Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

On Third Annual Tour

Touring Choir, School of Church Music, Southern Seminary

The touring Choir of the School of Church Music of the Southern Baptist Theological Seminary, Louisville, left on its third annual tour May 10, and is scheduled to sing at the Field Workers Meeting in Memphis, May 18, and at the Southern Baptist Convention, on May 19. The first engagement on the three-week tour was a First Church, Murray. The itinerary includes concerts in Tennessee, Arkansas, Alabama and Mississippi.

Donald Winters, of the faculty of the School of Church Music, is director of the choir, which is composed of forty men and women chosen by Director Winters from the School's larger choir. Members of the touring choir are:

FRONT ROW (left to right): Gayle Major, Martinsville, Va.; Anna Belle Crouch, Neosho, Mo.; Juanita Elliott, New Albany, Ind.; LaMar Wells, Washington, D. C.; Maxie King, Canton, Miss.; Violet Moak, Rome, Ga.; Alene Cunningham, Detroit, Mich.; Mrs. Edward B. Bratcher, DuQuoin, Ill.; and Mrs. James Ralph Noonkester, Marion, Va.

SECOND ROW: Mrs. Robert Renfro, Knoxville, Tenn.; Betty Anne Taylor, East Bend, N. C.; Lydia Chang, Shanghai, China; Mrs. Lewie H. Miller, Decatur, Ga.; Margaret Hodge, Rutherfordton, N. C.; Mrs. Louis Miller Jackson, Morgantown, N. C.; Dolores Schmitz, Evansville, Ind.; Beatrice Collins, Memphis, Tenn.; Audrey Nossaman (member of the faculty), Louisville; Lillian Howell, Enfield, N. C.

THIRD ROW: David Byler, Louisville; Ralph Noonkester, Marion, Va.; Donald Packard (member of the faculty), Louisville; Earl Moody, Louisville, Miss.; Walter Connelly, Roanoke, Va.; Frank Forwood, Mobile, Ala.; David Sheng, Shanghai, China; and Phil Hart, Dendron, Va.

FOURTH ROW: Hansford Dicken, West Palm Beach, Fla.; Howard Sorell, Hyattsville, Md.; William Scurlock, Oklahoma City, Okla.; Walter J. Adams, Asheville, N. C.; Don McGuire, Seymour, Ind.; Bryant Hicks, Florence, S. C.; Howard Cates, Burlington, N. C.; James Yates, Owensboro, Ky.; Jack Rowe, Hot Springs, Ark.; and Robert Renfro, Knoxville, Tenn.

Absent when the picture was made were Harriet Groesbeck, Kansas City, Mo.; Hugh E. McElrath, Murray, Ky.; and Nancy Thompson, Senoia, Ga.

Gleanings From The Field

Mrs. Florence Sprague, the mother-in-law of Pastor E. L. Howerton, died at his home in Pikeville on April 25.

Rev. John A. Ivey has resigned as worker in the Rural Department, to return to the pastorate.

Rev. D. C. Sparks, pastor at Jackson, Kentucky, has been elected president of Oneida Baptist Institute to succeed President Eri J. Shumaker who recently resigned to return to his former position at Denison University, Granville, Ohio.

Pastor William Simpson of Union Mission Baptist Church, Barbourville, Ky., was killed on April 18, when his car turned over. He had been to church and preached, and was returning to his home in Williamsburg when, a short distance away, the accident occurred.

The second anniversary of Pastor Aubrey C. Halsell was observed by the First Church of West Memphis, Ark., on April 1. During the two years 406 have been added by baptism; $46,702.30 has been given to missions, seven city lots purchased, two missions established, built and paid for, the church membership doubled, and Sunday school and Training Union attendance trebled. Brother Halsell is a former pastor of Little Flock Church, between Shepherdsville and Louisville.

On account of a serious eye infection early in January Brother E. B. English has resigned the care of his churches and retired from the active pastorate. The infection is now somewhat relieved, and he is doing some supply work. He expects to do some evangelistic work this spring, summer and fall. He supplied for Pastor Kirby Pollock at Grandview Church recently, and will be with him in a meeting beginning July 11. Also he has promised to supply for Pastor C. B. Coots at Leitchfield May 20.

A Simultaneous Stewardship Revival was held in Severns Valley Association during April 5-9. Pastor H. Bernard Deakins of Gilead Church at Glendale, says that he believes that when the people of Kentucky come to the place where they think of a Stewardship Revival with the same enthusiasm they have for the annual revival, then they will have attained a new height. The speaker at Gilead was their former pastor, J. E. Darter, Harrodsburg. The attendance grew until the last night of the meeting.

The First Baptist Church of Danville, Ky., held a revival meeting during March 4-14, with Pastor J. Frank Davis of the Tulsa Baptist Temple, Tulsa, Okla., doing the preaching. The Musical McGrews, Tyler, Texas, were in charge of the music. There were 81 professions of faith, 28 additions by letter, and 69 rededications. Ray E. Roberts of the South Fork Church, Winston-Salem, N. C., has accepted the call to become pastor of the church, effective May 30, and will succeed Brother Wayne E. Todd, now at Daniel Memorial Church, Jackson, Miss.

Pastor Donald W. Wells, of the Pollard Church, Ashland, recently conducted a revival meeting with Pastor Clinton B. Coots at the First Church of Leitchfield. One feature of the meeting was the fine early morning services at 7:30, which were well attended. Evangelist Wells conducted a youth forum. There were 27 professions of faith, and 20 who came forward to dedicate their lives to a more definite Christian living and witness, and three came by letter. The junior chorus choir had more than 60 voices under the direction of the Junior Superintendent and two of her teachers.

The funeral of Dr. David Ingram Purser, Jr., was held at the First Church of Tuscaloosa, Ala., on April 22. He died following an illness of two and a half years. His last pastorate was the Parker Memorial Church at Anniston, Ala. Previous pastorates were: Natches and Tupelo, Miss.; Buffalo, Ky.; Greensboro, LaFayette, Gadsden, Florence, Birmingham and Anniston, Ala.; at Emanuel, Alexandria, La., at Walnut Street in Waterloo, Iowa; and at Citadel Square, Charleston, S. C. He was born February 17, 1886 at Birmingham, Ala., where his father, D. I. Purser, Sr., was pastor of the First Baptist Church at that time.

A comparative report of the Long Run Association for the last fifteen years shows that increases from 1932 to 1947 were: 64 churches to 75; 3 missions to 21; 1,718 baptisms to 2,723; 1,640 received in churches by letter to 3,099; church memberships 30,908 to 55,183. The financial figure increases in the same period have been: Gifts for local work, $356,137.97 to $1,049,381.09; mission gifts $98,235.62 to $438,115.18; making the total gifts increase from $454,371.59 to $1,487,491.78. The total value of church property has increased from $3,238,100 to $4,494,825. The one item which has greatly decreased has been the indebtedness on church property which has gone from $693,099.98 down to $178,039.30. This is a happy omen.

The PRINT SHOP has a position open for a make-up man with experience in composing room work. Write or call for information.

WESTERN RECORDER

127 E. Broadway Louisville 2, Ky.

Madisonville Church Making Rapid Progress Under Pastor Tallant

Pastor Harold D. Tallant held a revival meeting at the First Baptist Church of Madisonville, Ky., recently in which he did the preaching and B. B. McKinney, Musical Editor of the Sunday School Board, Nashville, Tenn., directed the music. As a direct result of the meeting there were 85 for baptism and 16 by letter. In addition to the revival's increase in membership there were 37 other decisions. On March 7 he baptized 73, and on March 11 he baptized 4 more. There have been more than 100 received for baptism since he became pastor on November 20, and an overall increase in membership of more than 130.

One of the first pastoral expressions of leadership was to put the Western Recorder in the church budget, the church following him unanimously in his suggestion.

One evidence of Pastor Tallant's untiring effort has been that the Training Union has been completely re-organized with a present total of 17 separate unions. In September the average attendance was 29; in October 74; in November 99; in December 122; in January 144; in February 222; and so on. On March 7 this rose to 302, and on March 14 it was 259.

There has been a like increase in Sunday school attendance going from 348 to more than 600.

Pastor Tallant was formerly pastor in the First Church of London, Ky., and is a brother of Francis Tallant of the First Church, Jellico, Tenn., and a son of Rev. J. B. Tallant, Chattanooga, Tenn.

WESTERN RECORDER

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Editorials

Baptists Throng Memphis

By the time this issue reaches most of our people, the Southern Baptist Convention will be in session in Memphis May 19-23. They will have come from twenty states reaching, border to border, all the way across the United States from ocean to ocean. This is expected to be the largest religious gathering in America this year.

This is the one hundred and third year of the Convention, and the ninety-first session. The body lists 26,764 co-operating churches which have a total membership of 6,270,819. There was a gain during 1947 of 191,514 members.

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta, will call the Convention to order. He was first elected at Miami, 1946, and re-elected in St. Louis last year. He has indicated he would not permit his name to be considered again. His refusal is in line with a rather wide feeling that shorter presidential terms have distinct advantages. Dr. C. O. Johnson, pastor of the Third Baptist Church, St. Louis, and president of the Baptist World Alliance, is first vice-president, and Dr. T. V. McCaul, pastor of the First Baptist Church of Gainesville, Florida is second vice-president.

W. R. Pettigrew

Dr. W. R. Pettigrew, highly esteemed pastor of the Walnut Street Baptist Church, Louisville, will preach the annual sermon. Dr. Pettigrew's picture and sermon appear in this issue. He has a great pastor-heart, is thoroughly evangelistic, and his labors in Louisville are unusually fruitful.

Controversy

The sessions of the Convention will not be without controversy. Heated discussion usually develops. That is expected. Baptists have a way of doing their own thinking. They do not hesitate to get on the floor and express their conviction. They think and talk and pray themselves together. It is the way of a spiritual democracy. The Convention is expected to express itself on the Civil Rights Bill fostered by President Truman. It may have something to say about universal military training. It will very certainly have something to say about the separation of church and state, beverage alcohol, and other topics. However, as it should be, the major emphasis will be on world-wide evangelism—the large work of Baptists.

Throughout the sessions, the interest will be on the Sunday afternoon evangelistic service to be held in Crump Stadium. Something like thirty thousand are expected to attend. Dr. R. G. Lee, pastor of the Bellevue Baptist Church, Memphis, will preach the sermon and make an evangelistic appeal. It is highly appropriate that a people who have grown in the spirit and atmosphere of evangelism should close their annual Convention in such manner.

Others to bring inspirational messages will be: Dr. Walter Pope Binns, president of William Jewell College; Dr. W. R. White, president of Baylor University; Dr. Ellis A. Fuller, president of Southern Baptist Theological Seminary; Dr. Chester Swor, youth leader of Clinton, Mississippi, and Dr. C. O. Johnson, pastor of Third Baptist Church, St. Louis, and president of the Baptist World Alliance.

For the sake of those who may not fully understand, it should be emphasized, as C. E. Bryant says: "The Southern Baptist Convention is one of the most uniquely organized groups in the world. The Convention is made up of messengers, not delegates, from the churches, in that no one carries authority to bind his congregation to the decisions of the Convention. The denominational program is purely one of co-operation, with its evangelistic, educational and benevolent activities planned in accordance with New Testament teaching, and the churches left free to co-operate or not co-operate as they choose."

Mr. Bryant goes on to set out that, though there is perfect liberty to co-operate, or not to co-operate, the results prove they do. Their gifts went well beyond seven million dollars for the Convention's world-wide program in 1947. No one knowing their work at home and abroad can doubt that they find a way to work together in carrying out the Great Commission.

Mr. Bryant quotes Dr. Duke McCall as saying, "The unity of the Southern Baptist Convention is a miracle. With less authority in their organization than the United Nations possesses, Southern Baptists have welded together more than twenty-six thousand churches in a compact force for Christ. With diverse economic interests running from the farmer to the financier and without any appeal to class or race prejudice, more than six million persons have been enlisted in a common spiritual enterprise."

You who remain at home will be praying for the unity of the Convention. Spiritual victories must be achieved first of all by spiritual unity. Finding the will of Christ always, must be the major discovery of Baptists; doing the will of Christ, their highest privilege and glory. The closer we all are to Christ, the nearer we will be to each other. There has never been greater need that Baptists move together shoulder to shoulder, heart to heart, hand in hand, marching under the orders of King Immanuel their only Master, walking according to the teachings of the Bible their only rule of faith and practice.

Our Schools

We are again campaigning for our Baptist schools in Kentucky. June 6 is the day on which most of our churches will make their offering. There is every reason to believe that this year will witness the largest response in the history of Kentucky Baptists.

Baptists realize more than ever that our schools are dependent on the Lord's treasury. We would not permit them to accept funds from the state. Tithes and offerings are their large source of income. They are His schools and they are entitled to live from His treasury.

More Than Secular Education

The training of young people for widest Christian usefulness demands more than secular education. State schools, indispensable as they are, can-

not give all that is required. Those trained *only* in state schools are admittedly not as well equipped for *distinctly Christian service* as are those who have received education-plus in great Christian colleges.

Our denominational schools face a double requisite, whereas the state schools face only one. They must not only meet the highest scholastic standards that their graduates may successfully compete with those from non-religious schools, but they must conform to highest Christian and denominational standards that their graduates may be better equipped to serve as church leaders. Thus, the graduate from a standard denominational college has training which others did not receive.

Two Standards

Even as our schools must be *careful* to maintain high scholastic standards, so must they be equally *careful* to maintain highest Christian and denominational standards.

First of all, every faculty member or school officer must be a devout, consecrated church member, walking according to the obedience and service pattern of the denomination. As Dr. Augustus H. Strong said: "Theoretical belief is not enough. Christian profession is not enough. Mere technical mastery of a given department of knowledge, even when supplemented by ability to communicate, is only half of a teacher's stock and trade... I know of no way of testing the tree but by its fruit. In every teacher of a Christian college, theoretical belief in Christ as Saviour and God should be accompanied by practical devotion to the service of Christ and by active cooperation with Christ's appointed means—the ministry and the church."

A High Christian Plane

Next, the spiritual plane, the Christian atmosphere of the school must be always at the level of a New Testament church. Nothing can be in a Christian school which is not *actively conducive* to the highest type of Christian service. That which is out of harmony with this ideal is rejected as unworthy of an institution using tithes and offerings from the Lord's treasury. That which would not be approved in the program of a New Testament church is considered out of place in the church supported school. The denominational school is a part of the program of the local church.

Actively Evangelistic

As an agent of a denomination made up of local churches, the school will be actively evangelistic. In the classes? Why not? On the Campus? By all means. If it be bemoaned when a student leaves a Sunday school class not a Christian, why should it not be equally true of a denominational school? And, the atmosphere of every college will be such that those already Christians and church members will graduate more devoutly Christian and more devoted to their church life and the Bible and with a greater vision of and yearning for sacrificial Christian service than when they entered.

In this connecton Dr. Strong further stated: "The college prayer meeting should be as regular a resort of the professor as his lecture room. And the effort, by all manner of social and friendly contact, to effect the salvation of his pupils should seem more important to him than to secure a high record of scholarship, although I am persuaded that the latter will be greatly furthered by the former."

It is such an ideal that the great multitude of Kentucky Baptists have for their schools. It is to do such as this that widest emphasis is being laid on the support of our institutions of Christian learning. It is this vision that challenges Kentucky Baptists as they make plans for a great and worthy offering on next June 6. We want such schools, and we believe such schools are worthy of support from the Lord's treasury. Let us thank God for the schools we have—every one of them! Let us strive constantly in prayer and in giving to make it possible for them to lift their educational and spiritual standards to even higher levels. Not a one of them but that now suffers from the lack of space and equipment. All of them are driven year by year to turn from their doors worthy young people because of a lack of facilities to care for their needs. Let the hearts and arms of our churches be extended to our schools, full, that they may equip our future church leaders mentally and spiritually to live at the Christian's maximum. We have great schools; let us give them the opportunity to achieve their highest mission.

A Visit In Williamsburg

The writer recently spent most of a week with the First Baptist Church of Williamsburg, Kentucky, and Cumberland College located there. Tuesday through Friday evenings, the book—SOUL WINNING DOCTRINES, by Turner—was taught to a large class in the Sunday school building of the church. Wednesday through Friday mornings, chapel addresses were delivered to the student body and faculty of the College.

We do not recall having spent a more delightful four days. Dr. Herbert C. Gabhart, pastor, and his charming wife are firmly planted in the affections of that great church, and the members of the church and the citizens at large follow his progressive leadership. Professor J. M. Boswell, who so recently became president of Cumberland College, is unique in his forward-looking program. He, too, is doing an outstanding work, and under his leadership the Baptists of Kentucky will have sound reasons to give fullest support to that great school. President Boswell is supported by a strong faculty of Christian men and women. In all the years of our close association with student bodies, we have never seen a finer team-spirit than that which prevails at Cumberland. Mrs. Boswell, too, is a worthy companion for the great young president.

