Western Recorder

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—Photo by H. Armstrong Roberts, Phila.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—(I Peter 5:2-4).

Vol. 123 No. 6 *February 10, 1949*

Gleanings From The Field

Miss Carrie Mayfield and W. E. Wallen were married by Dr. E. O. Edwards in the First Baptist Church of Corbin, Ky., on January 5.

Dr. G. H. O'Donnell, pastor of the Central Baptist Church, Indianapolis, has been serving as Acting Editor of The Baptist Observer, since Dr. T. L. Parsons, retired.

Mrs. Daisy Wolford and J. D. Breese, both of Hamilton, Ohio, were united in marriage by Pastor Ralph R. Couey of the Lexington Avenue Church in Danville, at the home of Mr. and Mrs. William Denton, Danville, Ky., on Jan. 10.

Miss Elizabeth McMurray and Rev. David A. Friedly, Jr., were married at the First Baptist Church, Lexington, Ky., by Pastor George Ragland on January 23. The bride is a daughter of Mrs. Ethel McMurray of Lexington. The groom is a son of Mr. and Mrs. David Friedly, Sr., Georgetown, and is Assistant Pastor of the First Church of Lexington.

Miss Betty Lou Skaggs, a graduate nurse of the Kentucky Baptist Hospital in Louisville, and Charles B. Owen were married in the parsonage by Rev. E. M. Wilburn, pastor of the Mt. Herman Baptist Church of Louisville. The bride is a daughter of Mr. and Mrs. James A. Skaggs, Upton, Ky., and the groom is a son of Mrs. Merrie Owen and the late W. V. Owen, of Somerset. The bride is a nurse at the Nichols General Hospital. The groom is employed in the print shop of V. G. Reid and Sons, though he has been undergoing treatment in the Nichols General Hospital following service in the U. S. Navy.

News from the Churches

Dr. William Peyton Thurman has completed the first anniversary of his pastoral relationship with the First Baptist Church of Hopkinsville, Ky. The church is planning to raise by June its second $50,000 towards its building program.

William G. Watson has resigned as Educational Director of the First Baptist Church of Louisville, Miss., where W. L. Day is pastor, in order to accept a similar position with the First Baptist Church of Pensacola, Fla., of which Dr. J. Leo Green is the pastor.

Dr. E. O. Edwards, pastor of the First Baptist Church of Corbin, Ky., and Rev. S. W. Jolly, both returned on January 16 to the Monaghan Baptist Church, Greenville, S. C., where they were former pastors, in order to participate in the program of dedication of its new educational building just completed. Walter E. Boone is the present pastor.

The Executive Board of the Liberty Baptist Association held at Glasgow, recently, passed resolutions commending the six years Brother J. D. Herndon has been with the Horse Cave Church. They certify that he was "a worthy pastor, leader and brother, a leader in all our denominational work; a true and faithful board member, and one who has been of great benefit to this association in furthering the work of the kingdom among us." Brother Herndon has now gone to the Buena Vista Baptist Church in Owensboro.

Attention Please!

A telegram from Albert McClellan, Editor of the Baptist Messenger, Oklahoma City, Okla., repeats the substance of the message previously printed: "No Oklahoma City Southern Baptist Convention requests for hotel reservation will be considered unless postmarked February 1 or later. Also requests should contain date and hour of arrival, expected length of stay, and whether driving or not. Address all requests to Anson Justice, Chairman SBC Housing Committee, 223½ N. W. First Street, Oklahoma City, Okla."

EARNEST REQUEST

The Southern Baptist Relief Committee earnestly requests that, in the future, persons who wish to offer foster homes for European war orphans will address their correspondence to the Committee for the Care of European Children, 215 Fourth Avenue, North, New York City, rather than to the Southern Baptist Convention Relief Committee. Our Relief Committee does not handle such matters.

The picture of Dr. Gaines S. Dobbins, professor of Religious Education and Church Administration at the Southern Baptist Theological Seminary, Louisville, Ky., appears in the current issue of The Easterner, monthly organ of the Eastern Baptist Theological Seminary. Dr. Dobbins delivered a series of four addresses on evangelism there some weeks ago. He based his lectures upon the thesis that "the Gospel of John furnishes the divinely given pattern of method for evangelism as well as the inspired message for salvation."

Out of State

Dr. Gordon Palmer, retired president of Eastern Seminary, has been elected to their Board of Trustees to succeed Dr. M. Joseph Twomey, who died last October in Portland, Maine.

President B. O. Herring has reported that at the close of registration for the spring semester at Golden Gate Baptist Theological Seminary, Berkeley, Calif., 23 new names were added to the roster of students. The list of 98 matriculates for the fall semester is thus brought up to 121 for the session. Corresponding figures for 1947 were 46, and for 1948 they were 82.

In Memoriam

Edward C. Parker hardware dealer of Newport, Ky., died at the age of 82 on January 24. He was the father-in-law of Pastor John E. Huss of the Latonia Baptist Church, Covington, Ky.

Pastor E. N. Wilkinson conducted the funeral of Mrs. Lucy E. Eads, 90, at the Kerr Brothers Funeral Home, Lexington, Ky., on January 24. She was a member of the Immanuel Baptist Church.

Thomas Hartwell Edwards died on January 29 and his funeral was held at Florence, S. C., on February 1. He was the father of Miss Claudia M. Edwards, faculty member of the Baptist W. M. U. Training School in Louisville, Ky. Miss Edwards went to the funeral, and returned to Louisville February 3.

William Riley Maxwell, 81, died in Walton on January 3. He formerly lived in Science Hill, Ky., and was a loyal member of the Baptist church here. His funeral was conducted by Pastor Clifford Randall at Science Hill, and burial was in the same town. He leaves five sons—Arnold, Luther and Jerry Maxwell, of Walton; Ira Maxwell, of Indiana, and Sherman Maxwell, Science Hill; and thirty grandchildren and ten great grandchildren. He also leaves a sister and four brothers.

Ordinations

P. P. Dumas and Claude Jackson are two new deacons elected by the First Church of Bowling Green, Ky. Pastor Harold J. Purdy led in their ordination January 23.

WESTERN RECORDER

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Western Recorder

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

Vol. 123 LOUISVILLE, KENTUCKY, FEBRUARY 10, 1949 No. 6

Communist Attitude Toward Religion

By MAJOR J. GRIFFIN CHAPMAN
Adviser on Staff of General MacArthur in Tokyo

EARLY ATTITUDE IN RUSSIA: The predominate faith of Czarist Russia was the state church which was Eastern Orthodox, or better known as Greek Orthodox Catholic.

When the Czarist Government was overthrown and the Communists came to power they regarded the state church as an enemy of the revolution and suppressed it ruthlessly.

The largest group of noncomformists to the state church was the Baptists who numbered several million. In order to counteract the influence of the state church the revolutionists lifted the Czarist restrictions on the Baptists.

The Russian peasants have a deep religious instinct and for a few years the Baptists multiplied rapidly. In one day more than three thousand people were baptized at one place.

But as the Soviet Government grew stronger and completed the liquidation of the state church it reverted to the religious teachings of Karl Marx and all religion was banned. Marx considered religion as a tool to keep peasants in subjection and poverty in this world with the hope of eternal reward after death. Marx called religion "an opiate of the people." Little did he realize that he, himself was founding a new religion—Communism.

Later Religious Policy of Soviets: The Baptists were as relentlessly persecuted as were the Greek Orthodox Catholics. Some ministers were executed and others denied ration cards. Religious services and religious education were prohibited. A relentless anti-religion policy was fostered by the government and an atheistic program promoted. In spite of the government's effort to "abolish God," the religious instincts of the people lived on. Christians worshipped in secret. Some were faithful Russian Baptists taken prisoners by the Germans. We liberated them from slave-labor camps in Germany during the war and found they had not denied the faith.

Post-War Religious Policy in Russia: Like the Czars before them, the Soviets were prone to use religion to advance political policy. When the Soviets were fighting Hitler's invasion and the life of their system was at stake, they softened to attain the support of all of the people for the war effort. Many religious restrictions were lifted, the campaign of atheism was abated. A pro-Soviet priest was appointed Archbishop of Moscow and installed as head of the Greek Catholic Church in Russia. The Soviet Archbishop claims jurisdiction over Greek Catholics throughout the world. But Greek Catholics in the United States refused to recognize the Archbishop and charged the Soviets with usurping the authority of their church by installing a Soviet puppet as prelate.

General MacArthur refused to permit a bishop appointed by the Soviets to come to Japan to preside over Greek Catholic affairs. He did permit Greek Catholics in the United States to send an American bishop to direct their work in Japan.

Baptists in Russia were given more liberty than they had during the days following the Revolution. However religious freedom was **not** granted to the people, and as the political and ideological gulf has widened between East and West the Soviet religious policy has gradually reverted to perwar standards.

Japanese who return to Japan after a sojourn of three years as prisoners of war in Russia give a sad picture of the spiritual condition of the Russian people today. In a town of 30,000 people there are three churches, but the people worship in their homes because the churches are used as warehouses. In a large city, many people of the older generation worshipped privately in their homes. The younger generation received no religious instructions, apparently worshipped only Stalin's picture displayed on nearly all buildings. Moral and educational standards were low. The average schooling received by the people is three years. News is disseminated to the people from a central control room via loud speakers placed throughout the city. People are dissatisfied but afraid to express opinions. Russians know little of what is going on in the outside world.

America's Opportunity Lost in Russia: I have felt for many years that Christian America lost a great opportunity to strike an effective blow for religious liberty in Russia. It was during the recent war that the United States had the power to bring pressure to bear on the Kremlin to force the Soviet rulers to grant religious freedom to the Russian people. The Soviets were our allies; Stalin was begging for a Western front and lend-lease aid from the United States. Stalin was in no position to refuse any reasonable request. We could have said to Stalin, "Grant the Russian people freedom of information and religious liberty or there will be no eleven billion in lend-lease." Stalin would have had no alternative but to yield. Whether or not Stalin would have abolished these freedoms after the war is another question. General MacArthur says that no people in history who have once enjoyed freedom ever willingly surrender it.

"Co-operating Southern Baptists" By Dr. Lawrence

There is one book, a book of real thought and wisdom—entitled, *Co-operating Southern Baptists*—which should be read by every Baptist in our Southland. In this book, Dr. J. B. Lawrence has wielded a pen of might.

I hope it will be preached from every pulpit, taught in every Training School, and made a matter of conversation among Southern Baptists. It will enlighten, inspire, strengthen.—R. G. Lee, Bellevue Baptist Church, Memphis, Tenn.

The Need For Evangelistic Preaching

By ARTHUR HOUSE STAINBACK, Minister
Madison Avenue Baptist Church, New York City

A FEW WEEKS ago a very glorious thing happened, but which suggested a sad commentary of much preaching of our day. At the close of an evening service the invitation was given, as is done at all services, and two young people responded. One was in the later twenties, and the other in the middle thirties. They were both college graduates and hold fine positions in our city. Just a few minutes later in the inquiry room we made a very sad discovery. They were both members of other churches but were just that night accepting Christ as their Saviour.

