

Western Recorder

KENTUCKY SOUTHERN COLLEGE
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GEORGETOWN GRADUATES



Georgetown College Conferred Degrees Upon Sixty-eight in Their Class of 1948.
For Names of Above See Article on Page 14.

Gleanings From The Field

Prof. and Mrs. John Maurice Carter of Campbellsville, Ky., are the proud parents of a son, John Mark Carter, born on May 12.

Dr. and Mrs. Frank M. Masters observed their Golden Wedding Anniversary at their residence, 403 West Market Street, Princeton, Ky., on Sunday, June 13.

Isadore Childers has recently accepted the pastorate of the Pilot Baptist Church in Lincoln County, and has moved on the field. He was formerly located at Hustonville, Route 1, Ky.

In the recent article regarding Mr. Thomas R. Chaney, new Educational Director of the Walnut Street Church of Louisville, statement was made that he was ordained a minister in 1947. This was a mistake. He is a layman.

Pastor Bruce H. Price of the First Church of Newport News, Va., and a 1931 graduate of the Southern Seminary, delivered the baccalaureate sermon at Ouachita College at Arkadelphia, Ark., at their recent commencement. At the same time Ouachita conferred the Doctor of Divinity degree upon him.

On June 6 there were seventeen additions to the Third Avenue Baptist Church, Louisville—nine for baptism, eight by letter. Fourteen of the seventeen were adults. There have been 446 additions to the church since Rev. T. E. Williams became pastor in February 1946—260 of these were by baptism, and 186 by letter.

Mrs. Ruth Boone Fusselle has recently written a book, *The Junior Baptist*, which is just now coming off the press of The Baptist Sunday School Board. The author is the wife of Pastor Warner Earle Fusselle of the Taylorsville Baptist Church, and the daughter of W. C. Boone, General Secretary of the General Association of Baptists in Kentucky, and Mrs. Boone.

Pastor J. B. Norris of the Lee's Lane Baptist Church, assisted Pastor Judson Carey Segar in a revival meeting at Valley View Church, near Valley Station, Jefferson County, Ky. There were 15 conversions, 3 who joined by letter, and two by statement, making 20 in all. There were also 127 rededications. Their Vacation School is about to begin. The church uses a 28-passenger bus to transport the children.

The good folk of the First Baptist Church in Scottsville, Ky., gave a purse of \$250 to Pastor and Mrs. Harry L. Carter at a farewell party on May 29. Also one of their friends gave them a big two-year-old country ham. They

ought to have plenty of visitors within the next few weeks—though if they have too many the ham may not last that long. After a trip to Ridgecrest, N. C., they moved to Bardstown, Ky., June 15.

W. B. Casey, Lexington, Ky., is to assist Pastor E. D. Davis in a revival at Olivet Church, Paducah, Ky., during the Simultaneous Evangelistic Campaign. The church is said to have a "new look" since it has just been redecorated. For the first time in its history Olivet has a standard Sunday school. Herbert Grief is Superintendent there. Plans are now being made for their annual Vacation Bible School, and the bus has been engaged to carry the children.

Pastor O. J. Steger led in the ordination of Brethren Troy Adams, Jack Schrader, Earl Smith and Kellom Smith as deacons of the First Baptist Church of Newport, Ky., on June 2. The devotional was conducted by Associate Pastor W. G. Crawford, the charge was

No Western Recorder Issue Next Week

On account of the paper shortage and the concurrent problems incident thereto at this time, there will be no issue of the Western Recorder bearing date of July 1, 1948. The next paper will bear the date of July 8, 1948.

given by Pastor Steger, and Rev. F. L. Mitchell, a member of the church, led the ordination prayers after the laying on of hands. At the conclusion the members received the new deacons and their wives, pronouncing blessings and pledges of support.

Lyn Claybrook will be pastor of the Oneida Baptist Church and also be connected with the Baptist State Board of Missions after August 1. He comes to Kentucky from the pastorate of the Lewisburg Church in Tennessee, where he has been located for a number of years. Prior to that he was pastor of churches at Dresden, Tenn., Bolivar, Tenn., Temple, Texas and Canyon, Texas. He is a graduate of Union University and a Th.M. graduate from Southwestern Seminary. Mrs. Claybrook is a daughter of Dr. and Mrs. J. E. Skinner of Murray, Ky.

Pastor J. B. Norris led the Lee's Lane Church, located on Lee's Lane near Cane Run Road, in their annual homecoming on June 6. A new building, seating about 250 people, has just been com-

pleted, the men of the church and their pastor doing practically all of the manual labor necessary for the erection of the new structure. Already it seems too small for their immediate needs. The program was replete with many musical numbers, solos, duets, quartettes and choruses, and addresses were made by Dr. B. T. Kimbrough, a former pastor, and Pastor W. O. Gibson of Eighteenth Street Church, Louisville. The benediction was pronounced by Noah Dennison, the first pastor of the church.

Erwin L. McDonald writes in *The Tie* that on the basis of information furnished by the Foreign Mission Board, 10 of the 13 Southern Baptist seminaries in foreign lands are headed by alumni of the Southern Seminary. He lists them as follows: John Mein (Th.M., 1912), Rio de Janeiro, Brazil; Dr. W. L. Cooper (Th.D., 1933), Buenos Aires, Argentina; Rev. Honorio Espinoza (Th.M., 1940), Santiago, Chile; Dr. J. Christopher Pool (Th.D., 1936), Ogbomosho, Nigeria, West Africa; Rev. Sadamoto Wawano (1937), Fukuoka, Japan; Dr. Eugene Hill (Th.D., 1944), Canton, China; Dr. Ben R. Lawton (Th.D., 1947), Rome, Italy; Dr. Bela Udvarnoki (Ph.D., 1931), Budapest, Hungary; and Rev. J. R. Socociu (Th.M., 1921), Bucharest, Romania.

The Immanuel Church of Covington is making progress under the leadership of Pastor Morris H. Coers. Among the achievements recently accomplished are: An acoustic board ceiling has been placed in the auditorium, with a public address throughout the church; The Western Recorder has been put in the church budget; The church is on the air each Sunday morning at 11:00 o'clock over Station WZIP, 1030 kc.; The property next to the church has been purchased, remodeled, and now contains the "Highland Memorial Library," a modern nursery with a nurse in attendance, and a number of class rooms. The church is united in one great effort of soul-winning. Many are uniting with the church, both by conversion and by letter.

WESTERN RECORDER

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WESTERN RECORDER

Editorials

Concerning Organic Union

A recent statement issued by the Episcopalians in America sets forth the basis on which that body will consider organic union with "any interested Christian body." The four major points in their statement are:

"1. The Holy Scriptures of the Old and New Testaments, 'as containing all things necessary to salvation,' as being the rule and standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of Institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

These four points demanded by our Episcopalian friends as a basis for organic union constitute the very heart of Episcopalian dogmas. Differing from them as we do in doctrine, we none the less congratulate them on their refusal to surrender conviction.

Baptists are equally insistent on certain doctrines which we regard as fundamental. It is to their eternal credit that they also are unwilling to yield. Beliefs which can be laid aside easily are not beliefs at all. Efforts at organic union between widely differing religious bodies accelerate at the point where conviction lessens. Doctrinal flabbiness, like physical softness, indicates weakness, not strength. Christ's prayer for *oneness* among those called by His name does not encourage compromises of truth.

There is finest ground for Christian union in the New Testament, but the ground for such union must be the *teachings* of the New Testament. Dividing factors have been human in origin, not divine. When men have substituted man-made edicts for the revealed will of God in the New Testament, they have themselves thereby afforded righteous ground for disunion.

Jackie Robinson—Athlete—Preacher

From the Baptist Press, Nashville, comes word that twenty-year-old Jackie Robinson, ministerial student at Baylor University and pastor of the Ninth Street Baptist Mission in Waco, has been chosen as a member of America's olympic basketball team.

But Robinson's chief interest is not athletics, but the gospel ministry. For the last few summers he has been a leader in the Youth Revival Movement which has swept the Southwest. Winter before last he flew to Honolulu and conducted a week's revival resulting in 114 professions of faith. He is now president of the Texas Baptist Student Union.

His presence on the Baylor team this last winter sparked them to win the conference championship, and, in Madison Square Garden, his team lost only to the University of Kentucky. Following that game Robinson was chosen as a member of the American team.

Friends tell it on him that after a close game between Baylor and the University of Texas which went into an overtime period, Jackey slipped into his preaching-clothes and ran across the campus to the University Baptist Church at Austin and preached to a youth rally. Robinson is using his skill as an athlete to gain entree into the hearts of young people. He is demonstrating the fact that God can use young men of fine, virile strength, that a man can under all circumstances be a faithful servant of Jesus Christ. The probability is that when the games are over in London, he will slip out to some place to tell the old old story of Jesus Christ and His saving grace. There is such a thing as being "all things to all men, if by any means I may save some."

Relations Between Northern And Southern Baptists

A letter from Editor Gardner of the Baptist Standard, Texas, states that he has secured the consent of Dr. Robert A. Baker, professor of Church History, Southwestern Baptist Theological Seminary, to write a series of articles on Relations Between Northern and Southern Baptists. Editor Gardner requests that we carry the series also in this paper. We shall see.

We have not seen the articles as yet, but Dr. Baker seems excellently equipped to write them. He is an A.B. graduate of Baylor University; a Th.D. graduate of Southwestern Seminary, and has his Ph.D. from Yale University.

Dr. Baker will deal in large measure with the comity agreements concerning which so much has been written both North and South. We trust he will be able to cast needed light. His discussions will be on a friendly, constructive basis, yet will, we are assured, hold firmly to the right of Southern Baptists, or for that matter, any other group, to go where they will to preach the gospel and organize their work. Concerning the articles Editor Gardner writes: "We make bold to assert that if the so-called leaders among Baptists, North and South, could be induced to read the author's fair presentation of the case, and to face fairly the causes of the present tension, they would be forced by the logic of his conclusions to cease all quibbling concerning comity agreements." All this stimulates interest in the articles.

Swedish Baptists Celebrate

Swedish Baptists this month celebrate the 100th anniversary of their first church in that country. The program is sponsored by the Swedish Baptist Union.

According to Swedish Baptists the first church was organized in a cottage at Borekulla, the charter members being five persons who had been regularly baptized in Vällersvik Bay, September 21, 1848.

The Swedish account states that the work was begun by a Baptist preacher and sailor named F. O.

Nilsson. A revival conducted by him resulted in the baptism of the five at Borekulla. In starting the work great prejudice had to be overcome. Baptists in that country were looked upon as a religious innovation, though historically they far antedated the Lutherans who brought about Nilsson's arrest and banishment on the ground that he was "spreading erroneous doctrine."

