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January 27, 1949
Vol. 123 No. 4

Who Is My Pastor's Pastor?

It dawned on me, the other day, that my pastor has no pastor, no human undershepherd to whom he can turn when the days are dark.

Like most church members, I have called my pastor when there was need, and he has never failed me. But who is HIS pastor? Who rushes to HIS side when the load is heavier than he can bear alone?

Is there not something within all of us which cries out for human sympathy and understanding? Is my pastor an exception merely because he is my pastor?

The Saviour, on earth, turned aside to talk with the Father and spent long hours with Him Who meets his servants in the secret places, and Who never forsakes them. But our Lord also needed John and Peter and James and the others. No doubt, in later years, those very disciples grieved because they slept while He suffered alone in the Garden.

I have made a resolution which, by God's help, I shall not break. I am determined that my pastor shall know that I love him, that he shall not lack the sympathetic understanding which I can give. As a member of my church I shall, in some way, be a shepherd's friend. I can but believe that there are many others like me who will, day by day, stand at the side of the man who has no pastor.

Gleanings From The Field

Miss Nancy Cooper has been elected secretary of the Arkansas W. M. U.

Miss Evie Lee Harlow and Ralph Tharp were married at the Siloam Baptist Church, near Glasgow, Ky., on Christmas Eve by Rev. Ried Kidd.

Mrs. Lois D. Partin, daughter of Mrs. L. E. Darnell, Campbellsville, Ky., has joined her husband, Chaplain D. C. Partin, at Itazuke Air Base, Japan. Chaplain Partin is currently serving with the 475th Fighter Wing.

The First Baptist Church of Frankfort, Ky., has elected one of their members, A. Douglas Estill, to be their official Church Historian, and he will co-operate with the Kentucky Baptist Historical Society and the Southern Baptist Historical Society.

Miss Virginia Settle and Delmus Jones were united in marriage by Rev. T. F. Grider, at the home of the officiating minister, in Glasgow, Ky., on December 18. The bride is a daughter of Mr. and Mrs. R. B. Settle, and the groom is a son of Mr. and Mrs. Paul Jones.

Miss Carolyn Vivian Walker and Paul R. Foster were married at the First Baptist Church of Hopkinsville, Ky., by Dr. W. Peyton Thurman on December 20. The bride is a daughter of Mr. and Mrs. Paul D. Walker, Hopkinsville; and the groom is the son of Mr. and Mrs. Almon Foster, formerly of Glasgow. They will reside in Madison, Ind., after a wedding trip to New Orleans.

After being for the last five years the Sunday School Secretary of the (Southern) Illinois Baptist State Association, Brother C. F. Barry has accepted a similar work with the Florida State Baptist Convention. Prior to his work in Illinois he was assistant to Sunday School Secretary W. A. Gardiner in Kentucky. His new duties in the Sunshine State begin February 1.

In Memoriam

The funeral of Carl Smith, Kenton Station, was held at the T. M. Swindler funeral home in Covington.

W. C. Wright died at his home at Blackmont, near Middlesboro, Ky., on December 26, and his funeral was conducted by Pastors Homer Barnard, Shafter Shupes and Theodore Carter at the Blackmont Baptist Church on December 29. He was 88 years of age.

Pastor Clarence Walker of the Ashland Avenue Church, Lexington, conducted the funeral of Mrs. Nannie Winkle Landers, 66, on January 11. Her remains were taken to the Shawnee Run Cemetery, Mercer County. She was the wife of James Landers.

Pastors W. T. Crumbaker and C. B. Curtis conducted the funeral of Brack Kirkwood, 92-year-old retired farmer, in Madisonville on January 7. He was born in Hopkins County, February 6, 1857, and was a son of the late Mary Younger and William Kirkwood. He had membership in the Pleasant View Baptist Church, near Madisonville.

Fred O. Masterson, Sr., 73, was buried in the South Jefferson Cemetery, following a 1:00 o'clock funeral at the West Point Baptist Church on January 13. He was a retired bridge foreman, having been 43 years with the L&NRR. He leaves four sons—William H., John M., Robert R., and F. O. Jr., of Balboa, Canal Zone; and three daughters—Miss Matile Masterson, Mrs. Doris Baldridge and Mrs. John Wright.

Ordinations

Brethren Carter Wilder and Homer Witt were ordained as deacons at the Pine Grove Church, in Laurel River Association. The ordaining council consisted of Pastors Thomas Stubblefield (Moderator), Caleb McFadden (Examiner), W. H. Turner (Charge to the Deacons), Field Worker W. E. Jones (Charge to the Church); and Deacons Otas Mays (Clerk), Walter Onkst (Ordaining Prayer), T. A. Saasic and C. A. McIntyre.

Pastoral Changes

Harry Meadors, Associational Missionary in Upper Cumberland Association, with headquarters at Harlan, Ky., has accepted the pastorate of the North Athens Church, Route 5, Athens, Tenn.

A. H. Keith has accepted the Corinth Church, in Laurel County, Ky., and the church has gone from half to full-time. He has moved from Four Mile, Ky., to Corbin, Ky., to be on the field.

News from the Churches

Pastor Harold J. Purdy speaks over Bowling Green Radio Station WKCT at 11:00 A. M. each Sunday. Station WKCT is 930 on the dial.

The Graham Quartet, of Graham, Ky., sang recently at the Hall Street Church of Owensboro, Ky., where Brother J. Ray Dobbins is pastor.

The Boaz Men's Class, of the First Baptist Church of Glasgow, Ky., had a fellowship dinner at the King Steak House, on January 6, at which time they were addressed by Dr. Fred T. Moffatt, pastor of the First Church of Frankfort, Kentucky.

Prof. William B. Anders has accepted the work of directing the choir of the Calvary Baptist Church of Lexington, where Dr. F. Russell Purdy is pastor, resigned a similar work at the Georgetown Baptist Church. This work does not interfere with his being head of the Music Department of Georgetown College, which position he has filled for four or five years.

Attention Please!

Gilead Baptist Church at Glendale, Ky., is planning to celebrate its 125th anniversary on March 20.

The Diamond Jubilee of The National Woman's Christian Temperance Union, of which Mrs. D. Leigh Colvin is president, is being observed at their coming convention in Philadelphia, August 16-24, 1949. Miss Elizabeth A. Smart is the Union's new Corresponding Secretary at their headquarters, 1730 Chicago Avenue, Evanston, Ill.

Mr. Furman Wallace has been elected president of the Brotherhood of the First Baptist Church of Bowling Green. He has long been active, particularly with the R. A. program and the Training Union.

Revivals

Dr. W. K. Wood, Mountain Evangelist of the Baptist State Board of Missions, with headquarters at Ashland, Ky., has just concluded a revival at Loyall, Ky., where Rev. Rans Hill is pastor. There were 60 professions of faith in the eight-day meeting.

Field Worker W. E. Jones held two revivals in December in Laurel River Association, where he has succeeded George D. Park, now gone to be pastor at East Bernstadt Baptist Church. One of the meetings was held at West London, where James Riddle is pastor. There were six for baptism. The other meeting was at Sinking Creek Church, Clyde Kirby pastor, where there were five additions.

WESTERN RECORDER

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Western Recorder

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

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"The Church"

By GORDON L. REYNOLDS, Student
Southern Baptist Theological Seminary

"All authority has been given unto me" (Matt. 28:18)

BOTH INCLUSIVE and exclusive is the authority of our Lord Jesus Christ. How missionaries, preachers, and teachers throughout the world need to rethink many of their religious concepts in the full light of this universal and eternal authority.

Particularly is this true in regard to such words as *church,* for example, which is so used or misused in our day that to the average individual it can mean anything or nothing. Jesus said, "If ye continue in my *Word*. . . ye shall *know* the truth" (John 8:32).

Much of the clamor of the past forty years to consolidate the forces of non-Catholic Christendom into a great world hierarchy, with self-appointed leadership, grows out of a false conception of the primary use of the Greek word *ecclesia* which, in the New Testament, is translated "church."

Some of this misapplication of emphasis has resulted from honest misunderstanding, but much of it is undoubtedly designed, after due deliberation, to affect the elimination of all "local opposition" and the establishment of world dominion.

We are told by those who are in a position to understand, that the word which is generally translated "church" in the New Testament is used more than 90 times out of 114 times to mean *a particular congregation* of baptized believers who were voluntarily joined, first to the Lord through faith and obedience, and secondly to one another, for purposes of worship, evangelism, teaching, edification, and fellowship.

Such an independent group of believers, we humbly submit, represents, since the days of the Apostles, a visible, vital, executive unit in the kingdom of God, which is both an organism and an organization.

Since the word *ecclesia,* which is sometimes translated, according to the late Dr. J. R. Sampey, to include "all the believers," and in a place or two, apparently, with reference to the whole body of believers in a future glorified state, it is expedient for us that we remind ourselves that the independent congregation of believers is the only scriptural, and, therefore, practical combination of Christians in the world whose heart is the Holy Spirit and and whose head is the Lord Jesus Christ. *No other group of Christians is thus constituted and thus authorized by the axalted Christ.*

Jesus Is The Head Of His Churches On Earth

"And he goeth up into a mountain and calleth unto him whom he himself would" (Mark 3:13). Thus from its inception, Jesus is the responsible Head of what He later called "my church."

Notice, also, that this group of twelve were *"called out"* from a group of believers, all of which were a part of the kingdom of God. This *"called out"* group were to receive special training, instruction, and revelation in order that they might become, in process of time, a teaching foundation for that organization which Jesus was pleased to call *"my church."* Matthew 16:15-18 emphasized that they who entered the kingdom and afterward, the church, must first recognize the Sonship and the Lordship of the Christ which would always be a matter of divine revelation. These were "endued with power from on high" in order that they might "go into all the world and preach the gospel to every creature."

This church, before Pentecost and after, was a representative body of believers, independent and particular, in its existence and function. The Holy Spirit on the day of Pentecost, whatever else might be said, approved, accepted, and baptized that particular congregation of believers which Jesus called "my church."

Later, at Antioch, another congregation was established which had neither organic nor congregational connection with the church at Jerusalem. This church, you recall, was made responsible by the Holy Spirit to support God-called and God-sent missionaries (Acts 13:2-4). Each church had **its own world wide mission** as though the other had not existed: Jesus Christ was the Lord, the Head, and the sole authority for all things concerning the existence, the power, and the function of these two churches.

In no practical sense could these two churches be considered one (We are not discussing voluntary co-operation between the churches of like faith and order which is entirely commendable). Any human headship which should assume to dictate the policies of either or both of these congregations would amount to usurpation and blasphemy which the Holy Spirit could never bless.

Jesus conferred sufficient authority upon any one of his churches for the accomplishment of his purposes with the following statements: (1) "Tell it to the church" (Matt. 18:17). Why to the congregation? Because its decision is final on earth with no appeal possible except to Christ himself. But why not submit the church problem to the Pope or to a priest? Why not to the pastor or the "board of deacons?" Because Jesus, in whom is all authority in heaven and on earth, has not so willed it. (2) "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age" (Matt. 28:18-20).

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NICK-NAMES—When Mrs. Eisenhower heard her sons, Arthur and Edgar, being addressed as "Art" and "Ed," she said she disliked name contractions or nicknames and would give her next child a name nobody could shorten. She named him "Dwight."

"She was right. Nobody could shorten it," said General Eisenhower, "so I became 'Ike.'"—Leonard Lyons, *McNaught Syndicate.*

"That Thy Faith Fail Not"

By J. E. SKINNER, Murray, Ky.

THE MASTER'S strongly emphasized warning to Peter just before they left the upper room for the Garden of Gethsemane is exceedingly interesting, particularly for the word He used in the warnings. It did not indicate a danger of the destruction of his faith, but the eclipsing of its Object, which was the Saviour Himself, Who alone is *"the Author and Finisher of our faith"* (Heb. 12:2) and will safeguard it against destruction.

Although unseen by the disciples, Satan had just appeared to Jesus in the upper room (Jno. 14:30) and challenged the genuineness of their faith in Him, and proposed to prove his charge by sifting Peter, who had always been the most forward to declare his faith in Him as the Son of God. As always, in such cases, the scene was witnessed only by the Lord and Satan.

But, as in the case of Job, and perhaps thousands of others since, the Master accepted the challenge, and immediately warned Peter of his impending danger: *"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (turned again), strengthen thy brethren"* (Luke 22:31, 32). Thus, He revealed the outcome before the battle started.

The battle was terrific. Bitter weeping followed. But his faith failed not. The Master's warning to Peter should be sufficient for us, yet not without His unfailing assurance, "I have prayed for thee that thy faith fail not." That is, no sifting by Satan can eclipse the ever-present Object of our faith, because He "ever liveth to make intercession for us."

Here are some very important lessons for all of us—the strongest as well as the weakest—during these dark days of dreadful uncertainties.

One of the important lessons to be learned is the almost forgotten fact that Satan, "as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). The tendency to ignore that fact stems from either ignorance or disbelief of the Scriptures, for they abound with such teachings and warnings from Genesis to Revelation. And the very tendency itself is the cunning work of Satan—striving always to keep himself in the darkness of unbelief, and thus to take advantage of the ignorant and unwary.

Another important lesson to be learned here is the Saviour's abiding concern for the faith of His people—faith in His presence and power to deliver them. This was His chief concern for Peter—"that thy faith fail not"—and it is His chief concern for His people today, since they are confronted with Satan's most numerous and powerful temptations that have ever been known since the dark days of the Roman persecutions. Apparently forecasting these evil days, Jesus warned His people that "they ought always to pray, and not to faint," and gave them positive assurance that "He will avenge them speedily," but added: "Nevertheless when the Son of man cometh shall He find *faith* in the *earth?*" (Luke 18:1-8).

The sorrowful question seems clearly to indicate the shameful possibility of finding His people so overwhelmed with the temptations of "their adversary" as to be no longer conscious of His presence and power to "avenge them." Thus it is for their *faith*, and not for their eternal safety, that He is concerned. If Peter's faith in the presence and power of Jesus had been permanently eclipsed, he could never have preached that marvelous sermon on the day of Pentecost, nor "strengthened the brethren," nor accomplished the wide-sweep of his usefulness in the spread of the Gospel and the leadership of the church.