In the discussion which followed they stated how they had been members of a church for years but had only in recent weeks come to realize that church membership is supposed to mean new birth, regeneration. For this reason they had now made their first open profession of Christ as Lord and Saviour.

It seems such a pity that people should be permitted church membership without knowing its true meaning.

The very next day while enroute to an associational meeting to give an evangelistic address I was reading in Isaiah and came to 56:10, "His watchmen are blind: they are all ignorant. . . sleeping, lying down, loving to slumber." Following so closely on the above experience put me to pondering the problem and lack of evangelistic preaching in so many quarters today. The answer to this very question may also answer the question as to why some men are successful ministers and others failures. But just what is successful preaching?

The Answer

Dr. L. R. Scarborough used to say that some ministers do not preach the gospel often enough to keep in practice. We should reflect on this charge. Here is the reason for so many ministerial failures and why so many people do not understand their church membership.

We are in need of men who will heed Paul's commendation in 2 Timothy 4:2, 5, "Preach the Word, be instant in season, out of season. . . do the work of an evangelist, make full proof of thy ministry." **The proof of our ministry is the souls we bring to the Lord.**

Along this very line it was necessary to rebuke a brother in Christ a few months ago. While speaking to a ministerial group one of the ministers engaged in private conversation between two of the sessions to discuss the work of the ministry and lament what he called his own failure. As he put it he "never got very far." He missed the mark of the high calling of the ministry when he said, ". . . now if I could ever get a big city pastorate. . ." He never finished that sentence. He was cut off to be reminded that the real success of the ministry is not measured by the eyes of men but by three simple things:

First, a successful minister is one who is true to his call to preach the Word. A successful minister is one who preaches God's revelation in all its purity, trusting God for the power. Nothing surpasses preaching the Word. People do not tire of its message and natural evangelistic appeal.

Secondly, the successful minister is that servant of God who leads believers to a full consecration of their lives and talents. There is no happier experience than to have some person express appreciation for your ministry by saying, "Pastor, because of your Biblical teaching and personal living you have led me to a full consecration of my life to the Lord." Numbers are secondary to souls. **It is fine to reach many souls but be sure the emphasis is on the souls first and the numbers last.** We must edify the saints and build them up spiritually. This is an essential part of a successful ministry.

Thirdly comes the most important factor in a successful ministry. **The measure of a minister's success is determined by his success as a soul winner.** So many mighty messages have been written on this theme that any additional words seem small. It is enough to remember the Scriptures say, "He that winneth souls is wise." He is wise because he is busy doing God's business and he who is doing God's business will be successful.

It must not matter **where** we are but **what** we are doing. The success of our ministry should be measured by God's standard and not man's. Man views the church but **God looks to the soul winning. Being a minister in a big church is not as important as being a good servant in His church.** Success in the ministry is how true we are to God's call of evangelistic preaching.

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HAPPINESS—Happiness is not in our circumstances but in ourselves. It is not something we see, like a rainbow, or feel, like the heat of a fire. Happiness is something we are.—John B. Sheerin, *Homiletic and Pastoral Review.*

Program for Regional Meetings in March
Evangelism and Stewardship

Make your plans to attend at most convenient place.

10:00 A.M.	Devotional	Host Pastor
10:15 A.M.	"Our Program As a Whole"	W. C. Boone
10:35 A.M.	"The Institutional Offering for our Schools and Hospitals"	A. M. Vollmer
11:00 A.M.	"Plans for Evangelism in Kentucky"	R. B. Hooks
11:20 A.M.	**Address on Evangelism**	Robert E. Humphreys or E. N. Wilkinson
12:00	Lunch	
12:45 P.M.	Pictures of Our Work	L. O. Griffith
1:15 P.M.	"Ministers Retirement Plans"	B. F. Fox
	Conference for W. M. U. Workers	Mrs. Geo. R. Ferguson
2:00 P.M.	"Training Union"	Byron C. S DeJarnette
2:20 P.M.	"The Western Recorder"	R. T. Skinner
2:40 P.M.	**Address and Conference on Stewardship**	B. C. Land
3:30 P.M.	Adjourn	

These meeting will be at the following places

March 8	Elizabethtown	March 22	Paintsville
March 9	Bowling Green	March 23	Loyall
March 10	Henderson, First	March 24	Stanford
March 11	Murray	March 25	Georgetown

W. C. Boone, General Secretary

With Famous Hymn Writers

By J. A. LEE

THE AUTHOR of "The Old Rugged Cross"—George Bennard—with his wife and Rev. M. G. Standley and C. B. Widmeyer and the writer once went to the Doane Mansion on Auburn Avenue in Cincinnati.

George Bennard, with his wife, had just conducted a chapel service at a Bible school. They had never visited the home of William H. Doane though they had been acquainted with both him and his co-worker, Fanny Crosby.

As we approached the front entrance I pointed out the driveway used by Howard Doane in the horse and buggy days. Passing through, we observed that on each side is a gate post on which was carved "Sunny Side," by which name Mr. Doane's mansion was known.

Not everbody knows what the Doane Mansion is. It was the home of one of the world's greatest music writers. The late Charles H. Gabriel said of Doane, "The Christian world owes a debt of gratitude to the Baptists for all time to come because Mr. Doane wrote so many great hymns that have been and are now used by all denominations the world over."

It was in this building that Fanny Crosby and Howard Doane wrote many of their immortal hymns, such as, "Pass Me Not," "Will Jesus Find Us Watching?" "Near the Cross," "Though your Sins Be as Scarlet," "Toiling On," and many other well-known and loved songs.

As we went into the parlor, we sang together, "Jesus, Keep Me Near the Cross," in the very room where it was written. We then had a season of prayer, feeling that we were truly on holy ground.

We then went into the room on the south side of the house—the one Mr. Doane erected especially for Fanny Crosby, so she would have no steps to climb, because of her blindness. No one else ever occupied this room while she lived. Here it was they worked together for more than sixty years in composing great hymns. It was my privilege to know both of them personally.

Not only did Fanny Crosby write great hymns, but she wrote poetry, including many poems of sympathy to people who had lost friends or loved ones. Some of these she had never known, but her great heart went out in sympathy for them in their loss.

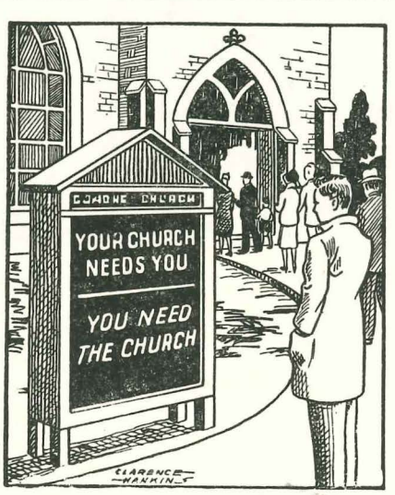
When she heard that Henry Clay of Kentucky had lost a son, she wrote him a poem pouring out her heart in deep sympathy. Years rolled by; and one day Mr. Clay, then Senator, observed her in the gallery of the United States Senate, and moved that she be allowed the privilege of the floor. Thereupon the Vice-President appointed Clay to escort the distinguished guest to the Senate Chamber, where her's was the first woman's voice ever heard in the Senate hall.

Rescue the Perishing

You ask, "What about some of her other great hymns?" "Rescue the Perishing" was written in New York after Fanny Crosby had attended a service at the Bowery Mission, where she was a strong favorite.

"All the men and boys knew her history," says one, "and when she paid the Mission a visit her welcome was something to be remembered." One hot August evening, in her address, she requested that if there was any boy present who had wandered away from mother's teaching, he would come to the platform at the conclusion of the service. A young man of eighteen came forward and said, "Did you mean me? I have promised my mother to meet her in heaven; but if I go on living as I am, that is impossible."

Fanny came down and kneeled with the derelect of the Bowery, whom she could not see, but could love. She prayed with him for a long time, in the heat of a room crowded with unwashed men. She picked the lad up out of the dust of his troubles, fed him with her own courage and trust, put the light of her own soul into his eyes, and finally he arose and exclaimed: "Now I can meet mother in heaven, for I have found her God."



As Fanny went home that night, the words, "Rescue the Perishing, Care for the Dying," kept running through her mind. She could think of nothing else. When she arrived at home she went to work at once, and before she retired, the entire hymn was finished.

Safe in the Arms of Jesus

The song, "Safe in the Arms of Jesus," was not written in the Doane Mansion either. Mr. Doane had visited Fanny Crosby in Philadelphia, and they had been writing hymns. He bade her good-bye and started for the depot to return to his home in Cincinnati. While on his way to the train he got an inspiration and, led by the Holy Spirit, he got into a hack, somewhat excited, and told the driver to go to street so-and-so, number so-and-so. When in front of the house, he told the driver to wait right there until he came back and he would pay him well for his trouble. Rushing up the steps of the Crosby home he called to Fanny to come and explain the new inspiration. Fanny, greatly surprised, said, "Howard, what are you doing here? I thought you had gone home." He sat down at the organ and commenced playing the melody we know as "Safe in the Arms of Jesus." Telling him to keep on playing the melody, she went up-stairs to her room and got down on her knees (for she got most of her songs on her knees before God). In a few minutes she returned and, standing by the organ as Doane played on, she sang for the first time what God had given to her—the immortal hymn, "Safe in the Arms of Jesus."

Charles H. Spurgeon, preaching in his great tabernacle in London, said that he had been offered $100,000 to come to America for a three-months' meeting, but he said, "I haven't the time; but I would like to go to America just to shake hands with Howard Doane." After his sermon, many people went up to shake hands with this great preacher, and among the number was Howard Doane of America. Holding on to Spurgeon's hand, Doane told him who he was, whereupon Spurgeon cried out to his congregation, "Here, my prayers have been answered; this is a great day for me."

It was a great day in my life—to be in the home of the writer of so many of the world's most famous hymns, and to be with the Rev. George Bennard and his wife. . . It is sweet to think that when Doane was dying he selected for the inscription on his tombstone at Spring Grove Cemetery here in Cincinnati, "Until the morning dawns and the shadows flee away."

The Young People And Their Church

By WILMER C. FIELDS
Pastor, Bethany Baptist Church, Louisville, Ky.

YOU DON'T HAVE to be a psychologist to see that the years of one's life between 13 and 25 are perhaps the most crucial of all. That is a period of "storm and stress," a time when the protective shells of childhood are being torn away. It is the age in which the sails are being set, when habits are in formation, when character is being crystallized. For this reason youth deserves the careful study of every man who attempts to "declare the whole counsel of God."

Has Church Leadership Failed?