Following his arrest and banishment he went to Copenhagen, Denmark in 1851 where he served as pastor for two years. He was pardoned nine years later and returned to Sweden, serving as pastor in Gothenburg. He also visited the United States.

We are told that during his stay in Copenhagen, Nilsson baptized the Rev. Anders Wiberg, a convert from the Lutherans. Wiberg later became the chief pioneer Baptist preacher in Sweden, writing a book on the significance of baptism, broadly organizing Baptist work in Sweden, and helping to found the Bethel Theological Seminary located at Stockholm.

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►Northern Baptists took no official action concerning union with Disciples of Christ. They merely heard the announcement that "outstanding progress" was being made. *The Christian Standard*, Cincinnati, published by the Disciples of Christ has been running a series of articles opposing the merger with the Northern Baptist Convention. The publication emphasizes the fact that the Disciples of Christ, as a whole, are not represented by those seeking the merger. The paper has called attention to the point that no act of their Convention would be binding upon the local congregations, and that thousands of such congregations would refuse to co-operate in the merger, should it be voted by the Convention. In all probability there would be many Baptist Churches throughout the Northern Baptist Convention territory which would likewise refuse to be bound by such a merger. Readers of the *Western Recorder* will recall that it was on this point that the Committee refused to bring a favorable report to the Southern Baptist Convention (Memphis) recommending the forming of a Baptist Alliance of North America.

►On a recent Sunday the writer supplied for the pulpit of the First Baptist Church, Murray, morning and evening services.

This great old church is looking forward to the coming of its new pastor—Dr. H. C. Chiles, for a good many years pastor of the First Baptist Church of Barbourville, Kentucky. We do not know of a happier, possible union.

Dr. Chiles' deep spirituality, fine scholarship, warm heart, and pulpit strength will be blessed we believe in bringing about one of the happiest pastorates in the history of the Murray church. Dr. Chiles will conduct a revival in the church this month; but will not take up pastoral responsibilities until later. Full news coverage will be given the change in pastorates, both as regards the excellent work done with the great church at Barbourville, and the beginning of the new work at Murray. Dr. Chiles is one of our strongest men, and recently was made a member of the Executive Committee of the Southern Baptist Convention.

►C. L. Abel, member of the First Baptist Church, Henderson, Ky. writes: "Recently in our city many of the grocery stores have added beer to their stocks.

It is wrong for the girl and boy clerks working therein to have to sell beer to hold their jobs. Dads and mothers, when thinking rightly, don't want to send their children to a grocery that sells beer." No, they don't Brother Abel. Good people can stop it. The day is coming, how far away we do not know, when the American public will have something to say on the general subject. The liquor interests are crippling themselves badly. There are definite signs of a rising tide of resentment. It will grow into a sweeping flood.

►It is too early to shape final opinions regarding the full significance of the new Zionist state of Israel. The facts are not all in. May not be for some time to come. The Southern Baptist Convention, Memphis, side-stepped the issue when it was raised, and did so by an overwhelming vote. There seem to be good reasons why Southern Baptists should stay away from political entanglements. It spoke out clearly on all religious and moral issues; but avoided the field of national and international diplomacy. This by no means signifies that Baptists are not thinking, or that they are not concerned. They are. But as a denomination, and as churches, we hold to the one mission given us by our Lord—making and baptizing disciples, and teaching them to observe all things whatsoever He has commanded us. Satan, as has been his habit through long centuries, will seek by all means at his disposal to sidetrack Baptists in the pulpit and in denominational councils. Our one mission is the preaching of Christ and Him crucified. Christ is the answer to world needs. The faster we bring lost men to the foot of the Cross, the sooner will we have a changed mankind. It is Christ in man that brings the new day for which we pray. It is God working through His spiritual children which guarantees spiritual victory.

►Northern Baptists report four times as many baptisms in 1947 as in any year since 1943.

►Looking through the editorials of Southern Baptist papers since the Memphis Convention, there is at least one point of agreement—the Convention has reached saturation point as to size. Our attitude on this is much the same as the little southern Negro's. He denied that there was any such thing as too much watermelon; there just wasn't enough boy. We do not believe there are too many Baptists; we are praying for more and more. We are even working in that direction. But it really creates a problem when so many of them take the same notion at the same time—to go to the Southern Baptist Convention. There just aren't enough hotels, and there is not enough auditorium.

However much we may see the need of doing something, we must be very cautious. Let us not forget that we have urged the people to go; that we have told them they must become informed Baptists, and that a good way to be informed and to catch the spirit of the general work is to go to the Conventions. We are not to lose our heads now that the people have taken us at our word. Let us not even remotely consider a solution to the problem which would turn thousands of our people away from the Convention. If there have to be regional meetings let them be. Baptists need the fire and enthusiasm and information which can come only as they get together in large numbers.

Western Recorder

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

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No. 26

Our Youth and the World Tomorrow

By CHESTER E. SWOR

IN REPLYING to the question "Watchman, what of the night?" (Isaiah 21:11, 12), the watchman said, "The morning cometh, and also the night." In replying to the oft-made inquiry, "What of your Baptist young people. . . on the basis of today, what may we expect of them tomorrow?", I feel much of the watchman's sentiment. There are many distinctly promising things to be found in a study of Southern Baptist Youth today; yet, in the stream of American youth of which our young people are a part there are, also, many dark shadows of compromise and sin.

On the basis of the response of our young people to the work of Sunday school, Training Union, W. M. U. youth activities, and Baptist Student Union there is much reason for joy. And the magnificent work for our young people in the current youth-sponsored revivals justifies our happiness that tomorrow's Baptist leaders are true to the tradition of our denomination in a primary emphasis upon evangelism. Truly, there are many rays of a promising dawn!

And Also The Night

Yet, the stream of American youth of which our own young people are a daily part is most obviously being polluted increasingly by compromise and sin. Though our own Baptist young people have as a group withstood the flood of moral weakness better than many other church groups, significant inroads have been made into our group—and a larger group will be engulfed unless our denomination does everything possible

This address, delivered to the Southern Baptist Convention, Memphis, was highly regarded. It is presented here in brief. Those desiring full copy will address him at 325 Mt. Vernon, Jackson, Mississippi.

to counteract current popular trends. In my judgment, these are the most dangerous current trends among American youth:

1. A RISING TIDE OF PERSONAL DISHONESTY. . . At home, particularly in school relationships, and in community relationships. The most deplorable aspect of this trend is the "so what?" attitude of many young people when apprehended or when God's Word concerning honesty is quoted.

2. DISRESPECT AND DISREGARD FOR LAW AND ORDER. . . Toward parents at home, toward teachers and administrators at school, and toward law in the community. The F. B. I. statistics on juvenile crime are ample proof of the tragedy here.

3. LOOSENESS OF MORAL STANDARDS IN BOY-GIRL RELATIONSHIPS. . . Sex immorality is no longer a matter of occasional, isolated occurrence. An increasing number of high school students "on both sides of the track" are making this tragic mistake. . . thanks to inadequate home training and lack of strong example of adults about them, and because of the sordid popular literature and entertainment world of today.

4. INCREASING ADDICTION TO

ALCOHOL. . . 43 out of 100 high school students in some areas admit to at least occasional drinking. . . It is estimated that in 81% of the homes of America at least one person drinks. . . Some newspapers, magazines, and other advertising channels continue to picture alcoholic beverages as reputable and beautiful.

5. DANGEROUS READING HABITS. . . Many educators and workers with juvenile delinquents are pointing out dramatically the relationship between the reading habits of young America and the defections of conduct which can be traced to such reading. Sex magazines, so-called "comic books," police and detective magazines and publications of "romance" and "confessions" have almost unbelievably wide circulation among American young people.

6. FLIPPANCY TOWARD MARRIAGE AND THE HOME. . . Their attitude being simply an acceptance of the attitude of adult America which evidently no longer believes God's Word concerning the obligation and permanence of marriage and the home.

7. RABID AND ALMOST UNIVERSAL DESECRATION OF SUNDAY. . . with the result that our young people will inevitably be less available for and responsive to the spiritual appeals of our church life.

8. WORLDLINESS OF SOCIAL LIFE. . . Centered in endless dancing, increasing acceptability of cocktail parties, increasing attendance upon night clubs, and a general worshipping of the "goddess of popularity."

But—in all eight of these dangerous trends, American young people have been more the victims of adult failure than they have been perpetrators of the wrongs. In every one of these eight dangers, our young people would have been safeguarded if adults in homes, churches, and schools had been taught and lived wisely before our young people.

What Can We Do?

If we want to safeguard and strengthen our young people today so that they will be fit to live and lead tomorrow, we can and must do our best on two fronts: the Home Front and the Church Front. These two institutions have always been our mightiest forces for moulding character and conduct of young life; and now, as never before, these two forces must extend themselves to the limit of their capacity to influence young people.

The Home Front

The homes in which our Southern Baptist young people are living today need most urgently to do their best in these three matters:

(Continued on Page 8)

EDUCATION—A vacant mind invites dangerous inmates as a deserted mansion tempts wandering outcasts to enter and take up their abode in its desolate apartments.—Hilliard, quoted in *Forbes*.

The Teaching Methods of Jesus

By J. M. PRICE

JESUS DID not consciously select and use methods as teachers do today. It came in as a matter of course.

His teaching was not of the formal type. His teaching differed from the scribes and Pharisees; it came straight from the Scripture, and went straight to the hearts of His hearers. This gave it an element of freshness, different from the stilted and mechanical procedures of that day. He taught as one having authority and not as the scribes.

Jesus' teaching was the life-centered kind. It grew out of situations his hearers confronted and was intended to help them meet those issues. To illustrate: a man was asked for the division of an inheritance right in the midst of Jesus' teaching about God's providential care. The Master left off His message, turned His attention to the man's needs, and gave the parable of the foolish farmer (Luke 12:13-21).

His method was directed toward the conscience. He was not satisfied merely with imparting facts: nor did He seek to secure response by means of emotional fervor or mass enthusiasm. He worked toward an enlightened conscience. He used the expression, "Thou oughtest." If people could not respond out of conviction, He did not want them to respond. He risked His cause on a teaching procedure: He rested His case with an enlightened conscience. He let the rich young ruler go away sorrowful because his conviction was not deep enough. He wanted genuineness.

Specific Methods

Almost every method we know of today is found, at least in embryo, in the practice of Jesus. So far ahead of others is He, that Squires gave to his book the title, *The Pedagogy of Jesus in the Twilight of Today*. We are not yet up to Him.

