

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

Gleanings From
The Field

Page 2

Historical Backgrounds,
Geographical Problems,
Etc.

Page 5

C. O. Johnson Appeals
For Co-operation

Page 6

General Association
Meets in Bluegrass

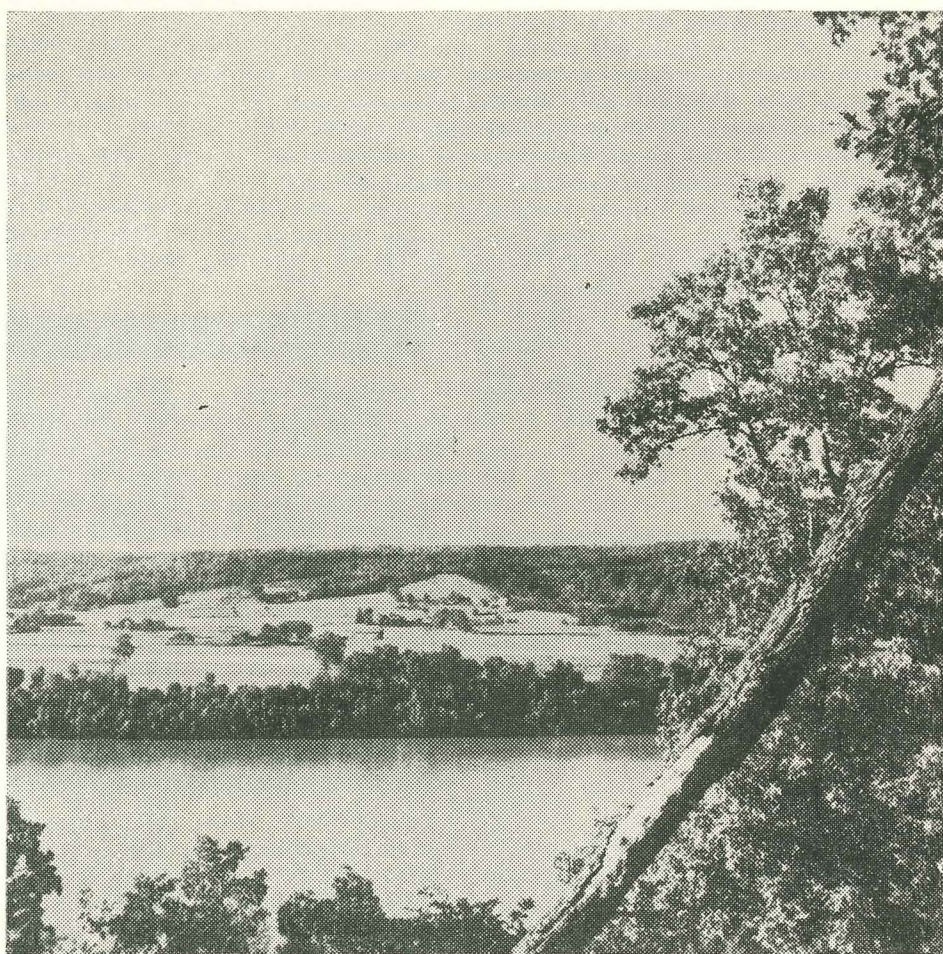
Page 7

December 9, 1948

Vol. 122

No. 49

Beside the Still Waters



"There Is a River, the Streams Whereof Shall Make Glad the
City of God, the Holy Place of the Tabernacles of the Most High."

—(Psalm 46:4)

Gleanings From The Field

Two new workers are now connected with the organization of the Baptist State Board of Missions in Kentucky. They are Brethren J. B. Metheny, Associational Missionary for Muhlenberg Association, and C. S. Wright, County Missionary for Breathitt County.

Pastoral Changes

L. B. Cobb has resigned the pastorate of the First Church, Kingsport, Tenn., to become pastor of the First Baptist Church, Cleveland, Tenn. The change is effective January 1, 1949.

J. Thornton Williams has resigned as pastor of the Ghent Baptist Church, Ghent, Ky., and has accepted the pastorate of the First Church of Buford, Georgia. He will be at Ghent through the first Sunday in December, and will begin on his Georgia field the second Sunday in December. Mr. Williams hails from Millen, Ga., and came to the Southern Seminary from Furman University, Greenville, S. C., where he graduated in 1939.

Allen Watson has resigned as Assistant Pastor of the Crescent Hill Baptist Church, Louisville, and has accepted the pastorate of the church at Christiansburg, Ky. He has been succeeded in his work at Crescent Hill by David H. Stone, of Arlington, Va., formerly assistant pastor at Petworth Church, Washington, D. C., an A.B. graduate of Wheaton College, and a graduate of Southeastern University in Washington, D. C. Mr. Stone and Miss Nell Estes, daughter of Mr. and Mrs. Madison Estes, Lenoir, N. C., are to be married at the Metropolitan Baptist Church, Washington, December 18.

Revivals

Angel Martinez, a San Antonio student at the Southern Seminary, recently assisted Pastor John F. Havlik at the East Church, Louisville, in a week's revival recently.

Pastor Roy S. Beals led the First Church of Carrollton, Ky., in an eight-day revival recently, resulting in 2 additions. Rev. Isaac Terrell, Oxford, N. C., did the preaching, and Rev. Roger Williams, associational missionary of Granwell County, North Carolina, led the singing. Bro. Beals was formerly pastor of the Van Buren Baptist Church of Louisville.

Superintendent J. Perry Carter, of the Long Run office, held a revival for Pastor W. Stuart Rule at the First Church of Oakridge, Tenn., during October 17-24. Brother Carter compliments

Pastor Rule's work, and states, "Three other churches have grown out of the First Church at Oak Ridge since it was organized."

Rev. Silas New of Sloan's Valley was the evangelist assisting Pastor G. S. Rogers in a revival meeting at Clifty Grove Church, Ano, Ky., during November 15-23. There were 18 additions by baptism.

Dr. W. F. Powell, preacher, and Dr. B. B. McKinney, singer, both of Nashville, Tenn., assisted Pastor Harold J. Purdy in a revival meeting at the First Church of Bowling Green, Ky., closing on October 24. There were 52 additions during the two weeks, with 26 of these coming on profession of faith. A number of others made a profession of faith in Sunday school, but have not yet united with the church. Also more than 200 church members rededicated themselves during the first week.

News from the Churches

Rev. D. A. Meador is expecting to enter into the erection of a new building soon for the Friendship Baptist Church, recently organized in the Bells Community, on the old Brandenburg Road, two and a half miles from Hardinsburg. Mr. Meador preached in a revival meeting in the community recently and there were 20 professions of faith.

Training Union

A Training Union mass meeting was held at the First Church of Lothair, Ky., on December 9. The principal address was made by Pastor Francis R. Tallant of the First Church of Jellico, Tenn. He spoke on, *Found Faithful in Our Task*. Pastor J. S. Bell, Hindman, conducted the devotional, and Pastor W. F. Badgett, Hazard, led the music. Mrs. Francis R. Tallant made a chalk drawing, and Pastor Marion E. Parker, Whitesburg, pronounced the benediction.

In Memoriam

Pastor J. C. Pitts, 1411 Buchanan Street, Nashville, Tenn., died on November 17. He was a graduate of Bethel College, Russellville, Ky., and the Southern Seminary in Louisville, and was pastor of the Auburn Baptist Church, Auburn, Ky., about 1922-24. Recently he has been pastor of the North End Church, Nashville.

Mrs. Della Barnes Jenkins died at the home of her daughter, Mrs. Andrew L. Mullins, in Charleston, W. Va., on November 27, and her remains were

brought to Elizabethtown, Ky., for funeral at Perry's Chapel, and burial in the Elizabethtown Cemetery by the side of her husband. She was the widow of the late Rev. J. Phillip Jenkins, who was Superintendent of Long Run Association of Baptists for twelve years from 1921 to June 24, 1933, when he died. If her husband had lived until the following January they would have celebrated their golden wedding anniversary, as they were married in January, 1884. In addition to her daughter, already mentioned, she is also survived by a sister, Miss Ida W. Barnes, Charleston, W. Va., and two grandchildren and a great grandchild.

Just as we went to press last week word was received in Louisville of the death of Dr. George R. Ferguson, 58, pastor for the last eight years of the First Baptist Church of Covington, Ky. He died on Thanksgiving Day in the Booth Hospital. In former years he had held pastorates in Greenwood, Ind., and the Puritan Avenue Baptist Church of Detroit, Mich. He graduated from Franklin College, Franklin, Ind., and attended the Southern Seminary in Louisville.

Mrs. Elizabeth Pratt Manly Parks died at her home in Greenville, S. C., on November 27 at the age of ninety-two years. She was a daughter of the late Basil Manly, Jr., the widow of the late Judge Lyman L. Parks, of Louisville and Williamsburg, Ky., and the mother of three distinguished sons—Major General Floyd L. Parks, who was in supreme command of troops in Berlin at the conclusion of World War II and following, and now Deputy Commander of the U. S. Army forces in the Pacific, with headquarters at Honolulu; Col. Basil M. Parks, Assistant Registrar, University of South Carolina; and Col. Lyman L. Parks, Jr., Westfield, N. J. She was 92 at the time of her passing. Her late father is best remembered as being long on the faculty of the Southern Baptist Theological Seminary and as President of Georgetown College.

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The purchasers of The Western Recorder,
The Baptist World and The
Kentucky Mission Monthly
R. T. SKINNEREditor
ROBT. L. POGUEBusiness Manager

BOARD OF MANAGERS

E. F. EstesChairman
Fred T. MoffattVice-Chairman
A. W. WalkerSecretary
Geo. E. Hays, Thos. R. Brown, E. N. Perry,
L. E. Martin, A. J. Dickinson, and H. Leo
Eddleman.

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

Individual Subscription, \$2.00 per year, payable in advance. Single copy 5c; church budget rate \$1.00, family plan \$1.25 per family per year; teacher and officer \$1.50 per year, payable monthly, quarterly or annually in advance. Send both name and address with renewal or subscription.

Editorials

An American Heritage In Danger

The Supreme Court's March-7-decision on the McCollum case has been brought again into sharp, national focus. On November 20 the Catholic bishops of the United States met in Washington, D. C., and declared that that decision of the Supreme Court was based on a "novel interpretation" of the First Amendment of the Constitution. (The decision supported Mrs. Vashti McCollum's suit to stop religious instruction carried on in the Champaign, Illinois public schools, the Court ruling that sectarian instruction in public school buildings and on public school time violated the constitutional demand for complete separation of church and state.)

The Catholic bishops declared, "Reluctant as we are to criticize our supreme judicial tribunal, we cannot but observe that when the members of that tribunal write long and varying opinions in handing down a decision, they must expect that intelligent citizens of a democracy will study and appraise those opinions. . . We therefore hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently, and perseveringly work. . ."

The American public understands that the Catholic bishops are contending, as seen by their reference to the McCollum case, for the right to teach their distinctive doctrines in public school buildings and on public school time. They also seek public funds—tax money—with which to operate in one way or another their parochial schools.