To an amazing extent church leadership has failed in its obligations to young people. The measure with which we have succeeded or failed has depended on the extent to which we have tried to understand young people as *young* people. Luther Burbank said, "If we had paid no more attention to our plants than we have to our young people we would now be living in a jungle or weeds."

The approach of the modern church to the problems of youth is too often naive and unreal. They are either adolescent angels or sprouting devils with an overdose of original sin. The real truth seems to lie, as most always, somewhere between these two poles. Generally speaking, youth, like springtime, is an over-rated season—delightful if it happens to be favored, but in real life rarely favored and more remarkable for bad weather than genial breezes.

They hear us tell them that youth is the golden age of life, and they get the idea that it is a sort of short-term Utopia. Yet, consciously or subconsciously, because of their own peculiar difficulties and shortcomings, many of them feel that somehow they have missed this "golden age." The consequences of that realization affect the remainder of their lives.

Directed Efforts

It seems that our efforts should be directed not so much at preparing the path for them, as in preparing **them** for the path. We must be wise enough to try to show them that youth is not an end in itself, but it is the training ground for still more usefulness and greater abundance in living. George Bernard Shaw, the salty old critic of our culture, may have had more inspiration than we credit to him when he said, "Youth is a wonderful thing. What a crime to waste it on children!"

With a little more realism and understanding then, we can still truthfully say with the preacher in Ecclesiastes, "Rejoice, O young man, in thy youth." With an educated common sense, we are better equipped to use the gospel to a better advantage in dealing with young people. We can better capitalize on the distinctive interests and problems of young people to bring them into a saving and growing relationship with Christ.

The gospel may be presented in various ways—and all be true! Some are more attractive to young people than others. It is a matter of using an approach that is more appealing, more sure of results with the group addressed. The application to our problem of "The Young People and Their Church" is simple. In approaching and dealing with them in matters of the Kingdom, we must deal with young people as **young** people.

The condition of the young people of today should be a matter for careful study for their leaders. There is a great need for those of us in places of church leadership to know young people better—know **who** they are, and know **what** they are. It is all too true that the people who really know young people are the psychologists and psychiatrists. That is true partially because they have carefully and scientifically gone through them, examining all their parts—physical, mental, emotional, and sometimes spiritual. Their studies have been impersonal, objective, and analytical.

Next perhaps in point of understanding young people stands the preacher, the Christian minister. *He knows better than anybody else the spiritual characteristics of young people and sometimes their physical, mental, and emotional traits.* It is quite plain to see that there is a lack on the part of both groups. The preachers and the other church leaders can better care for the spiritual lives of young people if there is a broader knowledge of the other areas of their lives—the physical, the mental, and the emotional.

(Continued on Page 15)

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TACT—It is not enough to do the right thing, it must be done at the right time and place. Talent knows what to do; tact knows when and how to do it.—*Fraternal Monitor.*

Irvine Church Sponsors Mission

The First Baptist Church, Irvine, has a unique and extensive mission program with only 350 resident members, 250 active members, and one tither to every thirty-five members.



M. Willie Woods, Superintendent at Ivory Hill Mission; Mr. J. C. Sprowel, Superintendent at Pitt's Mission; Mr. E. J. Blakemore who stood for Mr. James Blevins, Superintendent at Sand Hill; and Pastor J. C. Stephens.

The church conducts three missions, gives liberally through the Co-operative Program, besides supporting their own local work.

The First Church, Brother J. C. Stephens, pastor, supports Reverend and Mrs. Nat Mayhall as workers in their missions.

Sunday, October 31, a beautiful church building was dedicated at one of their missions, Ivory Hill. Much of the money had been given by First Church. Think of a church having not just one Sunday school but four, four Sunday school superintendent and sets of officers, six preaching services a Sunday and a number of other services and activities!

This type of program has been made possible by the First Baptist Church, Irvine, because it has a definite mission program.

Does Death Begin at Forty?

By J. HAROLD STEPHENS
Inglewood Baptist Church, Nashville, Tenn.
in Baptist and Reflector

SOME YEARS ago a popular book was written entitled, "Life Begins At Forty." The one who wrote this book evidently did not know much about Baptist churches and Baptist preachers. The author might well have entitled the book, "Life Begins at Forty, Except for Baptist Preachers." At least, this might be the title as evidenced by the trends among many of our Baptist churches in prescribing, "under forty," as qualification number one for prospective pastors.

No one can say, "Sour Grapes," to me in what I am saying herein, for I am still nearer thirty than I am forty. I do realize, however, that if the Lord lets me live I will some day attain the "Ripe old age of forty." My main purpose in writing this article is to deny that death begins at forty, notwithstanding the fact that so many of our churches are laboring under this erroneous impression.

Why?

First, let us raise the question, why? "Why should death begin at forty for Baptist Ministers, while in so many other walks of life the forty year old person is considered still in his prime, and with many unfolding possibilities?"

Our Baptist churches are presenting the makings of a dilemma to the ministry today. This dilemma is to be found in the twofold demand for the highly educated ministers, and for the ministers under forty. The scholastic road leading to the degree of Doctor of Theology is eleven years in length after finishing high school. In this eleven year period we have four years of college work to obtain the Bachelor's degree, four years in the Seminary to get the degree of Master Theology, and an average of three more years to get the Doctorate in Theology. Allowing for some intermissions to recuperate financially and physically, and allowing for a late call to the ministry on the part of some, a man may be approaching, if not already in his thirties by the time he completes his formal training. It is then observable that one of the same churches that would look for the man with the highest degree, also, may be looking for the man under forty. Can it be the minister must spend these toilsome, sacrificial and expensive eleven years in preparing himself for a work in which his services will be desired for only eight or ten years following his graduation from school? Under the Psychology of **death beginning at forty,** the ambitious student faces the discouraging shadows that cluster about the forties, that thicken and bear down with repressing force in the fifties, and that become almost insurmountable in the sixties.

The theological requirements and standards are such, and rightfully so, that in point of time and study one might become a skilled and specialized surgeon before he could get the highest degree in theology. We believe in these high standards, and thank God for those who have perserved and triumphed in the field of scholarship but can we feature the public relegating the forty year old surgeon to the realm of the antequated under the delusion that death begins at forty? Can we imagine the public boycotting a certain bank because the cashier has just celebrated his fortieth birthday? Can we conceive of the public cancelling subscriptions to a newspaper or current periodical because it has been rumored that the editor is now in his "doughties," in that the processes of death associated with the forties, have laid hold upon him? Are we able to recall the bitter enemies of any political candidate disqualifying their adversary because he had lived to be somewhere between forty and fifty years?

(Continued on Page 22)

JUDGMENT—Some of our worst troubles have come from getting what we wanted. So don't complain if God doesn't answer some of your prayers.—*War Cry.*

Helps Erect Seminary Chapel



J. A. Fields, (right) Montgomery, Ala., business executive, whose $87,000 donation to the Southern Seminary Alumni Chapel was used to acquire a three-acre addition to the campus and provide the ideal location for the chapel building, on his first visit to the Seminary recently, he assisted President Ellis A. Fuller, (left) in the laying of a brick in the outside wall of the Seminary's new guest house, which is located on the newly acquired grounds.

The Preacher and His Prayer Meeting

An article prepared for publication in Fellowship Evangel by Rev. Donald A. Loveday, pastor of Central Baptist Church, Brantford, Canada.

WHEN A NATION falls into apostasy, the righteous and the wicked alike are affected. Christians tend to become worldly and careless while the ungodly sink into deeper degradation.

The history of Christianity proves that spiritual awakenings have always been preceded by earnest, intercessory prayer. The other day we heard a pastor remark: "The bitter truth seems to be that many of our people no longer believe in the efficacy of prayer." This, despite the fact that the Word of God promises an answer to the prayer of faith.

The Watchman-Examiner of August 26, 1948, makes the following observation: "It is anything but encouraging to the spiritually minded in the churches to see fewer and fewer interested in the mid-week service, usually called the prayer meeting. The faithful hang on, but even their faithfulness does not stem the drift in indifference toward this service.

When a church begins to lose its sense of responsibility for the ministry of intercession, its glory is departing. And with that goes joyous accomplishment, associated with the Presence of the Holy Spirit in power. People begin to speak of such a church as being dead. Its services become coldly formal and icily correct. Sinners are not attracted to such a church. Intuitively, they feel that it is of little use to attend. Ichabod might just as well be written over their doors, for their glory has departed."

According to a Southern Baptist publication, in the average Baptist Church, 40 per cent of the membership attend morning worship; 15 per cent attend evening worship; 5 per cent attend the prayer meeting. My brethren, such ought not so to be! As a member of your church, you have no business saying that the prayer meeting has failed, if you have never done anything to make it a success.

In the light of these truths, it is imperative that we give consideration to ways and means of improving the mid-week prayer service.

The pastor should invariably be present.

A truism, I realize, but a highly important one. The pastor who frequently misses his prayer meeting, even to serve Christ somewhere, will not ordinarily inspire his people to be faithful. We should exercise caution about accepting speaking engagements on prayer meeting night.

The pastor should prepare and then preside with spirit and fervency.

Expectancy and holy enthusiasm are indispensible. Do we keenly anticipate the prayer meeting? or do we look upon it as necessary mid-week drudgery? A quiet hour or half hour prior to the meeting, spent in prayerful reflection and meditation, will set the fire of God burning in the heart. We assuredly get off to a poor start if, at five minutes past eight, the pastor stands and says apologetically, "Our regular pianist is not here yet!—will sister so-and-so play and has anyone a favorite hymn?" You say, "It can't happen in our church" but, I wonder! In short let us know where we are going! Most of our people need a spiritual boost in the middle of the week; therefore, the message, ordinarily, should be **inspirational** and **informative.** The pastor should make a note of the various prayer requests prior to the service; read a list of the sick and shut-ins with their addresses, and ask folks to remember the same, with the thought of disseminating a little comfort and cheer before the following Sunday.

The prayer meeting is deserving of good promotion.

It will add fresh lustre to the Sunday announcement if you word it this way: "Try to bring some one with you to the house of God on Wednesday night," or "Please make a note of the appointment you have with God in the middle of the week." Advertising in the church bulletin will be profitable. Much can be accomplished through setting an attendance goal.

The pastor's responsibility is to create **a spirit of informality, where people will be at their ease.** The following suggestions may be pursued: Request information about missionary members; young people in training for the Lord's work; enquire about the sick; any signs of spiritual blessing; any service rendered in the name of Christ. Have you written letters to the missionaries? Extracts from missionary letters will stimulate prayer. Suggest that ten Christians mention one blessing for which they are thankful. **The spiritual tide is very low, if people can find nothing for which to be thankful.**

It is the pastor's responsibility to see that the prayer meeting majors in prayer.

How can we call the gathering a prayer meeting if we spend only ten minutes in intercession? Sentence prayers are good, as long as they do not run on for five or ten minutes! Young people should be encouraged to raise their voices in supplication. Some churches have found it particularly advantageous to divide into several groups for the prayer period. This is ideal where people are sensitive about raising their voices in a large meeting.