Even the project method is found in the practice of the Master. It means learning by doing. He sent out the disciples to witness and to heal (Matt. 10:1-41). And when the seventy were sent out in a similar activity, He had reports from them and possibly gave some guidance (Luke 10:1-12, 17). This is the basic principles of the Training Union.

The observation or demonstration method was definitely used by Jesus. Example is always more effective than precept. We see it in His training of the twelve. "He appointed twelve, to be with him, and to be sent out to preach"

(Mark 3:14). They learned from association with Him. A specific instance was the inquiry of John about Jesus being the Messiah, and His request that the inquirers observe what He was doing to meet humanity's needs, carry that word back to John, and let him draw his own conclusions (Matt. 11:2-19).

Another method He used is the Catechetical or question and answer. It is as old as the human race. More than a hundred questions are found in the Gospels. He used them to stimulate interest and thought, as when He said, "Who do you say that I am?" (Matt. 16:13); to develop or clarify thinking as

Printer Retires

On April 1, D. M. Fulkerson, for several years a compositor in the Western Recorder Print Shop, retired from active



D. M. Fulkerson

service. He was a member of the Annuity Plan of the Relief and Annuity Board of the Southern Baptist Convention, and will receive monthly checks throughout the remainder of his life.

when He asked, "Is it lawful on the sabbath days to do good, or to do evil, to save life or to destroy it?" (Luke 6:9), and to emphasize truth, as when He said, "What is a man profited, if he gain the whole world, and lose or forfeit his own self?" (Luke 9:25 ASV).

The lecture or "didactic discourse" was used frequently by Jesus. When we are inclined to criticize this method too much, we should remember this fact.

There are probably sixty or more didactic discourses to be found, but at least three are outstanding. There is one on the "last things" (Matt. 24-25); one on the "Message on the Mount" (Matt. 5-7); and one, the "farewell address" (John 14-17). So the lecture had its place.

The Discussion method was also used. To be sure, it is not the formal type that we read in definitions today. But it has the general characteristics. It was perhaps more of the conversational style, and used with individuals. One of the most famous was that with the Samaritan woman at the well (John 4:1-29). Another was with Nicodemus at night (John 3:1-21). And still another with the rich young ruler by the roadside (Mark 10:17-22).

Jesus also used objects in teaching, thus attracting attention and driving home a truth impressively. When the disciples were clamoring for honor, He put a child before them and taught humility (Matt. 18:6). When the Pharisees questioned taxes He settled the matter with a coin used for paying Caesar (Matt. 22:15-22). Probably the most striking was His washing the disciples' feet to show the glory of the most menial service (John 13:1-17).

The dramatic method is coming into large use today and is very impressive both for the participant and the onlooker. Jesus used it centuries ago when He initiated baptism which portrays in dramatic fashion the burial and resurrection of Jesus (the sign of His deity), our burial to sin and resurrection to a new life (regeneration), and the final resurrection of the dead (the hope of glory). Likewise, He used it in the Lord's Supper which shows His death for our sins and our participation in its benefits.

Probably the best known method of Jesus is the parable or story method. He made it famous as He took the commonplace things of life to portray spiritual truths. The parable of the soils (Matt. 13:3-17) shows the different kinds of responses people make to the Gospel. The one on the Good Samaritan (Luke 10:25-37) shows effectively the meaning of brotherliness. And those on the lost coin, the lost sheep, and the lost son (Luke 15), give imperishable emphasis to God's love for all humanity. We can still learn from His methods, and use them to teach others.—*The Baptist Training Union Magazine*.

Pray For Your State Missionaries

Eugene Bradley, Mt. Vernon, Local Missionary

J. Perry Carter, Louisville, City Superintendent of Missions

A. B. Cash, Lexington, General Field Worker for Mountains

THOUGHT—The mind is the most unused muscle of the human body.—John Mason Brown, *Town Meeting of the Air*.

Dr. Lawrence's Speech at The Convention in Memphis

Mr. President and fellow workers: As stewards of the manifold grace of God, we come to render an account of the stewardship of your Home Mission Board.

The report of the work done by the missionaries is printed in the Book of Reports. We sincerely hope that each one of you will read the report which gives, somewhat in detail, the results of the work of the 700 missionaries of the Board as they carried the Gospel to the men and women who are marooned on the shoals of error and who, even though we have 16,000 preachers and 26,000 churches, will never hear about Christ unless we send missionaries to them.

It is evident from the various reports which have been presented to this Convention that all the agencies of the Convention need money and their need is legitimate and great.

As I listened to the report of the Foreign Mission Board last night and heard the representatives from the various countries present the needs in the foreign fields, my heart went out in anxious desire that those needs might be supplied. I think our Secretary, Mr. Rankin, was very moderate in his request for 1,700 missionaries and \$10,000,000. It seems to me the need is so great that he should have at least 3,000 missionaries and \$20,000,000 to carry the Gospel of redeeming grace to the men and women across the seas who know not Christ.

The 6,000,000 Baptists of the Southern Baptist Convention will not fulfill their obligation to a lost world on the meager support which they are now giving, when compared with their ability, to Foreign Missions. My desire and prayer is that we may double our gifts and the number of missionaries for the foreign mission work.

And then, as I listened to the earnest plea of the presidents of our great seminaries this morning as they presented the needs of the seminaries and pleaded for the return of the \$20,000 taken from them Wednesday, again my heart was stirred and my desire kindled for greater support for these institutions of ours.

[Note: When the report of the Executive Committee was read Wednesday morning, Rev. Fred Eastman, pastor of the First Baptist Church of Springfield, Missouri, out of the goodness of his heart and because of his love for home missions, on his own initiative moved that one-half of one per cent be taken from each of the seminaries and one per cent be given to the Home Mission

Board and one-half of one per cent be given to the Relief and Annuity Board. The motion was sustained by an overwhelming vote of the 8,000 messengers present. On Friday morning, after the seminaries had made their reports, a motion was made to return the one-half of one per cent to each of the seminaries and make the allocations as reported by the Executive Committee. This was carried by a good majority of the messengers present.]

Deep down in my soul I was glad when the vote was taken and the seminaries got back the \$20,000. But \$20,000! What is that for these institutions? It is a mere bagatelle of what they ought to have.

Of course, the Home Mission Board needs money also, but the Board, together with all of our agencies and institutions, needs other things as well. We need the kingdom spirit—that spirit manifested by the first church as it began its work of evangelizing the world. Read the fourth chapter of the Acts. The church was in prayer and the Holy Spirit came and shook the house where they were sitting, and filled each one of the members of the church afresh. And it did something to them. It welded them into a fellowship and brotherhood so vital and binding that the interest of one became the interest of all.

All of the agencies and interests of the Southern Baptist Convention are bound together in a fraternal fellowship for the work of the kingdom of God, and whether the money given goes to this one or that one, all the other agencies should rejoice because it is going for the advancement of the kingdom, which they are all pledged and commissioned to advance.

We need more money for all our agencies, boards, and institutions, and we cannot get that money by juggling percentages. We must create more sources of supply.

There are only three sources from which we can expect continual, and sustained, additional funds for the work of the kingdom.

These are:

1. The organization of new churches which will become revenue producers for kingdom work.
2. The baptism of new converts who will become additional givers of money for kingdom work.
3. The securing of additional tithers who will, by their enlarged gifts, increase our income for kingdom work.

I rejoice that the Home Mission Board is the one Convention-wide agency of Southern Baptists which is, in its work, creating and developing more sources of revenue for kingdom work. The Board is cultivating the field and tilling the ground for more money. In this it is helping all of our agencies.

Through all the years of its existence the Board has been working at this task. Its missionaries have reported for the past hundred and three years the organization of 9,600 churches, which is a little better than one out of every three of our present total number of churches. The churches now giving the bulk of the money for kingdom work were organized and mothered by the Home Mission Board.

The missionaries of the Home Mission Board have reported 850,000 baptisms. While each one baptized might not have become a supporting member, most of them through the years have contributed to the support of our institutions and agencies. Surely the Home Mission Board should receive some credit for what it has done!

The Home Mission Board is today, through its missionaries, opening up and cultivating new sources of revenue. In the last three years it has organized and revived 586 churches. I do not know how much these 586 churches have given, because I do not have the figures, but I do know what one of these churches gave. Jefferson Avenue Church, East Point, Georgia, organized in our city mission work three years ago, gave last year a little over \$5,000 to the Co-operative Program.

In 1944, when the Home Mission Board began its work in California there were 78 churches and they gave \$29,000 to the Co-operative Program. In 1947, there were 172 churches and they gave \$175,034.47 to the Co-operative Program. Figure this out for yourself and you will see what the Home Mission Board is doing through the organization of churches to increase gifts for kingdom work and what it means to the income of all of our agencies.

But that is not all. The missionaries of the Home Mission Board in 1947 report 43,732 conversions. If each one of these brought into the kingdom by Home Board workers should give only one dollar a year, it would be an increase of \$43,732, but if they should give fifty cents a week, which many of them will do, they would turn into the treasury of the kingdom \$1,137,032 each year.

My friends, I am calling attention to what the Home Mission Board is doing, in its program of work, to increase the receipts of the Convention so that our agencies will have more money for their work. I am calling attention to what is actually taking place in the work of the Home Mission Board.

(Continued on Page 11)

Our Youth and the World Tomorrow

(Continued from Page 5)

1. PARENTAL TEACHING. . . The constant, unashamed teaching of God's Word on such matters as honesty, purity, respect for law and order, sobriety, marriage, proper Sunday observance, and "separateness" of living in a worldly society. This teaching will necessitate more at-homeness on the part of parents, and definitely better examples on the part of Mothers and Dads!

2. PARENTAL DISCIPLINE. . . Polls of young people from the grades through high school have indicated that *an overwhelming majority of our own young people say that they would be more strict in discipline with their children in some ways than their own parents are with them!* Mr. J. Edgar Hoover, Director of F. B. I., has said: "The child needs lessons of conduct which first must be taught in the home. He needs to appreciate the necessity for discipline and the need for law and order to guide the conduct of people in society. He must be taught a love and a knowledge of God."

3. THE FAMILY ALTAR. . . Even if it necessitates an earlier rising than has heretofore been customary, *every Southern Baptist family ought to read God's Word and pray together as a family group daily.* With day-in-and-out parental teaching and discipline, and with a daily family period of worship, the eight youth dangers listed above would cease to be a major menace to our Baptist youth!

I propose that as a convention we set ourselves to the business of establishing 100,000 new family altars in the year ahead, and that we put the entire impact of our denomination behind a "Crusade for Christian Living" on the part of our church membership. Thus, with spiritual power of great magnitude being generated through the family altars, and with the inspiration of uncompromising daily Christian living on the part of adults, our young people will find in their homes the strength which ought to be there.