The Supreme Court's decision was, in the judgment of the vast majority of our people, not only a sound interpretation of the Constitution, but a long-needed pronouncement. Without rancor it may be asserted that there have been in this country, for the past several years, easily discernible trends toward the union of church and state. This, not as much on the part of the Government itself as on the part of influential persons and religious groups. It has not appeared in full form. Such movements are gradual—first the incipient, then the full. Students of current trends in America are aware of this, and in the interest of religious liberty and constitutional government have expressed themselves.

The state-church, in whatever age or land, has been the bane of religious liberty. The doctrine of the competency of the human soul is in mortal conflict with any theory of government which unites church and state to whatever degree. No church group, whether Baptist, Methodist, Presbyterian, Episcopalian, Catholic, or any other, has the right to ask financial support at the hand of government, nor have any the right to accept such special favors even when they are unsought.

On this point, Baptists, of all people, should see to it that their own skirts are clear. The moment we compromise at any point our historic position on

the absolute separation of church and state we expose ourselves to just criticism, and void our witness to the high principles for which our fathers have contended through the centuries.

This obvious drift is being observed not only by the religious press, but by the secular as well. Concerning the trend the editor of the *Courier-Journal*, Louisville, wrote November 21 the statement appearing below. The quotation is exact except for the change of the word Father to Reverend.

Church and State Must Remain Separate

The Rev. F. N. Pitt, Secretary of the Catholic School Board, is skating on very thin ice indeed in urging that public funds be provided for religious education. He is correct in claiming that the Catholic contribution to education is tremendous. So is the Protestant contribution—and it is worth recalling that some Protestant groups, like the Catholics, look with recurrent fondness on the idea that the state should help to foot their religious education bills.

The once-revolutionary demand for complete separation of church and state is imbedded in the United States Constitution and in the constitutions of every one of the 48 states. The Supreme Court ruled only last March that under this principle even religious instruction in public school buildings is unconstitutional.

The Rev. F. N. Pitt's contention that Soviet Russia and the United States are the only countries in the world which do not provide public funds for religious education is both irrelevant and incorrect. The American principle of complete separation of church and state was the law of the land more than a century before the Soviets arrived to haunt the international scene, and if Russia had borrowed a few more sound American principles the world would be a happier place today.

We have not checked the practices of every country in the world, but one shining addition to Reverend Pitt's list is immediately obvious. One of the first sweeping reforms made in Japan by General Douglas MacArthur, as devout a Christian as ever wore a uniform, was the separation of church and state. It was a badly needed reform, and ought to stick.

In his remarks to the alumnae of Ursuline Academy, Reverend Pitts admitted but minimized, we think, the danger that government control of church schools might accompany public aid. A religious minority such as the Catholics of this country might rue the day indeed when a Protestant majority insisted on a moneybag right to a share in the control of all religious school programs. The Founding Fathers foresaw this and other divisive dangers in the church-state idea and wisely moved to avoid them.

"Protestant States" in the past persecuted Catholic minorities, and "Catholic States" persecuted their Protestant minorities. Give any religious group the temporal power to do so and it almost invariably will attempt to force its views on others. That the danger of this is not merely historic but ever-present is shown by Catholic Spain today. It was only yesterday (April, 1947) that press reports described the situation in that unhappy country. Protestants were being deprived of civil rights and ration cards, forced to send their children to Catholic schools, disturbed at worship, and frequently jailed on the pretext that they were Communists. Reverse the situation in Spain or in any other country by putting a Protestant church-state

in power, and this dismal hangover from the Middle Ages would no doubt be identical.

This newspaper observed at that time that the only guarantee of freedom of religion lies in keeping church and state completely separate. Permit the State to subsidize organized religion by aiding its schools and that separation vanishes. So, too, in time, would the American public school system, perhaps the finest single product of this democracy.

The issue takes on a scope and an importance which must be recognized by people of all faiths who cherish religious liberty. The seed of compromise has been planted and the leaf is appearing. Down the way will be seen the growing plant and then the full fruitage unless, now, contenders for complete separation of church and state take their position at the gates.

A Significant Release From The Saturday Evening Post

The News Bureau of the Saturday Evening Post has given the religious press a significant release on the crusade of Dr. E. Stanley Jones for unity.

Dr. Jones has conducted two "whirlwind campaigns" across the United States—one in 1947 and another this year. During the 1947 campaign he visited and spoke in 30 of the leading American cities in 30 days. His announced mission was to create sentiment favorable to unity among denominations and to secure pledges to work, according to the *Post's* release, "for the union of all the 250 Protestant denominations in the United States into a single Church of Christ in America."

The full story written by Hertzell Spence appears in the December 4 issue of the *Saturday Evening Post*. It is stated by Mr. Spence that "enough pledges have been received to warrant the formation of local crusade committees in 40 cities, and study groups are working in 600 localities." Spence makes it plain that the "keystone of Dr. Jones' proposed federal church union is 'Christ without denominationalism.'" The release continues, "Dr. Jones, in his intensive 'grass-roots' tours of the United States, proposed that the accents of the numerous Protestant doctrines become the property of all Protestant Christians, rather than the 'jealously guarded trade-marks of sectarianism.'"

One thing at least seems now clear, if he has been accurately reported. Dr. Jones has now come entirely out for the eradication of denominational lines, and the uniting of all non-Catholic denominations in the United States "into a single Church of Christ in America." Some writers had declared that he only sought "co-operation" on common grounds.

Mr. Spence in his story in the *Post* refers to the distinctive doctrines of denominations as "jealously guarded trade-marks of sectarianism." We suppose he would include Baptists in the list.

If he means by this that Baptists jealously guard their doctrines merely as a trade-mark of their denomination then he is wrong. Our doctrines constitute our statement to the world of what we believe the New Testament teaches. They are of value to us, not because they are Baptist doctrines, but because we believe they are in the New Testament. Our first loyalty is to the Book and to Christ, our only Master. The unity for which we pray is one

that centers on the Book. Unity on any other ground would be more harmful than existing disunity. It is not a matter, primarily, of presenting a solid front to the world; it is a matter of giving the world the truth about Jesus. At the point of departure from New Testament teachings, divisions first appeared. At that point they continue. It is on the basis of the teachings of the New Testament that saved people, wherever they may be, will move closer and closer together. Baptists claim no monopoly on divine truth. We are anxious not only that the "doctrines become the property of all... Christians," but that all shall believe them and proclaim them. To that end we "jealously" guard them, not as "trade-marks of sectarianism," but as TRUTH.

Appreciation From W. A. M. Wood

We do not ordinarily print personal notes. However, the one below, from Missionary W. A. M. Wood, is in a very real sense to you and you should have it. Brother Wood wrote to thank the readers of the *Western Recorder* for kindnesses extended as a result of an editorial we offered some weeks ago. He has been a great servant of the Master. For some years, however, he has been confined to his bed. But his work is not done. He belongs to the *Inner Power Circle*. In retirement, he prays for those on the battle lines.

My family and I wish to express our sincere appreciation to you for the kind article in the *Western Recorder*. When I changed my residence from Erlanger to Latonia, Covington, many of my friends lost my address, since I have been ill and confined to my bed much of this time.

Your kind article brought me so many kind letters and cards from friends not only in Kentucky but in other states and even the far-off country of Brazil. It brought me such a precious letter from a former comrade, Dr. John Mein. All these messages have been very dear to me.

Then, my family and I wish to thank our friend, Rev. M. M. McFarland, for his labor of love in enlisting the churches of this section of the State where I have labored since December 1914, to remember us financially in this time of my retirement and disability.

All the many letters, cards, visits, and love-gifts fill our hearts with gratitude and thanks and deep joy to know God's children have not forgotten us. Their loving kindness makes us very humble, and causes us to lean more heavily and trustfully on the arm of our Saviour. "For the Lord is good; His mercy is everlasting, and His Truth endureth to all generations."

Yours in His Name—W. A. M. Wood, 3607 Myrtle Ave., Covington, Ky.

►It does not take much of an artist to draw wrong conclusions.

►No age has ever been without the voice of God. There have been, however, in every age, men without ears.

►Once in a while you hear a man start off by saying he has nothing to say, and then take a half-hour to prove it.

►A man's mind is usually no larger than the things that upset him.

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, DECEMBER 9, 1948

No. 49

Historical Background Of Geographical Problems Of American Baptists

By W. O. CARVER, Louisville, Ky.
(Third Installment)

THE GREAT statesman, seer, and inspirer of Southern Baptist independence, integrity, and responsibility was Isaac Taylor Tichenor. He was certainly the savior of the Home Mission Board, and they may not be wrong who attribute to him the chief place among the saviors and rejuvenators of the Southern Baptist Convention.

Joe W. Burton, in *Epochs of Home Missions*, recognizes that in this period "less and less of the total mission work in the South was actually financed by Southern Baptists. . . and more and more was done by help from Northern societies, chiefly by the American Baptist Home Mission Society and the American Baptist Publication Society." He says that these American agencies are "to be commended for their generosity" and not "rightly accused of usurpation of a territory rightly belonging to another."

The campaign of Tichenor and his coadjutors, resulting in expansion and increase of work, inevitably produced contacts with projects of the Home Mission Society and increasing tensions over jurisdiction, responsibility, and methods. Dr. Moorehouse, as Secretary of the Society, was, under somewhat different circumstances, the large-visioned statesman of Northern Baptists. He contended that there can legitimately be no geographical barriers to missionary duty.

In the same period, Dr. A. J. Rowland, at the head of the Publication Society, was greatly expanding and improving its material and ministry and was unmistakably making progress toward one Sunday school and publication agency for all American Baptists. He was mak-

ing increasing use of Southern writers and field workers, and the Society had distributing and administrative centers in Atlanta, Dallas, and St. Louis, with a chief and assistants in each of the branches.

Some of the Southern leaders believed that the integrity and the unity and destiny of Southern Baptists called for a self-contained organization equipped for all aspects of its work. Statesmanship was supported by Southern pride and prejudice.

The Home Board was expanding its Sunday School Department. Dr. J. M. Frost took the lead of growing sentiment and support. Amid extensive division of judgment as to the proper course and very strong and respectable opposition, Frost led in founding the Sunday School Board of the Southern Baptist Convention in 1890 and became the aggressive, constructive statesman of the new venture. He undertook from the start to eliminate competition of the Society. The Society yielded reluctantly and surrendered its strongholds only after they demonstrated the losing of the struggle by increasing deficits. Atlanta was given up in 1911, Dallas in 1914; and 1919 St. Louis merged with a branch house in

the border, Kansas City, which continues as an outpost for the West.

By 1880 the Northern societies were actually investing in missionary work more than the Southern agencies were able to provide. Burton (P. 66) says that "the societies in the North were not willing to make contributions without exercising control." They practiced a co-operative arrangement with the states, each contributing an agreed amount. For example, "Florida Baptists by resolution in state convention voted to accept \$2,400 offered by the Northern Baptists and to agree to their terms, rather than to receive the sum of \$2,000 which the Board of Domestic Missions was able to offer." Similar alliances existed in Texas, Louisiana, Arkansas, Missouri, and Georgia (Burton, P. 67).