Brethren, if we make the service interesting, informative, instructive and intercessory, and if our people learn the luxury of communing with God, nothing will keep them from the mid-week prayer meeting.

May God give us greater prayer meetings throughout our churches, for the glory of His name.—*Fellowship Evangel, Toronto, Canada.*

Dallasburg Church Calls Eugene Poston As Its New Pastor



E. Eugene Poston

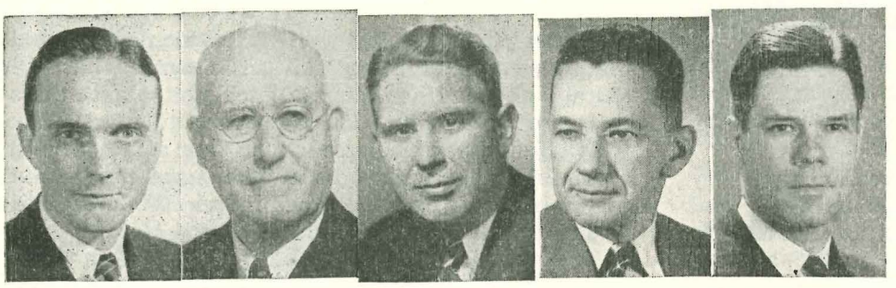
WHEATLEY, Ky.—Rev. E. Eugene Poston, of Shelby, N. C., has been called to be pastor of the Dallasburg Baptist Church here, and he began preaching the first of the year. In former years he was pastor at nearby Monterey and Elk Lick Churches. Mr. Poston is a graduate of Wake Forest College in his native state, and took his B.D. and Th.M. degrees from the Southern Baptist Theological Seminary. He is now pursuing some post-graduate studies at Southern Seminary.

RELIGION—Above the door of a church was an engraved message which read: "This is the gateway to Heaven." Below the engraving hung a carefully printed sign: "Closed during July and August."—*Presbyterian Life.*

Georgetown College Confers 15 Honorary Degrees







One of the highlights of the recent celebration in connection with the opening of the new John L. Hill Chapel on the campus of Georgetown College was the awarding of fifteen honorary degrees by the Board of Trustees and President Samuel Smythe Hill on January 28, as follows:

Top Row (Left to Right): (1) Owen F. Herring, D.D., Prof. of Bible, Wake Forest College; (2) J. S. Bell, D.D., State missionary to Knox County, Ky.; (3) John W. Manning, LL.D., Commissioner of Finance for Kentucky; (4) Lewis Waller Martin, DD., field secretary of Home Mission Board, Atlanta, Ga.; (5) Dr. Clark Bailey, D.Sc., Physician at Harlan, Ky.

Second Row: (6) Lewis C. Ray, D.D., pastor Baptist Tabernacle, Louisville, Ky.; (7) Prof. Guy Stevenson, D.Sc., Head of Department of Mathematics, University of Louisville; (8) Prof. J. Stanton Pierce, D.Sc., Prof. and Chairman, Department of Chemistry, University of Richmond; (9) Eldred D. Head, LL.D., President Southwestern Baptist Theological Seminary, Fort Worth, Texas; (10) Harold W. Seever, D.D., pastor First Baptist Church, Florence, S. C.

Bottom Row: (11) H. Leo Eddleman, D.D., pastor, Parkland Baptist Church, Louisville, Ky.; (12) Charles Hatfield, D.Sc., Head of Department of Mathematics, Georgetown College; (13) Eugene Munger Austin, D.D., pastor, Baptist Temple, Charleston, W. Va.; (14) W. Conway Pierce, D.Sc., Prof. and Chairman, Department of Chemistry, Pomona College, Calif.; and (15) James Malcolm Boswell, LL.D., President of Cumberland College, Williamsburg, Ky.

Earl B. Adams, Brother Of Middlesboro Pastor, Dies Suddenly at E'town

ELIZABETHTOWN, Ky., January 26. The funeral of Earl B. Adams, 43, was conducted by Dr. L. E. Martin, pastor, assisted by Pastor Joe Canzoneri of Lebanon Junction, yesterday morning at the Severns Valley Baptist Church here. Death came suddenly and unexpectedly as a result of heart trouble.

He was a native of Bardstown, and was converted at the age of twelve years at the old Mill Creek Baptist Church in Nelson County. He was a graduate of Georgetown College, and followed the career of an athletic coach in Fern Creek, Buechel and St. Matthews.

His wife is the former Miss Lila Adams, Elizabethtown. Among the other members of the family were Dr. J. Marvin Adams, pastor of the First Baptist Church of Middlesboro, Ky.; John W. and Elmore Adams, and Mrs. Rual Hughes, all of Bardstown, and several neices and nephews.

Call to Breakfast —And to Prayer

By DUKE K. McCALL

"BREAKFAST is ready!"

As long as I can remember, that has been the call to family worship in my parents' home. I do not know whether they ever tried any other hour of the day for family worship. I do know that hour never passed any day without Bible reading and prayer at the Breakfast table.

As I think back, it must have been exceedingly difficult to maintain that family altar in my home. There were five children. Some of us had to be pried out of bed and pushed off to school. Others bounced out at 5:00 A. M. It did not matter, however, if one of us was trying to rub his eyes open while another displayed his impatience to be off by nervous squirming, there was time for Bible reading and prayer. Perhaps I should have said, time was *taken* for Bible reading and prayer.

Maintaining a family altar takes determination. Somebody has to believe that the daily worship of God is important. At least one member of the family must be convinced that a soul will starve without food as quickly as the body. Then just as much effort will go into maintaining a family altar as goes into arranging three meals a day. Someone needs to be convinced that getting the children off to school to learn the truth about two plus two and how to spell "receive" is less important than a few minutes with the Book which reveals Jesus who is the way, the truth, and the life.

There is just no way to maintain a family altar unless somebody wants to keep it going.

"Family Worship Every Day in Every Baptist Home"—slogan of Southern Baptists' campaign for 100,000 new family altars—is a great spiritual goal.

The funeral of Mrs. Anne Lee Bishop Wallin, 42, was conducted by Pastor Clarence Walker at the Ashland Avenue Baptist Church, Lexington, Ky., on January 25. She was the wife of James Everett Wallin, of Lexington, who survives her, as also does a daughter, Miss Eara Jane Wallin, and four sons—Thomas Darrell, Glenn Allen, Everett Wayne and Buddy Malcolm Wallin and five brothers, a half-sister and a half-brother.

Editorials

A Visit To Owensboro

This writer was recently lifted to high grounds by a visit to the First Baptist Church of which Dr. Robert E. Humphreys is pastor. We went to address (Tuesday night, January 18) the Brotherhood of that great church—their first meeting of the year. Just before the meeting, the heavy clouds seemed to break under their own weight, and the whole area was deluged. We thought there would be only a handful of men, so to speak. But through the rain they came, and the large room was filled, and a great, working program was everywhere in evidence. When, in the address, we paid tribute to their great pastor, they broke into a roar of applause. Those men, with their pastor, constitute the heart of the great work of that noble church. They have set for themselves an evangelistic program which will put every available man to work as a soul-winner. As go the men of the church, so goes the church!

More Ancestors Than We Want

Every now and then we hear of people of good intentions, no doubt, who claim that they are "direct descendants" from so and so—somebody, way back, who did something worth talking about.

You would almost get the impression that they believe in the doctrine of transmigration, and that they believe that the actual spirit of that ancient ancestor had come back "from the mists" and inhabited their being. Of course they don't really believe that; they just sound that way.

We have heard of those who claimed to be direct descendants of some person who came over on the Mayflower in 1620, 329 years ago. And, a good many times they are right and can prove their case.

However, such persons overlook the fact that they have several ancestors who came to America some other way. Beginning with any individual of average age today, and going back to the Mayflower, we find that each such individual would have, along the line, 16,384 ancestors, or 16,383 who came to America some other way, and some of those ways might have been a little on the questionable side. Let any man go back for twenty generations and he will have to deal with 1,049,376 direct ancestors. That could be **more ancestors than we want**, especially if we should stop to look at each one of them carefully. And, on the other hand, it could be that many of our forebears would feel that their line had come down to a rather uncertain trickle, or even to a *drip*, could they look in on us today.

The greatest ancestry of which any soul can boast is the Lord Jesus Christ, Son of God and Very God. To be kin to Him, and to be able to demonstrate to those about us that God's very nature is within us, is our greatest boast and our highest privilege. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is" (I Jno. 3:1, 2).

No, we do not have to count back through long generations to get to Jesus Christ. No person can stand between us and Him, and dilute the line. All God's sons and daughters are **next in line from Jesus Christ.** And through Him, and because of His righteousness and death for us, we can say from our hearts, "Abba, Father."

Some years ago we heard of a young lady who was approached concerning membership in a rather select club. During the questioning she was asked something about her ancestral line, some reasons which could be offered the club for recommending her name. She smilingly answered, that she was very happy to be the person she was, and to have the blood connections which were hers and of which she was justly proud. "But," she said, "the kinship of which I am proudest and which I value above all others is, I am a Christian. Jesus is my spiritual relative and through Him I am a child of God. Maybe you wouldn't want me in your club."

Would to God! that all His children would magnify that honor above every earthly glory!

Euthanasia

Euthanasia is a big word which centers around the contention of some that an incurable has the moral right to either commit suicide or to get others to do the job for him. It is a proposal to enact a law which would permit persons who "are afflicted with a painful and incurable disease" to sign a permission for their doctor or some other individual designated by law to put them to death.

This iniquitous thing lifted its head a good while ago and, strangely enough, was supported by many who are high in some religious circles. It now rises again in New York in the form of a petition to that State Legislature and signed by an even longer list of names of those high in liberal, religious circles, both Protestant and Jewish. We are informed also that something like a thousand physicians signed the petition.

Probably they feel that most of God's commandments have been set aside, and that it wouldn't do much more harm to push "Thou shalt not kill" off the list also. This writer wouldn't want a doctor in his home who could, under any condition whatsoever, snuff out a life with a clear conscience. We have seen physicians weep when their skill was not enough to save both a babe and its mother, but they did their best and they were faithful to their high profession.

The fact is, a person in such pain and hopelessness would not be competent to sign any paper of great importance; they would not be sufficiently clear in thought and purpose. The suicide is not a normal mind, no matter how well laid the plans may be. Certain things must be kept sacred if even *civilization* is to endure, to say nothing of a Christianity pitched on high planes. Human personality, liberty, the right to hold property, and life itself, must be held sacred—beyond the right of man to defame or destroy.