The Church Front

Though our Southern Baptist churches have been much more faithful in their responsibilities toward our youth than have the home and the public school, there are four important contributions which we ought to make to the program of strengthening our young people at the local church level:

1. BETTER TEACHING OF THE BIBLE. . . Since God's Word is the all-

sufficient guide to daily conduct, and since our young people are at an ever increasing crisis of decision concerning conduct, the Sunday school teacher is in the most strategic position in history; a spiritually prepared teacher can so apply God's Word to the every-day situations and problems of the class members that every Sunday's class period will be a source of strength for the week ahead.

2. MORE ADEQUATE AND COMPREHENSIVE COUNSELING. . . Youth leaders in our local churches need to prepare themselves through study, reading, and consultation to be able to counsel with our young people individually and in groups on the personal problems which a very worldly society is forcing upon them. Counseling on marriage and home-building, boy-girl relationships,

Recorder Secretary



Miss Evalee Wood

This will introduce to our readers, Miss Evalee Wood who last September joined the Western Recorder staff as editorial secretary.

Miss Wood graduated from Western State College in 1933, and from a secretarial course at Bowling Green Business University in 1934.

She has served as secretary for: Morehead State College; Western State College; Gulfpark College for Girls, Gulfport, Mississippi; during the war years, Tennessee Eastman Corporation, Oak Ridge, Tennessee; prior to joining the Western Recorder staff, County Attorney Russell O'Neill, Greenville, Ky.

vocational choice, and right-and-wrong issues is much needed.

3. POSITIVE APPROACH TO READING HABITS. . . Local church libraries should be greatly expanded, and there should be a constant program of appeal through church book-clubs, reading projects, and the like to encourage our young people to read constructively. That they are going to read from an early age is obvious; therefore, if from the beginning of their reading habits we prepare to guide them and provide adequate reading material and opportunities, many of our young people will be saved from dangerous reading habits.

4. ADEQUATE RECREATIONAL PROGRAMS. . . Though I know that we must not ever permit the recreational programs to take the place of or overshadow our main missions of preaching and teaching, I am sure that we must follow the example of Jesus Christ, who recognized that the meeting of significant incidental needs facilitated the performance of his main task. Therefore, he fed and healed, and visited the wedding feast, and dined with Zaccheus.

I do not propose any program of recreation for Sunday. . . let that be very clear. . . our programs of preaching, teaching, and training should have our total energies on God's Day. (Since the Youth Fellowship Groups which follow the evening services are actually a vital part of the day's work, and help to deepen the impact of the day's services and to warm the young person's heart with Christian fellowship, I regard them as fellowship services and not as recreation.)

The great need of our young people for recreation guidance is a week-day need—and, most of all, a Friday-Saturday need, for it is during that two-day period that the worldly social activities in the average family community are at their peak. Too, in the average family, the young people are permitted more freedom of activity during Friday and Saturday. The second great period of need for recreational guidance is during the Summer vacation period when many young people have the entire Monday-Saturday period available.

Since our young people will not give themselves eagerly to spiritual thought and action if they are giving themselves to the pagan social life of our day, we shall be very wise to do our best to offer a week-day and vacation time program of wise recreation, spiritually directed, and thoroughly integrated with the work of our local churches. Such integration will insure our keeping the recreational activities in the right proportion and relationship to our main purposes of preaching, teaching, and training.

(Continued on Page 13)

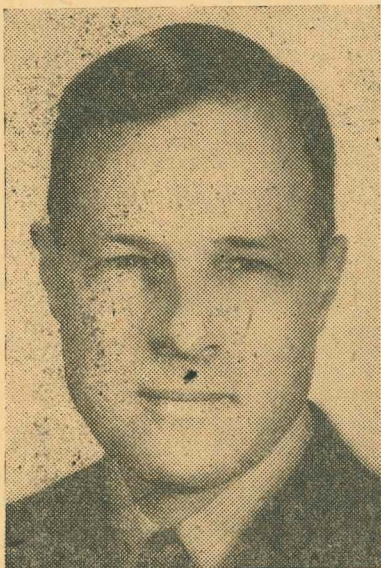
BROTHERHOOD — You can't spell "brothers" and not spell "others." — Baptist Standard.

Cumberland College Has 136 Graduates at Their 59th Commencement

By MRS. TALLU FISH

WILLIAMSBURG, Ky., June 1.—J. B. Gatliff, Sr., chairman of the Board of Trustees, presented the diplomas to the 136 members of the graduating class—the largest class in the history of the school. Prof. A. R. Evans, of the Class of 1905, delivered the invocation.

A reception was given on Sunday afternoon in honor of the seniors by the women members of the faculty, faculty



Judge Eugene Siler

wives and wives of the members of the board of trustees, with Mrs. A. A. Richardson as chairman.

Hon. Eugene Siler, Appellate Judge and member of the Board of Trustees, was the principal speaker at the annual senior banquet given in the dining room of the college. President J. M. Boswell was Master of Ceremonies, and Earl Woods was president of the Senior Class.

The 136 seniors receiving the Associate in Arts degree were (all being from Kentucky except as otherwise noted) as follows:

Alma Ruth Abell, Elizabethtown; Elizabeth Louise Adkins, Williamsburg; Perna Mae Adkins, Rockhold; Randall Barker, Appalachia, Va.; Helen Batte, Cynthia; Clenville Bays, Woodbine; Doris Bennett, Dry Ridge; Mary Boyd, Williamsburg; Harold Browning, Williamsburg; Virginia Fay Bruce, Williamsburg; Dorothy Brooks, Ingram; Sterling Hubert Bunch, Detroit, Mich.; Mary Burris, Windy; Ralph Campbell, Manchester; Ben H. Carr, Jr., Sevierville, Tenn.; James Carter, Whitley City; Faye Chinn, Williamsburg; Billy Caudill, Pleasant View; Tip Cobb, Woodbine; Atrol Smith Cole, Woodbine; John Cole, Pleasant View; Glenos Cox, Jr., Pleasant View; Lee J. Cox, Williamsburg; Bill G. Creech, Cumberland; Glen Culvyhouse, Corbin; George C. Criscillis, Williamsburg.

Rosella Daniels, Newport; Jacquelyn Day,

Cumberland; Walter Davis, Williamsburg; Jack Davis, Williamsburg; Wilma Detherage, Popular Creek; Mary Doyle, Mayslick; Arthur Dale, Williamsburg; Pauline Dozier, Versailles; Eunice Drury, Versailles; Nixon Duncan, Worley; John Eastin, Williamsburg; Joyce Eaton, Woodbine; Yvonne Edwards, Hall; Vernon Evans, Corbin.

Opal Faulkner, Wiler; Jeanette Fields, Cawood; Margaret Elizabeth Fish, Williamsburg; Frank Fitzgerald, Jr., Crestwood; James Ford, Somerset; Thomas Fritts, Woodbine; Joseph Frank Fuson, Knoxville, Tenn.; Marvella George, Anderson, S. C.; Jesse Gibbs, Woodbine; David Gilreath, Corbin; Lawrence Gregory, Jr., Wallins; Russell Edward Gilreath, Whitley City; Leland Goodin, Corbin; Maurice Ray Gover, Somerset.

Sylvia Christine Hayes, Nichols, S. C.; Robert Curtis Hayes, Somerset; Daymond Harris Helton, Rockhold; Stanley Harris Helton, Whitley City; Austin Eugene Hickey, Woodbine; Iva Lillian Hickey, Woodbine; Delsie Horne, South Portsmouth; John Howard, Harlan; William Murphy Howard, Harlan; Verna Huggins, Tabor City, N. C.; Helen Louise Johnson, Pruden, Tenn.; Marilyn Jones, Woodbine; Inez Greene Jones, Insull.

Stephen Keleman, Jr., Cumberland; Edgar A. Kidd, Pine Knot; Virginia Edith Langley, Hogan; Novella Lawson, Nevisdale; Albert Charles Lee, Williamsburg; Eleanor LeForce, Corbin; Herman John Litton, Jr., Stearns; Harold Marloe Link, Oviedo, Fla.; Robert Loper, Corbin; Isham Lovitt, Pleasant View; Mary Elizabeth Lyons, Pleasant View; Shiela Ruth Marcum, Yamacraw; Arlee Mayne, Rockhold; Morris McLain, Wallins; Ruth Elizabeth Meadors, Rockhold; Mildred Miller, Williamsburg; Lawrence Mountjoy, Danville; June Morgan, Harrodsburg; William Morgan, Hyden; Vesta Jean Morris, Lenore; George E. Moses, Pleasant View; Ruth Louise Meyers, Middlesboro; Nellie Mae Mitchell, Woodbine; Leland Monhollen, Corbin.

Nannie Marcella Parks, Insull; Pete Parks, Erlanger; Jackson Partin, Popular Creek; Robert Partin, Woodbine; Claudene Perkins, Bardo; Hoover Perry, Pine Knot; Virgil Powers, Gatliff; James Edward Raines, Popular Creek; Yvonne Reece, Gatliff; Burniedean Rickett, Woodbine; Paul Roaden, Black Star; Eugene R. Rollins, Woodbine.

Henry Sawyers, Woodbine; Mary Siler, Pleasant View; Mildred Skaggs, Liggett; Naomi Skeen, Corbin; James Smiddy, Williamsburg; Linnie Wilson Smiddy, Frazer; Herbert Smith, Woodbine; Eugene Steele, Williamsburg; Charles Stinson, Woodbine; Minnie Pearl Storey, Glen Mary, Tenn.; Lyndle Gene Strunk, Revilo; Loran Strunk, Strunk; Patricia R. Strunk, Stearns; Ralph Greene Sullivan, Chaske, Tenn.; Dolores Susan Sutton, Woodbine.

Edward Teague, Gatliff; Margaret Thomas, Pruden, Tenn.; Hallice Upchurch, Susie; Clea Vesta Vanderpool, Rockhold; George Walker, Williamsburg; William Walker, Williamsburg; Dixie Miller West, Williamsburg; Francis Ervin West, Williamsburg; Jess White, Williamsburg; Raymond Miles White, Belmont, N. C.; Raymond Edgar White, Williamsburg; Bessie Joan Wright, Stearns; Patsy Ashurst White, Belmont; Earl Woods, Jellico, Tenn.; James E. Wyatt, Corbin; and Fred Asher Yonce, Williamsburg.