It was now a question of continuing or surrendering the Home Mission Board, and such surrender might mean the beginning of the reincorporation of Southern Baptists in the American societies. The decision, in 1882, introduced a new era of assured advance; and Tichenor, as Secretary, became the prophet of the new order, the apostle of great challenge, the architect of a growing body of militant Baptists.

From now on competition was to develop tensions. By 1894 those tensions had reached the stage of protest by Southerners against what they regarded as invasion and intrusion by Northern Baptists, as unfraternal aggression in Southern Baptist territory. A joint conference between committees of the two Conventions was voted to seek an amicable arrangement.

Here, however, a new factor entered. Upon motion of a Texas delegate, the Convention had adopted a resolution to inaugurate mission work in New Mexico. Later in the same session, another vote instructed the Home Board to delay this until after the conference, which was held in September. This conference agreed on mutual "consideration, co-operation and avoidance of intrusion," as proposed by the Southern committee. This agreement stopped the proposed Home Board entrance into New Mexico.

(Continued on Page 12)

TRYIN'

Did yo' ever see a turtle crawlin' 'long th' groun', tumblin' over brushwood that wuz lyin' all aroun', an' makin' little headway, but jes' tryin' all th' more, till he got hisself all dandy safe an' soun' down t' th' shore, where he slid into th' water where th' current wuz s' strong that it picked 'im up a-paddlin', an' sent him right along?

Well, that's th' way with fellers when they struggle an' they try. They're bound t' fin' th' current that'll help 'em, bye an' bye.—Robert J. Parvin.

LOQUACITY—Some people are like rivers; whatever is in them comes out at the mouth.—*Construction Digest*.

Dr. C. O. Johnson Appeals For Baptist Co-operation

By C. O. JOHNSON, St. Louis, Mo.

Part of address before General Association at Lexington, Ky.

I HAVE COME to you at a critical time in the world's history; at a time when there has come upon some of our shoulders unusual responsibility.

I appreciate the fact that if we are to do anything in this hour that is effective, we've got to do it together. To illustrate that I take you back once again to the hills of East Tennessee, where long ago I used to go with my father over those wooded hills and look for rabbits in the snow. Then, later, we cut trees, and had log rollings and barn raisings.

Men would come from far and near and help us raise the barns, getting those young saplings notched and hewn until ready to put up the pens in which the stock would stay, with the extended arm to cover the entry where we would put the old wagon, and sometimes, the old binder.

I remember the women would come also, and they would cook all day to feed this fine army of men. And I also recall that, as a boy, I would watch them as they went round and round until they got this pen so high, ready to put on the plate on which the rafters would rest.

It was always an event, about four o'clock in the afternoon, when the time came to put the plate up—the long tree upon which the rafters would rest, to hold up the roof to protect the building and the stock. And I recall, that when that time came, every man on the job went out to help with this young tree which had been hewn that day and made ready for position. I recall that they all got together except one man who stayed back to do the "hollering." I used to think he shouldn't have his dinner; I thought he was a piker. Then I became a preacher, and I thought he had a very important place.

But this man would stand back and when they were ready to put this big log on top they all got on the same side. They'd stand there and brag about their lifting power. Each one would show the other his muscle, and then he'd minimize the ability of his neighbor to lift; and after a while, the little fellow back at the rear said, "Now, fellows, all together," and every man, at that order, would bend down and find a place to get his fingers on good, and then place his feet, and when the command from the rear came, "All together, lift!" I've seen scores of men with great brawny backs and strong arms; I've seen their faces

turn red as that tree came off of the ground and rested in their hands near their knees. Then I've watched them rest for a moment, until the command came again, "Now careful, men, **this time to the shoulders! All together, lift!**" And I've seen men lift again, and come down under, ready to shove up their full height, when the veins stood out of their necks, and beads of perspiration popped out from their forehead.

Now the last stroke, "Men, together, careful now, **LIFT!**" And I've watched those muscles distend, the arms and the muscles of the back reach as high as possible until the plate slid into position. In that moment I've seen women come running from the kitchen, seeing their husbands and brothers and sons doing this great job. I've watched them come in and stretch their own little hands up as far as they could, to give one little bit of assistance, if possible, in that great hour.

When the log went into its place, I've seen men with distended nostrils turn away and say, "It's all right, boys, 'till we get the next one ready. Go back to your jobs, now. Thank you very much!" Men, breathing heavily, went back to their tasks, conscious of the fact that **together they had done a great job.**

My Baptist brethren, do not be afraid of this word *together*. We have a right to say that. In our family we can be together! And, if there is some reason

we cannot be, let's get at the reason and get the difficulty out of the way, so, as a family, we can be together. Then, in our own Baptist fellowship, the time comes when the plate must go up, and that can be done only **together**.

So it is my message around this world, that, at an hour when the world is starving and freezing to death and disease is laying hold on the bodies of little children and women and men, and displaced persons are still in camps as bad as the concentration camps, there is something that we must do, and we must do it all together.

And so, I have come, at a time like this, to make an appeal in behalf of people who live in many lands, and millions of them in great distress and in ruin. I say, "Brethren, it's time we put the plate up. Come over on this side."

One of the great difficulties in my church in trying to get something done correctly, is, I have a hard time getting the fellows who are going to lift **all on the same side**. One fellow will insist on staying on the other side because he can lift better on that side. And then I've got some who say, "Well, I don't think it's time to lift yet, and I'm tired." And some of them sit right down on the log astraddle of it, and then, when you go to lifting, you've got the log and them to lift, too. Then later they come straddling off about the time it's half way up and say, "Is there a place for me?" and everybody else is so busy they have no time to answer.

What I'm trying to say may sound a bit humorous, but every preacher here knows that's exactly his own difficulty. And that's also our difficulty as a state convention or association; it's our difficulty as a Southern Baptist Convention.

—o—
INTELLIGENCE—Intelligence consists of having just enough wit to talk well or enough judgment to be silent. R. & R. Magazine.





Victory Memorial Baptist Church Nursery-Cradle Roll

LOUISVILLE, Ky.—From a small beginning, just 24 babies on the Cradle Roll in 1945, the Cradle Roll Department of the Victory Memorial Baptist Church, Louisville, Ky., has grown until now there are 205 babies enrolled.

Mrs. C. L. Anderson, Cradle Roll Superintendent, is largely responsible for the increase in this department. She, together with an able staff of co-workers, has combed our church territory, en-

rolling the little ones and enlisting the parents in the activities of our church.

Mrs. Anderson was hospitalized for two months in 1947, but nevertheless during the ten months she made 1,886 visits in behalf of our Cradle Roll Department.

Nine other visitors now assist Mrs. Anderson in making visits, carrying into every home our fruitful *Home Life* magazine at regular appointed times.

Due to this work, our church had to set aside another room, after purchasing a new building as an annex to our church, to establish a second Nursery. The two Nurseries have grown in numbers until in the near future a third Nursery must be set aside.

Out of this work, among the little ones has developed many additions to our church by letter and baptism of the parents of the babies.—George H. Riggs.

General Association Meets In Kentucky Bluegrass

(Continued From Two Weeks Ago)

H. Leo Eddleman presented the report on Home Missions, and introduced Missionary H. H. McMillan, of China. Dr. McMillan discussed the severe persecution in the Boxer Rebellion and the ten years which followed when China had her first Christian leadership.

"The very man who led the youth army in opposition to Christianity married a Godly young woman, and he himself was led to read the Bible from Genesis to Revelation. He has become a great Chinese, Christian leader. The missionary enterprise went forward as it never had before.

"That happy period of mission work came to a sudden end," the missionary statesman continued, "because it was in 1937 that the Emperor of Japan entered China to build up the Oriental Order. This was a very dark hour in the missionary work. The missionaries had to leave their fields and Christians were scattered everywhere.

"Someone said to me, 'I believe that the Christian enterprise is set back fifty years.' Yet the very next summer Christians were permitted to go back to their stations in spite of the opposition. As we entered once again the old gates to the city of Suchow, built when Jeremiah was a prophet, I looked over that city and saw it was a deserted, desolate city. The place was looted of every-

thing the Japanese wanted. To our great surprise we found that in a very short time we had more students in our Christian schools than we had ever had before. Our hospitals were crowded as never before with wounded and sick Chinese people. There was at that time that 'Godly sorrow that worketh repentance.' Multitudes came into our churches in faith through Jesus Christ.



H. H. McMillan

"That happy period came to an end, for it was in 1941—the tragedy of Pearl Harbour. Our missionaries were put in concentration camps. Our missionaries found themselves under the iron hand of Japan. Although we were separated from them, our prayer was that their faith would hold out. Now that they were going into the holocaust, with the furnace fired ten times hotter, would they come out as refined gold? . . .

"When peace came all the missionaries wanted was to go back to their fields just as soon as possible. . . It was my privilege to be on the first boat going back to China after V-J Day, and my wife came over three months later . . . There were conflicting emotions within us. There was that joy of standing beside those old friends, the Chinese Christians. At the same time our hearts were filled with the deepest sympathy for our Chinese Christian friends. Dr. M. Theron Rankin instructed us to go from station to station and see the condition of the Chinese people and report back to Richmond. The condition of the buildings was not to be compared with the suffering found among the people.

(Continued on Page 13)

MAGAZINE—From two Arabic words—*Makhazine* (warehouse) and *Kha zana* (to store up). Brought to England by Sixteenth Century travellers the word gradually came to mean a storehouse or treasury of information. It was first used in a literary sense in 1731 when it appeared as a name on the still flourishing *Gentleman's Magazine*, which described itself as a collection of subjects "to treasure up." Rival publications began imitating until finally periodicals monopolized the term.—*Bluebird Briefs*.