In reporting on Williamsburg, the name of Judge T. E. Mahan will have to be called. He is superintendent of the Sunday school and presided over the sessions of the class. His optimistic, forward-looking supervision is everything one's heart could desire. God bless such laymen! They are a joy to their pastors and a credit to their churches. Williamsburg has many such outstanding men.

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►The Foreign Mission Board has accepted a recommendation that 71 missionaries be secured for Japan by 1950. If done, this will bring to 100 the missionaries in that land.

Western Recorder

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

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The Rending of the Veil

Sermon Delivered by Dr. W. R. PETTIGREW Before the Southern Baptist Convention

MEMPHIS, Tenn., May 19, 1948.—The Holy of Holies was a cubical chamber in the Temple. Within its mysterious gloom dwelt God; God, greatly to be feared, distant and unapproachable by ordinary men.

A mighty veil hung before that shrine. The pattern of this magnificent tapestry was a revelation from God to Moses. It was "curiously wrought" in colors of blue, purple and scarlet. It was sixty feet long, thirty feet wide, a hand's breadth in thickness, and required 300 priests to move it. It was supported by pillars overlaid with gold and hung from hooks of solid gold.

On the momentous moment when the crucified Christ had finished drinking the bitter cup of our redemption, and had dismissed His Spirit to the Father, and, as the earth quaked, and, as rocks were rent, and, as graves gave up their dead, "Behold, the veil of the temple was rent in twain from the top to the bottom."

What meaneth this sacred sign and this interpretative wonder? It meant: (1) That atonement had been made. (2) That a "new and living way" to God had been laid. (3) That all believers had been ordained to the priesthood.

The Rending of the Veil Meant That Atonement Had Been Made

The High Priest dared not go beyond the veil and into the presence of God until, first the life and blood of a bullock had been offered up for his, and the sins of his family. Furthermore, when he went beyond the veil he bore in his hands the blood which had been shed for the sins of the people!

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"And, behold, the veil of the temple was rent in twain from the top to the bottom."—Matthew 27:51.

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Before the veil was rent and the way was opened for all men to come to God, atoning Blood for the sins of all men had to be shed. Witness that blood shedding!

Come with me to Gethsemane where the Lamb of God prays in agony. Unsandal your feet, for if ever you stood on holy ground it is here! With the aid of a full-orbed moon, look, and wonder, at the ruby drops standing on His sacred brow. This is the beginning of the shedding of atoning blood, which had to be shed, before the veil could be rent.

Isaiah had prophesied that the hair would be plucked from His cheeks and that His visage would be marred "more than any man." Before Caiphas, they spat upon Him, buffeted Him and smote Him with the palms of their hands. It must have been here also, that they tangled vicious fingers in His beard and tore it from his face! If, if—your eyes can endure to behold the sight, look on His torn, swollen, and bleeding face and know that this too, is atoning blood that had to be shed before there could be the rending of the veil!

Pilate has condemned Him to be scourged, and He is about to receive the chastisement of our peace and the stripes of our healing upon shoulders that have never bowed under any sins but ours. The rugged Roman, with the cruel whip in his hand, takes his stance. The metal-slugged thongs of leather sing through the air, cut into His quivering flesh, and blood streams down! This, too, is atoning blood that had to flow before the "new and living way. . . . through the veil, that is to say, His flesh," could be opened for sinful men to come to God!

Harken ye to the coarse and scurrilous laughter echoing through the stone barracks of the legionnaires. The soldiers ridicule Him: "So this is the fellow who says he is a King! Give him a robe!" They drape His bleeding shoulders with an old toga! They force a reed in His hand and call it His scepter. "A King must have a crown and here is one that will not fall off," and amid jeers and mockery they press a thorny crown down on the finely chiseled brow of the Son of God. From under the piercing points of each in-turned thorn there streams blood,—atoning blood,—that had to be shed to open the way for sinning men to come to God!

Atop gray, gruesome Golgotha, two crosses already stand with their writhing victims. A third cross lies upon the ground and by it stands the Lamb of God. The soldiers strip Him, visiting torturing humiliation upon Him. They stretch His already bleeding body upon the cross and drive spikes through His hands—hands that had blessed little children; and spikes through His feet,—the feet that had followed wandering mankind along the tortuous path of their sin to their deepest hell.

The cross is lifted and dropped into its place with a sickening thud. The spikes tear His hands and feet. See, from His hands and feet, blood,—streaming, streaming, streaming, down!—Atoning blood—that had to be shed before the veil between man and God could be rent!"

"Father, forgive them; for they know not what they do"—
and the blood flows down!
"If Thou be the Christ, save Thyself and us."
"Dost thou not fear God—Lord remember me when Thou comest into Thy Kingdom."
"Today thou shalt be with me in paradise"—
and still the blood flows down!
"Woman, behold Thy son"
"Son, behold Thy mother"
and the blood streams down!
"My God, my God, why hast Thou forsaken me?"
and the blood trickles down!
"I thirst"—
and the blood drips, drips, drips, drips—drips down!
"It is finished,—Father, into Thy hands I commend My Spirit"—
and the blood drips—drips—drips—!

"And behold the veil of the temple was rent in twain from the top to the bottom!"

Atonement—full atonement, had been made!! Christ had tasted death for every man and "whosoever" could now

come to God. There was no veil, between!

The rending of the veil meant that a "New and Living Way" to God had been laid.

On that divinely dramatic day when the veil was rent, a "new and living way" was "consecrated" by which men could, with "boldness—enter into the holiest; into the presence of God."

This new way to God was "new" in that it was not by indirection. This way to God was not circuitous by ways of systems, rituals, ceremonies, ordinances, mysteries, symbols, or intermediaries.

Too often the souls of men are betrayed by our perverting the simple Gospel with pageantry, muddling it with magic, loading it down with litanies, or by ruining it with rituals. Coming to God for salvation by this new way, is as simple and as direct as was the Israelite's look to the brazen serpent for healing!

Spurgeon, under conviction of sin, sought salvation for five years among the many trappings of religion, not discerning the simple but glorious truth that "there was life in a look at the Crucified One."

While on his way elsewhere, a storm forced him to worship in a little primitive Methodist Chapel. In the absence of the minister, a very unlearned layman spoke, using as his text, "Look unto Me and be ye saved all the ends of the earth." Said he:

"My dear friends, this text says *Look*. Now that does not take a great deal of effort. It ain't lifting your foot or your finger; it is just looking. Well, a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand pounds a year to look. Anyone can look. A child can look. But this is what the text says, 'Look unto Me.' 'Look unto Me,' I am sweating great drops of blood. 'Look unto me,'—I am hanging on a cross. 'Look unto Me,'—I am dead and buried and arisen. 'Look unto Me,'—I ascend. 'Look unto Me,'—I am sitting on the Father's right hand."

Suddenly the humble man turned upon young Spurgeon and said:

"Young man, you look very miserable, and you will always be miserable if you do not obey my text and look to Jesus for salvation."

The boy, who was to become one of the greatest preachers of all ages, looked —simply, directly looked, and was born again!

Let it be our glory that we lift up Christ and cry to dying men—Look to Jesus: There is no veil between. Simply, directly, Look! "There is life in a look at the Crucified One!"

Before the veil was rent the people never came into the presence of God except by proxy. The priest represented them before God when he went within the veil.

When the veil was rent, the way to God was open, not only for the holiest priest but also for the humblest peasant. An intermediary between God and man became superfluous.

A young father and mother, tortured with grief, came asking that I conduct funeral services for their child. They sobbed out their story:

They and their priest had become estranged. When the baby came the priest had withheld baptism until the parents met certain demands of the Church. This had further infuriated the parents and the baby had not been baptized. That had been three years ago, and last night the baby had died, and without the blessings of the Church. Believing their baby lost, their grief knew no bounds.

The baby, they said, was to be buried in unconsecrated ground. Would

W. R. Pettigrew

I be kind enough to conduct some kind of a service over the little body?

In a quiet hill-top cemetery and at the appointed hour, I met them, their relatives and their friends, bearing the little white casket. Standing there by the open grave I told them of how Jesus had said His Kingdom was for little children, and how Jesus had told those who would interpose themselves between little children and Him, to stand aside, and to forbid not the little children to come to Him. I explained how "Indirection to Deity" had been done away and that the spirit of their child had been under no necessity to go to God by the circuitous way of a priest, church or sacraments; their baby's spirit had gone directly to be with Jesus in a heavenly paradise, and was not in a hopeless purgatory.

The moment for lowering the little casket had come. Asking that it again be opened, the father knelt down, circled it with his arms, and said:

"Oh David, you *are* with Jesus. Thank God! Mother and I will see you again."

Five men and women who stood by that little grave, including the parents, forsook the devious, indirect, man-made ways to God, and began their walk in the "new and living way" to God. I baptized them upon their confession of simple, direct, personal faith in Christ as Saviour.

Let us be ever saying to this world that the veil has been rent; that the way to God is open and direct to all, and that no church or ecclesiastical group has the right to interpose itself as an essential medium between God and His creatures; between the Saviour and sinners.

The rending of the veil meant that all believers to the Priesthood had been ordained.

Before the rending of the veil it was unthinkable that an ordinary man should go beyond the veil and into God's presence. That privilege belonged to the High Priest alone.

When Christ died and the veil was rent, the Holy of Holies came to include the vast domain of all believing hearts. Henceforth God was to dwell in the midst of His people and be directly approachable to all. It was to be true that,

"They who seek the Throne of Grace
Find that Throne in every place."

Henceforth the blessings of God were not to be distributed to men through a stratified ecclesiastical society.

Henceforth the caste system in religion was to be done away. The priest in his stately robes, and the peasant in his scant rags could come alike into the presence of God. In the hour of the rending of the veil, all believers became priests before their God!

The Priesthood of Believers is a doctrine of priceless privilege. The sinning one may go directly to the God of the rent-veil sanctuary, there confess his sins, and have God say to him, "I absolve thee; I forgive thee; go and sin no more." The nobody may boldly go to his God and God will make him somebody! The nameless may go to God and God will give him a name! The weak and faltering may go directly and boldly to God, and in His presence, be made strong! Thanks be unto God that there is no longer a veil between God and man; and thanks be unto God that an intermediary is superflous and that God's people may do business with Him without the necessity of a middle man!

(Continued on Page 10)

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ORIGIN—"Hobo"—The word "hobo" is a corruption of the term *hoe boy*. Back in the days when a farmer didn't sit from morning till night on the seat of a tractor, most of the farm work was done with a hoe. As a result there sprang up roving bands of men with a hoe tossed over their shoulders to which was tied a bundle of their belongings. These hoe boys picked up work wherever they could find it.—*Hobo News*.

It Takes Just One

By CARL G. CAMPBELL

Alert young people stand aghast at the broken-down world they are inheriting: world economy is crumbling; world politics is discouraging; world hunger is growing; world good-will is diminishing; world domestic life is tottering; world peace is fading; world morale is depressing; world morals are deteriorating; world unrest is spreading; world security is waning; world catastrophe is threatening.

Of world conditions Walter van Kirk has said, "In the years ahead the nations of the world as we know them will either live together or they will die together. The isolation era is past. It cannot be recovered. Live or die, they will do it together." The oft-quoted line is true, "It is one world or none."

Awakened Young People

Awakened young people sense the injustice of being compelled to live in such a world, and of having handed to them the "dirty job" of setting things in order. Conscientious young people stagger under the responsible thought of the struggle and the sacrifice essential to rebuilding a happy and peaceful world. Intelligent young people are searching faithfully to find some promising approach to the problem. They ask, what must be done? When and where can one start? Who will initiate the move?

It takes just one wholehearted Christian to make a difference in his world!

Knowing that action for human betterment never springs from a group, but begins with one person, young people feel the keen edge of Robert Frost's words: "I bid you to be a one-man revolution." Dr. George Butterick states it: "Of all the minor diabolisms that afflict us, none is worse than the whisper, 'What can *one* man do?' The truth is that even a national revolution must gather in turn this man and this man and this man. . . In very truth there is no measure to what he can do: his seemingly tiny candle can burn down the town, or light wayfarers a long way 'in a naughty world. . .'

"When God redeemed the world He did not give mankind a new form of government, a new social order, or a new science. He gave Himself, incarnate in our humanity. He did not 'impute' to us 'our trespasses.' He could not 'transfer' the guilt. He bore it, guiltlessly, up the slopes of a black hill. At Bethlehem God came as a Man. The only revolution that can save us—all other revolutions merely revolve—is 'a one-Man revolution:' this man and this man, and you and I, living in response to the love of God given to our world in 'that strange Man upon His Cross.'"

A Cornish man once met a visitor's insults about the dearth of worldly pleasure in his country with quiet but effective words, "My lord, something over a hundred years ago a man named John Wesley came to these parts." Dr. Walter Rauschenbusch correctly asserted that the greatest contribution one can make to his day and generation is a redeemed personality. He is right! Otherwise one person could be an Alexander the Great whose mad career set civilization back a thousand years.

The Men We Need

Our world does not need more doctors, more lawyers, more scientists, more preachers, but it does need desperately more doctors and lawyers and scientists and businessmen and preachers who are "saints in the New Testament sense: just plain everyday friendly folk who are foresworn to Christ. They are alive, not held to stuffy custom. They are holy, not sour. They pray, not advertising the fact or hiding it. The focus of their life is a personal allegiance. 'The love of Christ constraineth me.'"

The redeemed "just ones" who make a difference are persons of capacity. Every

Ellis Auditorium, Memphis, Tennessee

Here will meet the Woman's Missionary Union of the South, May 16-18, and the Southern Baptist Convention, May 19-23. The auditorium, located in downtown Memphis, will seat, counting all available space, approximately 14,000.

such one has *vision.* He sees a difference to be made. Every such one has a sense of *mission.* He has a task given him of God to accomplish. Every such one has *passion.* He lives to accomplish his mission among men; otherwise living is not life.

Every such one has *loyalty.* He channels the strength of his whole life in fulfilling his divine purpose, even as did General Gordon who "gave his intellect to the ignorant, his sympathy to the sad, his energy to right wrong, his substance to the poor, his life to his country, his heart to God." Every such one has *faith.* He believes in himself, in others, in God. He incarnates the truth in the mind of the poet.

"Give me a man of God—one man
Whose faith is master of his mind,
And I will right ten thousand wrongs
And bless the name of all mankind."

Every such one has *prayer.* Like Patrick of Ireland, he daily prays:

"Christ as a light, illumine me and guide me!
Christ as a shield, overshadow me and cover me!
Christ be under me, Christ be over me!
Christ be beside me on the left hand and the right!
Christ be before me, behind me, about me!
Christ this day be within me and without me!"

John Anderson

Just one demonstrated on the campus that Christianity works. In preparation for his career as a medical missionary to China, John Anderson went to the University of Louisville. There he met Kuei Chow, a Chinese medical student, whom he won to Christ. On being asked why he had become a Christian, Chow replied, "I saw that it worked in the life of John Anderson."

Edward Kimball

Just one changed the course of another's life. A Sunday school teacher, Edward Kimball, went down to the store in Philadelphia to speak to one of his pupils about his soul. He found Dwight Moody wrapping up shoes. He put his hand on his shoulder and made "a weak appeal," said "something about Christ and His love; that was all." But the heart of the future prince of God lingered a thousand times on that sweet moment, saying "I can feel his hand yet."

Leslie MacMitchael

Just one practiced self-control in the world of sports. Cross-country runner winner whose record stands unequaled, Leslie MacMitchael never drinks anything at meals but milk. As for alcohol he says, "Why, I can't even bear the smell of it." About social engagements among the New York college crowds, he adds, "Well, if the girl I'm with drinks, she orders a drink and then, when she sees I don't take one, she usually doesn't want another."

Patrick Henry

Just one championed the course of religious freedom. When Virginia Baptists were being imprisoned for their faith, an impassioned dreamer rode up to the courthouse at top speed, waving an indictment in his hand and crying aloud, "Imprisoned for preaching the Gospel of God. Great God! Great God! Great God!!!" So spoke Patrick Henry. Soon the inspired patriot uttered the memorable words, "Give me liberty or give me death"—and started a wave of influence surging across the seas of time.

Abraham Lincoln

Just one effected the emancipation of slaves. A young man from Illinois listened to a public auction in New Orleans where a Negro girl was sold and resolved in his heart that one day he would give a blow to the slave traffic. Years later when his body was en route from Washington to Illinois, a Negro mother watching the train pass through a small town said tearfully to her child, "Take a long look, honey. He is the man who died for you."