"One Second From Eternity"

Shaken emotionally by the close brush with death encountered by a youth and his girl companion, racing in their automobile to beat his train to a crossing, a railroad fireman of the Union Pacific railroad directed this poignant plea to the occupants of the car in an open

letter in the Omaha World-Herald recently:

"I don't know who you are, it's true, but I do know you were scared to death Sunday evening near 9 o'clock when you drove your car across directly in front of a speeding passenger train. It was so close that I, in the cab, could see the young girl (your sweetheart I presume) throw her hands up in front of her face and cringe up against you in stark horror.

"If I were that young girl, I'd pull away from you, fast. You didn't have good sense, son. You probably say you love her. I wonder. Those we love, we try to protect. But not you.

"Wouldn't that have been a nice Christmas present to hand your mother—a broken and battered body? And how do you think that we in the cab of that engine would feel? We are human beings, too. We have young ones waiting home for us to return. We, too, could have been killed.

"You and your girl were one second from eternity Sunday, son.

"I hope you read this and know it means you, and that your girl will, too. Next time you go driving around, stop and look. We don't want to hit you, but we are helpless, as we cannot swerve away from our given rail.

"If I were you, son, and you too, sis, I'd thank God for that split second He granted you Sunday evening.

"I said a prayer for all when I realized you were going across. Perhaps that's what saved us all.

"Now think it over, both of you. And I'll bet you are both still shaking in your shoes.

"And please don't try it again."

The writer of this letter did not sign it, and it was not until several days later that his identity become known. A neighbor, learning that he was the author, informed the newspaper of the fact.

The following day, the Union Pacific fireman, fearing a reprimand from the company, took the day off, donned a white shirt and went to "face the music" in the office of the railroad's safety engineer. It was like sweet music to the fireman when the road's executives said they had been probing frantically to learn the name of the writer of such a testament in behalf of safety. It proved to be Chester E. Beltz of Council Bluffs, Iowa, a 38-year-old father of a son and daughter. After being "unveiled," Mr. Beltz declared, "If that letter will be the means of saving one life, I shall be the happiest man on earth."

The day Fireman Beltz took off to explain to the Union Pacific officials his reason for writing the now-famous letter, became one of great festivities in his honor and at the direction of his employer. And, he had that day off—With pay!—Sunshine Magazine.

Sunday School Department

W. A. GARDINER,
State Secretary

Mouthcard Is Standard

Pastor H. M. Herron sent to us an application for the Standard award from the Mouthcard Sunday school.

Beginner Sunday School Work

Miss Pauline Hargis has prepared a manuscript for a new book on Beginner work. We shall receive this with appreciation for her work. The price is fifty cents in paper binding and seventy-five cents in cloth binding.

Dr. Burroughs Dies

The death of Prince E. Burroughs was a shock to those of us who knew and loved him—everyone who knew him loved him. If, ever there was a



Dr. P. E. Burroughs

princely servant of our Lord it was Dr. Burroughs. The writer had known him for more than 30 years and was blessed by every contact with him. Always Dr. Burroughs knew the word to say in public or in private to help and cheer his associates. He was a "mighty man of God" and a big hearted friend of man. Words fail to express our appreciation and love for such a spiritual giant. His example, his words, his demeanor shall influence us while we journey here on earth. We thank God for Dr. Prince E. Burroughs.

Either Sunday School or Training Union Award

Either a Sunday school or a Training Union award will be granted for books on doctrines, and evangelism—books that are now in these two Courses. Please indicate which award you want when sending the list of names to us.

SUNDAY SCHOOL ATTENDANCE June 13, 1948

Church	Mission	Total
Louisville, Walnut Street (3)	178	1,508
Louisville, 9th & O (1)	259	1,381
Indianapolis, Ind., Broadway		1,141
Louisville, Carlisle Avenue (2)	209	993
Lexington, Ashland Avenue (2)	177	932
Owensboro, First (1)	37	837
Louisville, Parkland		812
Lexington, Porter Memorial (2)	216	789
Covington, Latonia (2)	92	783
Harrodsburg (1)	36	751
Lexington, Calvary (1)	21	709
Louisville, Crescent Hill (1)	148	700
Mayfield, First		683
Frankfort, First (1)	67	658
Louisville, West Broadway		618

Owensboro, Third	---	611
Louisville, Victory Memorial (1)	101	584
Evansville, Grace (2)	146	575
Louisville, 23rd & Broadway (1)	38	575
Newport, First (1)	44	549
Somerset, First	---	546
Madisonville, First	---	546
Evansville, Ind., Calvary (3)	144	546
Lexington, Immanuel	---	531
Harlan (3)	154	524
Middlesboro, First	---	509
Murray, First	---	478
Henderson, First	---	468
Elizabethtown, Severn's Valley	---	444
Louisville, Eastern Parkway	---	434
Hopkinsville, First	---	433
Glasgow (1)	23	430
Hopkinsville, Second	---	429
London, First	---	420
Lexington, Grace	---	419
Louisville, 3rd Avenue (1)	34	418
Danville, Lexington Ave. (1)	12	414
Louisville, Deer Park	---	414
Louisville, Highland Park, First	---	414
Corbin, First	---	399
Henderson, Immanuel	---	390
Louisville, Clifton	35	378
Paducah, Twelfth Street (1)	104	362
Louisville, St. Matthews	---	355
Campbellsville	---	349
Covington, South Side	---	345
Shively (1)	34	345
Morganfield	---	338
Louisville, West Side (1)	71	337
Hazard, First (2)	96	336
Louisville, Franklin Street	---	336
Fulton, First	---	329
Winchester, Central	---	324
Barbourville, First	---	316
Bellevue	---	311
Evansville, Ind., Temple	---	302
Lebanon	---	289
Owensboro, Eaton Memorial	---	287
Richmond, First (1)	29	282
Jellico, Tenn., Crouches Creek	---	280
Sturgis, First	---	275
Hartford	---	270
Fairview, Halls Gap, Ky.	---	270
Louisville, Southside	---	268
Hodgenville, First	---	262
Evansville, Walnut Street	---	251
Paducah, Trinity	---	251
Middlesboro, E. Cumberland Ave.	---	248
Versailles	---	245
Mackville	---	242
Columbia (2)	46	240
Ft. Thomas, First	---	239
Middlesboro, Old Yellow Creek	---	238
Pleasant Hill (near Campbellsville)	---	233
LaGrange, DeHaven Memorial	---	230
Mt. Washington	---	219
Richmond, Calvary	---	218
Louisville, Baptist Temple	---	212
Dayton, First	---	204
Vine Grove	---	204
High Splint	---	201
Monticello, First	---	200

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

AWARDS FOR APRIL

Association	Meth- ods	Other Books	Total
Bell County			
Binghamtown	---	31	31
Pineville, First	---	40	40
Bethel			
Russellville, First	---	18	18
Blood River			
Benton, First Missionary	32	---	32
Gilbertsville	---	9	9
Boone's Creek			
Central, Winchester	31	---	31
Campbell County			
Bellevue, First	2	---	2
Cold Spring	---	37	37
Dayton, First	---	63	63
Christian County			
Hopkinsville, First	54	---	54
Trinity, Hopkinsville	---	6	6
Daviess-McLean			
Glenville	9	50	59
Hall Street, Owensboro	---	146	146
Owensboro, First	---	49	49
Red Hill	24	---	24
Elkhorn			
Calvary, Lexington	---	66	66
Porter Mem'l, Lexington	25	51	76
South Elkhorn	---	75	75
Elkhorn			
Long Lick	---	41	41
Franklin			
Frankfort, First	---	193	193
Gasper River			
Big Muddy	9	12	12
Salem	13	19	32

Graves County			
High Point	---	13	13
Laurel River			
London, First	---	100	100
Little Bethel			
Charleston	29	---	29
Earlington	---	32	32
Long Run			
Baptist Tabernacle	1	---	1
Beechmont	13	34	47
Bethel Chapel	---	22	22
East Audubon	---	34	34
Franklin Street	---	61	61
Garfield Avenue Mission	---	20	20
Jeffersontown	13	---	13
Meadow Home	---	58	58
Ninth and O	---	2	2
Ormsby Avenue	---	29	29
St. Matthews	11	73	84
Shively	---	28	28
South Jefferson	52	---	52
Tenth Street Mission	---	30	30
Third Avenue	---	12	12
Victory Memorial	---	158	158
Weaver Memorial	---	2	2
West Broadway	---	37	37
West Side	---	54	54
Mt. Zion			
Corbin, First	---	45	45
Muhlenberg			
Central City, First	---	78	78
Nelson			
Bloomfield	16	---	16
Lebanon Junction	7	8	15
Little Union	---	21	21
Ohio County			
Dundee	8	18	26
Hartford	---	7	7
Ohio, Second			
Marion, Second	10	---	10
Ohio Valley			
Audubon, Henderson	---	58	58
Grace, Evansville, Ind.	6	133	139
Walnut St. E'ville, Ind.	---	101	101
Covert Ave., E'ville, Ind.	---	9	9
Owen County			
Dallasburg	---	35	35
Owenton	25	---	25
Severn's Valley			
Gilead	---	172	172
Shelby County			
Buffalo Lick	---	47	47
Dover	18	19	37
Shelbyville	22	34	56
South District			
Harrodsburg	---	104	104
Lexington, Ave., Danville	---	67	67
Sulphur Fork			
DeHaven Mem'l, LaGrange	---	24	24
Tate's Creek			
Berea	6	57	63
Hays Fork	---	7	7
Richmond, First	---	17	17
Rosedale	32	6	38
Wallacetown	15	5	20
West Liberty	---	1	1
Upper Cumberland			
Calvary, Harlan	32	---	32
Harlan	6	---	6
Warren			
Rocky Springs	13	---	13
West Kentucky			
Bardwell	17	---	17
West Union			
Trinity, Paducah	---	36	36
White Run			
Ghent	---	1	1
Whitewater			
Cleves, First	29	---	29
Total	560	2,815	3,395

Report of Awards by Books in April

Our Doctrines, 4,853; The Junior and His Church, 4,036; The Baptist Junior Union Manual, 3,249; The Baptist Intermediate Union Manual, 3,199.

Report of Awards in April by Departments

Adults, 18,032; Juniors, 13,585; Intermediates, 12,779; Young People, 11,920; Administration, 3,287.

Report of Awards by Courses in April

Administration: diplomas 28, seals 58; Adult: diplomas 160, seals 906; Young People: diplomas 84, seals 687; Intermediate: diplomas 134, seals 677; Junior: diplomas 167, seals 635; associations reporting 34; total awards 3,546. This makes Kentucky sixth in the Convention in the number of awards for April.