Receipts For Year From Nov. 1, 1947 to Nov. 1, 1948

By W. C. BOONE, Treasurer

	Co-op. Program	Desig- nated
ALLEN COUNTY—		
Association	666.23	33.50
Bethel	4.69	138.40
Bethlehem		
Big Spring		
Big Fork	134.28	54.58
Chestnut Point		
Cedar Cross		
Capital Hill		
Dover		26.00
Durham Springs		
Hopewell		
Holland		
Hanging Fork		115.47
Harmony	3.50	88.35
Liberty	127.10	18.37
Mt. Lebanon		
Mt. Gilead		
New Bethel		
New Mt. Gilead		
New Salem		10.00
New Middle Fork		
New Hope	78.75	83.06
Oak Forest No. 1	4.00	
Oak Forest No. 2		
Pleasant Home		
Rough Creek	6.00	
Scottsville	760.00	1,083.68
Trammel Fork		

BAPTIST—		
Association	63.53	25.00
Alton	251.41	586.85
Battle		
Bethel	610.05	37.25
Fellowship	51.22	
Friendship	102.91	75.87
Glensboro		124.35
Goshen	133.00	280.25
Hopewell		95.37
Kirkwood	276.75	62.79
Lawrenceburg	1,374.81	882.95
Mt. Freedom	271.75	198.62
Mt. Olivet	270.00	136.58
Mt. Pleasant	150.00	101.97
Pleasant Grove		
Salvisa	608.59	302.00
Sand Spring	2,166.05	1,552.47

BARREN RIVER—		
Associational	302.65	30.00
Akersville	142.59	
Antioch		
Athens		
Beautiful Home		
Beech Grove No. 1		
Beech Grove No. 2		7.00
Caney Fork		
Concord		
Corinth		
Dover		
Fairview		
Fountain Run	307.70	107.65
Freedom No. 1		
Freedom No. 2		
Friendship		
Garnalish		157.77
Hagan Grove		
Indian Creek	110.54	52.98
Lone Star		
Macedonia		
Mill Creek	134.00	38.00
Missionary Mound		
Monroe	118.00	19.00
Mt. Pleasant		
Mt. Pollard		
Mt. Olivet		
New Design		
New Salem		
Oak Grove		
Peters Creek		
Pleasant Hill		
Pleasant Point		
Poplar Log	2.23	
Rough Hill		
Rough Hill		
Sand Lick		15.00
Skaggs Creek		
Summer Shade		12.09
Temple Hill No. 1	56.50	158.30
Temple Hill No. 2		
Tompkinsville	479.67	243.77
Union		
White Oak Ridge		7.00
Cave Spring		

BELL COUNTY—		
Association		20.00
Alva	3.00	7.00
Antioch, Chinao		
Antioch, Ferndale		
Balkan	122.00	100.00
Beans Fork		
Beech Grove		
Benetts Fork		
Blanche		7.78
Binghamtown	30.00	16.00
Blue Ridge		
Bryson Mountain		14.00
Bradfordtown		
Bethlehem		

	Co-op. Program	Desig- nated
BETHEL—		
Capitol	3.30	
Calloway		
Caney Fork	35.00	
Concord		
Clear Fork		
Cubage		
Central Grove		
Crockett	65.00	116.00
Davisburg		11.00
East Pineville		
East Cumberland Ave.	70.00	71.37
East Jellico	38.00	113.85
Edgewood		
First, Blackmont		
First, Middlesboro	2,557.90	3,350.66
First, Pineville	1,584.00	1,249.32
Four Mile		
Fonde	2,169.54	449.03
Fork Ridge		5.62
Fuson Chapel		
Hutch		
Hensley Chapel		
Harmony	22.12	
Insull		8.05
Jenson		11.42
Kettle Island	301.79	71.25
Little Creek	32.40	7.00
Low Gap		
Meldrum		
Mill Creek		
Moss Chapel		
Mount Mary		
Miller's Chapel		
Mount Hebron		
New Friendship		
New Vine		
Old Cannon Creek		
Old Salem No. 1		
Old Yellow Creek		32.71
Pathfork		
Pleasant Grove		
Red Oak		
Riverside	765.90	173.00
Riverview		
Trace Branch		
Stony Fork	8.30	
Tanyard Hill		
Tugglesville		
Varilla		
Walnut Grove		
William's Branch		
West Pineville		
Wilderness		
Whipple		
Wasioto	50.00	262.50
Yellow Creek No. 2		
Midway		
Arjay		65.00
Clear Creek School		260.38
Garmada	2.00	
Straight Creek	17.00	14.00

BETHLEHEM—		
Associational W. M. U.	26.33	
Adairville	1,365.62	156.40
Auburn	1,513.36	613.40
Dripping Springs	228.36	140.43
Elkton	1,142.15	1,183.98
Epley		
Forest Grove	127.50	146.02
Guthrie	484.70	272.04
Keysburg		11.59
Mt. Gilead	359.35	248.40
Mt. Zion	315.27	285.01
Muddy River	80.96	16.57
New Hope	298.10	237.27
New Union	297.56	280.99
Post Oak	704.32	475.79
Russellville, First	3,932.01	2,027.91
Russellville, First St.	147.14	125.52
Sharon Grove	109.52	87.00
Spring Valley	172.79	85.59
Trenton	728.10	904.18
Walnut Grove	1,208.54	267.49
Whitaker Grove	145.92	132.94
Bethel	12.70	12.73
Guptons	37.55	
New Friendship	91.16	145.99
Rogers	103.61	

BLACKFORD—		
Bethlehem	27.10	
Blackfoot	561.34	118.30
Chestnut Grove	351.05	126.11
Dawson Memorial	18.75	36.00
Friendly Grove	97.35	
Friendship	9.50	
Hawesville	1,127.08	1,584.05
Hopewell	39.00	
Lewisport	1,267.81	100.38
Mt. Eden	217.87	40.85
Newton Springs	134.95	28.00
Panther Creek	445.82	42.38
Patesville		
Pellville	301.99	32.13
Pisgah	214.50	
Roseville	60.13	
Seventh Street		
Union	176.00	
West Point	174.30	

BLOOD RIVER—		
Association	.08	
Benton, First	1,348.57	161.21
Bethel	713.31	
Bethlehem	133.84	
Briensburg	2,045.19	113.76
Calvert City	590.51	695.18
Cherry Corner	756.74	103.96
Cold Water	84.29	7.75
Dexter	380.49	50.00
Elm Grove	2,793.25	182.16
Flint	243.52	29.77
Gilbertsville	130.00	187.02
Hamlet	572.75	122.65
Hardin	219.87	68.00
Hazel	2,083.93	524.44
Kirksey	87.44	10.00
Lakeview	261.42	50.25
Ledbetter	122.62	100.34
Little Cypress	359.35	
Locust Grove	665.27	147.25
Memorial	1,047.24	192.94
Murray, First	7,150.66	11,702.68
New Bethel	436.01	182.92
New Harmony	792.76	50.00
New Mt. Carmel	163.00	32.57
New Providence		
New Zion	342.55	97.75
Oak Grove	580.00	30.00
Olive	200.56	131.00
Owens Chapel	155.15	6.41
Pleasant Hope	68.76	
Poplar Springs	199.75	42.00
Salem	732.81	365.95
Scotts Grove	1,507.19	206.96
Sinking Springs	1,459.34	336.20
Spring Creek	58.02	18.75
Sugar Creek	468.62	95.82
Union Ridge	98.25	52.75
West Fork	189.30	43.20
Zions Cause	80.83	17.66

BOONES CREEK—		
Association	17.27	24.00
Allensville	76.63	443.58
Beattyville	34.87	93.12
Bethlehem		
Boones Creek		
Calvary	322.75	157.80
Central, Winchester	4,446.14	1,400.65
New Prospect	1.10	
Clay City	7.21	25.00
Corinth	42.29	83.00
Cow Creek	131.56	114.92
Ephesus	280.93	140.34
Green Brier	27.05	6.60
Irvine, First	2,864.85	513.40
Heidelberg	19.00	31.50
Kiddville	169.78	148.16
Macedonia	69.33	18.55
Providence, E. C.	20.91	30.15
Rice Station	1.84	
Riverside	7.10	10.75
Wagersville	.86	7.83
South Irvine	125.08	
Stanton		5.72
Mount Olive	9.67	23.65
Stone Cole	4.54	
Panola	49.25	26.00
Powell's Valley	23.47	15.00
Thomas	40.18	18.75
Union City	1,219.79	868.59
Williams Memorial	156.80	89.63
Barnes Mountain Mission	3.40	
Beech Grove	54.19	22.07
Elk Lick	479.46	175.76
Island Creek		8.00

BOONEVILLE—		
Association		20.00
Angland's Branch		
Booneville	61.28	13.35
Big Creek	110.35	156.18
Corinth		
Crane Fork		
Elk Lick	19.00	2.75
Ells Branch		
Fountain Head	10.26	
Gray Fork	7.30	
Horse Creek	418.25	881.59
Island Creek	3.00	
Macedonia	9.00	21.65
Manchester	385.54	583.37
Muddy Gap	2.30	
New Hecter		
New Prospect	3.28	
New Zion		
New Hope No. 1		
Pleasant Green		
Pleasant Run	33.00	251.54
Pleasant Point		
Royal Oak	120.00	54.13
Union		
Walnut Grove		
Wolf Creek		
Zion Chapel		
Zion		
Jason		10.00
New Hope	9.00	
Oneida	25.00	129.75
Sizerock	5.00	5.00