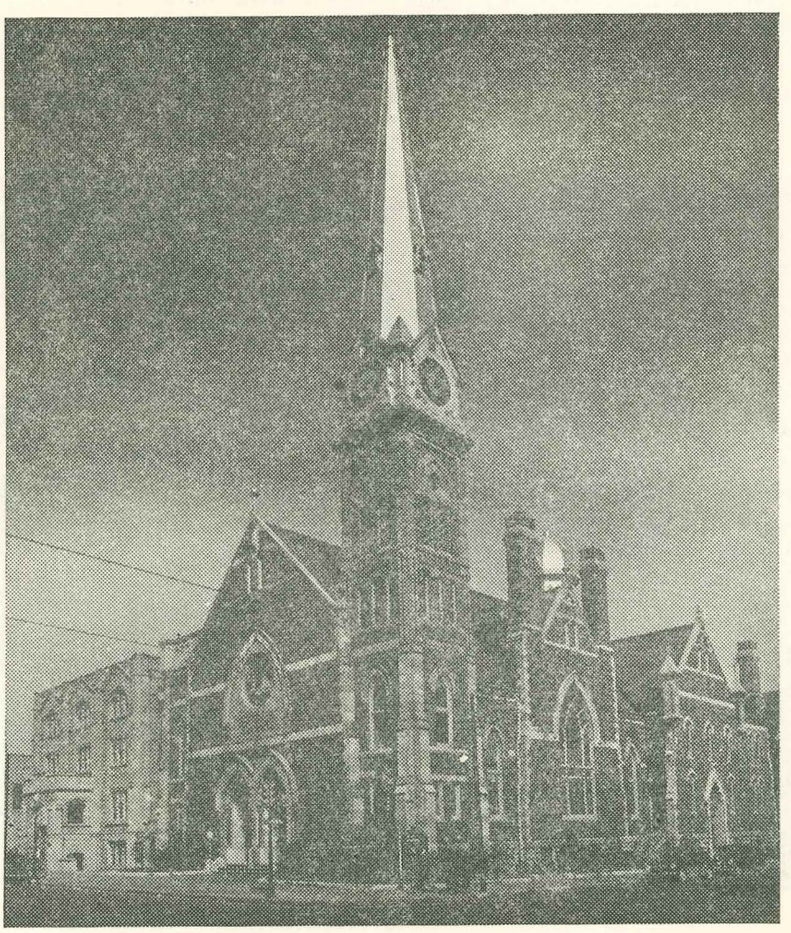
Raymond Robbins

Just one battled for fairness at the polls. Raymond Robbins, once nominee of the Progressive Party ticket for President, led in a desperate battle to clean up a corrupt ward in Chicago. Rounding up one hundred men who believed in God, he placed them at the polling places and then took his place with the men. They won a notable victory that day, but he was pretty well battered up. An admirer asked him why he did it, only to get an unforgettable reply: "About 1900 years ago a man came down to this old world to do some heavy work for me, for every man. He was bruised and battered about by men for me, for every man. At last they nailed Him to a Roman cross and left Him there to die for me, for every man. I belong to Him and He's bidden me to go and serve His other children."

Christian Mothers

Just one established a Christian home. Someone has remarked that, of the first thirty Presidents of the United States, fifteen were from homes of wealth and fifteen from homes of little wealth, but not one of them had a worldly mother. One by one, and often far removed in distance and time, these mothers built their homes. In all of them Christ became the chief cornerstone. And each one of those thirty homes gave the country a President.

(Continued on Page 31)



First Methodist Church, Memphis, Tenn. Here all sessions of Southern Baptist Pastors' Conference will be held, May 18. President M. E. Dodd will preside.

The Comics Aren't Funny!

By STERLING NORTH

AT THE newsstand where I usually buy my papers and magazines, two boys of perhaps eight and ten were browsing through the rack of "comic" magazines.

"Browsing" is perhaps too feeble a word. They were devouring one after another of the luridly packaged periodicals arranged with showmanship in streamlined metal racks under flourescent lights at the proper height to catch the eye of the juvenile customer.

I watched for several minutes, intrigued by the intensity of concentration shining on the decent and eager young faces. With great consistency both boys passed up the sprinkling of illustrated classics, illustrated Bible stories and other well-meant forms of uplift and education.

Invariably the freckled redhead of ten reached for magazines on which undraped Aphrodites were being lashed with whips, pushed into cages with snarling beasts, or held as a shield between gangsters whose dull blue automatics were spitting fire. The towheaded eight-year-old seemed to prefer gravity-defying masked marvels, batmen and supermen struggling with surrealistic green monsters with numerous legs and arms who apparently had recently abducted the entire female cast of some burlesque show.

Suddenly the older boy's eyes became glazed with enraptured horror. He actually stopped chewing his gum. "Gee, look at this!"

"Lemme see!" the younger boy demanded.

"He's gonna brand her with a red-hot poker. She tried to double-cross him, see! These are real crime stories, no kidding."

"O K," the younger boy said, handing the redhead a nickle (his half of the purchase price), "but next time we're gonna buy the kind I like—gee, I wish I could fly without an airplane, and kill people just by looking at them, and see right through brick walls. Boy, oh, boy!"

I Leafed Through

Out of curiosity I leafed through a copy of the magazine the boys had purchased. It belonged to the "CRIME Does Not Pay" category of comics—with emphasis on the CRIME. On the opening page a well-dressed gangster is heating a poker while his alter-ego, labeled "Crime," is saying, "It'll take guts to burn a doll's face." The terrified young woman is, of course, very decollete. In another part of the picture a second sleekly groomed hoodlum is holding a pistol to the head of the young woman's husband saying, "Sit still, you grease! Your wife asked for it."

Thinking that this particular magazine couldn't be a typical sample of our new Juvenile Literature—that even the publishers of the comics couldn't have stooped this low—I hurried on to scan half a dozen other titles. Each was a carbon copy; forty-eight pages of shoddy newsprint smeared with violent colored inks, artrocious art and bad writing. But more important, every page constituted a virtual manual of crime: women stabbed while sleeping, women thrown to their death from skyscraper windows, men shot in the back with submachine guns, children being tortured, specifically named poison being slipped into drinks—in short, an encyclopedia of every criminal offense mentioned by the law. True police cases, true F. B. I. cases, true murder cases, true instances of justice; each of these dossiers camouflages its unadulterated bestiality under a gossamer veil of "moral lesson."

Experienced Reporter Shocked

I am not a person who is easily shocked. As a reporter, I covered the night police beat in the city of Chicago in the days of Al Capone. As a critic and book reviewer, I know the place of realism in fiction. But after examining some two hundred representative "comics" now freely peddled to young America, I experienced nausea.

One of the worst of these crime-breeding sheets boasts "6,000,000 readers monthly"—fortunately a slight exaggeration unless ten youngsters read each copy, but startling enough to make an adult wonder whether we are rearing a generation of concentration-camp bullies eager to use the club and the whip.

The "comic" magazine in its present form is only a little more than ten years old. When I first became aware of the menace in 1940, it was selling some 10,000,000 copies a month. Currently it is selling at four times that or 10,000,000 *copies every week.* At ten cents a copy, that means the racketeering publishers polluting Young America's minds are taking $52,000,000 a year out of American pockets.

This sum is enough to endow one new university every year. It is enough to give yearly scholarships of $1,000 to *fifty-two thousand* deserving college students. It is enough to build settlement houses and playgrounds in hundreds of slums. It is enough to support at least fifty decent magazines for young people in place of the more than 200 "comic" titles now disgracing the magazine racks.

A Spiritual Swindle

But the swindle in dollars and cents is relatively unimportant compared to the intellectual and spiritual swindle. There is no way of measuring what American civilization is losing by cheapening, vulgarizing and demoralizing budding generations. A handful of shyster publishers and promoters, a scattering of hack artists and inferior writers, plus millions of incompent fathers and mothers, have combined in an unholy alliance against the youth of America. It is an impossibility to raise a decent, law-abiding generation on the constant appeal to lawlessness contained in the most frequent "reading matter" we are feeding the youth of the nation. As delinquent after delinquent is found to be an avid reader of the comics, the living testimony against this source of corruption becomes too overwhelming to ignore.

(Continued on Page 15)

S. C. Strange, Sr., Accepts New Tazewell Pastorate

NEW TAZEWELL, Tenn.—S. C. Strange, Sr., of LaFollette, Tenn., has

S. C. Strange, Sr.

accepted the pastorate of the First Baptist Church of this city. The New Tazewell church is now planning a new parsonage, and will start work in a few weeks. Mr. Strange attended Clear Creek Mountain Preachers School.

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Will Rogers, the practical philosopher, was once asked by a discouraged friend, "If you had but forty-eight hours to live, how would you spend them?" The indomitable cow-puncher replied, "One at a time."

The Rending of the Veil

(Continued from Page 6)

The priesthood of the believer is not merely an article of faith but also a challenge to action *in* faith. The high priest, when he went into the presence of God, offered an appropriate sacrifice to God! The word "priest" means "sacrificer," and we priests of the rent-veil sanctuary are to fulfill its meaning! What are we to sacrifice? Paul answers: "I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We are to present ourselves to God in holy life and holy deed even unto death.

Henry Martin, honor student of Cambridge, scholar, and refined gentleman, so offered himself unto God when he went to India. There among people who smeared their bodies with revolting filth as an act of worship; there among people whose holy men sat in one position until their limbs became as rigid as stone, and their fingernails grew through the backs of their clenched hands; there among people whose men married little girls and wrecked their bodies with lust; there among people whose many revolting heathenisms must have sickened Henry Martin:—yes, there among these people, and FOR these people, he said, "NOW LET ME BURN OUT FOR GOD."

Our pastorates, our pulpits, and our places of service, must become veritable altars upon which we vicariously live and die for God. When God's believer-priests so come to offer themselves in utter self abandonment, then and only then shall come the "revival in the midst of the years," and then and only then shall come the rebirth of hope for a doomed age.

Accompanying the privilege of direct access to God is the responsibility of intercession for them who know not for themselves the God of the rent-veil sanctuary.

Would to God we felt the weight of this priestly duty as did John Welsh, who kept a plaid that he might wrap himself when he arose to pray in the night. His wife would upbraid him when she found him lying on the ground weeping. He would reply, "Oh, woman, I have the souls of 3,000 to answer for and I know not how it is with many of them."—There would be a real hope for lost humanity if God's believer-priests felt like that!

It is said that when the High Priest emerged from the Holy of Holies, he brought to the people something of the glory of God in his face and something of the love of God in his heart!

Peter says that believer-priests "are to show forth the praises" of God. The Christian, having access to God, has the staggering responsibility of abiding in that Presence, until, when he goes out among men, he shall convey to them something of the love, light, and life of God.

Some years ago a minister arose in a gathering of ministers and asked to be permitted to relate a story. Said he: "God gave my wife and me a precious baby boy. He grew normally for three years and was our joy. Then a subtle disease reduced his little body to a thin, emaciated form. No remedy seemed to help. One day our faithful physician sat by the little bed with his finger on the faint pulse. Suddenly he looked up and said, 'I'm sorry, but your baby is gone.' "—The minister faltered and then continued: "I told my wife to heat all the blankets in the house. I tore open my clothes, pressed the little form to my heart and had my wife to wrap about us the blankets. I held him there for nine hours." There was a pause and then the minister said: "That was twenty-five years ago: my son is a minister of the Gospel, and this is his birthday."

Believer-priests, we should tarry in the presence of God until our own hearts are so filled with the love and compassion of God, that when we go forth from the Holy of Holies, we may gather the spiritually dead to our hearts and make them alive to God through Jesus Christ.

So shall we be worthy priests of the rent-veil sanctuary. So help us, God. AMEN.

Bradford Curry Becomes Pastor At Glasgow

GLASGOW, Ky., March 31.—The Glasgow Baptist Church extended an unanimous call to Victor Bradford Curry, Warsaw, Ky., to become its pastor, and he has accepted. He will succeed Dr. Charles W. Knight, who resigned in November, 1947, to go to Nigeria where he and his wife resumed missionary work.

V. Bradford Curry

The new Glasgow pastor is a native of Mercer, Tenn. He graduated from the Mercer High School in 1936; took his B.A. at Union University at Jackson, Tenn., in 1941; and his Th.M. at the Southern Seminary in 1944. He is at present a post-graduate student in the latter institution.

He was pastor of rural churches near Jackson, Tenn., during his college years, and had a brief pastorate at Maceo, Ky., since coming to Kentucky, and has been at Warsaw since April, 1944.

He married Miss Catherine Rigsby, Crab Orchard, Ky., on June 22, 1944. She is a graduate of the Lancaster High School, Lancaster, Ky., and is a B.A. graduate of the University of Kentucky in the Class of 1944. She also attended the Baptist W. M. U. Training School in Louisville.

The first sermon by the new pastor was delivered April 25, 1948.

Oklahoma City Invites The 1949 Southern Baptist Convention

OKLAHOMA CITY, Okla.—(BP)—Oklahoma City Baptists will invite the Southern Baptist Convention to hold its 1949 session here.

Dr. Andrew Potter, state secretary of the Oklahoma Baptist Convention, announced that an auditorium seating 8,000 people and rooming accommodations for approximately 10,000 will be available for the week of May 18-25, 1949. One thousand hotel rooms, 3,000 homes, and other accommodations have been promised, he said.

The invitation was made official by the unanimous vote of the Oklahoma City Pastors' Conference.

Immensity of the Southern Baptist Convention attendance has made difficult the selection of a host city in recent years. More than 10,000 messengers and visitors attended last year's meeting in St. Louis, and possibly more will be present at the Memphis meeting May 19-23.

REFORM—It is not enough to rage against ugliness; beauty must take its place. It is not enough to expose the false; truth must march.—*Washington Star.*

Europe is Calling

By M. A. HUGGINS, General Secretary
Baptist State Convention of Raleigh, N. C.

EVER SINCE I was in Europe last summer I have been all but obsessed with the idea that we here in America should be sending Europe something besides food, machinery, et cetera. They need all that, and I am strong for every possible aid to them so that they may get on their feet again economically. One does not begin to understand the situation in England until he faces the fact that the United Kingdom in territory is less than twice as large as North Carolina, and yet has a population of some forty-five million as against a population in North Carolina of about four million. There is, of course, a concentrated population likewise in France, Belgium, Germany, Denmark, and other countries.

I am thinking at the moment of England in particular. Let's continue to send all the financial help and encouragement we can in every way, but is there not something else we can send to England besides money, credits, and arms?

About twenty years ago a Frenchman in a book entitled "France Today" wrote as follows: "In so far as man considers and reflects philosophy exists. Religion exists when a man ceasing to be a mere spectator of his own life and that of the community, throws his will into the balance, and thus proclaims himself a collaborator in the eternal task which he apprehends, and to which he devotes himself." As I understand it he was simply pointing out that for a great many Frenchmen vital religion had ceased to exist, and philosophy had taken its place. I cannot escape the conviction that the same thing has happened not only in France but in England; that England and France need a revival of real religion more than they need our goods and credits.

Long ago Paul answered the call to come over from Asia into Europe. European civilization had its beginning at the time he answered the call. That civilization is now at a very low ebb. We in America are the heirs of that civilization. Now the question comes: Is our religion vital enough to vitalize others? Is it vital enough to **desire** to vitalize others?

Assuming that our English Baptist brethren would desire that we undertake to help them, and would welcome us, should we not undertake to send from the Southern and Northern Baptist Conventions twenty-five to fifty of our best men from our strongest churches sometime in the near future? We have fifty churches who can spare their pastors for from three to six months, provide their expenses, and perhaps allow them extra funds which they would be free to use for the purposes of rehabilitation. Personally I believe it would do our churches good to send their ministers on such a mission. I can well visualize these men going to and fro in England, speaking in the churches and in public places, preaching repentance, faith, and righteousness to the Christians and to the people of England. Some of them should perhaps go also to the continent, although the language barrier would be quite a hindrance, although not an insuperable one. Personally I should like to see our conventions, through their Foreign Board, and in co-operation with the Baptist World Alliance, attempt such a program this fall or as soon as possible.

So far as I could learn last summer we have a loyal group of Baptists in England, some four hundred thousand of them we are told; and they are supporting four to five hundred missionaries. They need our help and encouragement. Besides, such a visitation might well result in a revival in England and on the continent. At least we could pray for and work for such a consummation, and the reflex action on our churches in this country would be of untold value.

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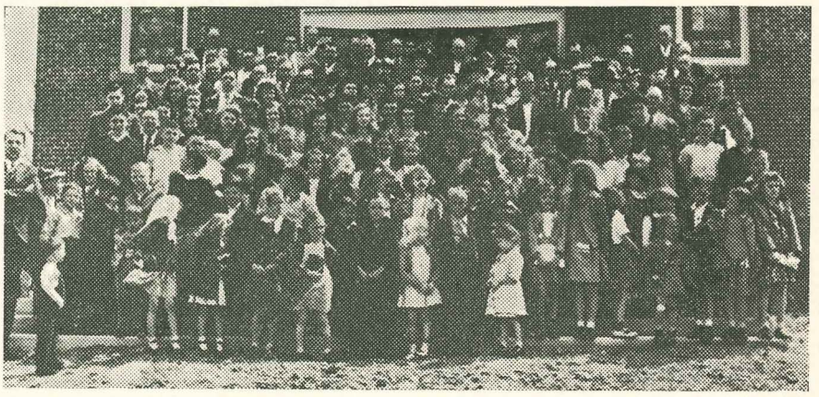
W. T. Gardner has resigned as pastor of the Bullittsburg Baptist Church in Northern Kentucky, and has become pastor of the church at Livingston, Ky. He has been at Bullitsburg for three and one-half years. The church has been greatly improved since he has been there.