►Sunday night, January 23, we were blessed by hearing a sermon by Dr. A. T. Ohrn, General Secretary of the Baptist World Alliance. Though a profound scholar, Dr. Ohrn preached a simple gospel sermon from the text, "Him that cometh unto me, I will in nowise cast out." It was his opportunity to tell about Norway, and his wide travels, and about the work of the Baptist World Alliance, all, things of acknowledged importance. But instead, he preferred to just talk about Jesus, his personal Saviour. Dr. Ohrn, though not an old man by any means, has learned that the important thing is not who we are, nor where we have been, but whether or not we know Jesus personally, and in ever enlarging experiences of grace. Thank God for big men who keep themselves out of the way, and who turn all the light they have on Jesus Christ that others may see Him too.

►What we believe is important, but WHOM we believe is infinitely more important. Paul said, "I know WHOM I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

►Past Christian experiences are like glorious lights behind us; but they cast shadows unless, about us on every side, there shines the light of an ever-enlarging growth in grace. The pilgrim whose past has been illuminated with a great experience with Jesus, and whose present—day by day—is bright with the glory of the abiding presence of the Son of God, need not worry about the light ahead. It never fades because He Himself never fails.

►There may be a few who smile at the glorious experiences of the saints of God who are about to pass over the river into their eternal home. But there are millions who have gone far enough with Christ in grace to know that He literally goes with His sheep "through the valley and the shadow of death." We have known many who, in their expiring moments, caught spiritual glimpses of glories to come, and who understood with Paul that to "depart and be with Christ is far better." Let the worlding live on low ground if he will, but let him not smile when others prefer the sun lighted hills of grace.

►No matter what—anything that obscures your view of Christ, or diminishes your spirit of fellowship with Him is wrong and should be avoided as the boatmaster shuns the hidden rocks.

►"Don't go where you cannot take God with you" is a bit of advice frequently given young people; and it is not without value. However, would a better way of saying it be, "Don't go where God does not lead His child?" We cannot take God with us anywhere. He is the Infinite One; we are but finite. But we can go where *He* goes, and we can and ought to refuse to go where He Himself does not lead.

►The Lord said "watch and pray," but we do not understand that He wanted us to pray with one eye on the watch. It is sad when a mere man pulls his watch on God. God soon finds a way of reminding a hurrying soul that both his time and his life are in His hands. We had better take time for God—all the time He wants. We might hear Him calling *time out* on us. He has done it. He could do it again. The time for hurrying is when we are told to hasten for the Master. We must *wait* in His presence.

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

►We don't need square miles half as much as we need square people.

►Sometimes those who are not altogther feeble-minded turn out to be at least fable-minded.

►When we Christianize as fast as we civilize, we will stabilize.

►You can't decide how important a man's trip is by the dust he stirs up.

►At least one thing is common between the airplane and the preacher: both make a bad mistake when they take off before their motor has warmed up.

►Don't make your hearers leave with your sermon fitting them like they had picked it up at a rummage sale.

►A lot of people have perfectly wonderful dispositions until they get mad.

►One of the problems of the young preacher is "running out" too soon. Later on, he runs out before he runs down.

►The value of talk is also governed by the law of supply and demand; the less there is of it, the more it's worth.

►Don't say Christianity has failed until *you* have given it a real trial.

►According to news releases, drinking habits which are now developing in Canada to an alarming degree are causing no little concern among our neighbors to the north of us. Liquor consumption has increased, according to Dr. John Coburn, secretary of the Canadian Temperance Federation, 400 per cent in the last twenty-five years. The spokesman went on to lament that current trends in Canada are "pointing our people toward the American standard, where, for every dollar given to churches, the American public spend eight dollars for alcohol."

►The trouble with most of us who are poor—we get that way and stay that way by acting like we are not.

►Sometimes a healthy acknowledgment of ignorance is good proof of wisdom.

►The brewers of the United States are now carrying out a vastly accelerated advertising campaign to directly reach 18 million homes month by month. In their own words, this is to "build higher a fence against prohibition sentiment. . . Beer sales have grown during the past six years from 56 million barrels to some 85 million barrels annually."

►It is a revealing fact that last year (1948) 23,995 of the 26,822 Southern Baptist Convention churches had fewer than 500 on the roll. There were only 233 churches with more than 2,400 members. Baptist churches are, in the main therefore, small units. It can be said, without any disparagement to the very large churches, that the average small church (taking for granted that it is active) *will use a larger per cent of its total membership, than will the average large church.* Unless the very large church has a big staff of paid workers, a high per cent of the acual membership goes untouched and unenlisted in actual service. In the main, the Baptist method has been to organize new churches and to send out large sections of the membership to man new territory in the area. And, the mother church usually profits by the expansion.

►Episcopalian churchmen are gravely concerned over a shortage of more than 1,000 clergymen.

►"Always Bearing. . . (2 Cor. 4:10) will be the theme for the approaching Southern Baptist Convention.

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following were added to the list of Standard Sunday schools during the last days in January:

Ashland, First—Pastor Carroll Hubbard; Superintendent J. B. Blagg.

Ashland, Pollard—Pastor Donald W. Wells; Superintendent Woodrow Thompson.

Williams Memorial—Pastor O. C. Anderson; Superintendent G. F. Quisenberry.

East Pittsburg—Pastor J. L. Bill; Superintendent L. T. Bullock.

Louisville, Franklin Street—Pastor I. Ferd Graves; Superintendent J. E. Miller.

Ballard County Clinic

Another great week was used in a Clinic in Ballard County with Pastor A. M. Johnson and the La Center Church serving as hosts. This was just as great a Clinic in comparison to the number of churches as was the North Kentucky Clinic. Seventy-eight people attending morning sessions in the rain revealed a spirit of earnestness and interest rather unusual. Several churches had enlargement campaigns and a few were postponed because of high water. The fine interest prompted the brethren to ask that we plan another Clinic next year and set the date for the third week in January.

Be Standard In February

Surely there are at least 500 Sunday schools that are within reach of the Standard of Excellence. Many of these lack only one or two or three points and some only parts of a few points. We believe 500 could reach the Standard in February or in March. If you do not have a copy of the Standard please write us and it will be mailed to you. After all points shall have been reached please send us your application that you may be listed on the Honor Roll.

Words About Newport Clinic

Several brethren have written most encouragingly about the Sunday School Clinic which was held in Newport. Space forbids giving all that was written but these few words from three of them seem to express the opinions of many.

Rev. O. J. Steger writes: "I am personally very grateful to you and your staff for the fine service rendered and especially the fine spirit in which it was rendered. Only Eternity will be able to measure the accomplishment in the hearts of the people during the week."

Rev. Leo Drake expressed his feelings as follows: "A wonderful week. These words are far inadequate to describe the Northern Kentucky Sunday School Clinic held at the First Baptist Church in our city. Never has anything like it ever come to Northern Kentucky and never has there been a more hearty response of all Baptists in our section."

T. E. Dougherty wrote as follows: "Let me thank you again for coming our way with such a grand group of workers. It was a great blessing to us."

Leading In Standards

The following associations are leading in the number of Standard Sunday schools:

Nelson	10
Laurel River	10
Ten Mile	8
Elkhorn	4
Long Run	4
Upper Cumberland	4

The Ten Leading Churches In Training

The following are the leading churches in the number of Sunday school Training awards for the months, October-January:

Madisonville, First	168
Louisville, Franklin St.	134
Ft. Thomas	128
Harrodsburg	118
Newport, First	113
Bellevue	96
Glasgow	86
Victory (Nelson Assn.)	80
Murray, First	77
Harlan, First	66

Changes In Standard of Excellence

The following are the changes made in the Standard of Excellence last October:

POINT I. The enrollment of the School shall equal the number of resident church members. The school shall promote a program of visitation. . .

POINT V. The officers and teachers shall provide opportunities for the pupils to use their Bibles. The officers and teachers shall encourage the pupils and their parents to engage in daily family Bible reading and prayer. . .

POINT VI. An average of at least 70 per cent of the officers, teachers and pupils above eight years of age attending the Sunday school shall remain for the preaching services. The Beginners and Primaries shall be encouraged to remain for the preaching services. . .

POINT VIII. The Sunday sessions of the school shall be at least one hour in length, preferably one hour and fifteen minutes. The school shall use the Six Point Record System.

POINT IX. At least fifty per cent of the officers and teachers, including the pastor or superintendent, shall hold an award for at least one other book in the Sunday School Training Course.

The points given here are the ones that have been changed. And only those parts of these points that have been changed. Please write us for a copy of the new Standard if you do not have one. They were mailed to all the superintendents last October.

SUNDAY SCHOOL ATTENDANCE

January 30, 1949

Church	Missions	Total
Louisville, Walnut Street (4)	220	1,509
Louisville, 9th and O (1)	209	1,116
Louisville, Carlisle Ave. (2)	177	997
Indianapolis, Ind., Broadway	---	805
Owensboro, First (1)	44	794
Lexington, Ashland Avenue	178	792
Lexington, Porter Memorial (2)	217	747
Louisville, Parkland	---	697
Covington, Latonia (2)	99	679
Harrodsburg (2)	121	672
Evansville, Ind., Grace (2)	163	644
Bowling Green, First (1)	17	615
Frankfort, First (1)	88	613
Mayfield, First	---	603
Louisville, Victory Memorial (1)	97	603
Owensboro, Third	---	600
Lexington, Calvary	---	580
Madisonville, First	---	565
Louisville, West Broadway	---	563
Somerset, First	---	560
Evansville, Ind., Calvary (3)	168	522
Ashland, Pollard (1)	37	521
Ashland, First (1)	85	505
Louisville, Beechmont	---	502
Lexington, Immanuel	---	496
Louisville, Clifton (1)	78	483
Murray, First	---	481
Louisville, 23rd and Bdwy.	---	481
Louisville, Highland (2)	106	471
Lexington, Grace	---	468
Elizabethtown, Severn's Valley	---	431
Louisville, Deer Park	---	430
London, First	---	420
Paducah, Immanuel (2)	36	417
Glasgow (1)	16	414
Hazard, First (2)	97	413
Louisville, Eastern Parkway	---	412
Danville, Lexington Avenue	---	409
Corbin, First	---	401
Barbourville, First (1)	32	401
Louisville, St. Matthews	---	401
Hopkinsville, Second	---	391
Berea (1)	40	380
Williamsburg, First	---	377
Louisville, West Side (1)	76	376
Hopkinsville, First	---	375
Danville, First (1)	28	374
Erlanger (1)	19	334
Campbellsville	---	334
Fulton, First	---	327
Louisville, Third Ave. (1)	23	324
Henderson, Audubon (1)	47	314
Louisville, Franklin St.	---	308
Corbin, Central	---	299
Bellevue	---	298
Shively	---	298
Middlesboro, E. Cumberland Ave.	---	284
Owensboro, Hall Street	---	284
Covington, Southside	---	284
Louisville, Southside	---	279
Paducah, Twelfth Street (1)	53	278
Winchester, First	---	277
Owensboro, Eaton Memorial	---	277
Hodgenville, First	---	272
Owensboro, Seven Hills	---	267
Louisville, Kenwood	---	253
Beaver Dam (1)	17	252
Versailles	---	252
Richmond, First (1)	20	246
Beechland (near Louisville)	---	244
Old Yellow Creek (near Middlesboro)		242
Evansville, Ind., Temple	---	234
Pikeville, First	---	229
Ludlow, First	---	226
Jellico, Tenn., First	---	215
Russellville	---	214
Mt. Sterling, First (1)	49	212
Pleasant Hill (near Campbellsville)	---	211
Ft. Thomas, First	---	209
Evansville, Ind., Walnut St.	---	206
Willisburg	---	202
Croucnes Creek (near Jellico, Tenn.)		200

FAME—What five people have had the most books written about them? According to the Library of Congress, they include one religious figure, two United States presidents, a writer, and an emperor. The five are:

Jesus Christ	5,152
William Shakespeare	3,172
Abraham Lincoln	2,319
George Washington	1,755
Napoleon, I	1,735

—Leonard Levinson, *Treasury of Trivia.*

Sunday School Lesson, February 13

SUBJECT: **Jesus Faces Opposition**

LESSON TEXT: **Mark 2:3-8, 16-17; 3:1-6**

GOLDEN TEXT: **"Be not overcome of evil, but overcome evil with good" (Romans 12:21).**

Rising Tides

Coming back to Capernaum after His first preaching and miracle-working tour of Galilee, Jesus faced rising tides of opposition. There was great jealousy in the hearts of the Jewish leaders because the people were turning to Him. Satan had not been idle. He had stirred them to envy. He is not idle today. Now, as then, **the chief object of Satan's attack is Jesus Christ.** He stirs people against Jesus and against His work.