	Co-op. Program	Desig- nated		Co-op. Program	Desig- nated		Co-op. Program	Desig- nated
BRACKEN—			Concord	173.09	47.60	Anthras		
Aberdeen	23.13	77.83	Crofton	85.39	279.50	Beech Bottom		
Augusta	61.50	200.24	Gracey	111.25	470.22	Bethel		
Calvary	54.05	168.76	Hopkinsville, First	6,805.35	5,499.55	Big Poplar		
Carlisle	724.15	749.90	Hopkinsville, Second	4,129.24	1,039.61	Boston	10.00	20.00
Dover	167.00	65.00	Hopkinsville, Trinity	257.51	180.37	Carpenter	13.33	
Ewing	115.00	202.00	Kelley	11.27		Clairfield	31.00	26.25
Flemingsburg	82.00	415.00	Lafayette	172.66	231.21	Clear Fork	1.50	
Foxport	27.50	47.75	Little River	106.18	214.11	Eagan	19.00	405.85
Macedonia	35.00	12.75	Locust Grove	58.96	340.45	Emlyn		
Hessellton	28.40	35.00	Macedonia	52.92	22.26	Gadiff		
Howard's Mill	9.57		New Barren Springs	93.88	45.91	Jellico, First	3,400.00	2,527.74
Irvingsville		27.10	New Ebenezer	48.00	103.03	Jellico, Ky.	4.50	4.68
Slaty Point	23.88	25.85	Olivet	255.35	389.04	Kensee		25.54
May's Lick	235.00	557.53	New Palestine	26.55	46.16	Laurel Grove	2.20	
Maysville	463.65	239.75	Pembroke	750.93	750.30	Little Poplar		
Morehead	33.00	205.00	Pleasant Hill	834.45	217.98	Locust Grove		
Mt. Olivet	211.05	146.55	Pleasant View	100.00	109.94	Mossy Gap		
Mt. Pisgah	40.00	65.76	Salem	70.15	143.97	Mountain Ash		37.00
Oak Ridge			Sinking Fork	327.19	244.13	New Buffalo		
Sharpsburg	25.00	65.25	South Union	137.00	105.27	New Hope		
Stone Lick		68.30	West Grove			Old Poplar		
Tabernacle	71.75	88.40	West Mt. Zoar	169.64	77.99	Pleasant View	15.00	31.00
Two Lick—Germantown	349.00	290.25	West Union	361.14	51.79	Pruden, First	95.50	202.15
Concord		5.00	Bethel Woman's College	9.60	11.10	Rasing Springs		
Lewisburg	54.65	68.75				Saxton		3.01
Maysville Mission	361.50	272.00				Upper Mulberry		
BRECKENRIDGE—			CRITTENDEN—			Valley Creek		
Association	10.78	25.00	Association		5.00	Fairview		31.35
Bewleyville	107.37	21.83	Bethany	149.83	30.25			
Black Lick	9.67		Corinth	10.00	40.00			
Cloverport	1,491.31	642.56	Crittenden	507.47	397.85	EDMONSON—		
Corinth	298.26	371.15	Crooked Creek		49.30	Association		24.00
Dry Valley	11.44	44.47	DeMossville	33.00	67.44	Brownsville	182.60	318.17
English	58.55	68.05	Dry Ridge	1,674.78	473.29	Bee Spring		12.38
Garfield	59.70	92.09	Gardnersville	337.00	193.79	Chalybeate		
Goshen	15.96	79.67	Grassy Run	110.00	285.00	Hill Grove		
Hardinsburg	1,375.67	960.72	Gum Lick			Hopewell		21.00
Hite's Run	20.00	13.00	Knoxville	123.14	51.43	Holly Spring	32.45	64.18
Irvington	1,011.82	255.05	Lawrenceville	146.79	78.60	Liberty Hill	10.00	
Macedonia	68.75	90.95	Mason	96.30	72.50	New Grove		
New Bethel	58.94	63.30	Mt. Carmel	859.56	278.93	Pleasant Grove		
New Clover Creek	48.40	68.20	New Friendship	208.73	122.09	Silent Grove		
Stephensport	31.08	87.00	Oak Ridge	14.14		Sweeten		
Walnut Grove	147.29	320.58	Pleasant Green			Union Light		
Pisgah		15.00	Pleasant Ridge	113.97	151.70	Otter Gap		
CALDWELL—			Riverview		106.87			
Adriel	15.00		Sherman	165.50	35.75			
Beulah Hill	43.33	27.50	Shiloh					
Cedar Bluff	107.02	72.51	Short Creek	11.60	127.45			
Chapel Hill	50.06		Turner Ridge	188.12	294.14			
Creswell			Unity	160.79				
Crider	147.60	278.29	Williamstown	1,479.80	332.79			
Donaldson	561.60	209.06						
Eddy Creek	766.52	170.86	DAVIES-McLEAN—					
Eddyville	761.09	465.48	Association		49.50			
Fairview			Basin		150.00			
Fredonia	1,058.28	253.99	Bethabara	729.11	930.90			
Harmony	139.00	270.13	Bethel	104.88	115.07			
Hebron	172.04	18.12	Brushy Fork	538.06	100.39			
Kuttawa	2,261.04	417.80	Buck Creek	386.05	139.35			
Lebanon			Buena Vista	2,360.68	2,301.80			
Liberty	557.19	34.80	Calhoun	600.36	451.25			
Macedonia	267.00		Crabtree Avenue	1,094.75	203.19			
Mt. Hebron	6.00		Curdsville	60.00	116.39			
Mt. Pisgah	44.20	7.75	Dawson	354.39	729.97			
Mt. Zion	185.75	26.44	Delaware Creek	40.00	7.00			
New Bethel	1,023.00	112.00	Eaton Memorial	3,521.28	620.89			
Otter Pond	85.00	336.69	First, Owensboro	33,260.67	4,794.89			
Pleasant Grove	475.55	118.54	Friendship	116.08	164.77			
Princeton, First	11,090.46	2,798.68	Glenville	646.45	489.27			
Princeton, Maple Ave.	135.00	167.59	Green Briar	150.00	175.78			
Quinn	193.53	40.05	Griffith	28.95	43.87			
Walnut Grove	385.72	163.15	Hall Street	3,250.23	748.42			
White Sulphur	1,027.59	190.07	Hopewell	15.00	124.59			
Pleasant Hill	86.41	6.94	Island	708.81	343.00			
CAMPBELL COUNTY—			Karn's Grove	282.89	126.59			
Association		145.00	Livermore	1,190.75	393.09			
Alexandria	146.19	137.00	Macedonia	1,398.78	209.39			
Bellevue	1,226.15	3,734.87	Maceo	678.02	172.00			
Cold Spring	590.00	273.00	Mt. Liberty	300.13	272.94			
Dayton, First	2,463.32	891.29	Mt. Vernon	11.00	30.00			
Immanuel		10.00	Newman	275.00	347.38			
First Twelve Mile	32.88	10.00	Old Buck Creek	14.16	115.34			
Flag Springs		41.00	Pack	60.18	32.02			
Fort Thomas	3,357.97	1,841.90	Panther Creek	1,049.39	700.31			
Grant's Lick	1,548.05	335.81	Parrish Avenue	675.77	97.72			
Licking Valley	13.00	56.50	Pleasant Grove	1,108.31	214.35			
Mentor	322.19	440.90	Pleasant Ridge	472.92	94.33			
Newport, First	9,041.67	1,734.87	Red Hill	102.81	155.80			
Trinity	1,219.78	147.11	Runsey					
Tabernacle			Sacramento	30.00	234.45			
Oak Island	235.53	198.00	Seven Hills	2,624.60	376.29			
Persimmon Grove	5.00	11.50	Sorgho	151.20	299.11			
Pleasant Ridge	187.00	342.04	South Hampton	778.06	404.13			
Second Twelve Mile	276.39	555.43	Stanley	70.70	61.45			
Spring Grove	322.30	57.00	Station		58.44			
Wilmington	209.89	168.89	Sugar Grove	620.41	543.85			
CENTRAL—			Third, Owensboro	14,002.46	4,783.30			
Bethlehem	387.92	408.58	Utica	3,343.59	610.62			
Bradfordville	275.95	180.41	Walnut Street	2,163.61	1,133.04			
Lebanon	2,210.25	1,908.95	Whitesville	2,480.14	1,737.75			
Mackville	931.32	859.46	Yellow Creek	1,129.83	333.33			
Muldrough Hill	26.35	440.60	Yelvington	3.00	51.00			
New Hope	530.00	447.00	Eureka		45.00			
Brush Grove		53.35	EAST LYNN—					
Rock Bridge		30.50	Association	366.78				
Springfield	1,677.00	2,176.53	Allendale		53.00			
Sewart's Creek	34.52	72.42	Bethel	60.00				
Thompsonville	85.13	19.63	Corinth	2.00				
Willisburg	1,028.50	306.74	Good Hope	236.19	170.03			
Beville	30.00		Holly Grove					
CHRISTIAN COUNTY—			Liberty					
Association	45.36	11.14	Mt. Gilboa	226.05	22.55			
Bainbridge	167.27		Mt. Roberts	100.00				
Bethel	384.72	101.08	Mt. Washington		66.35			
Casky	183.44	289.88	Pleasant Grove					
			Rolling Fork	79.84	40.45			
			Union Band	11.37	94.75			
			EAST UNION—					
			Association					

(To be continued)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

OCTOBER AWARDS LISTED BY COURSES

(For Southern Baptist Convention)

Adult	8,518
Junior	5,559
Intermediate	5,507
Young People's	4,521
Administration	2,738

HIGHEST OCTOBER AWARDS LISTED BY BOOKS

(For Southern Baptist Convention)

The Baptist Adult Union Manual	2,794
The Baptist Intermediate Union Manual	2,087
The Baptist Junior Union Manual	1,989
Baptist Young People's Administration	1,390

OCTOBER AWARDS BY COURSES FOR KENTUCKY

	Diplomas	Seals
Administration	99	22
Adult	77	249
Young People's	38	176
Intermediates	92	113
Junior	94	191
	400	751
Total		1,151

STUDY COURSE AWARDS LISTED BY COURSES

(For Southern Baptist Convention)

(For Year October 1, 1947 to
September 30, 1948)

Adult	107,598
Junior	80,904
Intermediate	80,494
Young People's	68,972
Administration	33,500

HIGHEST AWARDS LISTED BY BOOKS

(For Southern Baptist Convention)

(For Year October 1, 1947 to
September 30, 1948)

The Baptist Adult Union Manual	30,683
The Baptist Intermediate Union Manual	28,102
The Baptist Junior Union Manual	28,036
Our Doctrines	17,679
The Bap. Young People's Administration	17,183
The Junior and his Church	15,719
Building a Church Training Program	15,217

KENTUCKY AWARDS BY COURSES

(For Year October 1, 1947 to
September 30, 1948)

(As Reported by Training Union Department,
Sunday School Board)

	Diplomas	Seals
Administration	462	475
Adult	1,171	3,184
Young People's	747	2,310
Intermediate	998	2,321
Junior	1,098	2,111
	4,476	10,401
		4,476

Total 14,877
62 out of 78 Associations Reporting.

FROM REPORT OF BAPTIST TRAINING UNION DEPARTMENT October 1, 1947 to October 1, 1948

Introduction

In gratitude to God, we are happy to present this report of what, in many ways, was our greatest year of Training Union work. It has been a joy to serve under the leadership of our beloved and efficient General Secretary, Dr. W. C. Boone.

What We Have Now

We now have 1,001 churches with Training Union work, with 67,946 members enrolled. Of these 862 have directors. There are 596 Story Hours with 10,132 children enrolled; 835 Junior Unions with 14,195 members; 792 Intermediate Unions composed of 13,464 members; 794 Adult Unions with 13,498 enrolled, making a total of 3,794 units. There were 14,641 awards granted for Study Course work. This work was done in 439 churches. Forty-seven Associations have some organization. Over 10,000 attended Associational, Regional, and State Meetings, in which there were about 400 life dedications.

Increase Over Last Year

More churches with Directors	38
More churches with Training Union Work	49
More Story Hours	110
More Junior Unions	55
More Intermediate Unions	76
More Young People's Unions	56
More Adult Unions	104
More Units	401
More churches credited with Study Course Awards	112
More Study Course Awards	1,970
More members enrolled	6,969

20%-ERS

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

November 14: Beaver Dam; Crestwood, Frankfort; Eddyville, First; Erlanger; Kuttawa; Jellico, Tennessee, First; London, First; Lothair, First; Lynch; Madisonville, First; South Elkhorn, Lexington and Steubenville.

November 21: Beaver Dam; Eddyville, First; Erlanger; Kuttawa, London, First; Lothair, First; Madisonville, First; and South Elkhorn, Lexington.

Training Union Awards for Certain Sunday School Books

Training Union awards will be given to all 15 years of age and above for the completion of study course books in the Sunday School Training Course as follows: All books in Section I. The Bible, all in Section IV. Doctrines and Evangelism, all in Section VI. Special Studies, except Preview Study of Sunday School Lessons. *Tomorrow You Lead* is for Intermediates only. Of course the usual study course requirements must be met. Please report on Training Union Request for Awards Blanks, which may be secured from this office.

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

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

Cattlettsburg—Pastor Dewey Jones; Superintendent E. C. Caldwell.

Oakland—Pastor Ray Alexander, Jr.; Superintendent Robert Jones.