New $30,000 Building Has Been Erected at Steubenville

STEUBENVILLE, Ky.—The Steubenville Baptist Church has just completed a $30,000 building at a cost to them of $15,000. In a business meeting last September a man and his wife dedicated themselves to build whatever type church was needed in Steubenville. The church voted to build. The old church was sold for $538.00.

R. E. Sasser, formerly State Board Missionary in Owsley County, had come to the Steubenville Baptist Church in August and held a revival meeting with seventy professions. The building program was under way by October 1 and March 28, the auditorium was used. A great deal of volunteer help was given with the pastor leading the work. As many as seven trucks were volunteered in hauling materials. The Sunday school attendance has grown from below 100 to about 200. Brother Harold Vire, Sunday School Superintendent, has been instrumental in helping the school grow. The gifts to missions of the church have increased, and the pastor is being provided for in a better way in spite of the building program.

Last year before Brother Sasser came as pastor, the church built an $8,000 parsonage. There is a prayer band of women in the church that has been meeting for some months to pray for the church. It was organized to pray that God would send them His man as pastor. It seems without question their prayers were answered as so much has been accomplished under the leadership of Brother Sasser. Baptists have only 450 possibilities and the church has 300 members.



Opening Day at New Meeting House at Steubenville.

The Retired Minister

By W. M. JONES
Barnwell, S. C.

IT IS A GOOD SIGN that articles relative to the retired minister are appearing in the denominational press. He needs to be better known, since his number will steadily increase. Although into his retirement each man carries the individuality that marked his active ministry, yet as a class he presents a manysided problem.

In his adjustment to his new relationship he becomes a problem to himself. For decades of his active ministry he has grown into the most vital contacts of human lives in the pastorate. He has shared with his people all their joys and sorrows. Out of these, and on their needs, he has built his pulpit into his "throne." His retirement leaves him as a tree uprooted from the soil.

While no wise succeeeding pastor would expect the retired minister to break away from all contact with former friends in the church, yet the ethics require that he shall leave all problems and questions to his successor.

A wise, retired minister was asked "What are you doing in your retirement?" He replied "I am trying to keep out of the way of my successor."

The retired minister is often placed in a delicate position when some former member brings him a current church problem. When a deacon asked the minister for his estimate of a man to succeed him in the pastorate, he replied, "When I retired from the active ministry I retired from every question belonging to my former church." The deacon replied, "In retiring from the active ministry did you retire from your friendship with me?" One of the hardest things for a retired minister to learn is "to let go."

To his brethren in the ministry he is also a problem. While he may feel that his long experience should give him a pre-eminence, yet to them his retirement makes him a displaced person. In the various denominational programs he need not be surprised if he is given a minor place, or his name is omitted entirely.

The average retired minister is a rich mine of unworked wealth to the average minister and church. Among the brightest pages of my personal ministry were my insoluble problems in the pastorate, yet when brought to the wisdom and experience of older men in the ministry they were wisely solved for me.

During long years of service, the retired minister has amassed a wealth of experience that should be both available and helpful to younger men. What is true of the ministry is also true of the churches, especially in their interim between pastorates. Added to the fact that he is no longer available for the pastorate, his wide and varied experience could be invaluable.

The problem of the retired minister, to the denomination, is greater than all the others. Those ministers in the higher salaried brackets are very few. The great majority locate in rural fields where salaries do not rise above a bare subsistence. In the financial depressing his salary is usually the first to feel it, and the last to rise in prosperity. During his active service his home is in some parsonage. Retirement in some cases will force him into the home of some relative. A retired minister working as a salesman said to me, "The churches say that I am too old to preach to them. Fortunately I am able to work."

In meeting the retirement needs of the ministry on an average of fifty per cent of his salary the denomination has come a long ways, but in my opinion it has not yet fully arrived.

Has the great wealth of Southern Baptists been exhausted by the meager sums contributed to the retirement fund? True there is also a Relief Fund for those who cannot avail themselves of the retirement fund. How many pastors, churches or leaders know the pitifully small sums thus disbursed to these needy widows or ministers? There can be no question that the denomination thus penalizes those who have given their lives to preaching the gospel.

If the minutes of every state convention followed the example of the Georgia brethren in publishing the names and the sums given to each relief recipient, it would show how pathetic are these needs and how small is the recognition of a great and rich denomination for these ministers who have served long and faithfully.

Those who are charged with the administration of these funds are but the servants of the denomination and cannot go beyond their directives. There can be no question of the financial ability of Southern Baptists to meet richly the actual needs of these servants of the cross. A few years ago when the war cut England from the needs of her Foreign Mission fields, Southern Baptist statesmanship rose to raise millions for that, and, without diminishing a dollar from our own causes. What is needed today, is a statesmanship among our leaders who will fully value the contribution of these old ministers to the denomination by a life long service, not on actuarial basis of what they could have given if such plans had been in service, but on the basis of their present needs and the responsibility of a great, rich, and appreciative host of Southern Baptists in their convention.

Revival Fires Burn High At Baptist Tabernacle

LOUISVILLE, Ky.—The Baptist Tabernacle experienced a gracious period of revival during the week of April 18-25. Dr. E. N. Wilkinson of the Immanuel Baptist Church in Lexington, Kentucky, was our preacher. To say that he did a good job is putting it mildly. He preached with unusual power, and magnified the truth without fear or apology. In the morning services he led us in a study of the First Epistle of John, and in the evening he spoke on the great Gospel themes. It is refreshing in this time when so many are on the verge of compromising for popularity's sake, to hear a preacher just in the prime of life declare the whole council of God. The attendance was large from the beginning.

It is not our purpose to overemphasize the number of additions as the gauge of a meeting. Dr. Wilkinson was urged by the pastor to preach with little concern about how many "joiners" there might be. When the church is revived in a spirit of prayer and personal witnessing the numbers will take care of themselves. Our people prayed and worked with the lost. The visible results were 43 additions, fathers and mothers, young people, and children in their early years. The meeting ran at high pitch to the very last service, and many expressed the desire for it to continue.

During our pastorate here of a little more than four years our membership has almost doubled, with 611 new members being added. The loyal co-operation of our people has resulted in marked growth in every phase of our church program. Our Sunday school has reached an all-time high this year with an attendance of 1,062. Our Training Union is now among the largest in the city, and our fund for our future new building is now past $57,000. The pastor and people of the Baptist Tabernacle are rejoicing in the favor of God upon our work.—*Lewis C. Ray, Pastor.*

Announcing Kentucky Baptist Camps at Clear Creek

By J. S. BELL, Hindman, Ky.

Plans are being completed for the Kentucky Baptist Camps at Clear Creek Springs, Pineville, Kentucky. The dates for the camps this years are:

First Girls' Camp .....June 21-26
Second Girls' Camp .....June 28-July 3
First Boys' Camp .....July 5-10
Second Boys' Camp .....July 12-17

Girls and boys, ages 9 through 16 are invited to make application to attend these camps.

How To Enroll In These Camps

Any one desiring to attend one of these camps should write **at once** to J. S. Bell, Hindman, Ky., the Director of the camps, for an application card. This card, completely filled out and signed by the child and the parent should be sent together with one dollar ($1.00) reservation fee to the Director **at least a week before the camp is to begin.** The child will bring the balance of the camp fee—eight dollars ($8.00)—with him to the camp. When he is accepted as a camper he will receive a card certifying his acceptance, and he will bring this card with him to camp.

The Camp Leaders

Some of the most consecrated and capable Christian leaders from all over the state come to Clear Creek each year to invest their lives in our youth. The leaders live with the campers, teaching them by example as well as by precept the meaning of victorious Christian living. This year, Dr. Elwin Skiles of the First Baptist Church, Georgetown, Ky., Dr. Marvin Adams of the First Baptist Church, Middlesboro, Ky., and Rev. R. B. Hooks, Superintendent of the Rural Church Work in Kentucky are to be our Camp Pastors. We are in need of one more Camp Pastor at this writing.

The Camp Program

We try to have a well balanced program which emphasizes missionary, evangelistic, social, and recreational activities. There is something interesting and profitable to do during every minute of your stay at Clear Creek. This year we shall learn of the missionary opportunities right here in our own state. Rev. Wendell Belew, First Baptist Church, Mt. Vernon, Ky., will direct the athletic program. Campers who were at Clear Creek last year know what an excellent recreational leader he is.

A Christian Training Camp

We make no apology for the fact that these camps are distinctly Christian. The youth of our churches today will be the leaders of the churches tomorrow. When the young people attend these camps where the presence and power of God is so evident, they can never be quite the same again. At Clear Creek, the Kentucky Baptist "Land of the Sky," even the majestic mountains all about call upon us to think about the goodness and greatness of God.

Fairview And Summitt Ordained Deacons

ASHLAND, Ky., April 10.—The Summitt Baptist Church, near here, and the Fairview Baptist Church, this city, met in a joint session March 26, for the ordination of deacons. The council of preachers and deacons chose Carroll Caudill as Moderator, Arnold Adkins as clerk, and John Felty to preach the ordination sermon and deliver the charge to the church and deacons.

S. Max Meade, pastor of Wayne Avenue Church of Kenova, W. Va., and Moderator of Greenup Association, was chosen to question the candidates. Bert Stamper was a candidate from Fairview, and Howard Layne, John Cossett, Calvin Keiger and Allen Turman were from Summitt church.

The ordination prayer was offered by Pastor J. M. Brickey of the Summitt Church. For many visitors it was their first opportunity to see the new meeting house of Summitt Church.

B. B. Hilbun Comes To Greensburg Pastorate In Central Kentucky

Pastor B. B. Hilbun has arrived in Greensburg, Ky., where he took up his new pastorate at the First Baptist Church on April 1. He comes from Florence, Miss., where he has been located for some years. During his Seminary days in Louisville he was pastor at Cecilia and Irvington, in this state, and following his graduation he became pastor at Columbia, Ky. Since this pastorate he has served in several churches in Mississippi, his native state.

B. B. Hilbun

The Greensburg Church is in a building program. They expect to get into their education unit—costing some $75,000— about the first of May.

Mrs. Hilbun will remain in Mississippi with the two sons until their school is out in June. The oldest son expects to graduate from high school this year. They will arrive in Kentucky some time after June 4.

An Appreciation Of Dean R. T. Hinton

GEORGETOWN, Ky.—In the history of all great institutions there stands forth preeminently certain great men whose lives have been pecularily a part of these institutions. Such a man was Dean Robert Taylor Hinton, who died on January 24, 1948. Quiet and strong in character; wise in his counsel and just in his dealings; tactful and sympathetic in his administrative capacity; inspiring as a teacher; and loyal, trustworthy, and warm in his friendship, Robert Hinton was indeed a man of large stature.

He loved Georgetown College devotedly, and more perhaps than any other of his generation he was a symbol of her spirit and character. A student in her halls for five years, a member of the faculty for more than forty years, Dean of the College since 1934, he knew his Alma Mater better than any other person of this time. His balanced judgment properly proportioned view of the social, intellectual, and religious values of life made him a true Georgetonian.

We shall miss his physical presence from the College, but his spirit will continue to live in the lives of thousands who loved him and honored him.

We extend our deepest sympathy to his family; we desire that this expression of appreciation from the administration and faculty be sent to Mrs. Hinton and a copy be included in the minutes of our meeting.—*W. B. Jones, J. A. Tolman, Rena Calhoun, Chairman.*

The Call to World-Wide Evangelism

By A. L. MEACHAM, Dawson Springs, Ky.

THE WHOLE book of Acts is a development of this passage.

It is necessary to distinguish between the doing and teaching of Christ in the Gospel, and the doing and the teaching of Christ in the Acts. In the Gospel, we have an account of what Christ did and taught on the earth, and here, what He does and teaches from Heaven. In Acts, only the beginnings are presented. The Acts tells what Christ did and taught mediately through the Holy Spirit and the churches. And we find that Jesus is the supreme subject in the book.

Why did the disciples not begin witnessing as soon as Jesus left? The reason is, they were helpless. While the church was organized and complete, and while it was commissioned, yet as a house, it was empty. During its emptiness it was waiting for its *infilling,* for its power. But when the Spirit came on Pentecost it went into action, and the gospel began to spread far and near. From Jerusalem to Rome they went proclaiming the Word. Why were they so successful in spreading the news of the Gospel, and why so zealous?

They Were Sensitive To The Christian Imperative

They were not hesitant, they did not argue the point. They knew the divine mandate was from God, and that their message had saving power. When charged to stop their preaching, Peter replied, "Whether it is right in the sight of God to hearken unto you rather than God, judge: for we cannot but speak the things which we saw and heard" (Acts 4:19-20).

These early disciples knew that men needed their message. How could there be any argument about giving the greatest thing in the world for the world's greatest need? Sin cannot be cured with anything other than the gospel.

To the early Christians, Jesus Christ *was* Christianity; and their message was Jesus Christ. That message was true for all or it was not true at all.

The Early Christians Made Missions Their Mission

We separate missions from the main life of the churches. With those early disciples Missions was not an auxiliary. We put missions on the rim of things; they put missions in the center. We make missions elective; the early Christians made them imperative. We make missions secondary; the early Christians made them first. The local pastorate many times is made the primary thing with us; the work of the missionary is far to the rear. In place of making missions *the* work of the church, we have made it *a* work of the church. *We boast of the fact that we are Missionary Baptists, and we would not have anybody to challenge that fact; but we had some* 4,000 *Baptist churches last year that did not report a single baptism. And we would be ashamed to mention the number that did not give a single penny to missions. Yes, in doctrine Missionary Baptists; in practice sometimes we act otherwise.*

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall by my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Missionary Work Had The Stamp of God's Approval

Missions did not originate with man, but with God. Since God called Abraham from Ur of Chaldees to the present time, He has been calling men to do His work.

In the conversion of Saul; in the conversion through Peter of Cornelius; in the guiding of Philip to approach the eunuch—in all of these there was direct evidence that God guided and approved missions. Peter afterward said, "Who was I, that I could withstand God?" The leading men at the Antioch church, where the disciples were first called Christians, were guided by the Holy Spirit. "Separate unto me Barnabas and Saul for the work whereunto I have called them."

Paul and Silas preached the gospel in Europe not because *they* chose, but because there came to Paul a voice, "Come over into Macedonia, and help us." God manifested His presence repeatedly to Paul on his way to Rome; and of the experience when he stood before the haughty and wicked Nero and all his friends had fled he could say, "But *the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear. . .*" (II Tim. 4:17). The presence and blessing of God is just as evident in our age as it was in the Apostolic age.

Paul did not use miracles and showmanship to draw crowds and get results. He depended upon the power of the preached gospel. A pastor of another denomination said to me not long ago, "You know today we have to put on a show and have brass bands in order to get crowds and have results." The gospel "is the power of God unto salvation," and that is our power and instrument today in the winning of souls to Christ. "They went forth from everywhere, and preached, the Lord working with them."

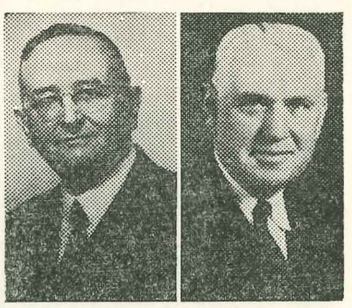
The Early Christians Saw The Urgency

Paul said, "For woe is unto me, if I preach not the gospel" (I Cor. 9:16). Early Christians felt a divine obligation to carry the Word of life to *all mankind.* Hatred, suspicion, prejudices, and the iron hand of Rome dominated the world. Romans and Greeks were despised barbarians, and the Jews held all Gentiles outside the pale. But they felt an urgent need to give the story of the risen Christ to the world, and nothing could stop them.

(Continued on Page 24)

R. Q. Leavell And J. H. Buchanan Are Blue Mountain Speakers

BLUE MOUNTAIN, Miss., April 23—Commencement speakers for the Blue



Roland Q. Leavell **John H. Buchanan**

Mountain College Diamond Jubilee celebration will be Dr. Roland Q. Leavell, President of New Orleans Baptist Theological Seminary, and Dr. John Buchanan, pastor of the Southside Baptist Church of Birmingham, Ala. Dr. Leavell will preach the baccalaureate sermon on may 30. Two of his daughters attended Blue Mountain College. Dr. Buchanan will give the commencement address on May 31. He is a member of the Executive Committee of the Southern Baptist Convention. His daughter, Anne, will be a freshman at Blue Mountain in September.