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

SIXTIETH ANNIVERSARY MEETING OF WOMAN'S MISSIONARY UNION

MEMPHIS, Tenn.—The Sixtieth Anniversary meeting of Woman's Missionary Union auxiliary to the Southern Baptist Convention was momentous and history-making indeed. Miss Kathleen Mallory, Executive Secretary for thirty-six years, had resigned some months previously and Miss Juliette Mather had relinquished her position as Young People's Secretary to become Editorial Secretary. At this sixtieth anniversary meeting Miss Alma Hunt, Dean of Women at William Jewell College, was elected to succeed Miss Mallory and Miss Margaret Bruce, Young People's Leader of Tennessee, was chosen to succeed Miss Mather.

Tribute was paid Miss Mallory, our superb leader, in this column last week, but a report of this epoch-making meeting could not be given without these changes being in the forefront of our thinking.

On Monday morning, May 17, more than 3,000 women, including nearly 100 from Kentucky, gathered in North Hall of Ellis Auditorium in Memphis, in an atmosphere of expectancy for the opening of this great meeting.

There was evidence on every hand of the loving and thoughtful preparation of the Memphis women for our coming, especially in the beautiful decorations and the exquisite prelude music of organ, piano, violin and harp. Our much loved Miss Helen Falls, now Dean of Women at New Orleans Seminary, prepared our hearts for the good things to follow with her opening devotional message as she challenged us so deeply with the question, "Are you working for God or with God?" reminding us that we are "Laborers together with God."

Our capable president, Mrs. George R. Martin, presided with dignity and charm over the strong program she had arranged, presenting such outstanding guest speakers as Mrs. Grace Sloan Overton of New York; Mrs. D. Leigh Colvin, National President of the Woman's Christian Temperance Union; and Mrs. Edgar Bates, Dean of Women of McMaster University, one of the foremost speakers at the Baptist World Alliance meeting in Copenhagen.

Foreign missionaries, Mrs. J. B. Hipps, Miss Alberta Seward, Miss Kate Ellen Gruver and Dr. W. H. Carson brought us tidings from China, South America, Palestine and Nigeria, respectively, while Miss Irene Chambers, Miss Vena Aguillard and Mrs. Aaron Hancock told us of the progress toward the coming of His Kingdom in our own native land.

Dr. Josef Nordenhaug of Virginia and Dr. R. Paul Caudill of Memphis stirred our hearts and left the insistent calls of Europe for our help ringing unceasingly in our ears.

Tuesday evening Dr. M. T. Rankin inspired and thrilled us as he presented his message under the topic, "Volunteers and the Cross," and introduced the missionary appointees for this year.

On Monday evening we witnessed a most brilliant pageant, entitled "Go Forward," presented by the author and director, Mrs. C. D. Creasman, in which about 500 persons took part under the direction of Mrs. D. C. Shepard, local chairman. The prologue, "Call to Commemoration," was an effective pantomime of "The Woman's Hymn," and then in five episodes, "Sixty Years Ago," "Forward in Organizations," "Forward in Magazines," "In Royal Service" (a tribute to Miss Mallory), and "Forward, Go!" a challenge for today from countries around the world. We were stirred in our very souls by the history and present day needs of Woman's Missionary Union.

Marvellously beautiful music was provided by artists from Memphis and a guest, Mrs. Rosa Page Welsh, of Chicago. The program was worthy in every way of the great organization whose sixty years of unsurpassed progress and notable achievements we commemorate.

Thrilling indeed were the comparisons of reports from the first meeting in Memphis in 1889 and our meeting in 1948, showing our number of organizations and strength in giving to be about thirty times as great today as then.

An interesting pilgrimage was made one afternoon to the place of that first annual meeting in 1889 in the First Presbyterian Church of Memphis.

May we women of Kentucky throw our utmost strength into our great task in co-operation with the W. M. U. of the South to the end that the reign of our God and of His Christ may be established in the hearts and homes of every land.—Mrs. George R. Ferguson.

Religion Rated Lowest Among GIs In Europe

MUNICH—American GIs and civilian personnel in Europe rate religion last in "listener interest," according to surveys made by the the American Forces Network in Germany.

As a result, the network has allotted religious type programs 1.7 per cent of its total air time. Other allotments include: popular music, 43 per cent; information and education, 11.6 per cent; classical music, 10 per cent; comedy, 7.5 per cent; news 7 per cent; Western music, 5 per cent; drama, 2.7 per cent.—(RNS). [Could it be the type of religious program heard, which accounts for the low interest?—Editor]

Dr. Lawrence's Speech At The Convention In Memphis (Continued from Page 7)

I would like also to remind you that the conversions which the home missionaries reported last year cost just at \$40.00 apiece, figured against the total expenditures of the Board. This means that every time the Home Mission Board receives \$40.00, there is given to it the possibility of reaching one soul for Christ, through the preaching of the Gospel, by its missionaries.

As I understand from the statistics gathered, which I suppose are correct, it costs over \$200.00, on the average, for every one baptized by the churches.

The contribution you make to the Home Mission Board, if you are interested in the salvation of souls, is money mighty well spent. This has been true throughout the history of the Board for, according to the estimate that Dr. Redford has made, counting all the money the Board has received from the Convention from its beginning down to date, there has been one conversion for every \$45.00 received by the Board.

We of the Home Mission Board rejoice in the privilege of serving the denomination. It is a source of real satisfaction to the Board to know that in its program of work it is developing sources from which money will come to increase the amount that every agency of the denomination will receive. We are thankful for the privilege of working and serving. The Master has said he is greatest who is servant of all.

India's Socialists Would Ban Denominational Schools

BOMBAY—Recent religious pronouncements of Indian Socialists have taken on added significance since their decision to break away from the Congress Party, thus forming a two-party governmental system.

A ten-point Socialist program put before the nation just before the split was announced included a call for educational reform.

The program demanded that educational institutions of a "denominational nature or name" be closed down or converted into non-denominational bodies, and that religious teaching in schools and colleges be stopped, except in theological schools.

Also included in the program were planks calling for elimination of caste and religious considerations in the new Constitution, government administration and the army.

In announcing the program, Jai Prakash Narain, Socialist general secretary, called on India's spiritual leaders to head a campaign for the cultural and spiritual regeneration of the country. He said the spiritual crisis of India, climaxed by Gandhi's assassination, surpassed political questions.—(RNS).

Did You Know?

By E. EUGENE POSTON
S. B. T. S.

SOMETHING has happened in Christian America that should startle us into some sort of action. The fact that one-third of the marriages of one recent year ended in divorce, is a catastrophe. It is time to ask ourselves: What is wrong with a so-called Christian civilization in which such a demonic disaster could take place?

Before we consider the answer, let us take a look at the beginnings of marriage. It is a beautiful flower in the garden of God's Word. In Genesis 2:18-24 we find these words: "And the Lord God said, it is not good that the man should be alone; I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not an helpmeet found for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, this is now bone

of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore, shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh" (King James Version).

Thus, early in God's Word we find the origin of marriage. How beautiful is that story! Why have our churches failed to magnify the teachings concerning Christian marriage, the processes leading up to this sacred relationship, and the adjustments to be made thereafter? We have said "taboo" to any discussion of dating, courtship, the engagement, the marriage ceremony, the honeymoon, and the adjustments to be made afterwards—such as the economic, the parental, and the general marital relationship. Yet, many marriages go on the rocks because of little or no preparation for these things.

My firm conviction is that a place should be given in our church program for more consecrated training in marriage, the family, and the Christian home. Certainly we should not neglect our central work—the winning of lost souls. But is not the family unit vital to the whole program of the church?

There is one warning to be given. It will require consecrated Christian leaders who are themselves emotionally

mature, and who have had some special training, or who are willing to read some authorities in this field, to take the initiative in this urgent enterprise. A capable leader has already given a course along this line in my church, and it was eagerly accepted.

A few weeks ago I read an article in the *Western Recorder* urging pastors and leaders to teach the people *what* they are joining *when* they join a church. The article showed deep insight and met a definite need. It caused me to think about the need for instruction concerning marriage and the family. We need to teach people that marriage is a great undertaking, and that success does not come by chance. Recognizing that God honored family life by speaking of heaven terms of Father, son, brothers, and sisters, we should do more to stabilize the family in so-called Christian America.

Southern Baptists Reject Congratulatory Telegram On Israel

MEMPHIS, Tenn.—By an overwhelming majority the Southern Baptist Convention voted here against a motion to send President Truman a congratulatory telegram for recognizing the New Jewish state, Israel.

The vote, a standing one with only 50 of the 7,500 messengers present favoring the telegram, followed a motion by Ed Solomon of Jacksonville, Fla., editor of the Baptist Witness.

Earlier, Solomon had made a similar motion and it was ruled it would have to go before the resolutions committee. The renewed motion, however, was seconded and put to a vote.

Dr. L. E. Barton of Montgomery, Ala., Convention parliamentarian, spoke against the motion. He declared a vote to send a telegram to the President would be a political vote.—(RNS).

CONTRIBUTIONS—When the Washington Monument was proposed, a well-to-do Virginia farmer bluntly refused any contribution, saying he did not need a monument to remember Washington, for he had him always in his heart. Replied the solicitor, "All I can say, then, is that George Washington has gotten into a mighty tight place!"—*Telescope-Messenger*.



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CALLING YOUTH TO CHRIST, Messages by Billy Graham, Published by Zondervan Publishing Company, Grand Rapids, Mich., Price, \$1.50.

This book of 131 pages consists of eight sermons delivered by Billy Graham, Executive Vice-President at Large for Youth for Christ International. The sermon titles are: America's Hope; Retreat! Stand! Advance!; A Mid-night Tragedy; Final Exam; The Power of Secret Sin; Youth's Hero; A Scarlet Thread; Hell. Dr. Graham has a forceful, clear-cut style of writing that is befitting the great messages he brings to the youth of today. A challenging and inspiring book that could be profitably read by adults as well as young people. The first chapter, particularly, could well be read and heeded by all thinking people of America.

DEFINITIONS OF DOCTRINES, by C. D. Cole, Pastor First Baptist Church, Morton's Gap, Kentucky, Published by his church.

We commend to you heartily this very excellent statement of doctrines. The author has an unusual aptitude for concise yet thorough expression. He is sound in the faith, and this book is destined to become one of the great contributions to Baptist literature. The book has 179 pages and 26 chapters, all centered about the doctrine of God. We have not in a long time seen anything so thorough and useable. They are in reality great sermons.

Introducing the work, Dr. E. D. Solomon, Florida Baptist Witness said, "There are few men who are so able along this line. His writings are easily grasped. Brother Cole is a clear thinker, a ready writer, a strong preacher, and a man of positive convictions, to all of which we give the hearty amen."