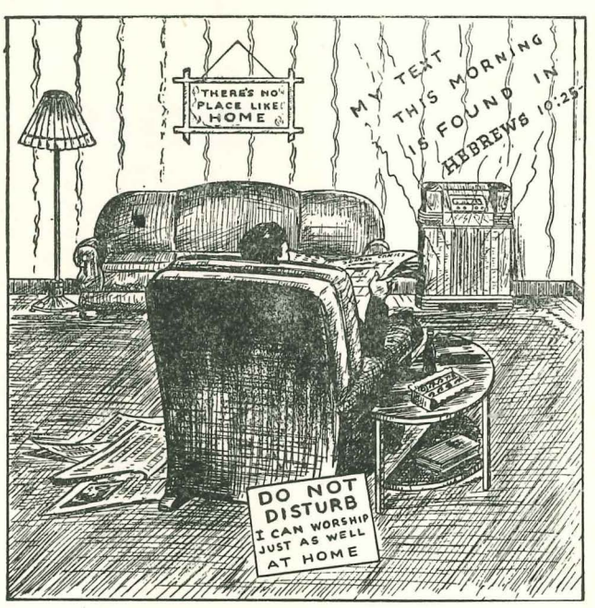
Another lesson for us here is the supreme value and importance of an uneclipsed faith in the abiding presence and power of the Saviour to carry on His work of sanctification or development of the Christian life. In ways without number, **it is the most valuable possession we have.** It is the only clear channel we have that connects us with our Saviour, for "without faith it is impossible to please Him" (Heb. 11:6). It is not our formal prayers, but our uneclipsed faith, that can penetrate satanic temptations and behold the mighty presence of our Saviour. It is not human courage to dare and to do in our own strength, but an uneclipsed faith in our conquering Saviour that surmounts difficulties and drives clouds away. It is our implicit faith in our ever-present Saviour that breaks up into harmless bits the satanic allurements of the world, and transforms our regenerate spirits *"into the same Image from glory to glory, as by the Lord the Spirit"* (2 Cor. 3:18, ASV). *"And this is the victory that overcometh the world, even our faith"* (1 Jno. 5:4). Indeed, unclouded faith in the abiding presence of the Saviour is the foundation to which all other spiritual gifts are to be added (2 Pet. 1:5), yea, even of the trinity of abiding gifts—"Faith, Hope, Love" (1 Cor. 13:13).

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REVENGE—Revenge is like a boomerang which is liable to came back and hit the pate of the one who threw it, or like an old-fashioned muzzle-loading musket whose kickback was so great as to knock the firer down. Revenge, at best, is only a kind of wild justice.—*Sentinel.*

Some wives are like fishermen They think the best got away.—*Snow Hill Standard-Laconic.*



Layman Challenges His Church With $10,000 Gift to Foreign Missions

By R. C. CAMPBELL

IT WAS OUT of a deepening conviction that as a church and as members of the Southern Baptist Convention, we are but touching the hem of the garment for foreign missions, this movement was born.

We faced squarely the fact that Southern Baptists, averaging only about 70 cents per capita for foreign missions, cannot meet the needs of this destiny-ladened hour.

The challenge came from the heart of a layman in our church who said that if the church would undertake a worthy offering he would give $10,000 himself.

The conviction has grown on us that if the six million members of the Communist party in Russia can extend Communism to a large part of the population of the world in a short time, that six and one-fourth million Southern Bapitsts, if alerted and challenged to a militant conquest of a lost world for Christ, can extend his Kingdom over the face of the entire world. Communists are seeking to destroy the Bible, churches, and every vestige of Christianity. They regard religion as Enemy Number One. If they can militantly, aggressively, doggedly seek to destroy the Bible and Christianity, should not Christianity seek sacrificially to give the Bible, with its message, to the whole world? While Communists are sacrificially aggressive, whole vast areas of Christianity are smugly complacent. It will take an awakened, aroused, compassionate type of Christianity to compete with and overcome the stubborn opposition along the road to a redeemed world.

We are told that at the close of the first world war we were asked to send 500 missionaries to Japan, and that we actually sent five. Someone has made the statement that if the 500 had been sent at that time, the catastrophe of Pearl Harbor could have been averted. As watchmen, we slept at the post of duty. Now we have been given another opportunity. We are doing a little more, but not much more than we did a generation ago, comparatively speaking. The United States threw twelve million soldiers into the world war. Southern Baptists have 677 missionaries on the world front outside of the United States. We are capable of, and are under bounden obligation to send an army of missionaries to the nations who know not our Savior. Christ, not Communism, is the answer to the world's needs. Christ, and Christ alone, is the one hope for lasting peace.

It was out of thoughts like these that the movement for this unprecedented offering for foreign missions was born. The spontaneity of the movement has been amazing. There has been little promotion as such done. When it was mentioned to the deacons it was found that many of them had already been thinking about something of the kind, so it was throughout the church. Many were longing for an opportunity to express in a concrete way the conviction and compassion of their hearts. The pastor has never witnessed such a deep, prayerful, interest nor observed such a whole-hearted response as has been revealed in this offering. People have prayed, wept, sacrificed, and rejoiced. Several of our members have borrowed money to give. They have said, "We have borrowed money for other things, we will borrow money for the Lord's work." It has been a glorious experience; an inspiring observation; a joy to behold!

This offering shows unmistakably that there are vast sums of money in the possession of God's people that can easily be channeled into Kingdom interests. This offering has helped, not hurt, the Co-operative Program in our church. Our people will not be satisfied after this mountain-top experience to be penurious in giving to all of our causes. It has loosened the purse strings of our liberality. Many of us know now that "It is more blessed to give than to receive." At the same time it has broadened our vision of a lost world and we realize more clearly our responsibility to this lost world.

We are saying all through our Southern Baptist Zion in these days, "Christ is the answer." If He is, and He is, then we are betraying a lost world if we fail to make Him known.

Harold Wainscott, The Pastor At Florence, Now At Central, Corbin



Harold Wainscott

CORBIN, Ky., January 1.—Pastor Harold Wainscott has arrived to begin his new work as pastor of the Central Baptist Church of this city. He comes here from the pastorate of the Florence Baptist Church, Florence, Ky. "I have enjoyed my six and one-half years as pastor of the Florence Church," said Mr. Wainscott, "and feel that the church is now in the best condition it has experienced in its entire history. I shall be praying the Lord to send them a good man who shall lead them out into even greater things."

World Baptist Youth Congress

Stockholm, August 3-9, 1949

By C. Oscar Johnson, President Baptist World Alliance

One of the most important meetings of the summer will be the assembling of Baptist youth in Stockholm, Sweden, August 3-9.

It is very important that from all over the United States and Canada, plans be made early for a large delegation from every convention and section to attend this Congress. Already, half a dozen groups have been organized for this trip. Some of them are already filled. The important thing for you to consider, in your particular area, is the setting up of plans to assist as many young people as possible to attend.

The attendance upon these meetings will give a wider vision to our young people. It will send them back to their various communities inspired to do more than they have ever done to assist the world in its desperate need. Churches and pastors should co-operate with any young person who is desirous of attending these meetings.

Frank H. Leavell, member of the Executive Committee of the Baptist World Alliance, and also secretary of the Youth Committee of the Alliance, 161 8th Avenue North, Nashville, Tennessee, will be glad to give any information and help that is needed in making plans to attend this Congress.

Historical Background of Geographical Problems Of American Baptists

By W. O. CARVER

[*An Address at Ridgecrest, 1948, by Dr. W. O. Carver, Professor Emeritus of Comparative Religion and Missions, The Southern Baptist Theological Seminary; and President The Southern Baptist Historical Society. This is the fourth and final installment.*]

WE CAN SEE four stages in the inter-relations of the two Conventions: (1) free lance action by agencies and churches; (2) one general state body with dual convention alliance; (3) single alliance of one state body with a convention, with recognition of the right of designation and of the freedom of any church wholly to co-operate with one general convention without loss of fellowship with churches in the state body allied with the other convention, as obtained in some states; (4) at this stage a movement was quietly begun to bring about single alignment of state conventions. This movement was conducted with persistent and ultimately successful zeal by Dr. Frost and his collaborators in the Sunday School Board and the Home Board. Oklahoma voted single alliance with the Southern Convention in 1914, Missouri in 1919, with vigorous opposition and with a small continued resistance.

Baker records that after March, 1921, tension, "always alleged to be doctrinal, began to spread. . .through Arizona, California, Washington, Oregon, Kansas, and Alaska." He predicts that because of immigration from the South into Western areas and because of doctrinal insistence "geographical lines as considered at present will never cease causing tension." He predicts that "bitterness and antagonism" will break out in Nevada, Utah, and Colorado "surely in this generation."

Southern Baptists are "on the march," and no limits are discernible to their expansion. Crusaders are not usually amenable to reason and to appeals of fellowship. The doctrinal issue is not the only—perhaps not the chief—actual reason for this course.

The Northern Convention is naturally and properly deeply concerned. At their initiative a joint committee gave much consideration during 1947-48 to finding some formula for fraternal procedure. A report was unanimously agreed upon. But when the time for the report at Memphis arrived, the Southern chairman announced that very recent developments and manifest trends left the whole matter in such suspense as to make it advisable that the report not be submitted, and asked for continuance. This course was in line with a vigorous disposition dominant at that meeting to push aggressively the campaign of extension in Northern Territory.

Some of its leaders insist that they are working for "orthodox" Christianity against "modernistic" defection and "humanistic liberalism" in the Northern Convention. Such charges are made without sufficient discrimination and are earnestly denied by the Northern leaders and organizations. Careful study of the history of the years since 1865 will reveal that much of the tension, distrust, and contention among American Baptists would have been mitigated and overcome with fuller and more accurate knowledge and with a will to achieve that unity and fellowship to which the Southern Convention in 1845 committed itself as ideal and aim.

New trends complicate the problem. The rise of the Conservative Baptist Fellowship as a separate organization; the pushing of a Fundamentalist Baptist Fellowship; the movement looking toward union of "Christian" Churches and Northern Baptists, in recognition of the abandonment of sacramental significance of baptism in salvation; all these and other current trends, including pentecostalism and millennialism promoting non-denominationalism, complicate the whole problem of relations of Baptist bodies.

Within the Southern Convention, discussion and formal action during the last fifty years has defined inter-relations of churches, associations, state-wide organizations, in a way that leaves the Southern Baptist Convention incompetent to deal effectively with the Northern Convention with reference to the geographical questions. Neither Convention can speak except for its own organization and agencies. It has no control over any other organization. It can direct its own agents and agencies to observe the principles of comity and fraternity with another general body. But this cannot preclude independent individual action or a course of action by some group of individuals or churches which will produce a situation with which the Convention must deal. And it must now deal with it by the principles of its own constitution. Again and again the Conventions have been faced with **faits accomplis** with the production of which they had no responsibility, but with which they must now deal in a specific way. Examples abound in the course of both general conventions. The Southern Convention had nothing to do with the opening of missions in Mexico, but when it faced such a mission inaugurated by Texas Baptists it could not but take it over. So the Northern Convention (Missionary Union) had no part in the Baptist Mission in the Belgian Congo, but when Guinness offered to turn it over to the Union the path of duty was plain.

To come nearer home, the Southern Convention had no responsibility as such for the Southern Illinois Association, but when the messengers of that group applied the constitution had a wide open door, through which they entered.

The Convention officially had no part in the inauguration of the Golden Gate Seminary, nor with its recent location in close proximity to another Baptist seminary. Yet when that seminary shall be urgently offered to the Convention, its acceptance or rejection will be decided on basis of the polity and policies of the general body.

The thirty Kansas churches is another case in point.

It seems that our history has brought us to the condition when geographical considerations are to be ignored as not pertinent. They were never rightly or actually determinative. The complete autonomy of churches, the independent autonomy of all Baptist bodies, must leave affiliation and co-operation free. So long as we think sectionally, we will act, by conviction or prejudice, along sectional lines. That cannot but be true, North or South, East or West. Unless and until we attain unto a comprehensive Baptist consciousness and are moved by a comprehensive Baptist fellowship, we must go on constrained by limited loyalties and making progress under tensions.

These tensions we can endure, modify, and resolve if we are guided and controlled by the Holy Spirit, remembering always that He is One Spirit and that Christ is not divided. Only thus can we successfully find our way in the confusion that lies about us and promises to grow more serious in the immediate future.

Do we need to reconsider the terms of our polity and the relations of our policies to essential Christian ethics and to the love of the Spirit who strives for unity of the Body of Christ in the bonds of peace?

Wanted: A Society Of Hannahs

By F. A. KEELING, Th.D., L.L.D., Covington, Ky.

I WAS BLESSED sometime ago while preparing a sermon to be delivered to a German congregation. In studying the touching story of Hannah as found in the first chapter of Samuel and the fifteenth verse, I read in Luther's translation: Hannah claimed that she "shook out her heart before the Lord." The German word *ausgeschuttet* does not mean *pour out* but *shake out*. I therefore looked to the Hebrew to see if Luther was permitted to use this intensive verb, and I found that *shaphak*, although having later taken on the meaning *to pour*, really meant to *shed out* or *sweat out*, and that this had prompted Luther, and latter German translators, to use the word "Ausgeschuttet" instead of the word "Ausgieszen."

Immediately my mind returned to the old German Baptist Church and the old home. A revival meeting was about to close, and for days I could hear my little Swiss mother praying each morning in the prayer closet for her oldest son who was still outside the Ark of Safety.

It was the last day of the meeting, and as I happened to be home from school that day, I joined with her in her pleading for the salvation of my brother. It was in that prayer closet that I discovered the meaning of havng a burden for a lost soul and what it means to "shake out" and "sweat out" prayers.

My brother promised to attend the closing service. Soon after the service began he arrived with some of his college friends. I told Mother that he was present. All through the service, as I held her hand, I could feel her "shaking out" prayers; her lips moved in silent prayer just as did Hannah's. The evangelist somehow knew that someone who knew how to pray was truly *shedding* and *shaking out prayer*, for he stated in his sermon that before the service closed the tears of a saint would be tears of joy.

As the invitation song was being sung I noticed my brother and his friends had left; so, Mother and I went down to the altar to pray. As I knelt beside Mother I could feel her *shaking out* prayers. She tried to pray audibly but she could only say a word or two; then it was tears and crying.

Beloved brethren, I say it truthfully: that sweet little mother of mine knew how to pray and before she had finished trying to pray audibly I felt a hand pulling me up, and I heard my brother say, "Get up and go somewhere else, I want to kneel by Mother." Oh, beloved, that happened over forty years ago but I can still see my father as he stood on the rostrum and recited the 113th Psalm. I can still see my brother hugging his little mother who did not reach his shoulders in height. I can still hear the German hallelujahs and songs of joy; but I did not then fully understand what the evangelist meant when he referred to my mother as "like Hannah of old who *shook out* prayers till she got a son."