Pilot—Pastor Isadore Childers; Superintendent G. B. Williams.

The Coming Clinics

Two Sunday school clinics are to be held within the first three months of 1949.

One at Mobile, Alabama, is South-wide and will be limited in attendance. If there are those who can give two weeks—March 6-20—to this please write us immediately in order that we may send you an application blank. You will pay your transportation and a fee of fifteen dollars and your bed and meals will be furnished without cost.

CLINIC AT NEWPORT. This is a Clinic for the churches of **Northern Kentucky** and there is no limit on attendance from that area. Those who attend will come from home daily. Only morning and night sessions will be held.

The Newport Clinic will be unusually good in the quality of the speakers and teachers, as you may see from the fol-

lowing: G. S. Dobbins, W. R. Pettigrew, H. E. Ingaham, C. P. Hargis, Wheeler Thompson, W. A. Gardiner, and Mesdames Guy Simmons, D. C. Sparks, W. A. Gardiner, C. H. Cosby, and Marvin Adams.

A goal for an attendance of 500 has been suggested. Some may be able to attend the morning sessions but not the night services. Others will be able to be present at night but not for the morning sessions while many may attend both morning and night. Two awards will be given those who attend the morning sessions—no examination for these two. But at night examinations will be given on the department books for which each will receive one award.

That Goal for 600,000 Increase

Has your Sunday school gotten down to real work to add to its enrollment by bringing in twenty-five per cent of new pupils? Ah, now is the time for us **Baptists to make gains.** We had better "strike while the iron is hot." It was never so easy to get people to attend Sunday school as it is now. Many fine reports are coming to us about gains. We praise the Lord and pray for greater gains. **LET US DO OUR BEST EACH WEEK.**

SUNDAY SCHOOL ATTENDANCE For November 28, 1948

Church	Missions	Total
Louisville, Ninth and O (1)	220	1,149
Louisville, Carlisle Ave. (2)	212	1,051
Indianapolis, Ind., Broadway		944
Owensboro, First (1)	41	884
Lexington, Ashland (2)	177	859
Covington, Latonia (2)	108	801
Lexington, Porter Memorial (2)	215	775
Madisonville, First		654
Frankfort, First (1)	56	648
Harrodsburg (1)	91	635
Owensboro, Third		625
Evansville, Grace (2)	133	619
Mayfield, First		589
Lexington, Calvary (1)	30	588
Lexington, Immanuel		576
Louisville, Victory Memorial (1)	92	568
Bowling Green, First (1)	13	567
Murray, First		536
Newport, First		518
Louisville, West Broadway		517
Evansville, Calvary (3)	146	500
Glasgow (1)	14	493
Louisville, Beechmont		483
Louisville, 23rd and Bdwy.		470
Louisville, Eastern Parkway		450
Danville, Lexington Ave. (1)		445
Hopkinsville, Second		442
Lexington, Grace		439
Elizabethtown		437
Louisville, St. Matthews		435
Hopkinsville, First		432
Louisville, Clifton (1)	32	420
Paducah, Immanuel (1)	11	416
Somerset, First		391
Louisville, Franklin St.		389
Greenville (1)	90	379
Campbellsville		378
Henderson, First		376
Louisville, Third Ave. (1)	22	372
Barbourville, First (1)	42	365
Danville, First (1)	12	361
Berea (1)	39	352
Ashland, Pollard (1)	35	345
Meadow Home (near Louisville) (1)	56	345
Bellevue		343
Erlanger (1)	23	336
Fulton, First		333
Hodgenville, First		319
Owensboro, Hall Street		311
Shively (near Louisville)		310
Cynthiana (1)	18	308
Paducah, Twelfth Street (1)	73	308
London, First		296
Corbin, First		286
Williamsburg, First		281
Owensboro, Eaton Memorial		272
Winchester, First		272
Lebanon		271
Versailles		262
Hazard, First (2)	77	261
Evansville, Ind., Walnut St.		258
Evansville, Ind., Temple		249
Ft. Thomas, First		248
Pleasant Hill (near Campbellsville)		239
Owensboro, Seven Hills		238
Louisville, Kenwood		237
Paducah, Trinity		221
Lawrenceburg, First		217
LaGrange DeHaven Mem'l		204
Louisville, Baptist Temple		201

Woman's Missionary Union

MRS. W. P. STUART
Interim Executive Secretary

Husband of Our President Dies in Covington

Our hearts are saddened over the passing of Dr. George R. Ferguson, the husband of Mrs. Ferguson, the beloved president of our Woman's Missionary Union. Dr. Ferguson, with his sympathetic interest and helpful advice, gave valuable assistance to our Union, and we shall feel his loss. To Mrs. Ferguson and the two daughters, Margie and Ruth, is extended our sincere sympathy and love in their bereavement. May the Holy Spirit be ever with them to comfort, sustain and guide!

Recent Developments in China

The following letter from Miss Alma Hunt, Executive Secretary of the South-wide W. M. U., Birmingham, Ala., will answer many of the questions that have arisen in our minds:

"I have just had a telephone conversation with Dr. M. Theron Rankin, of the Foreign Mission Board, concerning recent developments in China. He says that Dr. Baker James Cauthen, Secretary of the Orient for the Board, is in Shanghai and is in constant consultation with representatives of mission boards, business organizations and government officials. At present he is operating on the general policy of withdrawing missionaries from areas overrun by communists, but he has been authorized by the Board to take any action that may seem wise.

"Dr. Rankin went on to say: 'Even though a number of our missionaries may be brought out of China, the Foreign Board will continue its financial support to Chinese Baptists. In addition, we shall have to provide large amounts of emergency funds for the transferring and evacuation of missionaries. This will mean that instead of our expenditures being decreased by the present situation in China, they will be greatly increased.'

"As I see it, this places a greater responsibility upon us to encourage our women and young people to give liberally to the Lottie Moon Christmas Offering. I believe that if our members are brought to a full realization of the crucial need, they will respond with their gifts.

"I am confident that we are united in prayer for the people of China, for our missionaries there, and for Dr. Cauthen in these difficult days when he sees the heart-hungry millions awaiting the message and yet must make decisions protecting the lives of our missionaries."

Community Missions

By Mrs. Charles Ison, State Chairman

Jesus came to seek and save the lost. We as Christians must follow His plan.

We have a great responsibility entrusted to us. No Christian, no matter what the circumstances, is exempt from this missionary responsibility. Everyone is a messenger of the Gospel of Christ, either faithful or unfaithful.

Women of Woman's MISSIONARY Union, we must emphasize soul-winning as the motive of all Community Missions. Knowing this, we must realize that Community Missions is the heart of our work. We minister to the bodies of people that their souls may be reached. We may have a wonderful organization with much activity, marvelous programs with good attendance, but if we fail to do Community Missions, we will not be a missionary society no matter what we call ourselves.

The Gospel is not merely something to listen to when we go to church, but it is something to take away from church to lost people. If we have the Spirit within us, that Divine urge to "Go tell," it will naturally follow that the sick will be visited, the sorrowing comforted, the hungry fed, the needy clothed and above all, souls will be saved by our ministries.

We have a direct command for Community Missions in Mark 5:19. The man possessed of unclean spirits met Jesus and was changed. He wanted to go with Jesus to some distant place to serve Him, but Jesus said, "Go home to thy friends,

and tell them how great things the Lord hath done for thee, and have compassion on thee." The Lord hath done great things for us. As this New Year approaches we should be more willing than ever before to "Go tell."

As you enter in this New Year may you realize that if you fail to help meet the mission needs in your community you are not being faithful witnesses.

Please do emphasize and manifest Christ's uncompromising standards for Christian daily living in all relationships—"Whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus" (Col. 3:17).

The easiest way to crush your laurels is to lean on them.—*Sunshine Magazine.*

Herbert C. Cralle, Herbert C. Cralle, Jr.

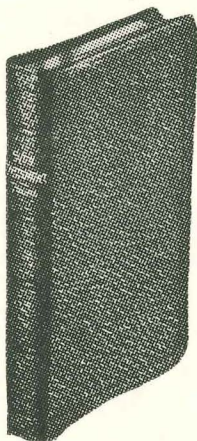
Herbert C. Cralle Funeral Home

Phone: TAYLOR 4223

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.

AN IDEAL CHRISTMAS GIFT



World's Self-Pronouncing VEST POCKET TESTAMENTS and PSALMS

GENUINE LEATHER BINDING. Divinity Circuit, gold (over red) edges, gold stamped cover, silk, marker, headbands. Individually boxed.

Special Offer

THE WESTERN RECORDER, one year and the vest pocket Testament, postpaid. **\$2.75**

Either New or Renewal Subscriptions

— MAIL ALL ORDERS TO —

WESTERN RECORDER

127 E. Broadway

Louisville 2, Ky.

Historical Background of Geographical Problems Of American Baptists

(Continued from Page 5)

By 1908 the Convention was again considering this favorably. The newly constituted Northern Convention protested on the basis of the Fortress Monroe agreement. A conference was held in Washington, April 5, 1909, and reached a tentative agreement, but this agreement was negated by the South's insisting on freedom to accept into its fellowship "churches or associations or other bodies desiring co-operation with the Home Mission Board" (Baker). Thus was introduced a new line of approach which has played a part in discussion and action ever since and involves a principle of major influence at this time.

In 1910 the Home Board proceeded to enter New Mexico. This resulted in a new state convention, which was recognized by the Southern Convention in 1911. Thus was inaugurated the method of two Conventions, Northern and Southern, in the same state, a method which has been applied repeatedly and is now expanding.

The Northern Baptists were now the complainants concerning invasion, dis-

harmony, and breach of fraternity. At their instance, another joint conference, at Old Point Comfort, September 27-28, 1911, adopted a statement of principles to guide in relations between the Conventions. First was the independence of the local church; second, the moral inter-dependence and co-operation of churches; third, the advisory nature of all denominational organizations. It was agreed "that denominational organizations should be solicitous about the rights of sister organizations and churches, to the end that unity and harmony should prevail; and that Baptist bodies should

Sunday School Lesson for December 12, 1948

Subject: Letters in The Bible.

Lesson Text: Philippians 1:1-11;
4:8-9.

Golden Text: I John 5:13.

in no way injure the work of another Baptist group." (Quoted by Baker).

The conference further advised that there ought to be one general body for each state which would allocate funds, North and South, as desired by the givers and churches.

This amounted to disapproval of the recent division into two conventions in New Mexico and the recognition of the new convention by the Southern Convention. It also had distinct bearing on the course of some two hundred churches which in 1906 withdrew from the Illinois Baptist State Convention and in January, 1907, founded the Illinois Baptist State Association, which in turn was

automatically incorporated in the Southern Baptist Convention, although this action followed vigorous discussion and controversy in the Baptist press. A new factor was here involved, for the Illinois group of churches had separated from the older Illinois Convention "on doctrinal grounds." (See Baker).