Back in Capernaum

Back in Capernaum, Jesus entered into a house, "And it was noised that he was in the house" (Mark 2:1). The people thronged the place. Jesus is the great magnet. He drew people then, and He draws them now. The attraction of the House of God is not the building, nor its furnishings, nor the preacher, nor the music, nor the program. **The great attraction is Jesus Christ. When He is magnified and glorified, the people come together. When He is obeyed and exalted, the Holy Spirit gives power.**

The Lame Man Brought

Four men believed in Jesus' power and willingness to heal. These four men went out and got an acquaintance, a man bed-ridden with the palsy. They let no obstacles stand in their way. They carried him through the streets on his pallet, each holding a corner. Hindered from entering the street-door because of the crowds, they pulled the sick man up on the roof, tore it open above Jesus' head as he taught the people, and lowered the man before Him.

He Saw Their Faith

"When Jesus saw their faith, he said unto the sick of the palsy. "Son, thy sins be forgiven thee" (Mark 2:5). Whose faith did Jesus see? The faith of the four men, and the faith of the sick man. The four had faith to believe in Jesus' willingness and power. The sick man had faith to go along with them and to rest his case in Jesus' hands. FAITH IN JESUS is the indispensable thing. "As thy faith is, so be it unto thee." "He that cometh to God must believe that He is, and that He is the rewarder of all them that diligently seek after Him."

"The Son of Man Hath Power"

His enemies reasoned in their hearts, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" They had hit the heart of the whole matter. By saying "Thy sins be forgiven thee," Jesus had laid claim to being more than man. They were the words which only God should utter. The people therefore accused Him of blasphemy. And, it would have been blasphemy had Jesus not been the very Son of God. It is blasphemy for any mere man to assume prerogatives which belong only to Deity. But Jesus not only said "Thy sins be forgiven thee," He further demonstrated His divinity by saying, "But that ye may know that the Son of Man HATH POWER (the right) on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, arise, and take up thy bed and walk" (Mark 2:10).

Matthew Follows Jesus

Jesus went on to the next experience. He was never idle. A needy world demanded the best, even from the Son of God. Nor did Jesus ever lose an opportunity. It is a sin to pass them by. Down by the sea side (vs. 13) Jesus saw Levy the son of Alphaeus (Levy was Matthew) sitting at his seat of custom. Matthew was a publican or a taxgatherer. The ruling Jews did not like the publicans because they gathered taxes for the Roman Government. Jesus won Matthew to Himself and said to him, "Follow me." And Matthew left his work and became Jesus' disciple. Later, in Matthew's home, Jesus had dinner with the new convert and some other publicans and some "sinners" (those who disobeyed the ceremonial law). Many of the Jews hated Him for that.

No Restrictions

Jesus did not permit social restrictions and man-made rules of behavior to get in the way of service. *"We must conform"* was not a rule of His life. He went among those who needed Him, and he tore meaningless, hampering customs to shreds. He declared, "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentence" (Mark 2:17). The wrath of the formalists burned hot against Him. He would not fit into their pattern.

(Added instances of Jesus' refusal to conform to man-made restrictions and of the rising opposition to Him, may be found in the verses between Mark 2:17 and Mark 3:1. They opposed Him because His disciples did not keep all the fast-days of the Jews; because they, being hungry, g a t h e r e d a few grains of wheat as they passed through the fields on the sabbath day. Again He declared Himself to be divine by saying to them, "Therefore the Son of Man is Lord also of the sabbath.")

(Mark 3:1-6)

Back in the synagogue again, still on the sabbath day, the leaders watched Him to discover more grounds for rejecting Him. In the synagogue Jesus faced a man with a withered hand. We believe that if there were a million people in a gathering, and only one among them was broken in body or heart, **Jesus would be drawn to that one person, and would deal with him** if only such person would trust Him.

Over the ceremonial opposition of the Jews, Jesus said to the man with the withered hand, "Stand forth" (Mark 3:3). Then, to the multitudes who opposed Him He said, "Is it lawful to do good on the sabbath day, or to do evil? to save life, or to kill?" They never answered that question. Then said He to the man, "Stretch forth thy hand." The man had need. He had faith in Jesus. He did what Jesus told him to do. He was healed.

In all these Scriptures we see the great, compassionate heart of the Son of God. He was, and is, the perfect embodiment of perfect love. "God is love," and Jesus was God. Love is a dominant characteristic of the Father and the Son and the Holy Spirit. "God so loved the world that He gave His Only Begotten Son," and **the Son so loved the world that He was a willing servant in life and a willing sacrifice in death.** If only, in some way, the followers of Christ might approximate the love and compassion of Jesus for a lost world! If they could only see lost men as Jesus saw them! Maybe, then, we would weep for them as Jesus wept. When His glorious compassion fills our hearts and when we magnify Him in all our labors, then will we have the power He promised His followers through the Holy Spirit. The Holy Spirit will not abide in power in a life in which Jesus is not enthroned completely and which is not dominated by His blessed Spirit!

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Harrell and Bass to Deliver Lectures

On February 17, 18, Mr. W. A. Harrell and Mr. Hardie G. Bass, of the Architectural Department of the Baptist Sunday School Board, will be in Louisville for a series of lectures and conferences on church architecture and building. On Thursday evening, 7:00 to 8:00 o'clock, in the Assembly Room of Mullins Hall, they will present a comprehensive and attractive exhibit of church building plans in great variety. In the exhibit will be included the specimens of modern church equipment and furnishings, examples of the best in lighting, heating, and air-conditioning. The exhibit may be seen throughout Thursday and Friday.

Pastors or members of church building committees or any others interested in the subject are invited to be present in the classroom conferences and to inspect the exhibit. Of especial value to them will be the lecture on Thursday evening.

G. S. DOBBINS

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UNDERSTANDING—The Souix Indians had a prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."—*Democracy in Action.*

Multiplication By Division Results in Large Class In Fulton Baptist



FULTON, Ky., January 26.—It was early in the year 1948 that the pastor of the First Baptist Church here, Rev. James G. Heisner, and the Sunday school superintendent, William Scott, realizing the possibilities for enlistment in Sunday school, sought to multiply by division. They asked for volunteers for the organization of a new adult class for women.

After a teacher had been secured it was on the first day of spring—a bright Sunday morning in March—that the seven volunteers came together with eighteen others enlisting themselves for the purpose of studying God's Word and to enlarge through the leadership of the Holy Spirit. They organized the Reuel Hemphill Class.

This group met early in the month of April for the purpose of organization and adopting the standard of excellence as a goal. The following officers were selected: Mrs. Paul Butts, president; Mrs. Willie Hales, first vice president; Mrs. Max Cummings, second vice president; Mrs. J. H. Hylands, third vice president; Mrs. William Looney, fourth vice president; and Mrs. Harry Latta, treasurer. The group captains selected were Mrs. Otis Bizzle, Mrs. Paul Boyd, Mrs. Donald Stokes, Miss Adelle Rhodes.

The officers elected assumed their responsibility with a consciousness of the great task awaiting them. Monthly class meetings have been enjoyed by all members and have proven very profitable to the interest of the class.

The class fellowship that exists permeates the hearts and lives of each individual. The plan of visitation, regularly, followed along with phone calls, cards, accompanied with prayer, has brought the enrollment of the class to seventy-three at present. Eighty-eight have been enrolled since the first Sunday of meeting, but nine moved away and six went into service in other departments in the Sunday school. There have been seven conversions and eight additions to the church from the class.

The picture is the Christmas dinner given by the teacher, Mrs. J. A. Hemphill and president, Mrs. Paul Butts. There were sixty-eight in attendance. God has richly blessed the efforts of the class, and surely the class is trusting Him for even greater advancement in the work of the Sunday school, for there are yet many unreached.

Dewey E. Mercer Ordained To the Ministry by the Mount Vernon Church

CENTRAL CITY, Ky., January 9.—At the request of the Mount Vernon Baptist Church, Daviess-McLean Association, a council of ministers and deacons of the Muhlenberg County Association, meeting at the Central City Baptist Church, examined and approved Dewey E. Mercer as a candidate for ordination to the Gospel ministry.

The candidate's former pastor, Rev. Ray Dean, of the Central City Church, conducted the examination. The ordination sermon was preached by Rev. John W. T. Givens, retired minister, member of the Bethlehem Church. Pastor Roy M. Gabbert of the Greenville Church, presented the Bible to the candidate. The charge to the candidate was given by J. H. Lyons, pastor of the Mission of the Greenville Church. Associational Missionary Bradley Matheny gave the charge to the church. The orgaining prayer was offered by John L. Parker, pastor of the Friendship Church. After the laying on of hands by the 31 members of the council the candidate offered the closing prayer.

Dewey Mercer is pastor of Mount Vernon Baptist Church, a half-time church near Calhoun, Ky. He is a sophomore at Campbellsville College.

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In Memoriam

MRS. EMMA FOSTER MARTIN

LEXINGTON, Ky., Jan. 5.—The Mt. Vernon Baptist Church, Elkhorn Association, paused prayerfully to pay its tribute of respect to the memory of one of God's faithful servants, Mrs. Emma Foster Martin, who was called from earthly labors on Oct. 3, 1948.

Mrs. Martin had been a member of the Mt. Vernon Church for 27 years, and she and her devoted husband were, through their years, loyal to their church in every way.