Since there are, in the Baptist churches, various societies for women, would it not be in order to have a *Society for Hannahs* who would meet in houses of worship and *really pray for the lost, the preacher, and the church?* If they, at present, do not have a burden, they can get one if they truly believe that the unsaved are hell-bound; for surely not every Baptist mother can say that all her children are on the Lord's side. If they are not, then it is high time to "shake" or "shed" prayers in their behalf.

The name of Hannah's husband was Elkanah, which means *acquired of God.* The name Hannah means *grace,* or *gratuitous gift.* All of grace! Oh for a Society of Hannahs that will not be denied even though the preacher and church members may think so, as did Eli, that wine instead of earnestness caused the woman to act as she did.

(Continued on Page 14)

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WEALTH—A man's true wealth is the good he does in this world.—*Bendixline.*

"The Church"

(Continued from Page 3)

Jesus Speaks From Heaven

Occasionally we hear someone say that the Great Commission was intended for all believers everywhere, for all time. Of course, there is a qualified sense in which this is true but let us turn again to our risen, reigning Lord on this important subject. We find Him ascended to the Father and viewing His *churches* (congregations) from the vantage point of His mediatorial throne in glory. He says, "I know *thy* works, *thy* toil, *thy* patience. . . but I have somewhat against *thee*. . . *Thou* hast left *thy* first love" (Rev. 2:2).

The primary sense of this message is addressed to an independent congregation and this might be given primary consideration. Irrevocably He continues, with that eternal authority: "Repent and do the first works (first in importance) or else I come *to thee* and remove *thy candlestick* out of its place" (Rev. 2:5). The candlestick being removed, it remains a church in name only. It has repudiated the Lordship of Christ.

Jesus Administers Each Church Through His Spirit

As a final reminder to His individual churches He admonishes, "He that hath an ear, let him hear what the Spirit sayeth to the churches" (Rev. 2:7).

In the book of Revelation, Jesus is addressing seven different congregations, each one directly responsible to Him, His word, and His Spirit.

We believe this to be His accepted plan and policy for all the years until He comes again. Thus, the authority for the establishment of churches and for the propagation of the gospel of the Son of God to the ends of the earth, is not only given, but consistently maintained by the Lord himself.

The question we must ask ourselves and try to face fairly and squarely is: If the church at Jerusalem and the church at Antioch had similar but distinct missions, and the seven churches of Asia owed separate allegiance to their Lord, where do we get the authority for speaking of the Catholic Church, The Lutheran Church, The Methodist Church, The Baptist Church, etc. To me, these unscriptural designations more and more tend to obliterate the line between the true and the false, and, as we see, "branch" Christianity, being in the majority, is continually seeking a yet larger denomination and influence over the institutions which Jesus designated as "my churches."

If the above uses of the word *church* are dishonest, misleading, and unscriptural, what about the *"world church?"*

Lord Jesus, help us as thy humble servants to seek diligently in our individual lives and in our churches to give thee the pre-emminent place, world without end!

A Six-Day Journey On The Gold Coast

By W. NEVILLE CLAXON, Missionary

IT SOMETIMES seems hard to get about without a car on missionary journeys, but often this proves to be a blessing in disguise. Had I possessed a motor (the name here), I would have missed much on a recent tour of some of the mission stations on the Gold Coast.

Boarding the train at Kumasi at eight-twenty on Thursday morning, I settled down for a long day's ride. The train closely resembled one of the early U. S. trains, and the experience was far more enjoyable than the average American would think.

It was interesting to watch the people as the train passed them. The coach windows were of such composition that the passengers could see out but the people at the station could not see in. It was good to catch the expressions on the faces of the Africans caught unawares.

Occasionally the native Gold Coast worker, Rev. John A. Idowu, came from his coach to visit with me and we discussed the work in general and our plans to be carried out upon our arrival.

The train pulled into our station at about three-fifteen in the afternoon. A taxi provided by the church members was waiting to take us to Suhum, about twelve miles away. Arriving there, we sought the man who was to have arranged a place for me to stay. But they had misunderstood the message and had made no arrangements. We went to the Government Rest House, about one and a half miles from the town.

The watchman said I could stay the night there; but there were no bed clothes, no net, no food. The watchman said he could cook a bit and he would go to town and purchase some food. He returned with one egg, some bananas, two oranges, and some cube sugar. I had one or two sandwiches and cookies left from the lunch my wife had prepared for me, so I was able to make out for the evening meal and breakfast.

We held a meeting that night to decide what to do to get teachers for the church school so it could continue to operate. The problems worked out very satisfactorily and we were ready to continue our journey on the morrow.

Since we were willing to have other riders along, the taxi driver agreed to carry us from Suhum to Accra, about forty-three miles, for the staggering sum of four shillings (80c) each. We waited from 7:30 to 8:30 for the other passengers to be located. It was not very comfortable riding three in the back seat of the little English car, which was about one half again the size of an Austin. Of course the bumps were not so rough since the car was loaded. The extra riders were going only half way and at that mark, the driver found his car was not running well.

[The author of this article has only recently gone as missionary, with his wife and daughter, to the Gold Coast of West Africa. He is a graduate of Georgetown College and the Southern Seminary and was director of associational Training Union work in Kentucky until this year. He married Emma Osborne, who is a missionary with him, and they have one child, Carol Ann. This article describes what is, to them, the most eventful trip in the Gold Coast since their arrival.]

We had to find another taxi and were off again for Accra, where we arrived at 10:30. I immediately set about to look after matters which had to be completed by the day's end. I visited the government education officer concerning our schools and was assured that our efforts were appreciated. I went from there to the lands office and was informed that the plot of land desired for our mission school in Kumasi was not available. Later, going to the treasurer's office to get a church-land plot lease stamped, I found that another form must be submitted with a blueprint by a licensed surveyor before the process could be carried out.

Having completed the business for which I had come, I proceeded to the home of the missionary of Baptist Mid-Missions, who have work in Accra, to spend an enjoyable evening and night. I was granted the best of hospitality and it was appreciated, after having eaten at noon in the bookshop of one of the African brethren down on the market street. There I had fed upon sardines from a can and bananas—this, after my elaborate supper and breakfast at the rest house at Suhum!

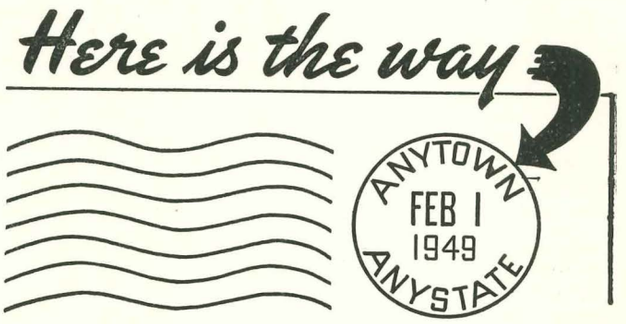
The next day, Saturday, I prepared to go to Sekondi, 160 miles from Accra. The missionary prepared lunch for me, and I was glad to go forth with prospects for a noonday meal. Not knowing that reservations for the bus had to be made in advance, we were not able to get seats. There was only one thing left to do, and that was to ride a lorry (truck), which had seats of plain wood, the front seat having a small cushion on it. The field worker and I had the privilege of sitting on this front seat with the driver, for which privilege we paid a few extra shillings.

Just as we were ready to leave the lorry park in Accra, a uniformed officer came to the motor and asked if we wanted to be vaccinated there or on the way. I preferred neither as I had been vaccinated in the States in April. When we came to Swedru, a village along the way, the lorry was stopped and everyone who did not show evidence of a recent vaccination had to submit to being vaccinated. This little village had just lost some 35 people from smallpox in recent weeks.

Riding along just outside the town, I began to eat the lunch I had brought along. How good it tasted! Even with the added "comfort" of the front seat, we were glad to arrive at Sekondi and leave the lorry. It was 5:30, so I went immediately in a taxi to the Government rest house, where dinner was to be served at seven. This rest house provided everything needed for comfort. At dinner I enjoyed the fellowship of two young Englishmen and met several others while there over the week-end. One was a British Baptist. This was more or less an outing for I had a "cabin by the sea," not far from Takoradi, where we first landed in Africa.

(Continued on Page 21)

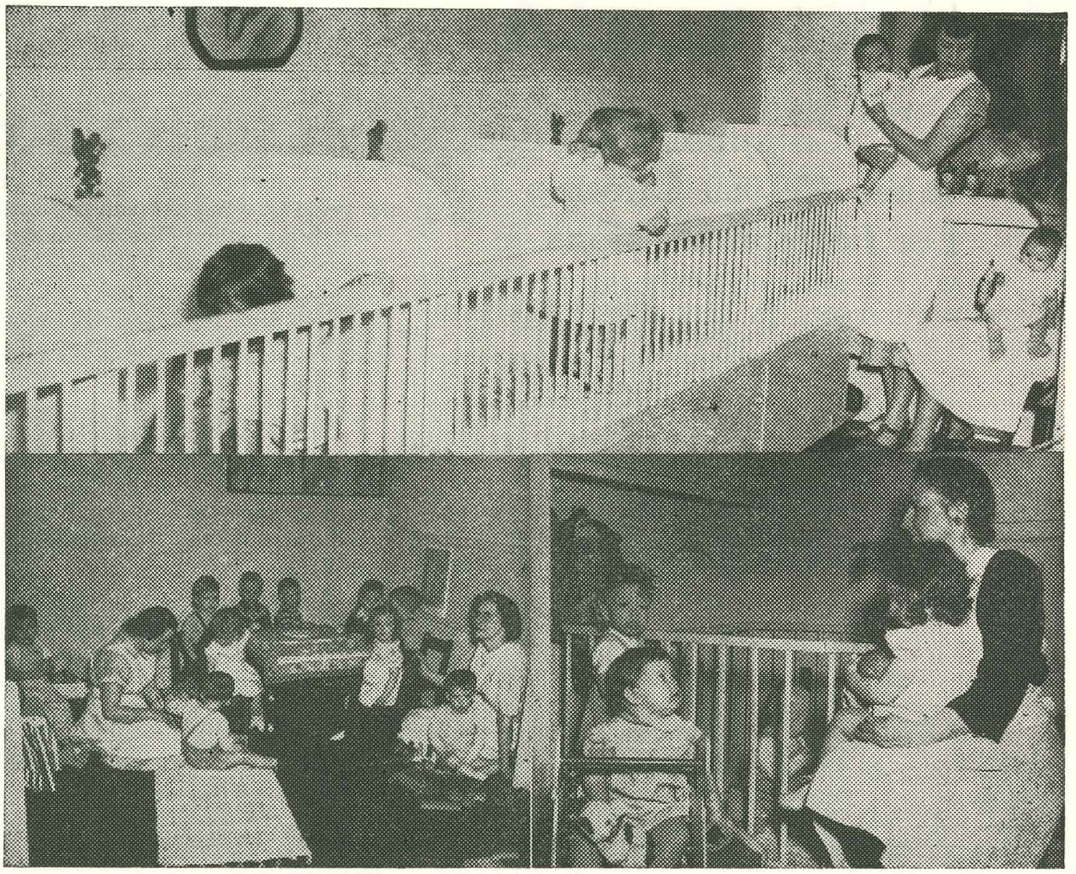
Going to the Convention at Oklahoma City?



Then be sure to make your reservation early—but not before February 1, 1949. You may make your reservations by writing on February 1 or later to Committee on Room Reservations for the Southern Baptist Convention, 223½ Northwest First St., Oklahoma City, Okla. Be sure to include the following information (1) Date and hour of arrival; (2) Whether you are driving or coming by train or plane; (3) How long you expect to stay.—Albert McClellan, Editor, Oklahoma City, Okla. [This is the answer to the question many have been asking.—Ed.]

Lexington Avenue Church Danville, Has New Nursery

The upper part of the picture is of the baby room which contains ten built-in beds, a part of the new nursery in the Lexington Avenue Baptist Church of Danville, Ky. The lower left is of the two-year-old room, and the right is of the toddlers' room. If the picture could be printed in colors the reader could get a better idea of the beauty of the color scheme — delightful peach blossoms on walls and woodwork. Health lamps have been installed in each room. The Architectural Department of the Sunday School Board at Nashville drew the plans. With the completion of this new nursery the school has separate quarters for babies, toddlers, two-year-olds and three-year-olds.



"That Thy Faith Fail Not"

(Continued from Page 4)

Still another important lesson for us here is the unfailing intercession of our Saviour—"but I have prayed for thee that thy faith fail not." When Satan's challenge of Peter's faith was accepted by the Lord that night, the fight was on, —not between Peter and Satan, but between the "one Mediator" and Satan, and the fight centered at the throne of God, where Peter's Advocate or Intercessor had Satan's accusation thrown out and dismissed forever (Jno. 17:1-26). That was a forecast of the continuous intercessions of our ever-living Advocate at the right hand of the Father (1 Pet. 5:8, 9; 1 Jno. 2:1, 2). "Wherefore He is able also to save them to the uttermost (outermost) that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

All this will be consummated in final and eternal victory when "the accuser of our brethren is cast out" forever (Rev. 12:10). It was in view of Christ's intercession at His Mediatorial Throne that the Holy Spirit led Paul to make this universal challenge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. . . Nay, in all these things we are more than conquerers through Him that loved us" (Rom. 8:33-39).

Student Summer Service Mission for the Year '49

By William Hall Preston

NASHVILLE, Tenn.—Student volunteers for summer service have been invited to return to Hawaii for the third consecutive summer. The Hawaii Baptist Convention is requesting twelve consecrated college young people during the summer of '49 to do Vacation Bible School Work in the Rainbow Isles. These, along with those who are invited to work in Alaska and San Andres, will be sent by sacrificial gifts from students and others as their "over and above" love offering for missions.

Another selected group is responding to an invitation from the Baptists in Holland and other European countries to do a similar type of work among the young people there. These will engage in missionary activities enroute to the World Baptist Youth Congress in Stockholm, Sweden, August 3-9, staying in the homes of the Baptist young people of these countries. These will largely provide for their own expenses.

Fordsville Couple Has Diamond Wedding Here

Mr. and Mrs. E. R. Jones of Fordsville, Ky., observed their Diamond Wedding Anniversary at the home of a son, Dennis M. Jones, and daughter, Mrs. Herman Farmer, at 811 Sutcliffe Ave., Louisville, on January 5. They are both 82 years of age. Present for the occasion were four generations of kinfolk. They are the parents of eleven children, eight of whom are still living. In addition to those already mentioned, there are Mrs. Charles Heiser, Hardyville, Ky.; Robert L. Jones, Fordsville; Leslie D. Jones, Murl C. Jones, Mrs. Ed. Morrison, Mrs. Taylor Brown, all of Louisville. Their marriage toop place 60 years ago at the Fordsville Baptist Church.