(To be Continued Later)

REMEMBER IN PRAYER OUR STATE MISSIONARIES

W. G. Potts, Associational Missionary,
Ohio River Association, Marion, Ky.

Joe Prater, Associational Missionary,
Liberty Association, Horse Cave, Ky.

LeRoy Pratt, County Missionary, Leslie County, Hyden, Kentucky.

MANPOWER FOR CHRIST

Brotherhood Bible Class

Teacher GEO. E. HAYS, Jr.
Walnut Street Baptist Church
Louisville, Ky.

Visitors Cordially Welcomed

modernfold
DOORS

ACCORDION-LIKE IN OPENING AND CLOSING

Fabric-covered for beauty, metal-framed for rigidity and strength. Saves space . . . eliminates swing area of conventional doors . . . assures attractive, economical room division. Wide variety of colors.

ED. G. SILVER

WA. 8191

613½ S. First St., Louisville 2, Ky.

If Visiting or Residing in
Indianapolis, Indiana

MAKE

Broadway Baptist Church

22nd and Broadway

YOUR CHURCH HOME

Rev. R. M. Dodrill, Pastor

Excellent Music, Evangelistic Preaching
Largest Sunday School in Indiana

MEMBER LONG RUN BAPTIST
ASSOCIATION OF KENTUCKY

WHEN YOU MAKE YOUR CHURCH BUDGET

Don't Forget The Western Recorder

Our Goal is 65,000 by January 1, 1949

Give it a trial for one year and see if you do not agree that it is one of the best investments your church has ever made. The rate is only \$1.00 per year where the paper is sent to every resident member.

For further information write:

THE WESTERN RECORDER

ROBERT L. POGUE, Business Manager

127 E. Broadway

Louisville 2, Kentucky

General Association Meets In the Kentucky Bluegrass

(Continued from Page 7)

"I remember meeting our beloved Chinese pastor—the first time we had seen him in three years. He was so emaciated that he could not speak above a whisper. There were 100 baptized in

We are selling Bibles to them. Every time I go to the Orient I take all of the Bibles I can, and when I reach Suchow I dispose of the entire stock. . .

"I have talked all of this time about



—Photo by Carl Jones, Louisville

New officers of the General Association of Baptists in Kentucky, elected at Lexington, include (Left to Right): F. Russell Purdy, Lexington, Assistant Moderator; Robert Humphreys, Owensboro, Moderator; Carroll Hubbard, Ashland, Assistant Moderator and E. D. Davis, Paducah, Secretary. L. O. Griffith, Louisville, was elected Assistant Secretary, but was not available when the picture was taken.

one day after I preached to the Chinese.

"The doors of China are again open. Chinese are sending their boys and girls to Christian schools. We don't any longer have to give them Bibles in China.

China, and I haven't said anything about Communism. Well, Communism in China is just like it is in America, or anywhere else. It is a tremendous problem wherever it goes. I believe that the Chinese will eventually throw it off.

"People ask me whether I will go back to China. We hate to tell our age to the Chinese. We hate to tell it to the Japanese. And we will hate to tell it to the Russians. I am now sixty-three years of age. Next year I will be sixty-four. We are compelled to retire at seventy. My wife and I hope to spend six more years, and these will be the most glorious years of our lives."

In accordance with notice given last year, J. Perry Carter made a motion that the Nominating Committee be completed at each annual session of the General Association so that its members may have the opportunity of doing as much of its work as possible between the meetings, and not during the session, "and in order to begin this change of policy. I ask that the present Nominating Committee be asked to serve for the 1949 session, and that five new members

be appointed each year." This motion carried unanimously.

The musical program by the Georgetown College Students' Choir under the direction of Prof. William Anders, was much appreciated by the messengers.

W. C. Boone was called upon to make the report of the Executive Committee. He stated that 22,000 have been baptized in Kentucky this past year—the largest number ever baptized in a single year. There was approximately one baptism for each twenty-one members. "Only one of the countyseat towns in Kentucky is now without a Baptist Church," he said. He brought in a recommendation that the Clear Creek Mountain Preachers' School henceforth have a regular percentage allocation along with the other schools, and that any further solicitation of funds is not authorized or approved. This was adopted. Dr. Boone reported \$1,862,-258.58 total receipts for the year—the largest amount ever given by Kentucky Baptist churches to missions and benevolences. The gain in receipts is 5.8%.

The Thursday morning attendance was one of the finest crowds of any last-day session in recent years. Nearly every seat was taken by the middle of this program, so that late comers either had to stand or go into one of the ante-rooms and listen over the loud speaker. The people seemed to be in no hurry to scamper away and get home, but displayed a willingness to stay to the end of the program. Lexington holds many beautiful memories for us as we think back over the pleasantries of the week.

PAPERSHELL PECANS NEW CROP

Extra large No. 1 Stuart papershell pecans

27c per lb. in 100 lb. bags

Satisfaction absolutely guaranteed

No. 1 Mixed Nuts, 32c per lb.
in 100 lb. bags

LOSE BROTHERS

206 E. Jefferson St.

Louisville, Ky.

BETHEL WOMAN'S COLLEGE

(Founded 1854)

Often called "Bethel the Beautiful" and "Kentucky at Her Best." Extensive courses, thorough instruction by excellent faculty. Small classes permit personal guidance, spiritual values receive major emphasis. Ideal place for Kentucky girls. Support from Kentucky Baptists makes possible low cost to students.

Catalog and view book on application

P. W. JAMES, President
P. O. Box 537 W., Hopkinsville, Ky.

FOR SALE—Church form-fitting pews, seating capacity 400, in 10 and 20-foot lengths. Write Pastor Thomas J. Tichenor, East Baptist Church, Clements and Powell Sts., Paducah, Ky.

LEE E. CRALLE, Jr., President
ARTHUR W. GARRETT, Vice-Pres.

Lee E. Cralle Co.
Incorporated

**FUNERAL
DIRECTORS**

1330 SOUTH THIRD STREET
LOUISVILLE, KENTUCKY

PHONES
MAGnolia 9771 MAGnolia 9772



A Christian Home

Why is a Christian home such a precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America.

We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control, self-sacrifice, sublime faith, and splendid trust which home life has much marvelous power to teach.

There is no training to be had in school, or college, or anywhere in the world which can take the place of discipline of the home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be got in this world.—*Baptist Bulletin Service*.

* * *

My Grace Is Sufficient

The other evening I was riding home after a heavy day's work; I felt wearied and sore depressed when swiftly, and suddenly as a flash, that text came to me, "My grace is sufficient for thee."

I reached home and looked it up in the original, and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish. My stream is sufficient for thee."

Or, it seemed as though a little mouse in the granaries of Egypt, after the seven years of plenty, feared it might die of famine, and Joseph said, "Cheer up, little mouse. My granaries are sufficient for thee."

Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the

earth might say, "Breathe away, O man, and fill thy lungs ever. My atmosphere is sufficient for thee."

Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—*C. H. Spurgeon*.

* * *

The Pangs of Poverty

There are very few actually poor people in this country, but there are many who think they are poor. In pioneer days, people considered themselves poor if they could not buy coffee; later they thought they were poor if they could not own a parlor organ. A decade or so ago, every young married couple considered themselves poor if they could not furnish their new home with a davenport and chair to match. Now we are poor if we cannot drive the latest model car.

Poverty is largely a state of mind. It consists in wanting something we can't get. The poverty which a man resents is his particular degree of poverty. The cause of his resentment is not actual need, but the fact that other people have more.—*Telescope-Messenger*.

* * *

A Real Home

A real home is a playground. Beware of the house where you "musn't frolic."

A real home is a workshop. Pity the boy without a kit of tools, or the girl without a sewing basket.

A real home is a forum. Honest, open discussion of life's great problems belongs originally and primarily to the family circle.

A real home is a secret society. Loyalty to one's family should mean keeping silent on family matters.

A real home is a co-operative league. Households flourish in peace where the interest of each is the interest of all.—*E. E. Puriton, Efficient Living*.

* * *

A Dying Church

An artist was engaged to paint the picture of a dying church. Those who commissioned him rather naturally expected that he would portray a ramshackle old structure set in the midst of a neglected yard overgrown with weeds with broken windows, weatherbeaten

and unpainted walls, and surrounded by a general air of decrepitude.

Instead the artist painted the picture of a stately building with expensive art-glass windows, a considerable expanse of richly carved wood, a high pulpit, and comfortable pews. In the foyer, on a conspicuous corner of the wall, a box was fitted, across the front of which were the words, "For Missions." Over the little opening designated to receive the contributions there was a cobweb.

There is a profound truth underneath the artistic satire! A church may be meeting in a glorious Gothic cathedral, and yet be in the throes of death. The actual life of a Christian congregation cannot be measured by the building in which the people worship, but by their concern for the establishment of the kingdom of God.

The marks of death are upon a congregation of Christians who worship God on the Lord's Day in the midst of comfortable surroundings and who carry upon their souls no burden because of the world's need.—*Baptist Bulletin Service*.

* * *

Interest in Missions

"I can't get interested in missions," said Sam Skimp as he walked out of church with Farmer Frank. "The minister preached a mighty fine sermon about it, but I'm just not interested."

"No, Skimp, it isn't to be expected that you should," said Farmer Frank.

"What do you mean?" asked Mr. Skimp. "Didn't the minister say we should all give for missions?"

"Sure, but getting interested in missions is just like getting interested in a bank. You have to put in a little something first. The more you put in the more interest you get. Time, or money, or praying—it doesn't matter which—but put in something yourself or you will never have any interest. Try it, Skimp, my friend. Just put in a little something, and you're sure of the interest."—*Ashaway Church Bulletin, The Sabbath Recorder*.

* * *

SIN—Your sins are like your corns—you should get rid of them if they are continually being stepped on.—*Akron Baptist Journal*.

* * *

CHARACTER—Cheap editions of great books may be delightful, but cheap editions of great men are absolutely detestable.—*Reformatory Pillar*.

* * *

IRONY—The irony is that so often we have to undo tomorrow what we did today.—*Burlington Standard-Democrat*

* * *

HABIT—In the beginning we make our own habits; but in the end our habits make us.—*News Letter*.

* * *

A polished girl does not mean one whose conversation always casts a reflection on somebody.—*Robert Quillen, Columnist*.

Former Kentucky Pastor Dies In Hospital At Charlottesville, Va.

CHARLOTTESVILLE, Va., October 1. —Cecil Virgil Cook, Sr., pastor emeritus of the University Baptist Church of this place, died here on the morning of September 28, and was buried this morning at 10:30 from the University Church. Dr. Solon B. Cousins, Richmond, Va., conducted the service, and he was assisted by Dr. Allen W. Graves, pastor of the First Church of Charlottesville; and Rev. I. B. Hall, successor to Dr. Cook at the University Church. Burial was in Monticello Memorial Park Cemetery.