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PERSPECTIVE—Ever stand in a spotlight? You'll notice it's mighty difficult to see what's going on around you.—*Gilcrafter.*

The Comics Aren't Funny

(Continued from Page 9)

To those who insist that we older Americans also read trash in our youth, I say go back and read Horatio Alger and even the dime novels, if you wish. Edward Stratemeyer's "Rover Boys" may have seemed a trifle too pure to be credible. But the effect they had on impressionable readers was to heap scorn on the cheat and honor on the boy who played to win but played fairly and modestly. "Frank Merriwell," hero of countless tales of pluck and luck, may have been both too virtuous and too successful to be considered a probable characterization, but his influence on millions of young Americans was never such that it burdened the juvenile courts.

The trash of today is of an entirely different sort. It is even less well-written than the interminable tales of derring-do and virtuous adventure that filled my boyhood. And, unlike that earlier form of literature, it has added rivers of rape, arson, torture and hooded justice to youth's increasingly dim lexicon.

Actually the new crop of comic enthusiasts is the beginning of a second generation. Some GI Joes read good books during the war; many more read comic magazines. Comics reading is habit-forming and may prove to be a life-long addiction. A check of more than a dozen newsstands produced the interesting consensus that nearly half the comics readers are young adults, and that 75% of these adults are males. At those stands also carrying rental libraries, reprints and books, it was conceded that comics readers never buy or rent a book.

Literature Debased

It may or may not be a coincidence that so-called "literature" is beginning to take on more and more of the comic-magazine appeal. This is particularly so in the realm of the historical novel where the dashing, cruel, hard-riding hard-drinking, simple-minded hero finally acquires the vicious, voluptuous, butterfly-brained mistress of the porticoed mansion after she has been whipped, raped and robbed by the villain. You might imagine that we were conditioning young Americans to approve the shoddier variety of best-seller were it not abundantly evident that we are un-conditioning them for reading any book whatsoever.

There is always the possibility that we are actually starting to defeat the purpose of written language itself by returning to the semi-barbaric level of the pictograph. This would be in line with Earnest Hooton's contention in "Apes, Men and Morons" that modern man is degenerating biologically in an almost effortless world of gadgets.

Literacy means hard work and discipline. It means achieving some degree of critical skill in judging shades of meaning and nuances of thought. It means attempting to comprehend abstractions. It means creative collaboration with the writer in visualizing his scenes, characters and concepts.

Comics Oppose Literacy

The "comic" approach to life is the exact opposite of literacy. It means little work and no discipline. It necessitates a minimum vocabulary. It means ignoring shades of meaning and nuances of perception. It ignores the possibility of abstract thought. Its graphic, forthright vulgarity and vicious appeal to the most savage emotions presupposes that the "reader" is a little monster with the brain of a child, the sexual drive of a satyr, and the spiritual delicacy of a gorilla.

Not all the "comic" magazines are equally dangerous. The Disney comics and their many imitators seem to me to be relatively harmless. Some of the reprints of newspaper comic strips are fairly innocuous. A group of scatter-brained titles for teen-age girls seems silly and cheap, but not particularly vicious. A few of the sports comics for boys pass muster.

The real offenders among the comic magazines fall roughly within two groups: the fantasy comics and the crime comics, by all odds the biggest sellers.

While these two groups vary in quality and intention, they are almost without exception guilty of what Dr. Frederick Wertham, senior psychiatrist of the New York City Department of Hospitals, calls "a glorification of sadisticmasochistic sexual attitudes."

Dr. Wertham Testifies

Testifying at a Post Office Department hearing held in Washington last December, Dr. Wertham declared, "Comic books are definitely harmful to impressionable people—and most young people are impressionable. They interfere with normal sexual development, make violence alluring and take away the dignity of women. In almost every comic magazine the girl is bound, gagged, about to be tortured, sold as a slave, chained, whipped, choked or thrown to wild animals. These situations are developed on one page after another, showing young girls dashing around half nude. At the last moment the heroine is rescued—but only after the reader has seen the suggestive and shapely love-object abused in some way."

In answer to the objections of a scattering of psychiatrists and psychonalysts who approve of the comics, Dr. Wertham continued, "I speak from my experience as a psychiatrist with children."

I have yet to see a clear, convincing logical proof of the harmlessness of comics from any psychiatrist or psychoanalyst—even from those to be found on the payrolls of the "comic" magazines where their true function is usually hidden under some such euphemism as "consulting editor."

(Continued on Page 23)

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SUCCESS—Success consists of getting up just one more time than you fall.—*Galgary Herald.*

Scene in down-town Memphis, Convention City this year. The Convention met there before, in 1867, 1889, 1925, 1929, and 1935.

A CALL FOR BR

"An old man going a lone highway,
Came at evening, cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim.
The sullen stream had no fear for him.
But he turned when safe on the other side,
And built a bridge to span the tide.

" 'Old man,' said a pilgrim near,
'You are wasting your strength building here;
Your journey will end at ending day,
You never again will pass this way;
You have crossed the chasm deep and wide,
Why build a bridge at evening tide?'

"The builder lifted his old gray head.
'Good friend, in this path I have come,' he said.
'There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair headed youth may a pitfall be;
He too must cross in the twilight dim,
Good friend, I am building this bridge for him.' "

–Author Unknown

Your Christian Education Offering Will be a D
Posterity to Say When They Look Upon Our Ba

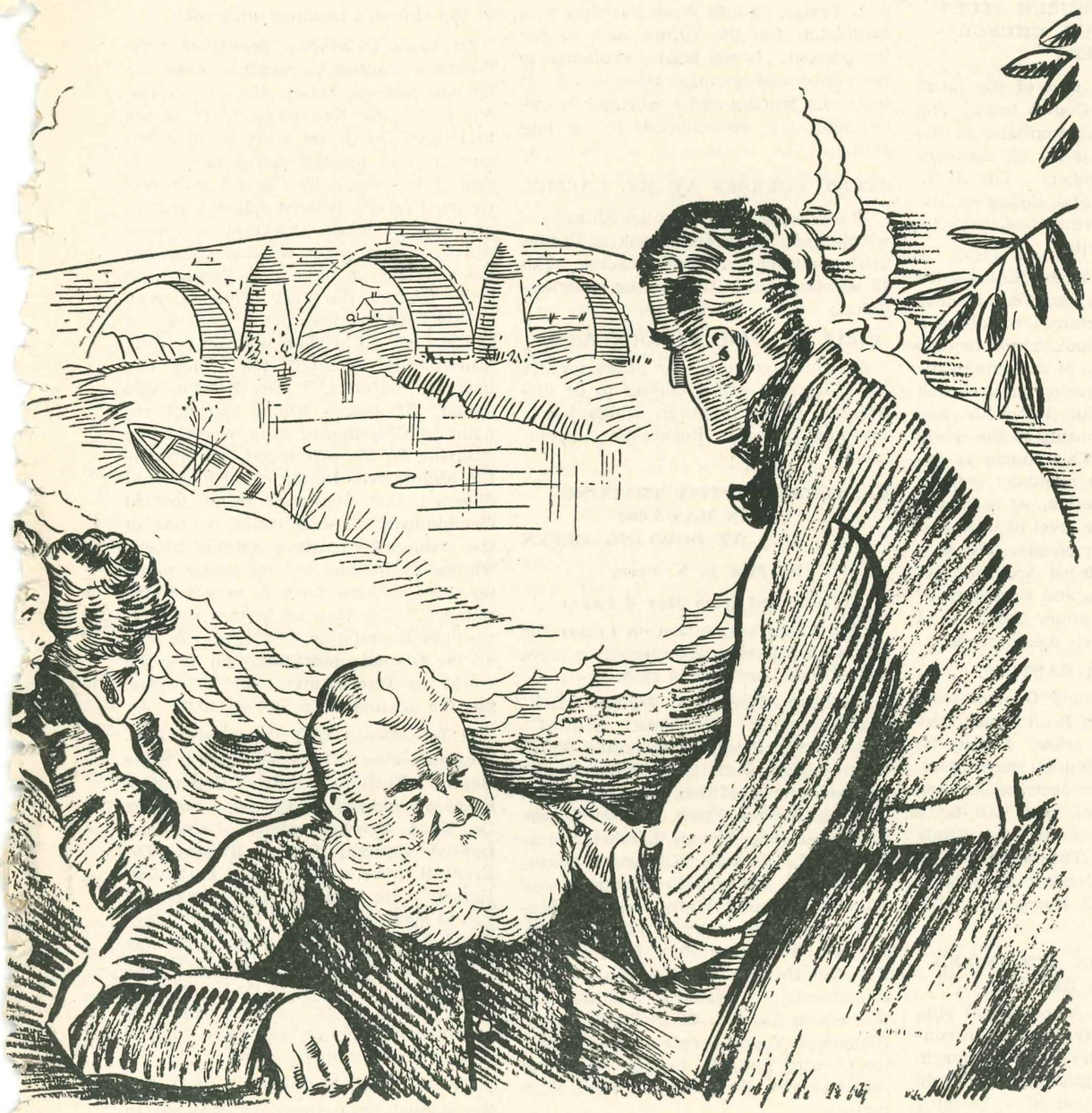
I AM THE TRUTH • I AM THE LIGHT • HOLY BIBLE

The Basis of Christian Education

Every Baptist Church In Kentucky Should H

See that your church makes an offering and send all fu

IDGE BUILDERS



own Payment on a Memorial That Will Cause ptist Schools, "See This Our Fathers Did For Us"

ave a Worthy Part in the Offering on June 6

ds to Dr. W. C. Boone, 127 East Broadway, Louisville 2, Ky.

I AM THE TRUTH · HOLY BIBLE · I AM THE LIGHT

The Basis of Christian Education

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

"THE GRADED CHURCH STUDY COURSE FOR ALL CHURCH MEMBERS"

The above title is that of the latest edition of the Study Course tract. The wording of this gives emphasis to the fact that this course is for all churches and all church members. Dr. J. E. Lambdin, Secretary and Editor of the Training Union Department of the Sunday School Board, writes:

"From the time of its beginning until now the design of this course has been to offer to all of our church members a graded topical textbook study course covering a wide range of subjects in individual Christian development, church life, denominational life, home life, and the Christian's relationship to the world in which we live. This course is designed for all church members without reference to specialization. It is for the purpose of raising the level of Christian education of all of our people. The only technical courses offered are those in Training Union work, and they may be classified as coming under the head of how to train in church membership."

THE JUNIOR BAPTIST

The new Junior Study Course Book, *The Junior Baptist,* by Ruth Boone Fusselle, is just off the press. It may be ordered from your Baptist Book Store. It is a book of Baptist doctrines written especially for Juniors, and will be a most helpful addition to the Study Course for Juniors. The author is the daughter of our General Secretary-Treasurer, Dr. W. C. Boone and Mrs. Boone.

TRAINING UNION ORGANIZED FOLLOWING REVIVAL

Rev. M. R. Lovett, Associational Missionary in Bell County Association conducted a revival at Bryson Mountain, in which 53 came for baptism, and followed it with the organization of a Training Union. This is a fine thing to do and could be done in other churches. The Sunday School Board will give free quarterlies for the first quarter of the organization of a new Training Union.

ANOTHER NEW TRAINING UNION

Knox's Creek Baptist Church, Linwood, Hart County, has organized a new Training Union.

YOUTH WEEK AT CENTRAL CITY

Youth Week was observed by the First Baptist Church of Central City, the week of April 4-11. There were 24 Intermediates and 16 Young People who held Youth Week offices. The Church has observed Youth Week twice and it is an annual event. According to Mr. J. L. Foster, "Youth Week has shown us leadership for the future and so far the present. It has been a challenge to the adults and an inspiration to all. It truly is a worthy and a worthwhile experiment. I recommend it to any church."

STUDY COURSES AT MT. CARMEL

The Mount Carmel Baptist Church, of which Rev. R. W. Lashbrook is Pastor, held a churchwide study course, with 48 enrolled and 39 taking the examination.

BIBLE READING IN ROCKCASTLE

A request came to our office for 300 Daily Bible Readers' Guides to be distributed to each church which has a Training Union in Rockcastle Association.

KENTUCKY BAPTIST TRAINING UNION HAS 3,000 AT BOWLING GREEN

By Mrs. E. N. Perry

(Continued from May 6 Issue)

At the business session on Friday the following officers were elected to serve until Convention time in 1949:

President—Harold D. Tallant, Madisonville; Vice Presidents: *Central*—Howard T. Peters, Louisville; *North Central*—Tom Gullatt, Louisville; *Northeastern*—Ira McMillen, Carlisle; *South Central*—Melvin Eplee, Berea; *Southeastern*—George Bruner, London; *Southern*—D. L. Jackson, Glasgow; *Southwestern*—U. W. Franklin, Paducah; and *Western*—Buell T. Wells, Hartford. Secretary-Treasurer—Mrs. Edward Poe, Madisonville; Story Hour Leader—Miss Christine Hesse, Louisville; Junior Leader—Mrs. U. W. Franklin, Paducah; Intermediate Leader—Mrs. E. N. Perry, Richmond; Young People's Leader—Pastor Chester Badgett, Beaver Dam; and Adult Leader, Mr. Kenneth Wood, Lexington.

Mrs. Emmett Golden, Nashville made us realize the importance of the little child and to feel his presence when she spoke on *The Story Hour,* using the outline, (1) The child's presence, (2) The child's power, (3) The child's problems and (4) The child's potentialities.

Dr. J. E. Lambdin, Southern Secretary, Nashville, spoke Wednesday night on *Our Training Union Challenge for* 1948. He challenged us to meet the problems, enlist the possibilities and carry out the Training Union Calendar, urging the enlistment of all in the Bible Reading and Prayer Meeting Crusade.

Dr. W. L. Howse, Southwestern Baptist Theological Seminary, Fort Worth, Texas, spoke Friday morning on *Growing a Great Training Union.* He said, "Dr. Truett was under-girded by a mighty Sunday school, a mighty Training Union and a mighty Woman's Missionary Union." Dr. Howse also said, "A person is not too great to work *anywhere* in his church. A person is not too busy but that he can give time to the church's training program."

Dr. Louie D. Newton, president of the Southern Baptist Convention, gave the keynote address, *Follow Me,* on Wednesday night. Dr. Newton said, "If we are to follow Christ, we must be of a believing mind, not a doubtful mind." He said if we would be Christ's followers we must repent, believe, follow Christ in prayer and work and that we must watch, always. Dr. Newton compared the religions of India and Russia. He said, "Ghandi, the most influential man of his country, was not a believer in Christ—not a Christian because he said, 'Christianity demands that some one bear **my** burdens.'" Dr. Newton also added, "If Joseph Stalin had not renounced Christianity as a youth while studying for the priesthood, his influential ability over Russia could have well diverted that country's trend toward Communism. Russia could be one of the strongest Christian nations in existence today, had not its leader given up the Christian faith to accept Communism." Dr. Newton further said, "If we have the mind of Christ, we can lead all the Ghandis and Stalins all over the world to Christianity. Christ, alone, has the healing for a lost world."

It is believed that the largest congregation ever to have attended a State Baptist Training Union Convention heard an address on Thursday night by Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas. Dr. Criswell spoke on "His Blood Is On Our Hands." He said, "It takes God and you to make a church, to build the kingdom of God, to build a great Sunday school class or a great Training Union. It takes God and you to do God's work in the world today." He warned us of our responsibility as *watchmen* for our souls and other men's souls.

Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions in Kentucky, gave the main address Thursday morning on *Baptists and World Needs.* Dr. Boone stirred the hearts of every hearer as he spoke on conditions as he saw them in Europe last summer after attending the Baptist World Alliance at Copenhagen. He very graphically pictured the needs of the world at this hour. He said, "We have the richest country in the world. We have the greatest resources. We need to see how the rest of the world is getting along. Much of England and Europe is in a demolished state. There is a scarcity of food, fuel and clothes. Today, three years after the close of the war, clothes, food and fuel are still ra-

(Continued on Page 20)

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

First Kentucky Young Men's Missions Conference
Georgetown College
June 28-July 2, 1948

Detailed information in regard to the first Kentucky Young Men's Missions Conference is being mailed out to every Royal Ambassador Chapter in the State and to other denominational leaders. This conference, which is being planned by Mr. John A. Wrenn, Royal Ambassador Secretary, will be a significant event for Kentucky Baptists.

Only 150 carefully selected boys, ages 14-18, will be privileged to attend. The selection of this group will be made by associational and regional young people's leaders in co-operation with the State R. A. Secretary.

The boys will be housed in the college dormitories and will get meals in the college cafeteria.

Outstanding speakers have been secured for the conferences. More information will be given in a later issue of this paper.

Mission Study During Vacation Season

When the young people are out of school is always a good time to plan for mission study classes for them.

Mission Study Chairmen, plan with the counselors for these classes and help enlist all the young people to enroll.

In many of the rural churches the summer months are the most convenient for the women to come together for mission study.

Good missionary books should be kept circulating in every society and every member should be encouraged to read and read and read that she might become better informed about the missionary enterprise and might be stimulated to greater missionary effort.

Letter from Miss Lillian Williams

How time has flown since November 1, when Anna Frances Todd left Central church to take over her new duties in the Alcibia Church and I tried to take up where she left off! It seems only yesterday.