WEALTH—Wealth is not only what you have but it is also what you are.—Sterling W. Sill.

Editorials

Dr. R. C. Campbell's Church Makes $50,000 Offering For Foreign Missions

$50,000 DOLLARS FROM ONE CHURCH, FOR FOREIGN MISSIONS, IN ONE DAY! That rates headlines!

One of the most startling stories we've heard comes from Editor B. H. Duncan, the *Arkansas Baptist.*

Like so many things that are really worthwhile it all started in the heart of a layman. This layman (he refuses to let us have his name) wanted, as a youth, to go as a medical missionary to the foreign fields, but could not because of a physical handicap.

The man's interest in foreign missions had grown through the years. There had also been a deepening "conviction that **his church in particular and Southern Baptists in general were not supporting foreign missions to a degree commensurate with their ability or with the missionary opportunities of the world."**

Feeling as he did, he went to his pastor, Dr. R. C. Campbell, and opened his heart and asked if he agreed with him. The pastor assured him he did. The layman then made the proposition that the First Baptist Church of Little Rock, of which he is a member, "undertake to raise a worthy over-and-above offering for foreign missions" and he himself agreed to start the offering with a gift of $10,000.

The Pastor Startled

Dr. Campbell, like any pastor would be, was startled and happy. They talked it over again and again, and prayed much. It was brought before the deacons and strong men wept for joy as they heard of it. It was just what should be done, they felt. They too had sensed an inner urge to do more to "carry the gospel to the lost world."

The proposition was placed before the church December 8 at prayer meeting. Editor Duncan states: *"The proposal swept the audience like an electric current. People burst into tears; they spontaneously rose to their feet to confess that they had long felt the same urge in their hearts.* The discussion was free. The church unanimously approved the proposal to challenge its members to make a worthy and sacrificial contribution above their regular budget, and they set the second Sunday in January for the ingathering."

Dr. Duncan continues: "The week preceding January 9 five prayer meetings were held in the interest of the offering. Monday night the deacons held a prayer meeting, on Tuesday night the women of the church, on Wednesday night all groups together, on Thursday the young people, and on Friday night the men of the church.

Sacrifice The Answer

"Gifts began to come in weeks before the date set for the offering. Awidow handed the pastor ten one-hundred dollar bills. Another elderly woman gave $1,000. One deacon extended his loan on his home and borrowed $500 which he gave. A salaried woman gave $300. Another man gave $350, the same amount he is giving to the regular budget. . . One devoted woman. . . gave her diamond ring. One man gave the last $100 he had in the bank, and a little girl gave $11.06—every penny she had." So, the story of real, sacrificial giving that others beyond the seas might have knowledge of Christ went on.

The day of the offering will never be forgotten in the First Baptist Church of Little Rock, nor by its noble pastor. The house was packed. *"The entire congregation seemed to actually fall in step as the audience sang, 'Onward Christian Soldiers.'* Pastor Campbell preached on 'Stirred Hearts.' A fully lighted map of the whole world was above the table where rested the box into which contributions would be placed.

"When the offering was called for, the response was immediate and spontaneous. Eyes were dimmed by tears as the wave of profound emotion swept over the audience, and many testified that it was the most dynamic and soul-stirring service they had ever experienced."

A striking fact about the offering is—**it included a tithe of the church's building fund, amounting to** $6,400. The balance of the $50,000 was made up of voluntary contributions.

Church Already Heavy Giver

The First Church of Little Rock gives heavy support to all causes of the denomination. It leads the churches of the entire state by $10,000 in gifts to the Co-operative Program. It is also in the midst of an educational building program estimated to cost $300,000, and it is not a wealthy church.

What is the meaning of all this? Simply this. There is an upsurge, and it is not confined to that church by any means, of Christian conviction that *we, as Baptists, are not doing nearly enough for the actual work of foreign missions. That conviction is going to find expression, more and more. There are Baptists all over the territory of the Southern Baptist Convention who are not satisfied with what has been done, and with what we are doing to take the gospel to the uttermost parts of the earth.* Certainly the home base must be looked after; but the world is in the condition we find it today because we have neglected to send the gospel.

There would never have been a World War II if the gospel had been carried as we ought to have done it to the people we later met on the fields of battle. The best insurance Christian people can give and have that there will not be another war is a vastly intensified emphasis and effort in behalf of foreign missions. **And the greater reason is that our our Lord commands it.** As firmly as this writer believes anything, he believes that there is tragedy ahead, for Christianity and the world unless, now, right low, we move forward in our foreign mission program. **We have no right to let any of our dreams of things here dim or shut out our vision of a world that is lost, in sin, and without a Saviour.**

As surely as you and all of us are Christians, God will hold us to account if we let anything of lesser importance keep us from making the few years now *immediately* ahead, the greatest foreign mission years in the history of Christianity!

Elsewhere in this issue is a statement by Pastor Campbell on the great offering in his church and the gift of the unknown layman. Why cannot Baptists rise up in their strength to go over and beyond anything they intended to do for all the other noble causes, and surge forward in behalf of foreign missions?

Baptists Must Demonstrate Or Else Degenerate

The doctrine of soul-winning or evangelism is at the very center of Baptist dogmas. However, like some other doctrines which we Baptists profess to hold dear—stewardship for instance—we have done a much better job defending it than we have practicing it.

It never helps a cause to dodge the facts. If we Baptists had practiced our doctrines—all of them—as well as we have worded them and defended them, we would have taken the world by now.

We ought to be doctrinally sound, both in our thinking and in our teaching. We must hold to the form of sound words. But, as individuals, and as churches, and as a denomination, **we had better discover, for the good of our souls and for the sake of the Lord and our denominational integrity, that the soul of any doctrine lies in the practicing of that doctrine and not merely in the form of sound words.**

As Baptists, we have often been swift to call attention to the unorthodox statement, and so we ought to have done, and so we must keep on doing. But have we not weakened our position and our work by our frequent failure to recognize that, sometimes, **those who are flawlessly orthodox in their sound words are at the same time glaringly unorthodox in their neglect to practice the doctrine they express so perfectly.**

What shall it profit a man, though he believes in the Christian obligation to win the lost to Christ, if he does little or nothing about it? Will not his unorthodoxy in practice witness against his orthodoxy in words?

Marching Orders

Baptists have made much of the Great Commission. We have called the Great Commission "our marching orders." Our trouble has been, not in our belief of the orders nor in our statement of the doctrine, but rather in the fact that we, all too many times, have not done the *marching.*

Are we *actually, personally, ETERNALLY* at this biggest thing of all—winning the lost to Christ, Baptizing them and teaching them to observe also His command? Are we *REALLY* at this biggest business of all, and with all the power there is within us and available for us? The answer has to be an emphatic **"No, we are not, and everybody knows it."**

True, there are individuals, here and there, and churches, that are faithfully *practicing* the doctrine of the Great Commission and winning the lost. And, through such individuals and churches God is working His glorious wonders in evangelism. And, there are Baptists in those very churches who take a great deal of pride in what is being done, and sometimes they even boast a bit of the great achievements of "their church" in soul-winning. But the facts are against such Baptists: they themselves didn't do any of it, and they know it.

The Record

The records reveal, unmistakably, that the average Baptist is not a soul-winner in *actual practice.* Last year, in Kentucky, there were 22,907 additions to our churches by baptism, or a little over ten per church. But there are in Kentucky 496,580 Baptists. That gives us one baptism for every 21.67 Baptists in the State. **We can't say that it took 21.67 Baptists to win one. It didn't, and we know it.** The fact is: in most instances one or two persons did the winning of that individual to Christ and the others bore no personal witness. No, the average Baptist in Kentucky is not a soul-winner.

Let us look further than Kentucky. There were 312,246 additions to Southern Baptist churches by baptism last year—1948. There are now 6,491,981 members of Southern Baptist churches, and there are 26,823 churches. Thus it will be seen that there was an average of one baptism for every 20.7 church members, and an average of 11.64 baptisms per church. You answer the question yourself, beloved. Is the average Southern Baptist a real, personal soul-winner? Certainly not!

In the average church in the Southern Baptist Convention, one real soul-winner could have won, and should have won, as many to Christ as the whole church reported. In Kentucky the average number of baptisms per church was just a little over ten as stated above. In most of the largest churches, twenty real, personal soul-winners could have won, and should have won, as many to Christ as the whole church reported, and in many instances more. The fact is, in most of the churches a small group did the soul-winning.

Less Talk and More Do

We Baptists—may God bless every one of us—love to talk about ourselves and our beliefs, and we like to emphasize the over-all achievements of our particular church and the denomination as a whole. It can be said, since most of the others did no better than they did, that we Baptists are denominationally out in front in many of our achievements. But has the time not come when **we ought to stop comparing ourselves with others, and with what we did a year ago or ten years ago, and start measuring ourselves and our work by what we ought to be doing?** We ought to be a marching army for Christ or else stop singing such meaningful songs as "Onward Christian Soldiers, Marching As to War." Baptists face the necessity of either demonstrating their doctrines or else deteriorating.

One of the great preachers of another day used to preach a sermon which he called, "If Every Baptist Were Just Like Me, What Kind of Baptists Would This World See? If Every Baptist Were Just Like You, What Kind of Baptists Would This orld View?" Perhaps we need to hear that sermon again. Our Lord is glorified in the fruit we bear, and He expects every redeemed soul to be an active, personal soul-winner. The person who is too busy *doing things* in his church to win souls to Christ is majoring on the wrong things.

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►If people had more of the love of God in their hearts they would not need to invest so much in their *arms.*

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday School

We are glad to add the following to the list of Standard Sunday schools:

Mt. Vernon—Pastor Tom Mix; Superintendent Walter Congleton.

Cow Creek—Pastor H. D. Standifer; Superintendent R. E. Walling.

Liberty—Pastor Caleb McFadden; Superintendent H. W. Onkst.

Taking Them to Every Church

Many associations have had workers go to all the churches with the Sunday school plans for the year. It is hoped that this will be done in all the other associations in our State. THE BOOKLETS FURNISHED BY THE SUNDAY SCHOOL BOARD should be in the hands of all Sunday school officers and teachers.

The BOOKLET also carries the calendar of activities for the year and will be of value. Should you need any of these booklets please let us know how many you can use. Let us keep in mind that Southern Baptists are working to add 600,000 to our enrollment in the Sunday schools before the end of the associational year. Will you add twenty-five per cent to yours?

New Beginner Worker

The Baptist Sunday School Board has secured Miss Helen Young as Beginner Superintendent to take the place of Miss Pauline Hargis who resigned to continue her studies in Peabody College. We welcome Miss Young and our churches will be glad to have her help in training classes.

Good Campaign At Barbourville

Brethren C. P. Hargis and Wheeler Thompson and several other workers assisted Pastor Fred A. Tarpley in a good Sunday school campaign at Barbourville the first week in January. More than 1,775 possibilities (the enrollment plus the prospects) were listed. Plans for many new classes were started and the outlook is fine for a good year.

Have You Taught "JOHN?"

It is hoped that by the time January ends we may have reports from a large number of churches where the book, "Studies in John's Gospel," has been taught. We are anxious to receive the names of those who took the test on this book.

Call For Standard Schools

All Sunday schools that are Standard but have not sent us their applications since October 1, please do so in January. From January 10 to the end of the month thirteen more applications were needed to equal the number at the close of last January. We believe that number will come and even more that we may go beyond last year's record at that time.

SUNDAY SCHOOL ATTENDANCE

January 16, 1949

Church	Missions	Total
Louisville, Walnut Street (4)	269	1,721
Louisville, 9th and O (1)	206	1,301
Indianapolis, Ind., Broadway	---	1,042
Owensboro, First (1)	63	909
Lexington, Porter Memorial (2)	220	877
Louisville, Parkland	---	826
Bowling Green, First (1)	25	805
Frankfort, First (1)	100	769
Evansville, Ind., Grace (2)	177	740
Covington, Latonia (2)	94	739
Lexington, Calvary (1)	31	705
Lexington, Immanuel	---	701
Mayfield, First	---	689
Somerset, First	---	679
Evansville, Calvary (3)	233	670
Madisonville, First	---	656
Ashland, Pollard (1)	36	633
Louisville, West Broadway	---	620
Owensboro, Third	---	613
Murray, First	---	610
Louisville, Victory Memorial (1)	63	609
Middlesboro, First	---	604
Louisville, Beechmont	---	582
Newport, First (1)	58	574
Louisville, Highland (2)	157	553
Louisville, 23rd and Bdwy.	---	532
Glasgow (1)	30	521
Berea (1)	42	519
Lexington, Grace	---	511
London, First	---	508
Corbin, First	---	503
Danville, Lexington Avenue	---	501
Elizabethtown, Severn's Valley	---	487
Louisville, Eastern Parkway	---	478
Danville, First (1)	23	461
Williamsburg, First	---	460
Louisville, Clifton (1)	69	452
Hopkinsville, First	---	451
Hopkinsville, Second	---	442
Louisville, 3rd Avenue (1)	26	433
Henderson, First	---	436
Louisville, St. Matthews	---	426
Hazard, First (2)	97	425
Louisville, West Side (1)	82	420
Louisville, Highland Park, First	---	415
Louisville, Franklin Street	---	386
Campbellsville	---	382
Fulton, First	---	370
Henderson, Audubon (1)	55	364
Franklin, First (1)	33	363
Corbin, Central	---	348
Barbourville, First (1)	32	336
Erlanger (1)	29	332
Louisville, Immanuel	---	330
Owensboro, Hall Street	---	324
Covington, South Side	---	318
South Jefferson	---	317
Paducah, 12th Street (1)	75	313
Richmond, First (1)	21	312
Pleasant Hill (near Campbellsville)	---	307
Morganfield	---	305
Middlesboro, E. Cumberland Ave.	---	302
Henderson, Immanuel	---	300
Winchester, First	---	298
Jellico, Tenn., First	---	295
Hodgenville, First	---	293
Evansville, Ind., Temple	---	292
Cynthiana	---	290
Bellevue	---	290
Meadow Home (near Louisville)	---	288
Versailles	---	287
Louisville, South Side	---	287
Loyall, First	---	280
Crouches Creek (Jellico, Tenn.)	---	266
Owensboro, Eaton Memorial	---	265
Owensboro, Seven Hills	---	261
Evansville, Ind., Walnut St.	---	260
Willisburg	---	256
Fairview (near Hall's Gap)	---	251
Russellville	---	249
Mt. Sterling, First (1)	56	247
Columbia (2)	74	241
Mackville	---	237
Ludlow, First	---	235
Louisville, Kenwood	---	231
Ft. Thomas, First	---	230
Louisville, Baptist Temple	---	223
Louisville, Shawnee	---	220
Owensboro, Crabtree Avenue	---	217
Monticello, First	---	215
Midway	---	215
Carrollton	---	211
Lee's Lane (near Louisville)	---	209
Bardstown	---	204
Leitchfield	---	204
Dayton, First	---	202
Lawrenceburg	---	202
Taylorsville, First	---	200
Highsplint	---	200

—o—

CONCENTRATION—It isn't in any of the records that a great masterpiece was ever created in the presence of the genial caller who plunked himself down beside the writer's desk and remarked, "Don't let me interrupt you—go right along with your work."—*Arkansas Baptist.*

KENTUCKY SUNDAY SCHOOL GOALS

Reach—Teach—Win—Discover—Inspire—Develop

I. Enrollment Increase 42,000

1. Cradle Roll 3,780
2. Extension 4,200
3. Classes 34,020
4. Each Sunday School 25%

II. Training

1. Number Churches Doing Training 750
2. Number of Awards 25,000
3. Number of Associations ..... All

III. Standards

1. Sunday Schools 250
2. Departments 50
3. Classes 250
4. Associations 10

IV. Vacation Bible Schools

1. A School in Every Church.
2. A School in Every Community.
3. Offer Help to Every Negro Church.
4. Give Every Boy and Girl the Blessings of a Vacation Bible School.