The book may be secured at a very reasonable price from any of our Book Stores or by writing the author at Morton's Gap, Kentucky.

HOLY FIRES FOR UNHOLY DAYS, by Arthur Fox, Morristown, Tennessee. Published by Kingsport Press, Inc., Kingsport, Tennessee, Price \$2.00. May be ordered direct or from any of our Baptist Book Stores.

Dr. Fox requires no introduction to our readers. He is widely known throughout many states including Kentucky, and is widely loved. He knows the pastor's problems, having long served in that field. He is thoroughly at home as an evangelist, having served throughout the Southland and a good deal of the North, in some of the greatest revivals of our day.

This book is made up of thirteen of Dr. Fox's leading evangelistic sermons which have been blessed in bringing many souls to Christ. His chapter subjects are "What is Evangelism?" "Thirteen Years in Evangelism," "The Preaching Evangelism Demands," "The Voice of The Prophet," "The Hour Is Come," "The Sin That Damns," "The Great Salvation," "What Is Man?" "The Justice of God's Wrath," "The Price of a Soul," "The Satel-

lites of The Saviour," "The Cloud of Witnesses," and "The Holy Spirit."

This is a book which will inform and challenge and inspire. Most of our preachers and a good many of our lay readers will want it to kindle the fires of soul winning.

THE ROSE OF SHARON, By Dr. R. G. Lee, Published by Zondervan Publishing House, Grand Rapids, Michigan.

This is a well bound book of 121 pages, consisting of six sermons by Dr. Lee portraying the beautiful character of Jesus and His undying love for all mankind. To read them is to bask in the fragrance of our Master's affection. On sale at all Baptist Book Stores, \$1.50.

THE CROWN OF MANHOOD, by Headley Bernard Gilbert, Price \$2.50. Publishers, Mathis, Van Nort and Company, Dallas, Tex.

Here is a book you cannot afford to be without though it should cost twice the price asked. Dr. Gilbert possesses rare journalistic force. His sentences are alive. Throughout the nine chapters (139 pages) of this work he brings together the rich influences which have touched his own life—a dynamic experience of grace in Christ, a fine family and cultural background, long years in the practice of law and in the Federal service. His philosophy and his religion are one. His profession and practice are one. He evinces widest acquaintance with the classics and a thorough knowledge of the Scripture. He is a Christian student of life and an example of what God can do through a great layman.

This book may be purchased at any of our Baptist Book Stores or direct from the publishing company.

IS JESUS GOD? by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill, Price, in good cloth binding—\$2.00.

Dr. Rice, always a pungent writer and contender for the truth as he sees it, is at his best in this work. There are 207 pages and



H. H. McMillan

Dr. H. M. McMillan, Missionary to China, will be the missionary speaker at the Encampment, August 16-20. For reservations write: Rev. Marvin Byrdwell, Manager, Clear Creek Springs, Pineville, Kentucky.

six chapters. Chapter titles: 1. Is Jesus God? 2. Letter to Modernist. 3. The Virgin-Born Saviour. 4. Old Testament Prophecies Miraculously Fulfilled in Christ. 5. The Resurrection of Christ. 6. What Is Wrong With a Modernist?

The author pulls no punches, avoids no issues, moves straight to his conclusions. However well one may be founded in his faith in the eternal verities discussed, he will enjoy reading this book, and will find it satisfying.

Bread from Bellevue Oven. By Robert G. Lee. Published by Sword of the Lord Publishers, Wheaton, Illinois. Price, \$2.00.

Another book of sermons by Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee, and president of the Southern Baptist Convention. It contains 188 pages and consists of eight sermons, written with that force and forthrightness that are characteristic of Dr. Lee. The sermon titles are: "To Whom Shall We Go?", "Chasing Fleas," "Is Hell a Myth?" "Good-bye to Glory," "The Taming of a Wild Man," "The Menace of Mediocrity," "Up and Down a Tree," "Boo!" The combination of Dr. Lee's masterful command of English and his zeal for the cause of Christ makes this a book that will challenge and strengthen the reader. May be purchased at any Baptist Book Store.

Our Youth And The World Tomorrow

(Continued from Page 8)

Though I am reluctant to suggest that our magnificent Sunday School Board adopt still another denominational child—for I sometimes wonder if it has not already assumed a larger share of our denomination's financial burden than is its fair share—I believe that one of the most significant needs of our denomination today is the establishment of a Department of Church Recreation to study needs, train leaders, and prepare materials for local church use suitable to the various age levels to be served. (Note: Dr. T. L. Holcomb responded quickly and graciously by indicating that he felt that our Sunday School Board will be entirely willing to follow the wishes of the convention in this matter).

Finally

All along the line—at home, in church life, in business circles, and in social contacts—we need to give to young people the inspiration which will come from a better example of daily Christian living on the part of adults. This speaker has found in his years of youth that one of the most difficult obstacles for young people in any church to overcome in their own spiritual growth is the unconsecrated life of some layman or woman, the example of whose lives contradicts the high ideals to which we call our young people.

We do need the impact of the backing of all our denominational forces in a year of emphasis upon the establishment of at least 100,000 family altars, upon a crusade for Christian living on the part of Baptist church members, and the establishment of adequate church recreational guidance. Though these three factors will not solve all the youth problems in our churches, they will make a colossal contribution toward strengthening our youth today and toward keeping them fit for living and leading tomorrow.

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Georgetown College Grants Sixty-eight Degrees at Their 1948 Commencement

THE LARGEST June class in twelve years was graduated from Georgetown College on June 1. There were 68 in the class—36 men and 32 women. They came from six states, but 61 of them call Kentucky their home. Thirteen are from Louisville, 11 from Georgetown and Scott County, and the remaining 37 represent almost that many different communities widely scattered over Kentucky.

Thirteen are ministerial students, most of whom are pastors of Baptist churches, and will continue their training at the Southern Seminary. Seven others are to be engaged in definite Christian work. Twenty-five will teach; five will attend graduate school as further preparation for teaching; two will enter the University of Louisville School of Medicine; four will enter business; one home economics; and several will become housewives. Graduates shown on page one are as follows:

Front Row (Left to Right)—Martha Leonard Keeton, Louisville; Thelma Sherman Bryant, Louisville; Doris Bernice Schreck, Covington; Betty Jane Cassity, Georgetown; Mary Josephine Widick, Morristown, Tenn.; Orville Francis Boes, Louisville; Helen Birch, Louisville; Loudene S. Barger, Paducah; Joseph Low Seibert, Bridgeton, N. J.; Lois Jean Buky, Louisville; Martha Tyree Hoskins, Pineville; Mildred Matherly, Louisville; Lois Elaine Voigt, Louisville; and Hugh Doryl Drury, Ekron.

Second Row—George B. Leathers, Jr., Harrisburg, Ill.; Sarah Catherine Dean, Central City; Joana Reed Hurd, Chicago, Ill.; Dorothy Fleming Montgomery, Georgetown; Sara Frances Thornton, Georgetown; Vera Lambert, Louisville; Jean Sapp Taylor, Louisville; Nelda June Russell, Georgetown; Helen Frances Trout, Lexington; Mabel Frances Chelf, Pike View; Mattie Elizabeth Grainger Dunn, Franklin; Drucilla Corley, Owensboro; Mary Imogene Shelton, Morganfield.

Third Row—James Argel McCamish, Whitesville; Robert Owen Williams, Spottsville; William Carey Ballbach, Philadelphia, Penna.; Ethel Ruth Widick, Morristown, Tenn.; Eva Rose Rich, Erlanger; Jean Doris Weber, Frankfort; Earl S. Taulbee, Waynesburg; Ernest Arend Hale Ruby, Chaplin; Mary Elizabeth Howard, Owenton; Mary Irene Jeffries, Liberty; Earl Stanton Bell, Lexington; Eu-

genia Sue Cart, Irvington; John Winston Lucas, Louisville; Richard Edward Kornmeyer, Louisville.

Fourth Row—LaVerne Butler, Maysville; Gerald Albert McNeely, Fishersville; Genus Edward Crenshaw, Mt. Washington; Robert Henry Shipp, Louisville; Donald Chatham, Louisville; William Meier Taylor, Walton; Joseph E. Anderson, Jr., Erlanger; Arthur S. Stewart, Hindman; Calvin A. Hastings, Jenkins; James Clifton Singleton, London; Joseph Warren Sturgill, Lexington; James E. Johnson, Virgie.

Back Row—John Quincey Ball, Jr., Georgetown; John Edwin Earle, Miami, Fla.; Luther C. Evans, Bradfordsville; Samuel Eugene Robinson, Corinth; Keith Saxton Perkins, Liberty; Freda Louise Rawlins, Sadieville; Thelma June Sparks, Georgetown; Garlon C. Sills, Georgetown; Robert B. Ison, Georgetown; and Earl T. Wright, Cave City.

Other graduates who were not in the picture were: Mary Lou Salyer, Salyersville; Charles Harmon Haggard, Georgetown; Denzil Griffith Probus, Owensboro; Chester Arthur Estridge, Jr., Crab

Orchard; and Lewis Parker Bradley, Georgetown.

Students Barger, Birch, Buky, Cart, Haggard, Keeton, Rich, Salyer, Schreck, Sills, Taulbee, Thornton, Voigt, Widick and Widick were each graduated *cum laude*; while students Bryant and Corley were honored with *magna cum laude*; and Miss Shelton had *summa cum laude* conferred upon her.

Methodists Protest

Government Money

For Drink Mixing

WASHINGTON, D. C.—Delegates to the Baltimore annual conference of The Methodist Church here protested the use of "government money for teaching veterans how to mix drinks" and deplored the estimated 35,000 alcoholics in Maryland. They endorsed the Capper Bill aimed at regulating beverage alcohol advertising.

The churchmen voiced opposition to measures passed by the legislature which will permit a referendum on gambling in several of the state's counties.—(RNS).

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In Memoriam

RICHARD POULTNER

Brother Richard Poultnier passed from this earth to his heavenly reward on May 13, 1947. In former years he had held the offices of church clerk and treasurer in the Middletown Baptist Church and was a faithful member attending services whenever his physical condition permitted. A short time before his death he and Mrs. Poultnier presented to the church a building lot as a site for the pastor's home and the church has erected a building on this lot which will soon be ready for occupancy. Brother Poultnier's funeral was held in Myers Funeral Home in Middletown with Pastor B. B. Powers officiating using as his message topic, "To Die is Gain" (Phil. 1:21). He is missed from his accustomed place in services, but God doeth all things well and even as we mourn we rejoice to know that he is at home with his Master.