Some of you have written asking for my daily schedule. I would like to be able to give you one, but here much of the work is still in the frontier stages so I don't have a very strict schedule for my day but often try to make one. Still being a language student I do have some regular hours for classes and study. Of course, I was on schedule during our two Vacation Bible schools in which we had an average attendance of 217 children.

Each morning finds me at our small grade school where I give the Bible study. At present I am selecting and preparing the children for the Bible drills which we expect to have at the organizations of the national convention in June. I spend my afternoons in preparation for Sundays and the mid-week meetings of the missionary organizations. Into this goes program planning for the Training Union, handwork and suggestions for the Sunday school teachers, enlistment and regular home visitation, the latter of which yields many spiritual blessings. I also devote some time to our small library which has grown to about 80 volumes. It is a boon to most of our people who have so little to read and who read so little. Our members take pride in showing it to their visitors because they had a part in its making. Out of their meager incomes each purchased at least one book for it. The young people and the children are really feasting on the books.

In January it was my privilege to organize a W. M. S. and a Royal Ambassador Chapter which in this short time have already added much to our work. The women show much interest in their Community Missions project that of reporting each month the visitors they have brought to help reach our goal for 100 average in the Sunday school this month. Our Ambassadors are a small group but they have big plans. They will be taking their first planned hike this month and they are eager and expectant. Heretofore their lives have been free from that kind of thing. Their counselor is one of our promising young men who volunteered of his will to lead the boys. Through his radiant Christian testimony we hope to win more boys to the R. A.'s and to Christ. Renich Dailey of Sabanalarga plans to bring his chapter over to assist us in our first initiation. So it is a joy to try to get these new groups in running order and to see them grow from such small beginnings.

I would not forget to mention our small Training Union, especially the Intermediate group. Out of our 14 regular members nine have accepted Christ and six of these are already active members of the church. Some of them have been reached through the Union, certainly one girl who recently gave her heart to Christ and whom it was most difficult to win. We are looking forward to the day when this group can take their places with the young people whose group now is rather small and in need of more leadership.

Rev. Neely has had plenty of headaches with the construction program but we are fortunate to have added to our beautiful church a room for the school, some Sunday school rooms and a new baptistry.

Your encouraging letters and prayers have meant much to me and I hope that you will continue them. Through united prayer our mission has been able to secure land for a seminary in Cali. Please pray with us that many young people will answer the call to service in the days ahead.—Sincerely, LILLIAN WILLIAMS, Apartago Aereo 298, Cartagena, Columbia, March 24, 1948.

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VIEWPOINT—There is a dirt road in Central Georgia that runs up an especially steep red hill. It appears to be so nearly perpendicular that a small girl from a distant state, seeing it for the first time from the window of an automobile, prophesied that if an attempt were made to ascend it the car would topple over backward.

As the road unwound and the hill came closer and closer, the matter of climbing it was gradually simplified. At close range it was nothing spectacular, just a big hill. The little girl observed, "Hills smooth down when we come to them."—Mary Jackson Blank, *Good Business.*

DIGEST OF W. M. S. REPORTS FOR FIRST QUARTER, 1948

Region	Assn's	Reporting	W. M. S.'s	Reporting
Central	10	10	195	181
North Central	11	11	176	141
South Central	11	10	96	77
Northeastern	3	3	54	42
Southeastern	11	11	130	83
Southern	11	11	68	61
Western	10	10	147	121
Southwestern	4	4	63	57
Totals for State	**71**	**70**	**929**	**763**

Number of W. M. S.'s using Standard of Excellence	469
Number mission study classes held this year	555
Number different members enrolled in mission study classes this year	7,003
Number societies participating in Community Missions	627
Number engaged in definite soul-winning efforts	562
Number societies sending in financial goal card during first quarter	1,913
Number contributing to Associational Expense Fund	400
Total number W. M. S. members reported for the quarter	23,356
Number tithers	11,338
Subscriptions to **Western Recorder**	16,878
Subscriptions to **Royal Service**	10,545
Subscriptions to **The Commission**	2,658
Subscriptions to **Home Missions**	2,811
Number memberships in Kentucky Baptist Educational Movement	1,133

Don Norman Goes to Chicago Bible Society

CHICAGO, Ill.—Don Norman has been appointed Associate Secretary of the Chicago Bible Society, effective March 1, 1948, according to an announcement by Dr. Robert T. Taylor, Executive Secretary of the Society. The Chicago Bible Society, an affiliate of the American Bible Society, is responsible for Scripture distribution and promotion of the use of the Bible in Chicago and Cook County, an area with a population of more than 5,000,000 people. Mr. Norman has been associated with the Society in this work for the past five months, and in his new post will supervise the giving of free Scriptures, the discovering of effective ways to use the Bible in evangelism, planning programs of Bible reading, the securing of gifts to supply Scriptures and editing the Chicagoland Bible News. The Chicago Society, now 108 years old, not only gives free Scriptures in Chicago, but it also contributes to the work of the American Bible Society in supplying Scriptures to the world.

Mr. Norman is a native of Moultrie, Ga., where he was ordained to the Gospel ministry by the First Baptist Church in 1929. He is known in the South for his work in the field of religious journalism. He came North several years ago and attained recognition as a publisher of religious books. He is a graduate of Mercer University, Macon, Ga., and of the Southern Baptist Theological Seminary, Louisville, Ky. After graduation from the Seminary. he went to Nashville, Tenn., as field representative of *The Baptist and Reflector*. From this post he became Assistant Editor and, later, business Manager of *The Baptist Standard*, Dallas, Texas.

Mr. Norman came to Chicago in 1944 as director of Moody Press. Following two years of service there, he became General Manager of the Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Both houses are recognized as leading publishers in the religious field.

Don Norman

Pettigrew Speaks At Commencement

PINEVILLE, Ky., May 3, 1948.—Dr. W. R. Pettigrew, pastor of the Walnut Street Baptist Church, Louisville, Kentucky, was the commencement speaker at the Clear Creek Mountain Preachers Bible School, Pineville, Kentucky.

Seven students received diplomas for the completion of the regular three year course. The services were held at 10:00 Friday, May 7, in Kelly Hall.

ED. G. SILVER

WA. 8191

613½ S. First St., Louisville 2, Ky.

—o—

KENTUCKY BAPTIST TRAINING UNION HAS 3,000 AT BOWLING GREEN

(Continued from Page 18)

tioned. The people are shabby, discouraged and hungry. Russia, like a vulture, is sitting, watching to see how long they can hold out without giving in to her. Responsibility for millions of lost people in the world lies on our Baptist people. God is challenging us—to know what we are going to do about it. It is worse to be without Christ than it is to be without food and clothes. Their one hope is Jesus. What are you going to do about it? Pray, give money and your life to work for Christ. Thank God, I am an American and a Baptist. May we all be willing to say, "Here I am, Lord; send, use me."

The Seminary Quartette sang a choral benediction at the close of each session. Members of the quartette are Jimmie Yates, Hugh McElrath, William Scurlock and Howard Sorell.

The devotional messages were given by Dr. W. O. Vaught, Jr., of Little Rock, Arkansas. His subjects were: *An Elevator to the Fifth Floor, Watching the Master Artist, A Cross—Midnight—and the Sunrise Afterwards, To Know—To Find—To Do,* and *He Took It Upon Himself.* Some statements that buried themselves within our hearts as Dr. Vaught spoke are: "Take time for prayer, daily. Have a definite time and place, a guarded, saved time for prayer. Have a faith—not believe God *can,* but that God *will* hear and answer. God is reaching down to give more than you have reached up to take. Pray in Jesus' name."

Dr. J. Winston Pearce, Durham, North Carolina, was the speaker for the Life Dedication Service, Friday night. His subject was "Giant Hours." He started everyone thinking as he began his message with, "If you could turn back the pages of memory, recall, and live over any hour you could relive, what hour would it be?" He mentioned what he considered the giant hours in the lives of the Apostle John, Martin Luther, John Wesley, Paul, and William Booth. He said, "The Giant Hour will lift you up or send you down." He based the rest of his message on Esther 4:14, "Who knoweth but that thou art come to the kingdom for such a time as this" and Luke 22:33: "This is your hour." He challenged all with these words, "This is your hour, what will you do with it? Realize the responsibility for your decision at this hour. Handle this hour magnificently."

Some 200 young people responded to the challenge, 75 dedicating their lives to full-time Christian service while the rest said that they wanted to find God's will for their lives and to live for Him in whatever work they followed. That was truly the "Giant Hour" of the Convention.

—o—

TROUBLE—Troubles are like babies —they only grow by nursing.—Douglas Jerrold.

FORK UNION MILITARY ACADEMY

Christian leadership for the development of strong character, able and experienced faculty for a ready mind, magnificent gymnasium and all sports for healthy bodies and happy spirits. Fully accredited. Highest Gov't rating, R.O.T.C. 16 modern buildings. Separate Upper and Junior Schools. Ages 6-18. Summer School. Students from 30 States Moderate rates. Catalogue address, Dr. James C. Wicker, President, Box 285 Fork Union, Va.

MEN—

Come to the

AGOGA Bible Class

DR. R. I. KERR

Teacher

Walnut Street Baptist Church

Louisville, Ky.

VISITORS WARMLY WELCOMED

Building a better church for the Master

Secretary J. B. Lawrence Tells of Great Need

By ERWIN L. McDONALD

The percentage of Southerners who "never darken the door of anybody's church" is probably now more than 80 per cent, Dr. J. B. Lawrence, executive secretary of the Home Mission Board of the Southern Baptist Convention, estimated in an address at Missionary Day exercises recently at the Southern Baptist Seminary, Louisville.

Changing social and economic conditions have cut off large sectors of our population from the church, the school, and the kind of home conditions conducive to the proper rearing of children, Dr. Lawrence said, referring to deplorable living conditions found in many mining, lumber, trucking, and oil camps.

There is a great need for a change of missions methods to minister to thirty millions of unchurched people in the South, Dr. Lawrence said. "We must get out from the walls of our churches and carry the gospel to the people where they are," he declared. "We need large numbers of missionaries who will be willing to live in trailers in migrant camps over the land and be school teachers and ministers in these needy communities," he said.

Turning to other focal points for missions in America, Dr. Lawrence described the modern city as "one of our most needy mission fields." Most Baptist churches in the city could not live without the steady flow of Baptists coming in from country churches, he said. But he also pointed to some alarming facts about rural Baptist churches of the South. Quoting statistics for the year 1946, the latest information available, Dr. Lawrence said that 6,000 rural Baptist churches in the South reported not a single conversion during the year; 4,000 churches made no financial contribution to missions; 3,000 churches were constantly without pastors; 1,800 churches owned no buildings; 10,000 churches worshipped in one-room, frame structures most of which were in great need of repair and remodeling; and 5,000 churches reported fewer members than they had ten years previously.

Sunday School Lesson for May 23, 1948

Subject: The Temple in The Nation's Life

Lesson Text: Ezra 3:10-13; 5:6-17; Psalm 84:1-2; Ezekiel 11:16; 37: 26-28; 44:9-31; 47: 1-12; Zech. 6:9-15

Golden Text: Psalm 95:6

BETHEL WOMAN'S COLLEGE

A standard junior college for young women. Transfer, terminal and pre-professional coursss Thorough instruction in small classes by expert teachers. Ideal place for Kentucky girls to spend first two years of college life. Only junior college for girls operated by Baptists over wide area—Kentucky, Illinois, Indiana, Michigan, Ohio, West Virginia, Tennessee and Alabama. Moderate rates.

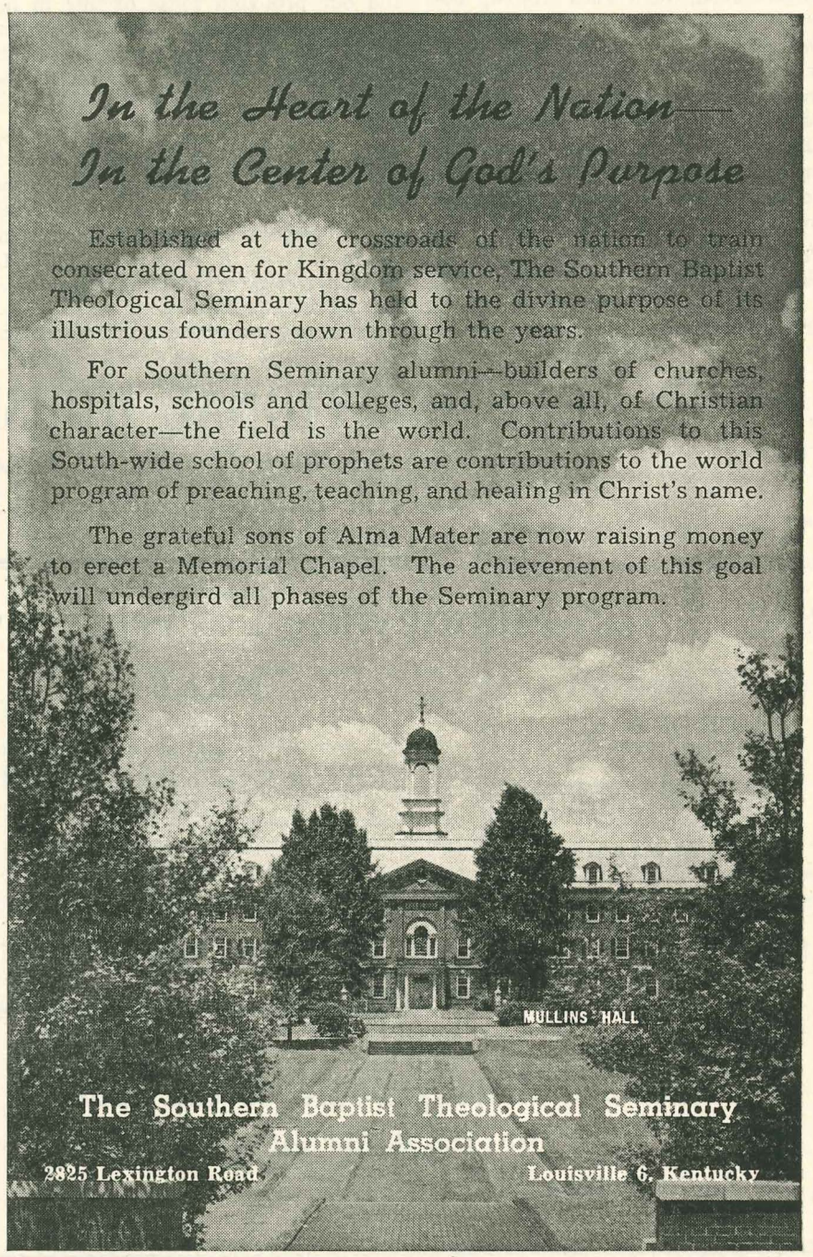
ADDRESS

P. W. JAMES, President

Box 537-R Hopkinsville, Ky.

Carlisle Avenue Goes Over The Top On March 28

LOUISVILLE, Ky., March 28—With an attendance goal of 1,200 for Bible School, some 1,253 attendance slips came in, with possibly a hundred visitors who came in after the reports were made up, and hence were not counted. There were also twelve additions for the day during the church services, including seven for baptism, making a total of twenty-seven for the month of March. The radio broadcast of "The Fellowship Hour" over Radio Station WGRC and WBOX-FM continues to grow in reach and influence.



Six German Protestant Clergymen Sent to Concentration Camps

BERLIN—Russian authorities in Germany have established NKVD (secret police) operatives within the Evangelical Church, and six clergymen have been sent to concentration camps within the last six months.

This charge was made here by a church leader who asked that his name be withheld.

He claimed that relations between the Russians and the churches are based on the recognition by both parties that there is a bridgeless gap between Christianity and Communism.

That there is no open conflict was attributed to the fact that both Russians and German Communists have been ordered by Moscow to follow a "no trouble with the churches" policy.

Nevertheless, difficulties crop up because Soviet commanders in outlying areas fail to adhere strictly to the Moscow line and cause trouble for the churches over property rights, religious organizations, hospitals and orphan asylums. Sometimes these commanders interfere with church attendance by ordering populations out for forced labor on Sundays.

Chief foes of the churches are the German Communists, known as the SED. Big party officials and the central committee follow the party line without deviation, thus avoiding any rupture with the churches. But less influential leaders in the provinces do everything they can do to undermine the influence of the churches.

Religious activities in the public schools, the spokesman said, are either completely lacking or negligible. On the contrary, he said, evidence points to a strong tendency toward materialism and Communism.

To counteract this influence, the Evangelical Church has organized religious instruction outside public schools, but the effectiveness of this program has been nullified by the Communists in many instances. They simply deny the churches rooms in which such instruction could be given.—(RNS).

Resolutions Regarding Vernon Scott Gentry

GEORGETOWN, Ky.—We, the members of the faculty of Georgetown College, desire to express our deep appreciation of Doctor Vernon Scott Gentry and our profound sense of loss in his home-going. In the words of President Hill, Professor Gentry was preeminently a man of "simplicity, sincerity and faithfulness."