V. Why—Salvation and Service

"That they might set their hope in God, and not forget the works of God, but keep His commandments."—Psalm 78:7.

1949 Girls' Auxiliary Houseparties

WHERE?	WHEN?
Georgetown College, Georgetown, Ky.	March 4- 6
Bethel Woman's College, Hopkinsville, Ky.	March 11-13
Campbellsville College, Campbellsville, Ky.	March 18-20
Cumberland College, Williamsburg, Ky.	March 25-27

Who May Attend Georgetown and Bethel?

Any Intermediate G. A. who has completed at least the Lady-in-Waiting Step in the Forward Steps, with a limit of five girls and a counselor from each church.

Who May Attend Campbellsville and Cumberland?

Any G. A. having finished at least the Maiden Step in the Forward Steps. Counselors are urged to accompany groups from their churches.

Cost?

Georgetown—$3.00 will cover room and registration fee. The cafeteria plan of eating is used at Georgetown, so G. A.'s will pay for each meal separately and the price will be governed by the amount they buy. A minimum amount of $2.50 is suggested to cover the meals for the week-end.

Bethel, Cumberland and Campbellsville—$5.00 will cover room, board, and registration.

How to Make Reservations?

Send application blank filling in all the information, **and $1.00 reservation fee to Mrs. George Ferguson, 127 East Broadway, Louisville, Kentucky.**

When do Reservations Close?

For Georgetown and Bethel—February 26. For Cumberland and Campbellsville—March 12.

Work on Queen With Scepter and Queens Regent Steps

G. A.'s who expect to be recognized as Queens with Scepter and Queens Regent must send this work for approval by Mrs. George Ferguson. All materials must be in the State W. M. U. Office from girls attending Georgetown and Bethel by February 15, girls attending Campbellsville and Cumberland by February 26.



Miss Mary Sampson

SPEAKERS

Miss Mary Sampson, Missionary to China

Mrs. G. S. Monroe, New Zealand

Rev. Tucker N. Calloway, Missionary to Japan

Mrs. George R. Ferguson, Executive Secretary, Kentucky W. M. U.

Others on program will be college professors and students, foreign students, G. A. Counselors and State leaders.



Mrs. George R. Ferguson

NOTE: G. A.'s are again asked to furnish their own capes for the Queen Regent Step. The capes should be of solid white cloth of as good a grade as possible. Crowns and Scepters will be furnished for those who designate that they are to be recognized as Queens and Queens with Scepter.

REGISTATION BLANK

CHURCH: _____

Name of Counselor attending _____ **Address** _____

Houseparty _____

Name of G. A.	Address		Step for which to be recognized
	Street	Town	

Wanted: A Society of Hannahs

(Continued from Page 7)

I have often wondered if such a burdened woman were to go into any one of the many church buildings today and act as Hannah acted, according to the description given, would the members, officials and even the preachers say, "That woman is either drunk or crazy." The way some congregations get scared when an *Amen* is heard causes me to believe they would, because so many so-called Christians don't know how to pray. They have never been burdened for lost souls; neither have they been close enough to the prayer-answering God to know the meaning of "casting all your cares (anxieties) upon Him; for He careth for you." If, in the words of an old familiar hymn, you were to tell them: "Take your burden to the Lord and leave it there," they wouldn't understand; or perhaps, as a certain minister told the writer, "Such talk is old fogey stuff; we use a prayer book in our church;" and he continued by saying, "I am surprised that a man who has lectured on, written about, and taught in schools, liturgics, and who has memorized in two or three languages that beautiful liturgy of the church should even speak so old fashioned." [See footnote.—Editor.]

Yes, dear reader, if you have never experienced the blessing that follows such close fellowship with the One "Whose ears are ever open unto the cry of the righteous," you are missing something, and it is high time you started praying, "Lord teach me *how* to pray."

According to the sixth verse of the first chapter of I Samuel, Hannah had an *adversary* that provoked her; and this continued year by year as she went up to the house of God.

Perhaps the reason you stayed home from the house of God last Lord's Day was because the *adversary* provoked you. Yes, he is still "seeking whom he may devour." Empty houses of God are his delight; he still loves to provoke. Hannah won the victory; so can you, for you have the same God and, "There is none like unto EL, the Mighty God of Jeshurun, who rideth upon the heavens in thy help; and in His Excellency on the skies. The Eternal Elohim (The Father, The Son and The Holy Spirit) is thy refuge, and underneath are the Everlasting Arms."—[Editor's Note: Dr. Keeling has not always been a Baptist.]

Eighth Baptist World Congress to Cleveland, Ohio

From the Office of the General Secretary
Washington, D. C.

Baptist World Alliance Headquarters report that the Administrative Committee of the Alliance at its meeting on November 30th decided to accept the invitation from Cleveland, Ohio, to hold its next World Congress in that city in 1950. The dates fixed are July 22-27 inclusive. The President of the Alliance, Dr. C. Oscar Johnson, of the Third Baptist Church of St. Louis, Missouri, will preside. Of the seven preceeding World Congresses, two have been held in the United States, Philadilphia, 1911 and Atlanta, 1939. At the latter Congress some of the sessions were attended by more than fifty thousand people. In Cleveland delegates are expected from nearly all the more than sixty countries throughout which the sixteen millions of Baptists are scattered.

What Will They Try Next?

The "bootlers of booze" will invade any medium of advertising no matter what it is just so they can get their message across to the public.

In New Jersey this year the liquor dealers tried to get advertising space in the *high school publications!* The State Beverage Commissioner ruled that no such advertising could be put in public school publications, but watch the industry, they will try it again.—Hugh A. Brimm.

Success Planning

There is a current philosophy that you can have whatever you want in this world—if you *plan* for it.

Elihu Burritt, the learned blacksmith, planned to become the country's greatest linguist—before he was thirty years old he had mastered eighteen languages, despite eleven hours a day at his forge.

By planning—Samuel Rea went from rodman to president of the Pennsylvania Railroad.

Charles Schwab was once a stake-driver; planning made him head of Bethlehem Steel in fifteen years.

Henry Ford was a planning mechanic for twenty-five years.

Woolworth planned his chain of stores five and ten years ahead.—*Advertiser's Digest.*



"Go Ye Into All The World..."

CHRIST'S EXPENDABLES

Charles E. Maddry $1.75

For new light on little-known missionaries, for moving, vital experiences in the lives of ordinary men and women who live as heroes and heroines for Christ, read **Christ's Expendables.** Some of these thirty-five stories were found in aging records, some were gathered from the missionaries themselves, and some were acquired from visits to mission churches on four continents. Under Dr. Maddry's skilled pen, they form a volume of vivid missionary messages that will warm the heart. **A Broadman Book of Merit.**

AT THE GATES

F. Catharine Bryan $3.00

This dramatic and intensely interesting life story of Matthew and Eliza Moring Yates, pioneer missionaries to China, abounds in dialogue and is rich in colorful illustration. Carefully documented, **At the Gates** covers a period of more than 125 years, providing a full and stirring account of Southern Baptist work in China during the early years. A helpful chronology and a year-by-year synopsis further enhance the usefulness of this superb volume. **A Broadman Book of Merit.**

Order now from your

BAPTIST BOOK STORE

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Serving Daviess-McLean Association OWENSBORO, KY.

A Brotherhood Will Do the Job

By LAWSON H. COOKE

In making an appraisal of the value of the Brotherhood movement to our church and denominational life, we must always keep in mind that the Baptist Brotherhood of the South is an agency of the Southern Baptist Convention. Also, that in 16 states the Brotherhood department is an integral part of the organizational structure of the state convention.

We must understand that the Brotherhood is not something new, not "just another organization." It is not an intruder trespassing upon the traditions of Southern Baptist life. The Brotherhood receives its financial support from the same source through which the other agencies are financed—the Co-operative Program. Every member of the southwide committee is elected in the identical manner as are the members of our southwide boards, commissions and committees—by action of the Southern Baptist Convention in annual session.

Vital Part of Whole

All this being true, it therefore follows that the Brotherhood is intended to be as much a part and as vital a part of our denominational life as is the Sunday school, or the Training Union, or our seminaries, or our mission boards. So we may logically conclude that no church could be complete in its denominational relations without a Brotherhood. Not having a Brotherhood, a church would be as incomplete denominationally as it would be if it did not have a Sunday school, or a Training Union, or a Woman's Missionary Society.

The primary function of a Brotherhood is to interest men in their church, to the end that they will be enlisted at a point where they can render their best Christian service. More than 3,000 churches will testify to the fact that it works, for there are this many recorded churches throughout the Southern Baptist Convention with functioning Brotherhoods. There are more than 100,000 men enrolled in these Brotherhoods. These men are making an incalculable contribution to the life of their churches, and through the world-mission program of Southern Baptists, to the spiritual uplift of the world.

A Deplorable Condition

But we are staggered by the enormity of the task yet to be done. There are more than 1,500,000 men in the memberships of Southern Baptist churches. Here is a potential spiritual power which no one can measure. **But it is estimated that 60 per cent of this power is now going to waste.** This means that there are nearly 1,000,000 men, members of Baptist churches, who show little or no interest in anything their church is doing. Many of them do not go to church. They do not give to the church. They do absolutely no work in or for the church.

This is a deplorable condition, indeed. Yet, believe it or not, there are thousands of churches that are doing nothing about it, except perhaps to "wish I could get my men to do something." Is your church one of these? If so, a functioning, pastor-led Brotherhood would revolutionize the whole life of the churches in 12 months.

But let's come closer home. Let's reduce the southwide picture to an individual church. Let's look at a church of 1,000 members. Twenty-five per cent, or 250 of these, are grown men. We are now up against a very disturbing situation. In this church of 1,000 members, 60 per cent, or 150 of the men, many of them prominent in the community, are doing exactly nothing to advance the spiritual ministry of their church. No business concern would allow such a heavy waste of manpower for one minute.

Functions of The Brotherhood

Now here is where a Brotherhood comes in. To utilize the spiritual energies of these unenlisted men is the primary function of a Brotherhood. And the Brotherhood is the one denominational agency designed solely to do this very thing. It is—and this is very important—our only agency dealing exclusively with men for the exclusive purpose of enlisting men in the whole program of their church. And it will do the job. It is already doing it in thousands of churches, as the pastors of these will testify.

We must not be afraid of "another organization," especially when 6 per cent of the men of our churches are not in any organization whatever. And, besides, there have been few, if any, great accomplishments in the history of the world that were brought about except through organized effort.

Who will say that 1,000 Christians, no matter how zealous, acting independently, and each upon his own initiative, could accomplish as much for Christ's kingdom as the same 1,000 Christians might when organized into a church? If they could, there would seem to be no valid reason for a church. But they cannot.

Likewise, who is there among us who will claim that 250 men of a church can render as large a Christian service individually and independently as they could collectively, if they were organized into a Brotherhood? They neither can nor will.

The unique thing about a Brotherhood is its simplicity of organization and the broad scope of its activities. The needs of each church will determine both. Never must a Brotherhood engage in extra-church programs and projects.

By having church-elected officers, the Brotherhood is always under the direct control of the church. By having a program of church-centered activities, it will strengthen every department of the church, thus expanding the church's ministry to a degree that otherwise would not be possible.—*The Baptist Program.*

Sunday School Lesson for January 30, 1949

The Temptation of Jesus

Luke 4:1-13

Golden Text: Hebrews 4:15

———o———

The Gospel is not primarily something to go to church to hear, but something to go from church to tell.—*Baptist Bulletin Service.*

CUMBERLAND COLLEGE

A Fully Accredited Baptist Junior College

Cumberland College is recognized for its emphasis on a liberal arts education in a religious atmosphere. With an able faculty, it is able to offer the best in instruction.

Its program of extra-curricular activities is designed to provide expression for all students through their individual talents.

Because of its large endowment and because of the support of Kentucky Baptists, Cumberland is able to offer the highest type of educational advantages at a minimum cost.

For information, address

CUMBERLAND COLLEGE

WILLIAMSBURG, KENTUCKY

CHILDREN IN THE SALVISA CORONATION



Coronation Service Observing Focus Week at Salvisa, Kentucky. (Back Row) Sixteen G. A.'s who received Arm Bands. (FRONT ROW) Thirteen Sunbeams taking part. Brother Vincent Appleton is the pastor.

Some Challenging Statements

By L. R. Riley

A few days ago I asked a doctor why so many men are dying from heart failure and so few women. He immediately replied, "From nicotine in tobacco." We all know that the deaths from this cause has become alarming.

Then I searched my notebook to find the following statement: Authorities tell us that in eight to ten minutes after smoking mothers inhaled cigarette smoke, that the heartbeat of unborn infants is increased five per minute.

With these statements before us and many others we could present, I just wonder if in this free America there is no way that we can avoid inhaling so much smoke, getting the poison in our heads, lungs and clothes every time we pay our fare to ride a passenger train or a bus. Will the train men and the lawmakes please answer?

———o———

Keeping Your Church Alive

By A Baptist Mother

1st—LOOK around you and see what you may do every day to better God's Kingdom.