Dr. Cook retired last June after spending 54 years in various pastorates. Native of LaGrange, Mo., he was a son of Sue Farmer Cook, and Dr. J. F. Cook, the latter being one-time president of LaGrange College. He studied at a Conservatory of Music, in Illinois, and took his A. B. and M. A. at the institution over which his father presided. He took his Th.D. from the Southern Seminary, Louisville, Ky., in 1898. Early pastorates included Wyacondo and Alexandria, Mo., 1894-96; and Meadow Home Church, Okolona, Ky., 1896-98. His first full-time pastorate was at Webb City, Mo. After two years at that place he went to West Park Church, St. Louis, where he remained for five years.

He was pastor at Henderson, Ky., during 1905-09. Following a brief pastorate at Ruhama Church, Birmingham, Ala., he spent five years at the First Church of Danville, Ky. He next held a ten-year pastorate at the First Church of Charlottesville, Va. Then followed pastorates at First Church, Gaffney, S. C., First Church, Albany, Ga., and the First Church, Farmville, Va. In 1938 he returned to Charlottesville to help rescue the University Church from the financial difficulties encountered in the depression.

Dr. Cook married Miss Blanche Dorland on January 20, 1903, and they have two sons, Rev. Cecil V. Cook, Jr., First Church, Bluefield, W. Va., and Dorland Cook, of Charlottesville. Besides these, he is also survived by four grandsons.

Arkansas Baptists Near End Of Their Honor Debt Payment

LITTLE ROCK, Ark.—(BP)—Another year may see Arkansas Baptists completely redeem themselves of a \$1,250,000 indebtedness settled on a compromise basis in the depression year 1937.

Dr. B. L. Bridges, state executive secretary, told the Arkansas Baptist State Convention at its annual meeting here that only \$185,000 remains to be repaid.

The indebtedness had been legally settled during the depression on a compromise basis of one-third repayment, meaning that note and bond holders lost

about \$700,000. Baptist consciences prompted the Convention in 1943, however, to reassume this unpaid balance as a "moral obligation." Payments are being made through a state convention budget item and designated contributions.

A record budget of \$597,000 was adopted by the Convention for its 1949 program, divided 60 per cent for state causes and 40 per cent for Southern Baptist Convention Co-operative Program. This 60-40 arrangement is getting nearer the 50-50 ideal, Dr. Bridges said, because full receipts are now divided without any preferred items being taken out before the division.

Last Year 1,242 Persons Baptized By District Of Columbia Baptists

WASHINGTON, D.C.—(BP)—District of Columbia Baptists—35 churches with a membership of 27,971—have adopted a 1949 budget of \$265,000. With the exception of \$41,500 to be applied to debt reduction, the remainder of the budget will be divided 50-50, half being retained for Baptist work in the District and the remainder being divided equally between Northern and Southern Baptist Conventions.

Dr. Clarence W. Cranford, pastor of the Calvary Baptist Church, Washington, was re-elected president.

Dr. M. Chandler Stith, executive secretary, reported that the 35 churches received into their membership during the year 2,797 new members, 1,242 coming by baptism. A grand total of \$1,000,000 was given for all purposes during the year, of which 80 per cent was used in the local churches.

South Carolina Baptist Foundation Organized

COLUMBIA, S. C.—(BP)—The South Carolina Baptist State Convention adopted a Co-operative Program goal of \$1,600,000 for 1949 and voted to divide all distributable funds on a 50-50 basis between state and Southwide causes.

The Convention adopted the proposed constitution of the South Carolina Baptist Foundation and referred to its executive board the matter of working out details and the employment of a full-time executive secretary for the Foundation. This action was hailed as paving the way for a program of enlargement for the Baptist institutions of the state.

The new \$425,000 building of the Baptist Hospital was dedicated during the Convention meeting. It is named the Whiteside Building in honor of Rev. W. M. Whiteside, for many years superintendent and treasurer of the Hospital. He was unable to attend the service because of illness.

Rev. J. E. Rawlinson, First Baptist Church, Orangeburg, was elected president of the Convention.

Five Thousand Dollars To Spend, But She Gave It Away Pronto

BARTLESVILLE, Okla.—(BP)—What does a woman do when suddenly \$5,000 is dumped in her lap?

Many a woman—or man—could spend it on a new home, or new clothes, or maybe an automobile. But when Argye Briggs, a Baptist housewife and mother of three teen-agers, got \$5,000 in a lump sum, the only thing she bought for herself was a typewriter.

The money came when Mrs. Briggs' often-rejected and now shelfworn novel won the Wm. B. Eerdmans Publishing Company's \$5,000 Christian fiction prize. The novel: "Root Out of Dry Ground," which already has an assured circulation of 175,000.

First thing Mrs. Briggs did with her money was to pay a tithe to First Baptist Church of Bartlesville. She believes in tithing, and that had to be done. Then Uncle Sam took his taxes, which left only about \$3,000. The rest she divided 50-50. Half went to her husband, who had encouraged her in her writing. The other half, \$1,500, was earmarked for Baptist missions in China, because she remembered hearing a missionary on furlough describe the need among the masses of the Orient.

Yes, Argye Briggs is broke again, but she's happy. She hadn't written the novel to sell as much as to release the convictions of her own soul. That was done, and all this other too.

Two Hospitals In Birmingham Given To Alabama Baptists

BIRMINGHAM, Ala.—(BP)—The Alabama Baptist Convention, meeting in its annual session here, accepted as a gift two hospitals previously operated by Birmingham Baptist Association.

A non-profit corporation will be set up for management of the hospitals. They have a property valuation of about \$1,750,000, and \$250,000 in cash. Plans have been made to increase the 200 bed capacity to 300 for the combined institutions.

Dr. A. H. Reid, state secretary, reported that gifts reaching the state office during the past year included \$800,028.84 for the Co-operative Program and \$500,398.19 for designated objects. Miscellaneous gifts boosted the total to \$1,393,572.92. A Co-operative Program goal of \$900,000 was set for 1949.

Gifts of \$200,000 from J. A. Fields of Montgomery and \$50,000 from Columbus Roberts of Columbus, Ga., were announced by the Baptist Foundation of Alabama.

Dr. John L. Slaughter, pastor of First Baptist Church of Birmingham, was re-elected president of the Convention.



Gifts galore at your Baptist Book Store . . .

Merry Christmas

to the
Whole
Family

a gift to last the whole year through



BROADMAN COMMENTS, 1949, by R. Paul Caudill

Sunday school teachers and class members who want and need help in the study of the International Uniform Sunday school lessons will find here a work of excellence—a comprehensive volume characterized by clarity of comment and simplicity of form. Larger than previous editions, completely redesigned, and written by one of the South's outstanding Bible scholars, this improved aid covers the lessons for each Sunday in the year..\$2.00

living truths for hungry hearts

PREACHING FROM THE PSALMS

by Kyle M. Yates

Every phase of life, strength for daily living, and the solution for all of life's problems can be found in the Psalms. "Why not preach these challenging messages?" asks Dr. Yates. In a clear, forthright, attention-grIPPING manner, he leads the way as he interprets precious truths from 20 of these priceless poems\$2.00

heavenly wisdom for earthly battles

THE ACCENTS OF LIFE

by R. L. Middleton

For general reading, for entertainment and uplift, for worship and assembly program material, for accenting the higher values of life—here is your book. Choice illustrations and straight-to-the-point applications blend into 18 chapters of power and spiritual influence\$1.50

discs to delight the youngsters

BIBLE STORYTIME CHILDREN'S RECORDS

Here are best loved Bible Stories, simply and reverently retold, that capture the fancy and attention of every young listener—and satisfy the repeated cry to tell the story over and over again. Full-color pictures cover each side of the unbreakable, seven-inch records. Each volume contains four Bible stories and two song stories that can be played hundreds of times.

Each volume.....\$1.05

VOLUME I (Old Testament), No. RO 701-6

VOLUME II (New Testament), No. RN 751-6

**Be safe, be satisfied
Make your selection and order now
from your**

Baptist Book Store

317-319 Guthrie St.
LOUISVILLE 2, KY.

227 Allen OWENSBORO, KY.
Serving Daviess McLean Association

the dynamic Dr. Lee at his best

PULPIT PLEADINGS

by Robert G. Lee

Each fervent message in this book by the president of the Southern Baptist Convention is scriptural and practical and challenging rather than theological. Forming a rich cluster of soulful pulpit pleadings, the author's spiritual passion and love of souls is poured forth in his inimitable, vigorous prose-poetry style\$1.75

the memory of it lingers

SPUN BY AN ANGEL

by Martha Cheavens

A charmingly simple story of a missionary family in Mexico in the early 1900's. For the whole family's enjoyment, it is an exquisite blending of humor and pathos, joy and sorrow, tears and laughter. Experiences in the everyday life of the family are beautifully interwoven and vividly presented\$2.00

positive, virile, challenging, helpful

A DAY FOR GOD-CALLED MEN

by Zeno Wall

There is a note of prophetic urgency in this new volume of sermons—a tone known only to one who speaks under the compulsion of a man sent from God. Dr. Wall preaches fearlessly—he believes that only the gospel of Christ can take bad men and make them good. This book is eminently worthy of a wide reading on the part of laymen as well as preachers.....\$1.75

choice for very young people

THE LITTLE TREASURE SERIES

In style attractive to the youngest readers, this series meets a real need for Bible related childhood reading in the home.....Each book, 60 cents
DAVID, BY HATTIE BELL ALLEN (Ages 6-9)

JUST LIKE JESUS, BY HATTIE BELL ALLEN (Ages 4-7)

BIBLE FRIENDS TO KNOW, BY FLOY BARNARD (Ages 4-7)

THE GOOD SHEPHERD, BY HATTIE BELL ALLEN (Ages 5-8)

THE BOOK OF BOOKS

KING JAMES VERSION

for boys and girls

BIBLE No. J912—East-to-read boldface, self-pronouncing. Contains 16 illustrations selected from pictures used in our S. S. lessons. Also has a presentation page, 8 colored maps, and 65 pages of important facts about the Bible. Genuine leather, overlapping covers, round corners, amber edges, gold stamping on cover. Size, 4½ x 6½ inches.....\$3.50

values for teachers

BIBLE No. S200—French morocco, overlapping covers, red under gold edges, gold stamping on cover, headbands, and silk marker. Boldface type, center-column references, self-pronouncing. Contains 270 pages of helps—concordance, maps, and atlas. Size, 4½ x 7½ inches, 1½ inches thick. (19c).....\$4.50

BIBLE No. 2400X—Genuine morocco, very flexible overlapping covers, leather lined, round corners, red under gold edges. India paper, easy-to-read clear black type, self-pronouncing. Contains center-column references, concordance, special helps, and maps. Size, 4½ x 7 inches, 1 inch thick. (9h).....\$11.00

to treasure through the years

BIBLE No. 03680X—Genuine morocco, narrow overlapping covers, leather lined, round corners, red under gold edges. Printed on finest India paper in clear long primer type, self-pronouncing. Contains concordance, center-column references, dictionary of Scripture proper names, subject index, 12 colored maps, and an index to maps. Size, 8½ x 5½ inches, 13/16 inch thick. (5-0)\$18.00