She will long be remembered for her untiring efforts and unselfish service for Christ in the church and in their church and in the W. M. S. Although we shall miss her, the inspiration of her loyalty and devotion shall continue to challenge us to give only of our best to our Master.—Mrs. Fred Faust, President, W. M. S., Mt. Vernon Church, Route 1, Versailles, Ky.

MRS. CLAY WADE BAILEY

FRANKFORT, Ky.—The members of the Philathea Class of the First Baptist Church, Frankfort, Kentucky, along with the teacher, were deeply shocked to learn of the sudden and untimely death of one of its beloved members, Mrs. Clay Wade Bailey. Ann, as she was familiarly known, had served the class in many capacities and at the time of her death was First Vice-president and immediate past President. Her devotion to all phases of the church work and her faithful loyalty to the Philathea Class served as an inspiration to all of us in our efforts to further the Kingdom work.

She was a loving helpmate and mother, never failing to impress all who knew her with her tender devotion to her family; with her sincere interest in the suffering and downtrodden; and with her love for her Christ. The leadership that Ann furnished the Philathea Class will be sorely missed; her cheery optimism helped the class in many ways; her friendship made life a little brighter. We shall miss her as a member of the class and as a friend. It was good to know Ann Robinson Bailey.

Our deep sympathy and love are extended to her husband and son, to her parents, sisters and brothers.—C. D. Redding, Mrs. Leslie Rogers, Mrs. Dallas Brightwell.

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REV. JAMES COLEMAN CRAIG

(Received in the Western Recorder office January 26, 1949.—Ed.)

OWENSBORO, Ky., December, 1948.—In memory of Brother James Coleman Craig, a retired minister: The angel of death entered the home of Brother J. C. Craig and called him away on November 25, 1947, at the age of 66 years. He was the son of the late John W. and Louise Craig, and was ordained to preach at the age of 36, at RoBards, Ky. He served in various churches in Daviess-McLean Association. He was a devoted Christian and preached the unsearchable riches of Christ. He was married to Ophelia Smock on February 24, 1881. She preceded him in death. He leaves one brother and one sister, several neices and nephews, and a host of friends to mourn his homegoing. "Weep not as one that has no hope. Absent from the body, present with the Lord." His funeral was preached by Brother D. Arthur Dailey, assisted by Brother M. E. Miller, of Henderson. His remains were laid to rest in Bethel Cemetery at Buck Grove to await the coming of Christ.—Eva Drury, 1119 West 11th St., Owensboro, Ky.

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Rev. Primitivo Delgado, pastor at Marion, Va., recently assisted the First Church of Whitesburg, Ky., in a 12-day evangelistic campaign. Willard Gardner, Indianapolis, led the singing. There were 11 additions to the church. Marion E. Parker is pastor of the Whitesburg Church.

The Young People And Their Church

(Continued from Page 6)

The young people of today, if they have any personality, looks, or ability at all, have a pretty tough row to hoe! They face many temptations and are led into many seemingly innocent compromises. Their environment is such that many of them hang on a very uncomfortable fence—envying the sinners their "fun" and the saints their joy. They see in the church so many "striving, perspiring Christians who are unhappy," who, in the rush to **do** something, fail to take time to **be** something. We must constantly remind ourselves that *they do not grow up spiritually without effort.*

The Friendly Approach

Our approach to them should be that of friendship. We do little good swinging a sledge-hammer on cold steel. And, after all, there is more drawing power in the kingdom than driving power. Jesus was conscious of bringing good news, not coming to lay added burdens on men. Our sermons and Sunday school lessons are often like the summer lightning, filling the sky, but hitting nowhere. A sermon or talk may have religious truth and importance and still not have the divine knock at the heart's door.

The basic question is: Can a first century institution meet the demands of the twentieth century (and its young people)? Of course the answer is, "Yes!" But it is not enough to repeat the old shibboleths, the old time-worn phrases, the mottoes and passwords that have become standard in the pulpit.

God's plans are never out of date; now and then some of us are. We must keep abreast of the times. The word of God is contemporaneous with us today in no less sense than it was in New Testament times. We must not be reactionary, doing the things that have always been done, simply because they always have been done. Often times our programs are successful in our own estimation, but are failures in the real purposes that should be behind them. Large Sunday schools, but little Bible teaching of permanent value! Big Baptist Training Unions, but producing few trained leaders! Great ingatherings at evangelistic meetings, but few who last longer than the first year. God has shifted the gears into high—and we had better keep up!

The young people are in circumstances that make immorality and un-Christian behavior popular. Yet they can be persuaded and convinced about matters of the Kingdom. Their situation demands the best that we have in understanding them, in approaching them, and in winning them to Christian living.

Spiritual growth is not automatic. In the natural realm growth can take place without conscious exertion. That is true of the ragweed. It is true of the human body. But not so with the spiritual realm. There must be direction and nurture and conscious attempt. We **must** contend earnestly for the once-for-all-delivered-to-the-saints kind of faith, but we must do it with an understanding of the problems of youth that are peculiar to our day.

What then is our great aim in working with young people? After all is said and done it is to lead them to accept the fact that the full and abundant life is in the way of Christ our Lord who said, "I am come that they might have life, and that they might have it more abundantly."

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What to Do When the Klan Comes to Your Church

By HUGH A. BRIMM
Executive Secretary

The recent incident near Chattanooga, Tennessee, when the local Ku Klux Klan came into a Baptist Church with a contribution, will probably be repeated many times, now that the Klan has sunk to such a low level in the thinking of decent and respectable people.

Their "contributions" should be recognized for what they are, "bribe money." Bringing such bribes into the church ought to be openly resented and refused by Christian people.

This is what happened last year in a south Georgia town where local Klan activity was quite noticeable. Their charter had been revoked by court action and they came in their hoods and regalia into a revival meeting service.

A representative of the Klan marched to the front of the church with three envelopes, one for the pastor, one for the visiting evangelist and one for the song leader. All three men refused to accept the money and the minister openly expressed his resentment that the Klansmen should seek thus to "advertise" themselves in the church. Immediately the hooded and masked "cowards" left the church.

Could we suggest that when and if the Klan comes to your church that you remember the following:

1. Keep cool—no one should be afraid of cowards who won't show their faces.
2. Remember that superficial piety is hypocricy before God and man. These men cannot wash the blood stains of lynched victims from their skirts by merely walking into a church with "blood money."
3. Refuse any gifts but invite them to stay only if they remove their masks. If they refuse to unhood themselves then dismiss the service with a prayer for them that they might see the light of God's love for all men and themselves come to love all men.

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Dr. W. R. White Speaker At Bible Conference

The Golden Gate Baptist Theological Seminary in Berkeley is happy to announce the approach of the annual seminary Bible Conference, February 21-25. Dr. W. R. White will deliver four addresses.

Dr. White has held many important posts in the affairs of Baptists. He is now entering his second year as president of Baylor University, Waco, the largest Baptist owned and controlled University in the world. The enrollment there this session is well past the five thousand mark.

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Years ago, when Mark Twain was doing his best to entertain his guests at a dinner party, a woman turned to the young daughter of the humorist and said: "Your father is a very funny man."

"Yes," responded the child, "when we have company."—Hazen G. Woerner, *Real Living Takes Time.* (Abingdon-Cokesbury).

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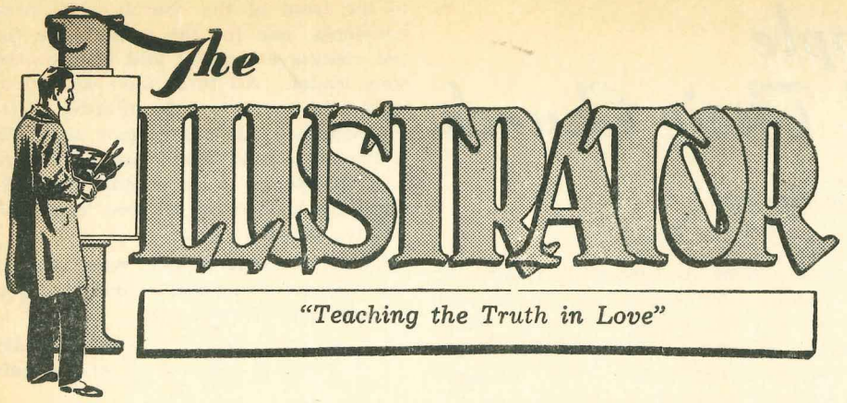
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"Where Is the Harm?"

"Here sir!" shouted Popley at his seven-year old, "take that cigar stump out of your mouth. How dare you?"

"Why, when you threw it away, I thought you were done with it," replied the youngster with a surprised air.—*Philadelphia Press.*

The Real Test

A quaker once hearing a person relate how deeply he *felt* for a neighbor who was in distress and who needed assistance, solemnly asked him, "Friend, thee has felt in thy heart for him, has thee felt in thy pocket for him?"—*The Christian Evangelist.*

Known By Your Company

It was late in November, the date I don't remember, I was leading home a "manly" jag with pride; when my feet began to stutter, and I lay down in the gutter, and a pig came up and lay down by my side. "Well, it's always fair weather when good friends get together," a lady passing by was heard to say—"you can tell a man who boozes by the company he chooses," and the PIG got up and slowly walked away.—*Anon.*

Helping Dad

One morning a preacher who was reading his sermon to the sleepy audience raised his eyes and was horrified to see his son up in the balcony pelting the hearers with horse-chestnuts. When the lad saw that he was discovered, he called out across the heads of the scattered brethren, "You attend to the preaching, daddy, I'll keep 'em awake."—*London Tid-Bits.*

Just About Run Down

Dr. Leewin B. Williams told this story: The clock in the living room one morning sounded off the hour very slowly and weakly, and not in its usual rapid, vigorous manner. The father said, "I thought I wound that clock just two or three days ago; it certainly sounds like the striking side was just about run down." The man's small son was greatly interested both in the clock and in his father's remarks.

The following Sunday morning the father was sitting comfortably in his big chair, reading the paper, and seemingly making no plans to go to Sunday school and worship services. "Are you not going to church today?" called the mother from upstairs.

"Oh,—I suppose so," he answered slowly.

The little son eyed his father curiously, glancing from him to the clock. "That sounds as if the church-going side of you was pretty nearly run down, Father. Do you reckon you forgot to wind that side up?"

Meeting Expectations

The cheery caller tried to persuade old Aunt Martha not to dwell upon her troubles, telling her she would feel happier if she ignored them.

"Well," said Aunt Martha, "I do not know about that, I allus 'lowed when the Lord sent me tribulations, He done 'spect me to tribulate."—*Boston Transcript.*

Different When It Happens to Us

It is amazing, simply *amazing,* what a big difference it makes when the thing happens to us, instead of the other fellow. The closer the lightning hits, the louder the thunder in *our* ears. Too many times, we minimize the situations in which others find themselves; and sometimes (May God forgive us!), we overrate the sins of others, and look on our own sins as mere, understandable blunders.