2nd—LISTEN to God at all times and avoid listening to idle gossip.

3rd—SPEAK that which is good of others or do not speak at all.

4th—Make your HANDS useful in performing tasks however lowly that those around you may see God in your life.

5th—SCENT trouble when it is near and yield not to temptation.

6th—Hold no resentment toward anyone; have the love of God in your heart to the extent that it will crowd out jealousies, envy and covetousness.

7th—Forgive a wrong readily and willingly, many times if necessary, and remember God demands it.

8th—Do what you can in your Church work; use whatever talent God has given you however small it may seem; in God's sight it may be great.

9th—Be a faithful steward as God has prospered you; return to him the portion that he requires, then add more to that, and you will continually feel God's power working through you.

10th—Be grateful for every blessing, always ready to acknowledge His Word that "all things work together for good to those that love the Lord."

11th—Always be careful to welcome visitors in your church; let them know you are sincere in your welcome.

12th—Be regular and on time in your attendance at Sunday school and worship services; pay close attention to what you hear and profit by it.

———o———

Herbert Lewis Set Apart to the Ministry At Charleston Church

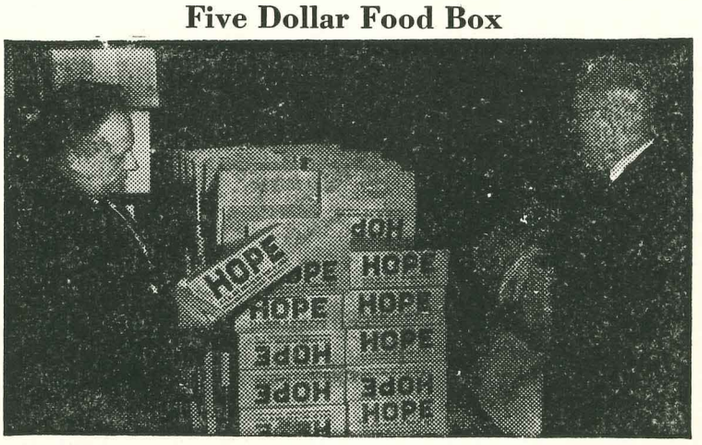
CHARLESTON, Ky., January 2.—The ordination council was formed at the call of the Charleston Baptist Church by electing Rev. Frank Mitchell, Nebo Church, as Moderator; and Lansford Rice, Creswell Church, as clerk. Pastor A. L. Meacham of Dawson Springs Church was elected to lead the examination.

After prayer the examination of Herbert Lewis was begun with complete interrogation regarding his conversion, experience, etc. After retirement, the council brought in a recommendation that the church proceed with the examination. M. M. Pollard offered the ordination prayer. Pastor C. R. Boyd, of Charleston Church, presented the Bible.

The ordination sermon and charge was delivered by Rev. Johnnie Robinson, of Second Church, Providence, Ky.

Brother Herbert Lewis is pastor of Creswell and Chapel Hill Baptist Churches, of Caldwell Association.

Five Dollar Food Box



NEW ORLEANS, La.—Rev. Clovis A. Brantley, general director of the Southern Baptist Relief Center at New Orleans, explains advantages of the new Help Other People Eat (HOPE) food box to Dr. George W. Sadler, director of the Relief Committee of the Foreign Mission Board. The box contains an eleven pound assortment of food and sells for $5.00, which includes overseas delivery to Europe and Asia. If you do not care to designate the recipient, the Relief Center will send your box along with others to one of our Baptist missionaries for distribution by them where the need is greatest. Included with the food is a copy of one of the gospels, written in the language of the country to which the HOPE box is being sent.

Southern Baptists Set Baptism Record in 1948

NASHVILLE, Tenn.—(BP)—Evangelistic fires burned brightly across the 21-state Southern Baptist Convention territory in 1948, and the denomination's 26,823 churches reported 312,246 additions by baptism—the largest number in Southern Baptist history.

Porter Routh, statistical officer, reported that the number of baptisms in 1948 exceeded the 1947 total by 27,094, and pushed the membership of churches affiliated with the Southern Baptist Convention to 6,491,981. Southern Baptists do not accept infants for "baptism" or membership.

Sunday school enrollment jumped more than 300,000 during the year—a record in itself—to bring the total enrolled in weekly Bible study to 4,308,374, Routh reported.

Training Union enrollment was reported at 1,078,828, Woman's Missionary Society enrollment at 856,057, and Brotherhood at 109,091, all new high marks. A total of 1,274,763 were enrolled in the summer vacation Bible schools.

Gifts for all causes by Baptist church members affiliated with the Southern Convention reached $156,605,521, a gain of $24,442,675 over 1947. Of the total given, $124,855,222 was used for local church work, and $31,750,299 was used for missions, education, and benevolences.

A total of $8,865,790, designated and undesignated, reached the offices of the Southern Baptist Convention Executive Committee for SBC causes. Of this, $6,000,837 was for the undesignated Co-operative Program, distributed among the various causes on a percentage basis.

Value of church property reached $450, 385,517, a gain of $83,554,865. Some of this increase represents increased valuation, but most of it represents added building during the year. This figure does not include $125,000,000 invested by the denomination in educational plants, orphanages and hospitals, but only property owned by local churches, Routh explained.

———o———

Kentucky Missionary Now Home From Brazil On Her First Furlough

LEXINGTON, Ky., January 17.—Miss Edith Rose Weller has been in the States since last November. She is visiting her mother, Mrs. Kathryn B. Stout Weller, 201 Lakawanna Road, here in Lexington. Her father, the late Rev. E. J. Weller, was killed in an automobile accident near Donerail, between Lancaster and Georgetown, in 1935.

Miss Weller, after studying at Georgetown and the W. M. U. Training School, left the states in October, 1945, and went to Recife, where she studied Portuguese for a time. In February, 1947, she went to Manaos, on the Amazon River some miles from the Coast, where she worked with children and young people and women in the churches. Also she taught in the Baptist primary school.

Miss Edith Rose Weller is a sister of



Miss Edith Rose Weller

Miss Martha Weller, Louisville, who at one time was a stenographer in the general office of the Baptist State Board of Missions.

Clergy Rates Discussed For United Air Lines

CHICAGO, Ill., January 22.—United Air Lines has filed a notice of a tariff which, if approved by the Civil Aeronautics Board, will give reduced airline fares to the clergy for the first time in history.

Harold Crary, vice president-traffic and sales of United, has sent a letter of intent to the Air Transport Association in in Washington, detailing his company's plan to offer the clergy a 25 per cent discount on basic airline fares. He said United expects to file a tariff with the Civil Aeronautics Board on January 28 for an effective date of March 1 to provide this reduced transportation for all ordained or licensed clergy. Such persons would have to hold a clergy card issued by United Air Lines for which there would be a $3 annual charge.

The reduced fares would apply between all stations on United's 80-city system except Honolulu and Avalon, Santa Catalina Island.

———o———

ORIGIN—"Curfew"—The curfew, which comes from the French words *Couvre Feu,* meaning to cover the fire, was originated by William the Conquerer in the 11th Century. The ringing of the curfew at 8 o'clock was the signal for all people to put out their fires for the night.—*Classmate.*

One Year's Ingathering At First Church, Madisonville

MADISONVILLE, Ky.—Recognition Day was observed in the First Baptist Church of Madisonville, Ky., by Pastor Harold D. Tallant on the first of December. In the picture are seen the 241 new members who have joined that church during the first year of the pastorate of Brother Tallant. Of these 241 new members, 153 were by baptism. A section in the church was reserved for them, and they were



treated as special guests. Every new member was presented with a flower, which they wore all morning. Altogether there were 846 present in Sunday school on Recognition Day, and a public address system was necessary to reach all of the people who could not get inside the main auditorium.

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

SUGGESTED ACTIVITIES AND MEETINGS FOR 1949

(Convention and Statewide)

1. **Setting Up a Calendar of Training Union Work in Each Church and Association.**

Suggest that the churches and associations set up their own calendars of Training Union work for 1949, following the themes, emphases, and activities of the Southern Baptist Training Union Calendar, and set up objectives on all items listed above.

2. **Standardization.**

Challenge all Training Unions to adopt as their working programs the Standards of Excellence for Story Hours, unions, departments, and general organizations; and each association to adopt as its working program the associational Standard of Excellence.

3. **Church Study Course Promotion.**

(1) Promote study course work throughout the year.

(2) The Training Union will promote convention-wide Church Study Course Month in **April.**

(3) Promote a Church Study Course Week after every revival, using the church membership and doctrinal books.

4. **Enlargement.**

Promote the teaching of the books on methods and principles in September, and urge all churches to make a survey of possibilities for membership and enlarge their Training Unions, adding new unions and Story Hours as needed.

5. **Bible Reading and Prayer Meeting Attendance Crusade.**

Suggest that all churches join in the crusade to enlist all of their members to read the Bible and pray daily, following the Training Union Daily Bible Readers' Course, and that all Training Unions engage in the crusade to increase prayer meeting attendance.

6. **Youth Week.**

Promote the observance of Youth Week in the churches, April 3-10, or at some other convenient time.

7. **Christian Home Week.**

Promote the observance of Christian Home Week in the churches, May 1-8, or at some other convenient time.

8. **Assemblies.**

Promote attendance of all the people upon associational and state assemblies, and the attendance of Training Union leadership upon the Southern Baptist Training Union Leadership Assembly at Ridgecrest.

9. **Extension Work.**

Urge all associations to promote a perennial program of extension work by associational officers and local Training Unions to establish and maintain Training Unions in all of the churches.

10. **Strengthening the Associations.**

(1) Set up Training Union organizations in all associations, and urge each association to maintain a full staff of officers.

(2) Hold a state clinic (or clinics) in all states for training associational officers, and helping them to plan their meetings, extension work, and other activities.

(3) Observe Southern Baptist Associational Training Union Day on Monday, December 6, 1948, for launching the program for 1949, and on Monday, December 5, for launching the program for 1950.

SOUTHERN BAPTIST TRAINING UNION PROMOTIONAL PROGRAM FOR 1949

Set up by the Training Union Department of the Baptist Sunday School Board and the State Training Union Departments.

THEME: "Found Faithful"

AIM: To help Us to Measure Up to Christ's Requirement of Faithfulness.

GOALS

1. 2,000 Additional Churches with Training Union Work. Kentucky 100.

2. 200,000 Increase in Training Union Enrollment. Kentucky 5,000.

3. A Functioning Associational Organization in Every Association. Kentucky 78.

4. 400,000 Study Course Awards. Kentucky 17,000.

Administration	20,000	Ky. 1,500
Adult	125,000	Ky. 5,000
Young People	100,000	Ky. 3,500
Intermediate	100,000	Ky. 3,500
Junior	100,000	Ky. 3,500

(1) All associations reporting at least one Church Study Course. Kentucky 78.

(2) 10,000 churches reporting at least one Church Study Course. Kentucky 500.

5. 10,000 Churches in the Crusade to Enlist All of Their Members in Individual Daily Bible Reading and Prayer, Following the Training Union Daily Bible Readers' Course. Kentucky 250.

6. 2,000,000 Daily Bible Readers Enlisted by the Training Unions. Kentucky 115,000.

7. 10,000 Training Unions Committed to Putting on a Crusade to Increase Prayer Meeting Attendance in Their Churches. Kentucky 250.

8. Goal for Attendance Simultaneous Associational Meetings on December 5, 1949, of 125,000. Kentucky 7,500.

SUGGESTED FEBRUARY SCHEDULE

(For Convention and State)

Theme: The Faithful Pastor.

Scriptures: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9); "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim 1:12).

Aim: To Inspire Every Member to Help His Pastor to Be a Better Minister of Christ.

Song: "A Charge to Keep."

Denominational Emphases

1. Baptist World Alliance Sunday, February 6.
2. Stewardship Sunday, February 13.
3. Student Evangelistic Week, February 13-19.

Suggested Activities for Churches

1. Plan in February a Church Course for April. Use the books on the church in all departments.
2. Continue the crusade to enlist all church members in daily Bible reading, daily prayer, and prayer meeting attendance.
3. Promote personal soul-winning.

Suggested Activities for Associations

1. Hold the associational officers and leaders' council, and let the program center around the crusade to enlist all church members in daily Bible reading and prayer meeting attendance.
2. If your state holds the state associational officers' clinic, attend that this month. See the "Associational Bulletin" for the suggested program.
3. Promote a Church Study Course in every church for April.
4. Seek to lead every church to engage in extension work and set up new organizations.

Associations Requesting 1,000 or More Awards

In the list of associations requesting 1,000 or more study course awards for the year ending October 1, 1948, the only one in Kentucky is Long Run, with 2,762 awards.

CHURCHES WITH MORE THAN 100 AWARDS IN 1948

Madisonville, First	296
Georgetown	268
Harrodsburg	221
Frankfort, First	208
Bowling Green, First	193
Gilead (Severn's Valley Assn.)	172
Victory Memorial, Louisville	164
Hall Street, Owensboro	150
Beaver Dam	148
Grace, Evansville, Indiana	139
Crescent Hill, Louisville	131
Hopkinsville, Second	131
Ninth and O, Louisville	121
Seven Hills, Owensboro	118
Murray, First	117
Baptist Tabernacle, Louisville	113
Clay, First	112
Unity, Ashland	104
Henderson, First	103
Lynch	102
Newport, First	102
London, First	101
Walnut Streeet, Evansville, Ind.	101

20%-ERS

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

December 26: Eddyville Baptist Church; and South Elkhorn, Lexington.

January 2: Crestwood, Frankfort: Dallasburg, Wheatley; Eddyville, First: Erlanger; Harmony Baptist Chapel, Louisville Hodgenville, First: Jellico, Tennessee, First: Kuttawa; London, First: Lothair, First: South Elkhorn, Lexington; Steubenville: and Van Buren, Louisville, and Lebanon, Kentucky.

January 9: Beaver Dam; Crestwood, Frankfort; Dallasburg, Wheatley; Eddyville, First; Erlanger; High Splint Baptist Church: Jellico, Tennessee First: Kuttawa: Lebanon: London, First: Lothair, First; and Porter Memorial, Lexington.

Italian War Bride Accepts Christ

By A. PUCCIARELLI
Missionary to the Italians
(Southern Baptist Home Missions)

Two Italian war brides have recently been won to Christ as the result of the interest of a woman of Sycamore, Alabama, who wrote me asking for a Bible and other religious literature in the Italian language.

The literature was for Mrs. Thomas Lanthrip, a young Italian girl who had married an American soldier while he was serving in Italy during the last war.