We wish to express our sincere sympathy to Mrs. Gentry and to send a copy of these resolutions to her, to the Georgetonian, to the Western Recorder and to place a copy in the minutes of the faculty.—*C. R. Alexander, Edith L. Monson, George W. Redding, Committee.*

—o—

Public Opion Speaks

The Survey Bulletin calls attention to an interesting finding by the American Institute of Public Opinion: 13 per cent of all religious bodies are in the upper class, 31 per cent in the middle class, and 56 per cent in the lower economic group.

Among Baptists, 8 per cent are in the upper class, 24 per cent in the middle class, and 68 per cent in the lower income group.

Episcopalians report 24 per cent in the upper class, 34 per cent in the middle class and 42 per cent in the lower.

A similar survey shows 19 per cent in business and professional, 20 per cent white collar, 44 per cent urban manual workers, and 17 per cent farmers. The survey further reveals that 19 per cent of the church members belong to trade unions. Roman Catholics have 28 per cent members in trade unions; Baptists have 16 per cent.

YOUR DENOMINATIONAL HOUSE OF SECURITY

Offers True Southern Hospitality To Any And All Who Will Enter Its Sheltering Portals

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MEANS

PEACE OF MIND	through	LIFE'S ACTIVE YEARS
PROTECTION	in event of	DISABILITY
PROVISION	for your loved ones in event of	DEATH
PROMISED ANNUITY	to you in	OLD AGE RETIREMENT

REMEMBER

YOU CANNOT **LOSE YOUR INVESTMENT**

YOU CANNOT **PAY FOR ALL YOU RECEIVE**

Relief and Annuity Board of the Southern Baptist Convention

WALTER R. ALEXANDER, D. D., Executive Secretary

206 Baptist Building **Dallas, Texas**

Rural Church Makes Real Progress

Under the enthusiastic, sane leadership of Pastor George Grubbs, the Benton Baptist Church, near Harrodsburg, Kentucky, is making unusual progress. Like many other rural churches in the state, the Benton congregation illustrates the fact that country churches can carry on a dynamic program.

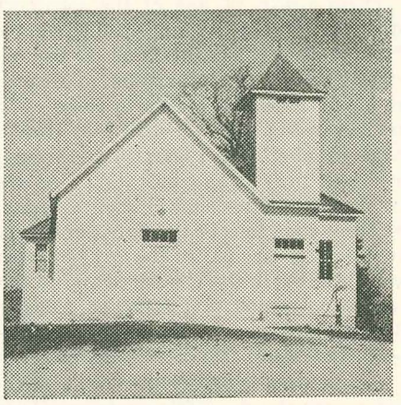
Pastor Grubbs was, for two years, associated with the State Mission Board as a field worker. Prior to his coming to the Benton Church, he was at Whitley City, Ky. Under his leadership, the Benton Church has had a growth in Sunday school attendance of twenty-

Pastor and Mrs. George Grubbs

four per cent, an increase in offerings of eight-one per cent, nine new members added—four by baptism and five by letter. There are four waiting to be baptized. In addition, a visual-aid program has been started, and a full W. M. U. organization will be formed soon.

The Benton Baptist Church has also purchased a splendid parsonage near the church building. A picture of the church building is shown here, and also Pastor Grubbs and his wife standing on the front porch of the parsonage.

Brother John Gilliland preceded Brother Grubbs at Benton, and laid a good foundation. He is now associational missionary in Freedom Association.



Benton Church near Harrodsburg

—o—

The Comics Aren't Funny

(Continued from Page 15)

What to do about the situation?

The principal difficulty about cracking down on the comic magazines is that it opens the road for dangerous censorship in other fields. Comic magazine publishers, like the instigators of the subversive organizations listed by the Justice Department, realize that they can utilize the tolerance of democracy to undermine and abuse it.

There is no doubt in my mind that white-slave traffickers and dope peddlers are less dangerous to the nation than the publishers of our worst comic magazines. And yet these sources of public infection, injecting communicable criminality into our youngsters, feel they are safely hidden behind the Bill of Rights. They feel certain that the outraged citizenry is helpless; that no decent liberal group will endanger "Freedom of the Press" merely to put them out of business or behind the bars where many of them belong.

There are, however, other means of getting at the publishers who have opened this sewer into America's young minds.

Working on a national basis, a "Clean Up The Comics Committee" composed of citizens of every faith could:

A Plan

1. Establish a critical sub-committee of outstanding educators, psychiatrists, child-welfare experts, artists, writers and critics to pass judgment on the comics title by title. Various ratings could be provided. The judging should be just but severe.

2. Establish a legal-sub-committee to investigate the possibility of criminal action against the magazine publishers wherever it can be proved that their magazines have contributed to juvenile delinquency, incited to arson, mayhem or murder.

3. Form local groups in every village, town and city—subdivided into small enough groups to watch the magazine stands and protest the appearance of any "comics" not specifically approved by the national board.

There is great danger, however, in unilateral action by any single church group, any single paper or chain of papers, or any group with a political, racial or economic bias. There must be no possibility of labeling the "Clean Up The Comics Committee" as guilty of bigotry or ulterior motives. Its methods must be such that it will not form a wedge for censorship of books, plays or serious magazines. We want no book burnings in America, not even "comic" book burnings. And the Committee should very definitely confine itself to the children's department.—*Printed by permission the Christian Herald Association, Inc. Copyrighted.*

Write today for further information

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Illustrated bulletin on application

WALLER M. ETHRIDGE, Vice-President

Marshall **Texas**

Outstanding Revival at First Church, Frankfort

FRANKFORT, Ky.—A revival in the truest sense of the word was held April 18-25 at the First Baptist Church, Frankfort, Kentucky. Dr. Fred T. Moffatt, pastor of the church since July 1, 1937, did the preaching. Mr. Harry Hampsher, minister of music at the Porter Memorial Baptist Church, Lexington, Kentucky, and a student at Georgetown College, led the congregation in singing and brought a solo each evening.

During the month prior to the revival there were fifty-one additions to the church membership. In the week's meeting, fifty-four men and women, boys and girls were added to the church for baptism, by letter, and two came for complete rededication. The majority of these were adults.

Sunday, April 18, the first Sunday of the revival series, was a Pentecostal experience for the entire membership and community. Approximately 1,000 persons heard Dr. Moffatt in two mass meetings that Sunday afternoon on the subject, "A Revolt Against God—Communism." The first meeting at 2:00 o'clock (for men only), was attended by about 500 men. The second, at 3:30 o'clock (for women only), saw more than 600 women present.

These words of one of the members aptly describe the feelings of the church: "The blessings brought to us by the revival meeting will continue to inspire us in the days and weeks to come. We are impressed with the fact that such a large number had a part in it through the song, prayer, and visitation. As we sat quietly in the church each evening, we were conscious of the Spirit of Christ in the song service, in the prayers that were uttered, in the messages, and in the dedication period that followed. Praise God from whom all blessings flow!"—*Mary Pat Kent, Church Secretary.*

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The Call To World-Wide Evangelism

(Continued from Page 14)

They faced about the same things we face today. These early Christians faced enslaved peoples, military dictatorship, Roman taskmasters, a pagan world. They faced their difficulties and won. What about us? Dr. Sampey said a few months before his death, that if we Southern Baptists were faithful to our task, that within the next hundred years there would be some fifty million Baptists in these United States. Another great Christian leader said some years ago, "Send a thousand missionaries to Japan now or a million soldiers later." That was prophetic. What did we do? It cost then $600 to convert a Japanese. But it has cost since then, $50,000 to kill one. If we had heeded the Christian leader's word we might have avoided the war. If we had listened to Jesus, "Go ye into all the world. . ." we would have had a different world.

We were told during the first World War that if the Kaiser was eliminated we could have peace; and that, during the last war, Hitler must be destroyed before the world would be a safe place in which to live. Now they are telling us that Joseph Stalin is our trouble. *The trouble is the same and has been all the time—SIN.* We treat symptoms and effects. We need to deal with diseases and causes. The heart of man must be changed.

———o———

Prof. W. Hersey Davis head of the Department of New Testament Interpretation at the Southern Seminary, is still sick at Holden Beach, Supply, N. C., his summer cottage. The doctors indicate that his condition will not permit visitors. His pastor, Dr. L. H. Polhill, of Deer Park Church, urges his friends to drop him a postal card of greetings.

THE ONEIDA BAPTIST INSTITUTE

A four year Preparatory School (Grade A) for young people of the mountains. Located in Clay County, eighteen miles from Manchester on Route 11.

Fine Christian Atmosphere ***Excellent Faculty***

Beautiful Campus (Sixteen Acres)

Courses prepare for college and for various vocations.

School is operated on the co-operative plan. The students are permitted to work one-half of the total expenses ($200.00).

Fall term will begin July 21.

For further particulars write

REV. D. CHESTER SPARKS, President

Oneida, Kentucky

God Uses Sound System at Spring Meadows To Prepare Girl's Heart for Gospel

Back in December, friends of Spring Meadows in the First Baptist Church of Glasgow, where our Superintendent, Sam Ed Bradley, was pastor from 1941 to 1945, made a generous gift to the Home for the purchase and installation of a modern sound system.

A speaker is located in each of the children's departments, in the dining room, kitchen, and

Barbara Ann

in each room of our infirmary. An automatic record changer, a radio broadcast transcription player, a radio receiver with both F.M. and A.M. bands, and a tape recorder make possible an endless variety of programs.

Shortly after the system was installed a hymn program was being sent throughout the building on Saturday evening just after supper. Barbara Ann, age 10, was listening to the program with Miss Childress, her housemother, and the other girls in the department.

When the song, "Let Jesus Come Into Your Heart," was sung Barbara Ann began to sob, saying she was unsaved and wanted to come with her housemother to Mr. Bradley's office and let him talk to her about being saved. In his office, after the plan of salvation was explained carefully and after prayer, Barbara Ann was saved. The next morning she made public profession in Fourth Avenue Baptist Church and soon followed Christ in baptism.

Little did the donors at Glasgow realize their gift would be used of God in preparing a dependent girl's heart for salvation. Evangelism is never forgotten at Spring Meadows.

SPRING CLEANING!

The boys and girls who live at Spring Meadows have initiative and energy, and they can make and carry out plans involving a group, as this picture shows.

Mr. Bradley had mentioned during some warm days in early April that it would soon be time to go barefoot, but that our playground would have to be thoroughly cleared of dangerous bits of broken glass and other objects before bare feet could be approved. The child doesn't live who does not have a yearning for the feel of earth against his feet in the springtime; so, you can see here what happened at Spring Meadows.

Our playground is ready now for the next warm days; the boys and girls themselves have looked after that in a most efficient manner. Now for the barefoot fun!

WOULD YOU LIKE TO SERVE AS ONE OF THE HOUSEMOTHERS AT SPRING MEADOWS?

As one of our housemothers you would have immediate care, supervision and training of a group of fine dependent boys and girls. You would be a member of the staff of the oldest Baptist Children's Home in the South—an institution preparing to build a complete new Home on the outskirts of Louisville in the near future. You would be engaged in definite, interesting full-time Christian work for which you would be given full maintenance (room, board and laundry) and an adequate salary.

WHAT ARE THE QUALIFICATIONS?

►You must be a genuine Christian, active in the life of the Baptist church in your community.

►You should be in excellent health, and preferably between 35 and 45 years of age.

►You should have at least a high school education.

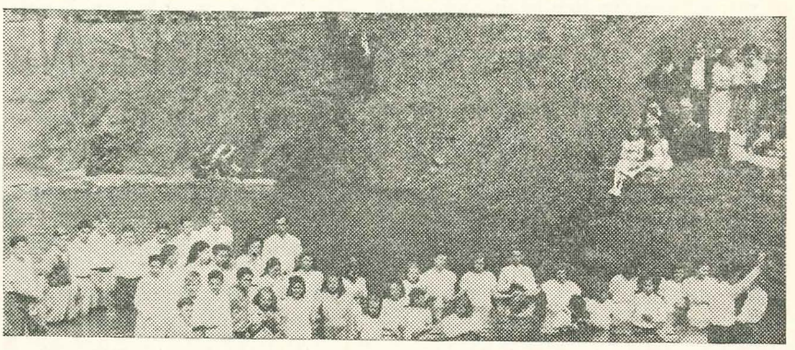
►You must be unencumbered, free to live at Spring Meadows.

►You must have a deep love for children, be patient, warm hearted, understanding, neat and attractive, with poise and the ability to meet and solve problems, be more interested in serving than in a job and a place to live.

►Public school teaching experience is desirable, but not required. If interested, write today, enclosing a recent photograph of yourself if one is available.

Sam Ed Bradley, Superintendent
SPRING MEADOWS
1022 S. First Street, Louisville 2, Ky.
A KENTUCKY BAPTIST HOME FOR DEPENDENT CHILDREN

Fifty-three Baptized In Mountain Stream



Pastor M. R. Lovett, Associational Missionary in Bell County, Kentucky, preached in a revival meeting at Bryson Mountain Baptist Church, Bryson, Tenn., following which Pastor Norfoth Waldrop, Fonde, Ky., baptized 53 in the waters of a neary mountain stream. Only a portion of these are shown in the picture.

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following Sunday schools have been added to the list of those attaining the Standard of Excellence: *Swiss Colony* and *Bellepoint, Frankfort.*

New Intermediate Graded Lessons

The new Intermediate closely graded lessons are progressing satisfactorily. They are scheduled to be available with the October-December quarter. These lessons should be very excellent.

With the Workers

Brother Fred Pulliam had a good week with the South Elkhorn Church, with Pastor Henry Downing.

Brother C. P. Hargis has conducted a campaign with the Weaver Memorial Church, where he holds his membership, and where E. T. Pratt is the pastor.

Brother Wheeler Thompson has been as busy as could be in Vacation Bible School Clinics. Watch Kentucky climb this year in the number of Vacation Bible Schools.

Miss Reva Stamper is busy with the Elementary work, having had several conferences and training schools on the Nursery work.

W. A. Gardiner was with Thornhill Church of Frankfort for the dedication of the use of their new educational unit. There were 467 present and a large offering was made for the building. Pastor Roy Lyons is doing a great work.

Consider the Intermediates

We want to call the attention of our people to the work in the Sunday school with Intermediate boys and girls. More and more do we believe there should be two Intermediate Departments where there are enough for eight classes. It will be helpful to have a department of the thirteen and fourteen-year pupils and another for the fifteen and sixteen-year pupils. In the very large churches there should be a department for each age for Intermediates and for all departments below Intermediate age. Let us do our best to help these boys and girls in this critical period in their lives. The Devil is doing his worst to get them. We should do our best to bring them to Christ and lead them in facing the problems of life.

How About Your Young People?

The young people—seventeen through twenty-four years of age—should call for the best in us. Certainly this age is a hard one on young people. We can either sit back and let the Devil use them or we can love them, organize for them, train for them, and go after them in the spirit of Christ. Be sure you have enough classes for your young people, including those out of the Sunday school.

Nursery Work Is Riding High

Churches all over the land are building for many nurseries. We do not attempt here to name churches doing this because many would be omitted in such list. One church built for three nurseries and now finds that another one is necessary and they are arranging for it. Another is building for six nurseries.

We Train or We Lose

We either train our workers and prospective workers or we lose heavily in souls and in service. It is a grim tragedy for a church to let a teacher go on untrained, marring the lives of the pupils when that church could have a few weeks of training and vastly improve the work of the teacher. The superintendent needs training. He can not "super" beyond his knowledge of his "intending." Get your superintendent to use the book, "Building A Standard Sunday School," as a guide to his superintending.

Why Use the Standard?

Just to be recognized? No! When we write, beg, and plead with superintendents to make their Sunday school standand we are thinking of the improvement that will come to their Sunday schools by doing the things outlined in the Standard. Brother, I dare you, "again, and again, and again," to lead your school to do the things in the Standard. As soon as all points shall have been reached, please send us an application. Blanks will be furnished you on request by our Department.

"Study To Show Thyself Approved"

Are you an approved workman? The Bible says one should study or strive to be an approved workman—one on whom God places His approval. What can you do to become such a worker? Live daily close to the Lord, study the Bible, study the books in our Sunday School Training Course, and serve with humility, sympathy, and love.

Walnut Street Church of Louisville Grows

With an average attendance of 1,689 for April, which is an increase of 230 over that of April of last year, the Walnut Street Sunday school is revealing a spirit and work that produces results. We congratulate Superintendent Jack Gardner and Pastor W. R. Pettigrew. They are all looking forward to the opening of the six new nurseries this summer, and expect another good increase in attendance and also an increase in the number of classes for fathers and mothers. Should the church erect a great educational building which is contemplated we may well expect this school to reach an average of 3,000 in attendance within a few years. Mr. Thomas B. Chaney has recently come to the church to serve as Educational Director, and we give him our most cordial welcome to Kentucky.

All Louisville Baptists, Attention!