WILLIAM MARCELLUS LINDSEY

BROWNSVILLE, Ky.—Whereas, it has pleased God, in His infinite wisdom, to call from earthly labors, our beloved brother, William Marcellus Lindsey, on March 28, 1948, and

Whereas, the community has lost a good citizen, Brownsville Missionary Baptist Church has lost a faithful member, in the passing of its senior deacon, and his family lost a devoted father and husband. His high Christian ideals and character entitle his memory to the highest respect. Therefore, be it

Resolved, that, although we have lost his physical presence, and shall miss him, the inspiration of his loyalty, devotion and integrity makes us immeasurably richer for having known and shared his love and friendship through the years of a well rounded life, and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy spread upon the minute books of the Brownsville Missionary Baptist Church, and a copy be sent to the Western Recorder for publication.—Louise Dossey, J. O. Vincent, T. H. DeMunbrun, Committee.

MISS LUCY C. SMITH

MT. STERLING, Ky.—WHEREAS, it has pleased our Heavenly Father to take from our midst, on January 15, 1948, our beloved friend, Miss Lucy C. Smith, whose loving and unselfish life was a benediction to all who came in contact with her; and

WHEREAS, in her home life, she brought up lovingly and in the nurture and admonition of the Lord those whose keeping was entrusted to her care; and

WHEREAS, in the work of this Church, of which she was a member for so many years, her faithfulness in attendance, her prayers and her stewardship of material things were an example to her fellow members and a support and encouragement to her pastors; and

WHEREAS, in the work of the Sunday school, her teaching bore fruit in the lives of those whom she taught; and

WHEREAS, she was for many years actively interested in the work of the Women's Missionary Society of this Church, serving in different capacities, including the office of Stewardship Chairman; and, whereas she said she believed that the Lord meant what He said in Lev. 27:30 and Mal. 3:8 and 10, and lived by that belief, and whereas her labor of love in the teaching, both by word and example, of tithing for many years will be thankfully remembered by those who came under the influence of that teaching.

NOW BE IT RESOLVED, that we, the members of the Woman's Missionary Society of the First Baptist Church of Mt. Sterling, Ken-

tucky, in appreciation of her good life and inspiring example, do by these resolutions extend to her devoted family our sincerest sympathy.—Miss Nannie E. Reed, Mrs. G. B. Senff and Miss Lucille E. Anderson, Committee, WOMAN'S MISSIONARY SOCIETY, First Baptist Church, Mt. Sterling, Kentucky.

MRS. AMANDA VAUGHN

TILINE, Ky.—Whereas, the Great and Supreme Ruler of the Universe has by His infinite wisdom called to her eternal home, Mrs. Amanda Vaughn, she having been called to be with her Lord on March 1, 1948.

The service and faithful discharge of her duties as a member of Sugar Creek Church makes it altogether fitting that we record our appreciation of her.

Therefore, be it resolved, that the wisdom and ability which she has exercised in this church by services, contributions and council be held in grateful remembrance and that the removal of such a life from our midst will prove a serious loss to both her church and her community.

Be it further resolved, that we, the Church, extend deep sympathy to the bereaved relatives of the deceased and also the hope that even so great a loss may be over-ruled for good by Him who doeth all things well.—Albert Perryman, Claud Smith.

MRS. MINNIE RHEA

TILINE, Ky.—Whereas, The Great and Supreme Ruler of the Universe has by His infinite wisdom called to her eternal home, Mrs. Minnie Rhea, she having been called to be with her Lord on January 23, 1948.

The service and faithful discharge of her duties as a member of Sugar Creek Church makes it altogether fitting that we record our appreciation of her.

Therefore, be it resolved, that the wisdom and ability which she has exercised in this church by services, contributions and council be held in grateful remembrance and that the removal of such a life from our midst will prove a serious loss to both her church and her community.

Be it further resolved, that we, the Church, extend deep sympathy to the bereaved relatives of the deceased and also the hope that even so great a loss may be over-ruled for good by Him who doeth all things well.—Albert Perryman, Claud Smith.

MRS. RUPERTA MITCHELL

TILINE, Ky.—Whereas, The Great and Supreme Ruler of the Universe has by His infinite wisdom called to her eternal home, Mrs. Ruperta Mitchell, she having been called to be with her Lord on December 20, 1947.

The service and faithful discharge of her duties as a member of Sugar Creek Church makes it altogether fitting that we record our appreciation of her.

Therefore, be it resolved, that the wisdom and ability which she has exercised in this church by services, contributions and council be held in grateful remembrance and that the removal of such a life from our midst will prove a serious loss to both her church and her community.

Be it further resolved, that we, the Church, extend deep sympathy to the bereaved relatives of the deceased and also the hope that even so great a loss may be over-ruled for good by Him who doeth all things well.—Albert Perryman, Claud Smith.

MRS. J. C. TICHENOR

SIMPSONVILLE, Ky., April 20, 1948—Mrs. J. C. Tichenor who passed way on April 17, 1948, was born February 20, 1879, in Shelby County, Ky. Mrs. Tichenor was the wife of Mr. J. C. Tichenor, a long time deacon of the Simpsonville Baptist Church, and the mother of Mrs. Bessie Nichols, Mr. Hunter Tichenor, and a deceased son, Mr. Joseph Tichenor.

Mrs. Tichenor was converted at twelve years of age at the Bardstown Baptist Church. She had been a member of the Simpsonville Baptist Church since February 1904, where she was a charter member and an active worker in the W. M. U. She had also been active in the Sunday School, the B. T. U., and the other activities of the Church. She was a member of the P. T. A. and helped serve her community in many other respects.

The funeral services were held April 19 at the Simpsonville Baptist Church and she was buried in the Grove Hill Cemetery at Shelbyville, Ky. The services were conducted by her pastor, Rev. Louis M. Ader.

MRS. FLORENCE SPRAGUE

PIKEVILLE, Ky., May 8.—Mrs. Florence Sprague quietly passed away at the home of her daughter, Mrs. E. L. Howerton, here on April 25. She had divided her time for the

last eighteen years between her two daughters, the wife of the pastor of the First Church of this city, already mentioned, and Mrs. Florence Baker, Grants Lick, Ky.

Mrs. Sprague had been a Christian and member of a Baptist church since early childhood. She had composed many songs and poems.

Her remains were taken to her home church for the funeral, which was conducted by her pastor, Rev. G. C. Sills. She was laid to rest in Grants Lick Cemetery.

Her age was 87 years and 8 months.

In addition to her two daughters, already mentioned, she leaves to mourn 7 grandchildren and 5 great grandchildren, and one sister.

SALLIE BAYNE WEST

LANCASTER, Ky., March 29.—A beautiful life came to a close on March 7 when the glorified spirit of Sallie Bayne West took its flight to the land of the unsetting sun to join the innumerable throng of loved ones and went to meet her Saviour who had been her guide through life. She was the daughter of the late John K. and Mary Ann West. She loved her family and friends devotedly. Surely her desire was to be a friend to man. She was a member of the First Baptist Church of Lexington, Ky. Two sisters, Mrs. T. H. Campbell, Richmond, Va., and Mrs. J. L. Royston, Kansas City, Mo., survive her.

SAMUEL MITCHELL McCARTER

By John R. Chiles, Pastor, Lockart, Fla. in Baptist and Reflector

LOCKHART, Fla., March 11.—S. M. McCarter, Jefferson City, Tenn., passed away on January 28. He was a native of Sevier County, Tennessee, was converted about the age of 16, and began preaching at once. In Prof. John T. Henderson, then at Carson and Newman College, he found a sympathetic and helpful friend. From Carson-Newman he went to the Seminary at Louisville, and became student pastor at Walesboro, and Nortonburg near Columbus, Ind. Next he went to the State of Washington, for four years, and was pastor at Wenatchee and Snohomish.

He then returned to Tennessee and became pastor at West Nashville (now Park Avenue Church). He was at Clinton, Tenn., for a while. He then became pastor in Kentucky at Trenton I think, and soon was elected State Evangelist up there, a kind of work he loved and in which he was successful. Lawrenceburg Church then called him and prospered under his ministry for five years. He then became pastor at Cox's Creek, which many consider one of the best rural fields in Kentucky. There his wife, nee Carrie Calloway of Knox County, died. He brought her body back to Knoxville for burial, and sent back his resignation to the church. . . He soon became pastor at McPheeter's Bend. . . and later at Sevierville. Still later he was united in marriage to Mrs. Minnie Marler Kennedy, of Alexandria, Tenn. She became the mother of his two sons, who survive him.

He became pastor at such churches as Oakwood, near Knoxville, returned to McPheeter's Bend, Madisonville, Sunrise, Tazewell, Persia, and then returned a third time to McPheeter's Bend. His second wife died, and some time later he was married to Miss Mary Hayter, who lived near Rogersville.

Dean Isaac N. Carr, of Carson-Newman College, and now since the death of President Warren, Chairman of the faculty, is one of his nephews.—Abridged.

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Parkland Church Has Groundbreaking For Ralph Avenue Mission

By J. PERRY CARTER, Superintendent



Pastor H. Leo Eddleman Lifting a Spadeful of Soil at Ralph Avenue

LOUISVILLE, Ky., June 1.—Pastor H. Leo Eddleman and members of the Parkland Baptist Church of this city recently held a special service during which ground was broken for the erection of the newest mission church building in Long Run Association. Work on the building continues, and plans have been made for the opening on Sunday, June 20, at which time a revival begins.

This mission is located on Ralph Avenue, just east of Cane Run Road. Rev.

John Snowden is mission-pastor, and hard at work.

Parkland's Ralph Avenue Mission is the twenty-second such station established in Long Run Association within

the last five years. Seven new churches have also been received into the Association during the same period, six of them having been mission stations. It is highly probable that three more of these missions will soon become organized churches.

R. I. Baptists Oppose Pending Aid-To- Education Bills

PROVIDENCE, R. I.—Two federal aid-to-education bills now pending in Congress were condemned here by the Rhode Island Baptist State Convention because they "specify that money from the federal treasury may be spent in assisting whatever schools the state laws permit."

The bills—the Taft measure (S472) and the McCowen proposal (H2953)—"leave to the states to decide whether parochial schools are to be assisted or not," the Baptist resolution said. Therefore, it added, "we condemn these bills as being unfair in the light of the Supreme Court decision on religious education in secular schools."—(RNS).

Sunday School Lesson for June 27, 1948

Subject: From Malachi To Christ

Lesson Text: Malachi 3:1-5; 4:1-2, 5-6; Luke 1:76-79

Golden Text Luke 1:68

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