This young woman, who had been reared in the Catholic Church, did not speak English, and therefore Mrs. Luker and her friends in Sycamore were at a disadvantage and did not know how to approach her on the subject of religion. Her husband was not a member of any church, but the couple did attend the Baptist church at times.

I sent the requested materials and asked for her name and address so that I could write to her in the Italian language and explain to her what to do with the New Testament and tracts I had sent.

The young woman answered my letter and expressed appreciation for the literature I had sent to her. She stated she was dissatisfied because she did not attend church regularly as she was accustomed to do in Italy where she lived only a block from the church. Here she lived too far to attend the Catholic Church. She was also worried because her young baby had not been baptized.

When I read her letter, I thought the best thing was for me to conduct the prayer meeting at the Sycamore Baptist Church and invite the young woman and her husband to the service so that I could preach to them.

Mrs. Luker and the pastor of the Sycamore Baptist Church, Rev. J. B. Owens, made the suggested arrangements.

The pastor met me at the bus station and took me to the home of Mr. and Mrs. Lanthrip. When informed of my coming, Mr. and Mrs. Lanthrip had invited another couple who lived about six miles from them to come and meet me, too. The other bride, also Italian, had been in the United States only six months.

I talked with both women during the afternoon, and that evening the two couples went with me to prayer meeting.

I spoke that night in both the English and Italian languages. I sang parts of two hymns in Italian. Every time I said something in Italian, the faces of the two brides would glow.

Before I left for home, I invited the two couples to visit in my home in Ensley, Alabama, some Sunday and attend our church, where the Italian language is spoken.

They did attend Sunday, March 28. They spent all day with us. This was the beginning which won these two young women to Christ. The task was completed through letters and another visit by my wife and me.

Let us thank God for the power of the gospel unto salvation to everyone that believeth.

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Home Mission Board Holds Annual Meeting

In its annual meeting, December 2-3, the Home Mission Board of the Southern Baptist Convention re-elected G. Frank Garrison, president, and Dr. J. B. Lawrence, executive secretary-treasurer. Other general officers of the Board were re-elected.

An operating budget of $1,370,000 was adopted. Appropriations were made for the Home Mission Board to begin work in Alaska and Kansas, new territory added by the Southern Baptist Convention in its Memphis session.

The city missions program of the Home Mission Board revived 50 dead churches, organized 168 new churches, and bought or built 240 new church buildings.

In direct missions there were 20 additional missionaries appointed and 14 new fields opened during the year, making our total home mission personnel 730.

The magazine, *Southern Bapitst Home Missions,* reported a circulation of 116,000, and the education department reported 130,000 volumes of home mission books circulated during the year. There were 776,000 people enlisted in mission study through the schools of missions program.

In Cuba, "the work is marked by a rising tide of evangelism," reported Herbert Caudill, superintendent. Sunday school enlistment, he said, was greatly increased and the goal set to double Sunday school enrollment in Cuba by 1950. One Cuban church has eight mission Sunday schools.

Evangelism, Jewish work, work among the Negroes, and all the phases of home mission work were reported, reviewed, and planned.

Dr. C. E. Matthews explained the program of evangelism which purports to conduct simultaneous revivals in all the churches west of the Mississippi River in 1950.

BOOK REVIEWS

Preaching from the Psalms. By Kyle M. Yates, Ph.D., D.D., L.L.D., Litt.D. Harper and Brothers, New York. Price $2.00

Dr. Yates, well-known in Kentucky, has given us another great book. His long experience both as a seminary professor and as a pastor and preacher equipped him mentally and spiritually to make such an offering to the Bible-reading public He gives us a splendid example of Biblical preaching, and does it with a reverence and consecration which is contagious.

This book of twenty chapters dealing with as many of the Psalms is both inspiring and informing. It contains much excellent material both for the young and the seasoned student of the Scriptures. It is highly devotional, which characteristic should also place it in a prominent place in Christian homes as an aid in daily devotionals and home-altar services.

The book can be purchased from any of our Baptist Book Stores.

Trecking Among Morroccan Tribes. By James Haldane, 192 pages, 12 pictures. Price $6.00.

James Haldane, a missionary for 20 years in Morocco, tells of his work among the Arab tribes. By keeping a notebook of his day-to-day observations, he was able to write a good book when his active days were finished. The Arab has allowed our civilization to pass him by. He treats the accumulation of this world's goods as simply a lengthening of the rope that binds us faster in the coils of work and worry. He can travel to the market place by car at forty miles per hour, and return by camel back at three miles per hour, without discomfort. He will promise you riches which he knows is far beyond his station in life. He believes that all who are not Arabs are doomed to hell. A thorough knowledge of their language is but a span in the bridge that separates the Arab and the missionary. How is the missionary to cross that gap? How are the Arabs to be reached with the Gospel—the message of the Bible? The author did it by hard work and living with the people and doing the work of an evangelist. This book should be read by every one who has an interest in missions and especially by those who hope to go as missionaries.—J. Lewis Gardner.

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JOHN R. RICE
D.D., Litt.D., on radio
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"GRAVY"

By RUSSELL BRADLEY JONES

It was HOT. The people were indifferent. The visiting pastor was preaching his heart out. But the revival hadn't gotten beyond the "protracted meeting" stage.

With a heavy heart the evangelist would make his way each evening to the little hotel backed up against the railroad tracks. There were nice homes in the community, but nobody thought of the difficulty the preacher was having in finding rest between the flights and shrieks of the incessant trains. Somehow he kept soul and body together at "The Greasy Spoon" near the depot.

On the middle Sunday afternoon of the meeting, the brethren got together to plan a "Love Offering" for the visiting evangelist. Old brother Shinplaster thought one hundred dollars would be enough, and that it could be raised by passing the plate the last two night services. "But," pleaded the pastor, "our brother has come to us at some expense. He had to pay a supply for his own pulpit fifty dollars, and his transportation was about forty dollars more. If we give him only a hundred dollars, his love offering will actually amount to only ten dollars. I would be ashamed to offer him that."

"But, pastor," interrupted Brother Jewemdown, "it's all gravy to him."

"What do you mean?"

"Why, he's getting his salary from his own church. isn't he? All he gets from us will be extra—gravy. We don't need to worry."

There was silence for a moment. Then the pastor spoke, positively but with dignity, "My brethren, we are about to lead our church in committing a great injustice to our visiting brother, whom we invited to preach for us in our meeting. He has given us his best. Not one word about money was mentioned when we invited him or when he accepted the invitation. But it is generally understood that one so invited will receive a generous and worthy love offering. If we give him one hundred dollars, which actually means only ten dollars after his expenses are deducted, he will not offer one word of complaint. I know him to be a true servant of Jesus Christ. But we will some day be ashamed of ourselves. When he is handed a niggardly "love offering" of ten dollars, one-fifth the amount he paid another brother to preach for him one Sunday, when we march down after his last service and tell him how grateful we are that he came to us, he will not say so, but he will know that we are a bunch of ungrateful, spiritual chisellers. And he will understand why our meeting has been no better in spiritual results."

Well! What happened then? Why, that fine pastor won his point, and the evangelist received a check for two hundred dollars, plus ninety dollars for expenses.

The "gravy" philosophy is not limited to deacons, however. Some denominational leaders fail to consider this little matter of justice when inviting men for extended service in conferences, assemblies, schools, etc.

Many a preacher's wife has welcomed her husband back home from a preaching engagement, expecting the love offering to lift a little of the heavy load of the family finances, only to be disappointed with nothing—or a little "gravy." And when "gravy" is substituted for gratitude or thoughtfulness it always makes a mess of the Lord's business.—*Baptist and Reflector.*

———o———

LIFE—On the walls of an ancient temple was found this picture: A king was forging from his crown a chain, while near by, a slave was making his chains into a crown. Underneath was written, "Life is what men make of it, no matter of what it is made."—Ralph C. Smedley, *Toastmaster.*

———

ARGUMENT—There are two sides to every argument, but no end.—*Santa Fe Magazine.*

Franklin Associational Training Union Has a Watch Night Program

FRANKFORT, Ky., January 6.—A watchnight program, sponsored by the Franklin Associational Training Union, was held at the Memorial Baptist Church here on the night of New Year's Eve. The program began at 9:00 P. M. with a half-hour of congregational singing. The fun period lasted from 9:30 to 10:30, and consisted of items contributed by the Memorial, Crestwood, Forks of Elkhorn, Bellepoint, Thorn Hill and Evergreen churches. The devotional period began at 11:15 and went through 12:01. In this period a talk was made by Rev. James Tull, pastor of the North Benson Church. The closing ten minutes consisted of devotional hymns and prayer led by Pastor James Cox of the Memorial Church. Pastor Carroll Trotter, of Forks of Elkhorn Church, was toastmaster.

Your Invitation to Our Kentucky Baptist Regional Conferences in March

By W. C. BOONE

Kentucky Baptists are to have a series of eight regional conferences in *March,* with special speakers emphasizing *Evangelism* and *Stewardship.* Many will recall a similar series of meetings two years ago, which were successful and helpful.

These meetings will begin at 10:00 A. M. and adjourn at 3:30 P. M. In most cases the host church will serve dinner to out-of-town visitors. All pastors and laymen and women of our churches are cordially invited to attend the meeting nearest to them.

Speakers will include *Dr. B. C. Land* of Jackson, Mississippi, authority on Stewardship; *Dr. Robert E. Humphreys* of Owensboro, Moderator of the General Association, and *Dr. E. N. Wilkinson,* pastor of Immanuel Church, Lexington, on Evangelism; W. C. Boone, General Secretary; B. F. Fox, A. M. Vollmer, Byron C. S. DeJarnette, L. O. Griffith, R. B. Hooks, and R. T. Skinner, Editor of the Western Recorder. Mrs. George R. Ferguson, State Executive Secretary of the Baptist W. M. U. will have a conference with Baptist women at each place, immediately after lunch.

The schedule of these regional meetings will be as follows:

Region	Place	Date
Central	Elizabethtown	Tuesday, March 8
Southern	Bowling Green	Wednesday, March 9
Western	Henderson	Thursday, March 10
Southwestern	Murray	Friday, March 11
Northwestern*	Paintsville	Tuesday, March 22
Southeastern	Loyall	Wednesday, March 23
South Central	Stanford	Tuesday, March 24
North Central	Georgetown	Friday, March 25

* Combined with Regional Sunday School Convention, beginning at 9:30 A. M.

Won't you plan now to attend one of these meetings?

A Six-Day Journey On The Gold Coast

(Continued from Page 8)

Sunday morning, I went to church at 9:30 and listened to the church leader at Kumasi preach in Yoruba. After dinner, I rested and prepared for the examination of baptismal candidates. This meeting lasted from 3:30 until 4:30, when we were compelled to stop for the evening worship services. I had the privilege of preaching.

On Monday, we were to meet the chief of the village who had promised some land for the new church, and in fact had accepted money for some of it. He was now asking an increase in price. We wished to see him early, but when he had not come at 3:15, we were compelled to go to the church for scheduled examination of baptismal candidates. About five o'clock we received word that the chief had at long last arrived. I did not like to leave this spiritual work for what seemed a material task, and yet the church could not carry on without adequate material facilities. Finally the chief sold us the land for less than half of the increased price. We seemed to have the assurance that the church had a four-acre plot for a building, school, and possibly a mission house for native workers.

Since school was to open the following Monday and much correspondence was awaiting me, I decided to take a plane to Kumasi. Already two of the five days had been spent on the road. On Tuesday morning at 9:15, I boarded a two-engined plane and flew from the Takoradi field to Kumasi. The one other passenger and I had a delightful time as we located ourselves flying along the shoreline and on over the jungle about 1,000 feet in the air. In forty-five minutes of flying time, we had crossed the country which requires eight and one-half hours by train. Never had I thought I would feel as safe in the air as on land, but there is a significant assurance of the presence of God to protect one when flying through His clouds.

In six days, I had been privileged to travel for Christ about 500 miles, by train, taxi, truck, and plane. I had appeared before an African chief, several British government officials, worked with two of our groups of people and met others. The work of a missionary is indeed varied, interesting and challenging, as well as often perplexing.

Yes, even though some ventures do not materialize as first planned, there has ever been the definite evidence that God has gone before us in our attempt for Him. As we travel and as we approach each task, we know "He has prepared the way."

E. V. Carrier Goes to Carlisle Pastorate, Bracken Association

CARLISLE, Ky., January 20.—Rev. Ira McMillen, Jr., resigned as pastor of the Carlisle Baptist Church last August to become pastor of the Hillcrest Baptist Church of Lexington, Ky., and now the Carlisle Baptist Church has called Rev. E. V. Carrier, formerly pastor at Waynesburg, to succeed Mr. McMillen. The new pastor preached his first sermons on January 16. His family is making their home in the church parsonage.

Mr. Carrier is a graduate of Eastern State Teachers College, Richmond, Ky., and the Southern Baptist Theological Seminary of Louisville, Ky.

New Member Department Of Evangelism SBC



Rev. E. Powell Lee

Rev. E. Powell Lee, Oklahoma City, began his work with the Department of Evangelism of the Southern Baptist Convention last January 1. Mr. Lee received his training at Mercer University (he is a native of Georgia) and at the Southern Seminary of Louisville. While at the Seminary he conducted the music for the Walnut Street Baptist Church for two years.

Since Seminary days he has served as musical and educational director in the following churches: First, Selma, Alabama; Southside, Birmingham, Alabama; First, Macon, Georgia; Second, Little Rock, Arkansas; First, Raleigh, North Carolina; First, Miami, Florida; First, Anderson, South Carolina, and the First, Oklahoma City, Oklahoma. At Mercer University with Dr. Weaver, he was professor in the School of Religion.

Obviously, his work with the department of Evangelism of the Home Mission Board will be to organize the music program in evangelistic crusades in the various states and in special evangelistic campaigns. Mr. and Mrs. Lee will make their home in Dallas, Texas.

Realities In Ecumenicity

By John W. Bradbury

In the *Watchman-Examiner*

From a recent issue of the *Christian Century*, we take the following report: "At the same time all roads in the non-Roman-church world are supposed to be leading to Amsterdam, Patriarch Christopher of Alexandria, Greek Orthodox leader, struck a sour note in the ecumenical chorus by excommunicating a woman for becoming a Protestant. In a canonical excommunication, the Patriarch charged that evangelicals and 'all Protestant sprouts' deny 'the power of the Holy Grace' and the Holy Mysteries. He called on Mrs. Amalia Geziroglu to repent, but when she persisted in sticking to her Protestant conversion, he excommunicated her. Patriarch Christopher is [was] expected to be represented at Amsterdam. His patriarchate is a member of the World Council." We do not believe that the patriarch is in any sense alone in this attitude among the representatives of the State Churches participating in the World Council of Churches. All "Protestant conversions," wrought by evangelicals, come under their denunciation as a religious nuisance and as something that ought to be repressed. Our small Baptist groups in Europe will have little mercy in the presence of the major bodies. Those who are won individually to Christ and know the blessing of regeneration will likewise begin to feel the power of ecclesiastical oppression and even persecution.