You have a real opportunity facing you the week of August 29-September 3 in the State-wide Sunday school clinic to be held in Louisville. Sessions will be held each morning in Clifton Church and in two churches at night. Drs. G. S. Dobbins and Finley Edge are cooperating in working out plans with the State and Sunday School Boards.

—o—

SUNDAY SCHOOL ATTENDANCE

May 9, 1948

Church	Mission	Total
Louisville, Walnut St. (3)	229	1,668
Louisville, 9th and O (1)	249	1,541
Louisville, Carlisle Ave. (2)	276	1,221
Indianapolis, Ind, Broadway	---	1.065
Bowling Green (1)	31	1,040
Owensboro, First (1)	46	1,024
Covington, Latonia (2)	97	962
Louisville, Parkland	---	918
Lexington, Porter Memorial (2)	218	847
Louisville, Crescent Hill (1)	174	814
Paducah, First (1)	83	794
Frankfort, First (1)	125	771
Harrodsburg (1)	26	764
Lexington, Calvary (1)	15	738
Owensboro, Third	---	730
Louisville, Baptist Tabernacle	---	701
Mayfield, First	---	692
Harlan (3)	174	662
Louisville, West Broadway	---	646
Somerset, First	--	640
Louisville, Victory Memorial (1)	112	640
Ashland, Pollard (2)	55	615
Louisville, 23rd and Broadway	---	614
Newport, First (1)	40	612
Murray, First	---	609
Madisonville, First	---	604
Evansville, Calvary (3)	172	601
London, First	---	595
Henderson, First	---	581
Louisville, Beechmont	---	542
Lexington, Grace	---	531
Evansville, Grace (2)	138	522
Hopkinsville, First	---	520
Danville, Lexington Ave. (1)	18	511
Bellevue	---	508
Louisville, Highland Park, First	---	503
Hopkinsville, Second	---	472
Louisville, West Side (1)	68	471
Shively (1)	40	446
Louisville, Clifton (1)	44	445
Campbellsville	---	433
Glasgow (1)	26	430
Fulton, First	---	422
Corbin, First	---	422
Louisville, Deer Park	---	422
Henderson, Audubon	---	410
Winchester, Central	---	409
Louisville, St. Matthews	---	407
Covington, South Side	---	400
Louisville, Franklin Street	---	401
Hazard, First (2)	94	381
Paducah, 12th St. (1)	86	364
Beechland (near Valley Station)	---	352
Morganfield	---	347
Whitley City, First	---	341
Erlanger (1)	38	332
Mt. Vernon (Rockcastle Co.)	---	331
Evansville, Walnut Street	---	312
Hodgenville	---	309
Henderson, Immanuel	---	306
Middlesboro, E. Cumberland Ave.	---	303
Owensboro, Eaton Memorial	---	303
Louisville, South Side	---	300
Richmond, First (1)	21	292
Lebanon	---	289
Owensboro, Crabtree Ave.	---	286
Louisville, East	---	283
Fairview, Hall's Gap, Ky.	---	278
Crestwood, Crestwood, Ky.	---	275
Mackville	---	273
Versailles	---	267
Paducah, Trinity	---	255
Jellico, Tenn., Crouches Creek	---	248
Evansville, Temple	---	243
Dry Ridge	---	238
LaGrange, DeHaven Memorial	---	235
Columbia (2)	65	234
Dayton, First	---	233
Louisville, Baptist Temple	---	231
Pikeville	---	228
Pleasant Hill (near Campbellsville)	---	227
Sand Spring (near Lawrenceburg)	---	223
Monticello, First	---	223
Hazard, Second (1)	45	218
Paducah, Baptist Tabernacle	---	217
Carrollton	---	217
Leitchfield, First	---	208
Beech Grove (near Perryville)	---	207
Jeffersontown	---	201
Steubenville	---	201

Looking In on the Children's Home

By C. FORD DEUSNER, Superintendent

GLENDALE, Ky.—The Kentucky Baptist Children's Home, located at Glendale, Ky., is definitely and without apology a Baptist institution. It was established and opened in 1915 by authority of the General Association of Baptists in Kentucky. Its charter requires that its trustees must be members of Baptist churches in Kentucky, and that these trustees must be elected by vote of the General Association. It is also stated in the charter that "in case this Home should ever become extinct, its entire property of every description shall accrue to the General Association of Baptists in Kentucky" to be used for the care of "orphan and destitute children." Article VII of the by-laws under which the institution operates reads as follows: "The Superintendent, all matrons, housekeepers, teachers, and other administrative employees of the Home must be members in good standing of Missionary Baptist Churches."

As Baptists completely committed to the principle of loyalty to the authority of the Bible as the Word of God we are striving to build and maintain here at Glendale a Home for dependent children that is positively Christian. The members of our staff attend the services of the Gilead Baptist Church, and most of them hold places of responsible leadership in the church organization. Of the one hundred ninety-two children who are presently in the Home, all who are ten years of age or older, except ten, are professing Christians and members of Gilead Church. It is certainly a beautiful and heart-warming sight to see our Home family, each member of it dressed in his or her Sunday best, crowding our little meeting house to the doors every Sunday morning and night! All our children are enrolled in Sunday school and Training Union, and attendance upon the worship and preaching services is required.

Our program of religious activities in the Home is under the capable direction of Miss Frances Barbour. Miss Barbour is a graduate of the Baptist Bible Institute of New Orleans, and has been connected with the institution here for nearly five years. The program is closely geared to that of the local church. Because of lack of space in the church building the nursery, beginner, and primary departments of the Sunday school meet under her supervision in the Home each Sunday morning. As Director of the Gilead Training Union she has led the union to achieve Standard recognition. The union has five Standard units, and an all-over enrollment of 237. There are two Story Hours conducted, one on Saturday morning in the Home. Forty-nine of our children are enrolled in this last named organization. The graded young people's organizations of W. M. U. are maintained, and our Y. W. A., Intermediate and Junior G. A., Intermediate and Junior R. A. chapters, and Sunbeam Band are lively and strong.

Morning devotions are conducted daily at breakfast time. All members of our staff and family of children take their turn in leading these devotions. God's blessing is asked upon the food and thanksgiving returned to Him before each meal. Evening devotions are conducted in each apartment at bed-time by the matron in charge, or by someone whom she has designated to serve. On Wednesday evening following dinner the superintendent leads a mid-week service for the entire Home family. Children and workers are dismissed from this service in time to attend the regular mid-week prayer meeting of the church.

A most productive field for service has been opened to our children in recent months with the inauguration of our radio program. This program may be heard each Sunday from 12:30 P. M. to 1:00 P. M. over radio station WTCO (1150 K. C.), Campbellsville, Ky. Different staff members and children have been responsible for presenting the programs which have consisted of music, both vocal and instrumental, news of the Home, and a brief devotional message. This program has from the beginning been under the direction of Mr. E. F. Glenn, the business manager of our Home. Interested Baptists have underwritten the expense of broadcasting the programs for several months to come, and a contract for fifty-two programs has been signed.

Recently, ninety-five of our children went in our bus to the State Training Union Convention, held with the First Baptist Church, Bowling Green. Ours was the largest representative group present, and four of the young people from it were in the large number who surrendered their lives for definite Christian service in the last session of the convention. More recently, five of our boys attended the R. A. Conclave of Central Region at Lawrenceburg, Ky., and one of these, Ray Lawson, presided over both sessions of this conclave. Special music was presented by the other four.

———o———

Activity must lead to a goal, otherwise it gets us nowhere. A squirrel in his cage, races at high speed, but he isn't going places.—Choice Bits.

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Southern Baptists in Oregon Organize Convention

By H. F. BURNS, Associate Editor
Baptist Standard

SOUTHERN Baptists in the Northwest have organized the Baptist General Convention in Oregon, composed of churches in Oregon and Washington that formerly were an association of the California Southern Convention.

Having served as pastor of one of these churches several years ago, and having spent some weeks late last summer in the Northwest, visiting their encampment on Mt. Hood, and several of the churches, I desire to present a few facts concerning these churches and their relationship to the Southern Baptist Convention.

Seek Recognition as State Convention

The new convention plans to seek recognition as a state convention at the Memphis meeting this month. One matter should be made clear immediately: this convention should not be considered as an "outside group," seeking admission, for these same churches have already been co-operating Southern Baptist churches. Therefore, to defer action, as has been the custom in dealing with the requests of California, Kansas, and others that were organizations which had not previously been recognized by the convention, seems to be out of order. They need no period of probation, for they have already proved to be sound in the faith and co-operative.

The matter of comity between our convention and Northern Baptists certainly should not enter into the picture because these churches have already been co-operating with the Southern Baptist Convention. It is not a matter of the Southern Baptist Convention invading Northern territory.

Reasons for Organization

The new convention was not organized because of ill feeling, but because of the great distance separating these churches from the churches in California. The Southern church at Seattle, Washington, is 1,325 miles from the Southern church at National City, California; yet both were in the same state convention before this new convention was organized.

At present there are 16 churches in the Oregon Convention, one new church having been organized since the organization of the convention at Portland on April 13. Associations have been organized in Washington and Oregon.

An annual budget of $11,250 has been voted by the board. Twenty-five per cent of undesignated funds will go through the Co-operative Program of the Southern Baptist Convention. Last year's record for 10 of the 16 churches shows 495 additions, 171 by baptism; church property is valued at $176,500; mission gifts were $8,208; and total contributions, $63,311.

Historical Background

In 1942 a number of independent Baptist pastors and churches in the Northwest were anxious to launch a missionary program, especially among newcomers, who were then called "war workers." The needs of these people were not being met. The brethren organized what was called "Interstate Baptist Mission," a fellowship of Baptist churches. These churches enlisted many people with Southern Baptist background. When the Southern Convention was organized in California, most of the churches of the mission began co-operating with the convention of that state, and the Interstate Baptist Mission was dissolved to organize the Northwest Baptist Association, which became an association of the California Convention.

The Secretary of the Convention is Rev. R. E. Milam of Portland, formerly pastor of churches in Texas, who has been pastor in Portland for four years.

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New Mexico Presents A Picturesque Assembly Site

By LEWIS A. MYERS, Editor
The Baptist New Mexican

ALBUQUERQUE, N. Mex.—When our Baptists are gathered at Memphis in convention session, one of the matters of major importance, scheduled for decision, is that of selecting a Western Assembly site.

Since the selection of a location has been the responsibility of a special committee, New Mexico Baptists have awaited the recommendation of the committee. Recognizing the centrality of her territory, the picturesqueness of her scenery, and the total unity of her people on the matter, New Mexico is offering, through the committee, 880 acres in a setting so beautiful and historic that it beggars description. The location is at Glorieta Pass, town of Glorieta, a twenty-minute drive from Santa Fe, New Mexico.

Here are the major facts regarding the site: on an air line, it is 1,010 miles from Memphis and 1,080 from San Francisco. Located on the main line of the Santa Fe Railway, crack trains drop passengers six times daily. Two Federal Highways, 64 and 65, and one State Highway serve the site. Few buildings are already on the grounds, allowing for unhindered, planned construction in the midst of beautiful openings and majestic timber. Glorieta Creek crosses the property, Pecos River is within a ten minute drive; and serene, trout-filled lakes lie immediately to the North. For fishing and hunting, golfing and hiking, horseback riding and touring, quiet devotion and study—the area is literally a paradise. Eighteen miles away is the Artists' Capital of the nation and a radius of fifty miles sweeps in the ruins of the cave dwellers, quaint Indian villages, and age-old Spanish missions. The Glorieta elevation is around 7,200 feet, cool and delightful all the summer and through the winters.

In the center of the West and ready to serve the West, adequate in size and offered without any encumbrance, thus reads the story of the New Mexican offer for the much-needed Western Assembly.

Transformation

The night of sin was darkest
That Friday when His cross
Upbore His body broken
Thru agony and loss,—
When there on awful Calv'ry
(As God His face did hide)
Our Saviour, full of sorrow,
For us poor sinners died. . .

But never change was greater
In nature or history
Than that from tragic Friday
To Sunday's victory,
As light was born of darkness
And Death gave place to Life—
Bright hope for our despairing,
Deep peace for all our strife.

Gordon Graig Whiteley

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A Method—Ministry of:

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2. Preaching—halls
3. Healing—houses

A Mandate—"Go thou and do likewise." "As the Father, hath sent me, even so send I you."

New Testament churches are charged with this three-fold method in the ministry of our Master—all designed to make men like the Master—"Conformed to the image of His dear Son."

For 500,000 white, plus 200,000 colored Baptists in Kentucky, we have approximately 3,200 halls for preaching, 35,066 rooms for teaching, and only one house of 275 rooms for healing.

Central Kentucky has a missionary field of over 1,500,000 unsaved souls. These folk will be contacted by some hospital ministry and witness: will it be a Baptist Hospital?

Jesus looked upon this field of service as a major. He was the Good Samaritan, the Great Physician, the hunting and healing Christ; he pleaded for prayers that others might toil in the same task, Matt. 9:35-38; and, He said that the basis of Christian judgment would be service to the hopeless and helpless—the sick, sad and sinner. Matt. 25:31-46.

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GEORGETOWN COLLEGE

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It Takes Just One

(Continued from Page 8)

Just one dedicated himself to discovery for the benefit of humanity. Born in slavery of black skin and a white heart, George Washington Carver dedicated his hands to wresting deep secrets from Alabama clay, the sweet potato, and the peanut. His persistent, passionate search won for him an enviable place among America's first-rate scientists and greatest benefactors.

Columbus Roberts

Just one made generous donations to Christian education. Like Barnabas who gave a farm, Columbus Roberts is a layman. He was never a college man, yet his portrait hangs on the walls in Willingham Chapel in Mercer University. He recognized his limitations for he was not gifted in public speech, public prayer, or Bible teaching. Yet he discovered his capacity for making money and set his hand to do that one thing for the Lord. Besides his support of his church's program and his city's growth, he has given $750,000 to the Baptist colleges of Georgia. Of that amount he gave $500,000 to Mercer University for the Roberts School of Christianity. A distinguished Georgian and a humble Baptist layman, Mr. Roberts is now president of the Georgia Baptist Convention.

Our world waits today for just one man. Our Lord calls today for just one man. His echoing call is to the hearts of the youth of this, our age.

"Give me a man of God—one man
True to the vision that he sees,
And I will build your broken shrines
And bring the nations to their knees."

—*The Baptist Student Magazine.*

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Birthday Offering Jingles Needed by Spring Meadows

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Shortly after June 15 new birthday offering boxes will be prepared by Spring Meadows. We want to use several four-line birthday jingles on the new box which will be attractively printed.

Write as many jingles as you can think of and mail to us before June 15. Names of winners will appear on the birthday offering boxes with their jingles—some will be published in the Western Recorder.

RULES

1. Each jingle must be of four lines and must be on the birthday offering.
2. Each jingle must contain the words *Spring Meadows.*
3. All entries must reach us by June 15.
4. There is no limit to the number of verses you may send in.

Here's a sample verse:

Pennies, nickels, dimes—
I've brought them all
To pay Spring Meadows
A birthday call!

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SAM ED BRADLEY, Superintendent

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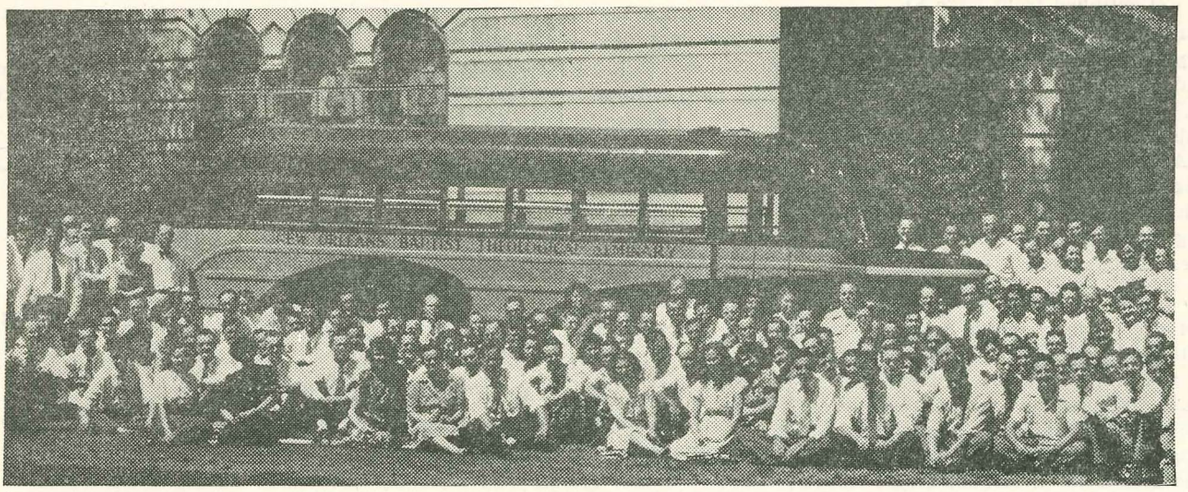

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