry Lee Green** of the Owenton Church and former Chaplain in the U. S. Army in World War II. She was born in Louisville, Ky., on January 20, 1897. She married Mr. Green at Louisville in 1923, and they have formerly resided at Adairville, Russellville, Scottsville and Louisville. Besides her husband, already mentioned, she is survived by one son, **H. L. Green, Jr.,** a student in the University of Kentucky, and her mother, **Mrs. J. B. Tomlinson** of Louisville.

———o———

BEHAVIOR—Let any of us examine our daily behavior and note the amount of agression and hostility we have to realize how truly widespread trends are in all of us.—Ben Karpman, *American Journal of Sociology.*

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

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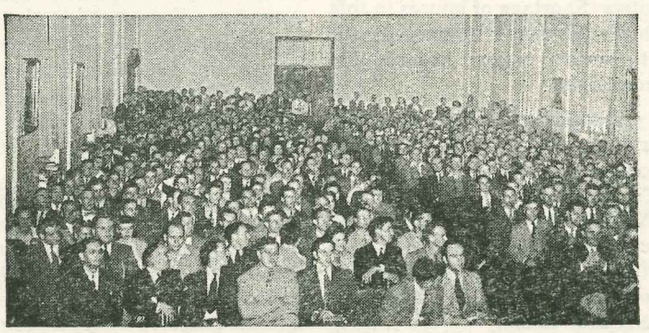
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THERE WAS NO ROOM FOR THEM IN OUR ASSEMBLY HALL! Who can estimate the losses to the cause of Christ when his ministers in training are denied the privileges of an adequate place of worship?

Believing that worship should be at the center of Seminary life, Southern Seminary Alumni have committed themselves to the task of building an Alumni Memorial Chapel on our campus. Through the hearty and enthusiastic response of the Alumni and other Baptists throughout the land, $250,000 was raised for this purpose. But, in the meantime, building costs had doubled. In view of this, the Alumni have set themselves to raise an additional $250,000.

The Campaign is on! Will you help provide the chapel we so greatly need? A contribution to the Chapel Fund is a contribution to every phase of Kingdom service.

Send your contribution through your church, designating it to The Southern Seminary Chapel Fund, or send it directly to The Southern Baptist Theological Seminary.

The Southern Baptist Theological Seminary Alumni Association

2825 Lexington Road Louisville, Kentucky