Correction

In the issue of January 6, reporting the Thanksgiving Offering for 1948 as compared with 1947, error was made in the contributions of the First Church, Frankfort.

In 1947 this church gave $2,374.64 instead of $762.34, as reported. We sincerely regret this error and are glad to make this correction.—W. C. Boone.

SUCCESS—One well-cultivated talent, deepened and enlarged, is worth 100 shallow faculties. The first law of success in this day, when so many things are clamoring for attention is concentration—to bend all the energies to one point, and to go directly to that point, looking neither to the right nor to the left.—Wm. Matthews, *Getting on in the World.*

Deacons Are Human

By HARVEY T. WHALEY
New Orleans, La.
(The Baptist Message)

Deacosn are human. A good deal is being said and written about deacons at the present time, most of which, I regret to say, is more or less uncomplimentary. Why these men should be subjected to so much critical examination and treatment as a class, I am not able to understand. Most deacons are honorable men. Many of them are hard working and faithful. Some are outstanding examples of the finer graces of Christian living, and the churches have profited and are profiting by their fidelity.

Deacons are human, and therefore absolute perfection is not to be expected or required of them. They are representative of the churches, and if unworthy men have sometimes been chosen for this office, it is the fault of the church making the choice. **Where there is outstanding unworthiness, it is altogether possible that there will be some characteristic of the church of which it will be typical.** The solution of the problem would seem to be a higher conception of spiritual living to its high and holy purposes.

Deacons are human. That is to say they are apt to err. They should realize that being a deacon, or minister, does not necessarily imply perfect judgment and disposition. Only those who realize their limitations as men and are seeking to improve the quality of their living are worthy of either of these exalted offices in the church.

Deacons are human. They have feelings like other men. It is very regrettable that they are sometimes subjected to unmerited and thoughtless criticism by those whom they are trying to serve. Preachers ought to know all about this, and should attempt to discourage the harsh and reckless attitudes sometimes shown toward these church officers.

Deacons are human and some deacons are inclined to be arbitrary and unreasonable, but not most of them. Of all the deacons I have known in 25 years of my ministry, not more than a dozen at the outside could have been placed in this category. I do not like to hear references to "horned" deacons, long, short, or otherwise. It is not a very respectful way to speak of a New Testament calling, even though sometimes held unworthily.

Deacons are human, and therefore they should not be continued indefinitely in an office where it may become difficult, after a few years, to view things in proper perspective. One answer to the solution of the average deacon problem in a Baptist church is the system of rotation, whereby a given number of men is elected and an equal number retired each year, with a provision that no man succeed himself after serving his regular term until one year has elapsed.

Brethren, let's try to love and to understand our deacons, this is better than unbrotherliness anytime and to "honor them for their work's sake." Maybe this would inspire all of them to do better. Let the church member or the pastor who is tempted to find fault look first at his own life and decide for himself whether the deacon's fault is in more immediate need of correction than his own and whether it is doing as much harm to the Christian cause.

I should have put forth a greater effort to help all the deacons I have ever known to be better men. Many of them helped me in this regard times without number.

Deacons are human, but they that "use the office of a deacon well purchase to themselves a good degree (win a good position for themselves—Moffatt), and great boldness in the faith which is in Christ Jesus."

Kikus Matsukawa, of Hawaii, and Edward Arsa, of South America, both students in Georgetown College, were among the speakers for a college students' program at the Nebo Baptist Church recently.

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The Symbolism of Baptism

Dr. J. M. Frost, first secretary of the Sunday School Board, gave the Baptist interpretation of baptism as follows:

Baptism reproduces the most august scene ever enacted in this world. When Jesus was baptized the Holy Spirit descended as a dove upon Him, and a voice from heaven said, "This is my beloved son." Here we have the Father, the first person of the Holy Trinity; the Son, the second person; and the Holy Spirit, the third person of the Trinity.

Baptism is a monument erected to (or a picture of) *the greatest victory ever achieved.* Jesus was raised from the tomb.

Baptism is a symbol of great heart experiences. In regeneration we were buried to an old life of sin and were raised up to walk in newness of life with Christ.

Baptism is a confession of faith. The Master said, "baptizing them in the name of the Father, and the Son, and of the Holy Spirit" (Matt. 28:19).

Baptism is an oath of solemn obligation. When one is baptized with an intelligent understanding of its meaning and significance, he is registering a vow before God and man that he will "walk in newness of life."

Baptism is a prophecy of things to come. Some day our earthly pilgrimage will end, and our bodies will be buried, but we believe that we shall be raised from the dead.

Baptism is an initiation into a spiritual fraternity. As the principles of a fraternity are taught in the initiatory act so the great facts and truths of our holy religion are symbolized and impressed in the ordinance of baptism. The candidate will not understand them all at the time, but the experience will be a blessed one and will mean more to him as the years come and go.—*Baptist Bulletin Service.*

Christ's Pedigree

The pedigree of Jesus was
Designed in heaven's mold:
"The seed of woman" He must be
A miracle foretold.
A Virgin must conceive a child,
A strange and certain sign,
And He must be the issue of
The Abrahamic line.

The tribe of Judah must provide
The shelter of the fold
Wherein the house of David thrived,
The family foretold
To give to us the kingly One.
He must be pure and free
To sit upon the throne, backed up
By royal pedigree.

The place of birth, the Name He bore,
The shepherds who adored
Were also in the plot of God
His purpose to record.
Not all the enemies of hell
Can nullify His plan
God laid when Christ, the Son of God,
Became the Son of Man.
—S. J. Gardner, "The Preacher Poet"

SPEECH—The fellow who says, "It goes without saying," goes right ahead and says it anyway.—Josephus Henry, *Scottsbluff Star-Herald.*

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Progress of Southern Baptist Churches

By PORTER ROUTH

Continued gains made by Southern Baptist churches during 1948 were reflected in the reports to the December meeting of the Sunday School Board meeting held in Nashville, December 15.

To meet the growing responsibilities faced by expanding church goals from Maryland to California, the Board approved the following recommendations presented by Executive Secretary-Treasurer T. L. Holcomb:

1. Budgets for promotion of Sunday school, Training Union, Baptist Student Union, and church music work through the various states were increased from a total of $250,600 for 1948 to $278,650 for 1949. Kentucky will receive $16,500 as compared with $15,000 in 1948.

2. Construction on the Sunday School Board building on Ninth Avenue in Nashville, which was halted in 1940 by war conditions, will be resumed as soon as possible.

3. A budget of $56,000 was provided for free literature to be distributed through the educational and promotional departments. Free literature is provided for the first quarter for any new Sunday School or Training Union, or for a mission Sunday School or Training Union started by a church. A number of free books are offered to any churches starting church libraries. Free material is also furnished to churches starting Extension departments or Cradle Roll departments.

Personnel Changes

Several personnel changes were approved by the Board, Dr. John L. Hill, book editor, who was scheduled to retire on January 1, was asked to continue to serve as book editor until June 1, 1949, his twenty-seventh anniversary with the Sunday School Board, and to continue until the end of the year as a general field representative of the Board.

Herman L. King was elected superintendent of Adult Sunday School work to succeed William P. Phillips, who was named general associate in the Sunday School Department. Mr. Phillips will lead in a new campaign to enlist church members not now enrolled in Bible study through the Sunday school, and in planning increased aid for rural churches. Jesse Daniel, a member of the staff in the Sunday School Department, was also named as a general associate.

In the Division of Education and Promotion, headed by Dr. Jerome O. Williams, the Sunday school and Training Union departments both reported gains. Sunday school enrollment in Southern Baptist churches will show a gain of nearly 300,000 for the year. Training Union enrollment has passed the 1,000,000 mark. Dr. Homer Grice reported 17,250 Vacation Bible schools with an enrollment of 1,404,790.

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Teachers Wanted For Christian College

By President J. W. (Bill) Marshall

Qualifications: Each teacher will be required to have an M.A. degree, (and preferably a Ph.D. degree) and a major in the field where he will teach. If you are qualified and interested, or if you know of someone qualified who might be interested, please write to President J. W. Marshall, Wayland College, Plainview, Texas.

The following are the needs:

1. Biology professor (a well qualified man with a Ph.D. degree might be made head of the science department).
2. Department head—Business administration and Economics.
3. Department head—Home Economics.
4. Foreign Language instructor.
5. Bible and Greek instructor.
6. Professor of Bible and Director of Rural Church program.
7. Government and History instructor.
8. English instructor.
9. Band and Orchestra director.
10. Violin instructor.
11. Music Theory instructor.
12. Department head—Agriculture.
13. Agriculture instructor.
14. Physical education instructor and girls' Basket Ball coach.
15. Assistant Registrar.
16. Secretary to the Registrar.
17. Secretary to the Director of Religious Activities.
18. Secretary to the Academic Dean.

(Office assistants and secretaries must also be very efficient and must have had good practical experience).

Student helpers needed: (Part or full scholarship offered in exchange for service).

1. Students with off-set printing experience. 2. Students with journalism training and ability. 3. Students with art training and ability. 4. Accompanists. 5. Secretarial work.

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The Unique Christ

His birth was contrary to the laws of life.

His death was contrary to the laws of death.

He had no cornfields or fisheries but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him.

When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His Gospel. He wrote no book, built no house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, the only Regenerator of the human race.

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's Hill for the redemption of sinners What thinking man can keep from exclaiming: "My Lord and my God."—Selected.

———o———

PEACE—World peace is a shaky thing as long as half of the children in the world are hungry and are searching for the garbage heaps.—Dwight D. Eisenhower, Pres., Columbia University, *Missions.*

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

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It Can Be Done

By J. D. BOWLING
Training Union Director, Three Forks Baptist Association of Kentucky

Last summer during the Training Union Assembly at Clear Creek Mountain Springs, someone asked why it was that when the Rev. Harold D. Tallant accepted the pastorate of a new church an excellent Training Union seemed to spring up almost over night.

In looking about for some answers to the question, I found out several things which might help to account for the success of the work.

In the first place, and I think most important, is the fact that Pastor Tallant *is an enthusiastic Training Union worker.* It seems to me to be axiomatic that the succeess of any Training Union depends upon the enthusiastic support of the pastor. Without such support, a Training Union is doomed to either mediocrity or to failure from the beginning.

But there are other things which must necessarily enter into the picture if we are to fully ascertain just what makes a great Training Union program in a great church.

But let me give you something of the background.

The Training Union in the First Baptist Church of Madisonville, Kentucky, had an average attendance of 49 during the year of 1947. [The church was without a pastor from January 1 to October.] Pastor Tallant accepted the call of this church about the first of October of that year. During the first ten months of this pastorate, the average monthly attendance at Training Union was as follows:

October, 1947	74
November	99
December	122
January, 1948	144
February	222
March	280
April	231
May	209
June	212
July	214

The average for the first seven months of 1948 was 216.

An enlargement campaign was put on early in January, 1948. At that time the Training Union had six units—two Adult Unions, one Young People's Union, one Intermediate Union, one Junior Union, and one Story Hour.

In one week twelve new units were organized.

How was this done?

The units were set up on paper through prayer and faith with a lot of careful planning and a lot more hard work. Leaders were secured and assignments were made for each unit. Then they went out and brought them in—*enough to make twelve unions full.*

Another feature of the success of this Training Union is the *constant emphasis placed upon the work by the pastor.* Time is taken during the Sunday evening services to call attention to the Training Union report. In this way the pastor places before his people the Training Union in its relation to the work of the church.

It does not take long for a congregation to sense just what the pastor feels is important and just how important he feels it is, and to adjust its thinking accordingly.

Of course, Pastor Tallant has the complete co-operation of a host of enthusiastic workers without whose help success could not be attained. But I am sure that his is the guiding hand, his the enthusiastic leadership, his the wise counsel, his the faithful service.

This is the story of the Training Union in the First Baptist Church of Madisonville, Kentucky. It is an almost exact duplicate of the work at London in the same state.

It has been done once. It can be done again.

———o———

Just For Fun

Goal. . .

I sent my boy to college
With a pat upon the back.
I spent ten thousand dollars
And got—a quarterback.—*Expositor.*

———o———

It was during the interment of an ex-service man who had died and a committal was in progress at the cemetery. The whole family was there, including grandmother and a small boy in the family. At the close of the services a volley of shots was fired. It had been a hot day and the heat had just about gotten grandmother. But she had held up well until the moment the shots were fired. At that point she fainted. It caused some excitement, but as soon as order was restored and grandmother was lying quietly in the shade, the lad turned to his mother and asked in a piping voice: "Mama, why did they have to shoot poor old grandma?"—*Park T. Rushford.*

———o———

A political speaker fractured three ribs, suffered a broken collarbone, got a shattered ankle, major bruises and a bashed-in skull the other day while shying away from a lie-detector machine.—Henry Vance, *Birmingham News-Age-Herald.*

———o———

The diner was a chronic complainant, and the waiter was at the end of his rope because of her unreasonable demands. "Why is it," the customer barked, "that I never get what I ask for here?"

"Perhaps, madam," the waiter replied, "it's because we are too polite."—Joseph Kalish, *Coronet.*

———o———

Peak years of mental activity must be between 4 and 17. At 4, he knows all the questions; at 17, all the answers.—*Chicago Daily News.*

———o———

On the football field it's "hold that line." On the political field it's "give 'em that line."—*Pathfinder.*

———o———

"Yes, I've graduated," said the daughter, but now I must inform myself in psychology, philosophy, bibli—"

But her practical mother interrupted her. "I have arranged for you a thorough course in roastology, boilogy, stitchology, darnology, patchology, and general domestic hustleology."—*Girlhood Days.*

MISSION BOARDS INCREASE MAGAZINE RATES

The Southern Baptist Foreign Mission Board and Southern Baptist Home Mission Board announce the following increased subscription rates, effective April 1, 1949:

The Commission—
1 year—$1.00; 3 years—$2.00
Church Budget subscriptions—6c per copy (11 issues yearly)
Foreign subscriptions—$1.50 per year

Southern Baptist Home Missions—
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Church Budget subscriptions—3c per month

Individual subscriptions paid in advance of April 1 will continue until expiration date at the old rate.

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