The story is told of a preacher in one of the Southern States, who was preaching away one Sunday morning when a fire alarm was sounded. The startled audience (it was a small town) immediately lost track of what the parson was saying, and a good many started to get up and go out.

"Just sit still, brethren, there's no need for anybody getting excited," said the pastor.

Just then two children who had stepped outside, shrieked, "Oh! It's the parsonage!"

Without a word of farewell, the preacher made a jump or two that put him outside the building, and he was on his way to his burning residence.

One of the kind hearted men who was hurrying with the rest to help the pastor said to the man running at his side, "It makes a lot of difference when one knows it's his own house, doesn't it?"

Do It Your Own Way

Harper's Magazine some years ago related the story of the bridge builder. Perhaps it needs telling again to those who are tempted to wait for others to tell them how to do everything.

In Montana, a railway bridge had burned, and, being on an important line, it was necessary to replace it with all haste. The bridge engineer and his staff were ordered to the place at once. Two days later came the superintendent of the division. Climbing down from his private car, he encountered the old. master bridge builder.

"Bill," said the superintendent, and his words fairly quivered with anxiety, "I want that job rushed. Every hour's delay is costing the company money. Have you the engineer's plans for the new bridge?"

"I don't know," said the bridge builder, "whether the engineer has the picture drawn yet or not, but the bridge is up and and the trains have been going over it for hours."

Plans are important. But there are circumstances in which we must go ahead and do it our own way. Getting the job done is the big thing.

The Wonders of Grace

Rowland Hill was introduced to an aged Scotch minister who looked at him for some time, and then said, "Weel, I've looked for some time at your face."

"And what do you think of it?" asked Rowland Hill.

"Why I am thinking, had not the grace of God changed your heart you would have been a rogue."

"You hit the nail right on the head," said Hill.

Only God knows where any of us would be and what we would have been, but for the grace of God.

There Are Still A Few Like Willie

In the churches even today, there are those who would rather let the others do the work. They have their names on the roll, they are rated as church members, and when they die (that is, when they are completely dead) the pastor, whoever he may be at that time, will conduct a service for them. They remind us of the lad in the Sunday school class:

Little Willie was asked if he ever studied the Bible.

"Yes sir," he replied.

"Then of course you have read the parables?"

"Yes sir," said Willie.

"Good," said the teacher. "And will you tell me which parable you like best?"

"I like the one where everybody loafs and fishes," said Willie.

An Evaluation of the North Kentucky Clinic

By MRS. JOHN W. STEGAR
First Baptist Church, Newport, Ky.

NEWPORT, Ky.—One does not usually enter a clinic when all is well. The entry comes when there is an ailment, and consequently a slowing down of the entire body.

The same applies to our churches. Something is wrong. We are slowing down. We need the aid of specialists. We decide to enter a clinic. In our case the clinic came to us, and during five days of research they diagnosed our needs.

It was a happy experience. The splendid workers and speakers, headed by Dr. W. A. Gardiner, brought us so much information and inspiration that we were filled to overflowing. The large attendance from our North Kentucky churches was beyond expectation. That in itself is a victory. We are concerned.

Now, when the physician in a medical clinic sits beside his patient and explains the necessity of a major or a minor operation in order to restore health and well being, his hands are tied until the patient gives his consent to proceed. Sometimes a patient goes home and continues to suffer rather than submit to the remedy.

We church folk face a similar problem. We have been told our needs, among them being: better teaching, visiting, finding the number of possibilities for our Sunday school, providing space, classifying our school according to age and providing, in many cases, more departments. We have been told that if we do these things, under consecrated leadership, we cannot fail to improve. To carry out this program would, in many of our churches, necessitate a major operation, therefore consent to proceed must be given. That is where the challenge comes! It is our decision to carry on as usual, complacent and undisturbed, or is it our decision to pray God to give us a vision, the faith and the determination to move forward?

God's work requires co-operation and a mind to work. That is the way the wall of Jerusalem was built. Neh. 4:6 "So built we the wall,—for the people had a mind to work." In the great task that faces our churches there must be co-operation of pastor, superintendent, departmental superintendent, teachers and those who are enrolled in our classes.

It is remarkable how well we Baptists co-operate once we catch the vision. Let those of us who attended the clinic and caught the vision pass it along to those who did not attend. Let us earnestly pray that all our churches will put into practice the lessons we learned. We thank God for the clinic.

Mussel Shoals Member Passes to Her Reward; Burial at Owenton

OWENTON, Ky., Jan. 21.—Mrs. Grace Ingram Shupert, 58, died at her residence yesterday in Lexington, and her funeral was conducted at the Redding Funeral Home here this afternoon. She was a member of the Mussel Shoals Baptist Church, Owen County. She is survived by her husband, Roy Shupert, two daughters, Mrs. David Church and Mrs. C. F. Baker, both of Frankfort; a sister, Mrs. Gertrude Girard, Miamisburg, Ohio; three brothers, Gus Ingram, Perry, Ohio, and W. R. Ingram and J. J. Ingram, both of Owenton. Burial was in the Odd Fellows Cemetery here.

Burlington Church Ordains Robert Brown To Gospel Ministry

BURLINGTON, Ky., Jan. 9.—An overflow crowd of more than 500 people witnessed the examination and ordination of Brother Robert Brown to the Gospel ministry this afternoon at the Burlington Baptist Church.

Rev. Roy Johnson, pastor of the Burlington Church for the past eight years, was elected moderator of the ordaining council. Brother Johnson has been pastor of the Brown family since before the time Brother Robert Brown became a Christian. He helped lead him to Christ, and baptized him by the authority of the Burlington Church. Brother Johnson has played a vital part in being used of the Lord to lead Brother Brown to an acceptance of God's call.

The ordaining council was composed of twenty-one Baptist preachers and fifty-four Baptist deacons.

The examination of the candidate was made by the writer, A. B. Colvin. Brother Brown answered the questions promptly and candidly. He gave evidence of an unusually deep personal conviction concerning many of the doctrines and practices of a New Testament church and the responsibilities of the pastor of a New Testament church.

Brother Johnson preached the ordination sermon, which also included a charge to the candidate. He emphasized the need for God called, stalwart men, who are good preachers and faithful undershepherds.

The charge to the church was given by Pastor O. J. Steger, First Baptist Church of Newport, Ky. The ordaining prayer was led by Brother Albert Weaver, Sunday school superintendent at Burlington, and long-time friend of the candidate.

Brother Brown was ordained by the Burlington Church upon request of the Visalia Baptist Church, which church he is now serving as pastor. Many of the people from the Visalia Church attended the ordination.—A. B. Colvin, pastor South Side Baptist Church, Covington, Ky., in the South Side Baptist News.

Tai Ho Woo, Korean Baptist, Speaks at South Side, Covington

COVINGTON, Ky., Jan. 16.—Rev. Tai Ho Woo, Baptist pastor of Korea, spoke for his former Seminary classmate, Pastor A. B. Colvin, at the South Side Baptist Church here today. Mr. Woo spoke on "The Good Samaritan," in which discourse he related some of his own personal experiences and the treatment meted out to the Koreans by the invading Russians.

The Korean visitor has served his home country as Deputy Director of the Department of Information for the South Korea Interim Government, and as a Minister of Supply for the Korean Government. He has made this trip to this country as a representative from both his Korean Government and the Baptist people there.

Gleanings

Rev. and Mrs. Garlon Sills observed the twenty-fifth wedding anniversary today. Brother Sills is pastor of the Grant's Lick Baptist Church, in Campbell County Association, and they reside in the community near Alexandria.

Mrs. W. A. Fling has been the Financial Secretary of the South Side Baptist Church of Covington, Ky., for the last twenty-two years. She is also teacher of the Self-Third Sunday school class, and she is stewardship chairman of her W. M. S.

The Grant's Lick Baptist Church, Campbell County, recently concluded a week of Bible study, using Dr. John L. Hill's "Studies in John," as correlative reading and helps. Twenty-six attended the study, and eighteen met the requirements for the Sunday school awards. Pastor Garlon C. Sills led in the study and discussion.

Benjamin F. Davidson, deacon of the First Baptist Church of Covington, Ky., died at his winter home in Pasadena, Fla., on January 13. His residence was located at 112 W. Orchard Road, Ft. Mitchell, Covington. After a funeral service in the Florida city he was brought to the Downard Mausoleum, Brooksville, Ky. He is survived by his wife, Mrs. Gladys Downard Davidson. Joseph F. Peiper, one-time mayor of Covington, is his brother-in-law.

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

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We feel that each Camp Committee or Director will want to choose the country or countries for special emphasis according to the missionary that is available to their Camp."—Mrs. J. R. Hagan, Fort Thomas, Ky.; Mrs. Harold J. Purdy, Bowling Green, Ky.; Mr. John A. Wrenn, Chairman.

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The Week of Prayer materials for Home Missions have already been mailed. Each organization should receive its materials shortly. If you do not receive yours within a reasonable length of time you may let the office hear from you. Let us begin now our plans for this Week of Prayer! It has been said that, "The effectual, fervent prayers of a righteous man availeth much." Surely, in this day, we need to seek the righteousness of God for our daily lives, and earnestly beseech the salvation of Jesus Christ for the souls of the lost in our Southland!

"Secrets of Old Stormy," By Elsie Grant Henson

"This is a book that will thrill young folk who like adventure and mystery. Reuel, a boy of biblical days, becomes involved in mystery as he goes in search of his missing father. In his search he meets Timothy, the finest Christian of his day, and the two become fast friends. They share together many adventures, among which are the mystery of the missing amphora, and the lost Shadow.

"Through his friendship with Timothy, Reuel gets glimpses of the life of Paul and other Christians who are continually being persecuted. From Timothy's unselfish attitudes and deeds of mercy, even for his enemies, the boy, Reuel, lears the joy of the Christian way of life."

[This fine book should be in every Church Library and read by Royal Ambassadors. It is a **Broadman Book to Grow On!** You may purchase it from the Baptist Book Store, Guthrie St., Louisville, Ky., for $2.00.]

———o———

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Four Deacons Ordained By Fredonia Church

FREDONIA, Ky., Feb. 4.—A council was called this afternoon by the Fredonia Baptist Church for the purpose of ordaining four new deacons. The brethren elected by the church to be ordained included J. W. King, Walton Woodall, Tally Baker and Russell Yates. The council organized by electing Pastor J. Holland Thomas as moderator. Lester B. Young was elected clerk. H. G. M. Hatler was chosen to lead the examination; L. J. Knoth to offer the ordination prayer; and W. W. Johnson to deliver the ordination sermon.

Following a thorough examination in which the candidates manifested understanding of church doctrine, the council recommended to the church that they be ordained to the diaconate.

The church accepted the recommendation and authorized the council to proceed. With the candidates kneeling, L. J. Knoth offered the ordination prayer, which was followed by the council laying hands on the four new deacons.

W. W. Johnson delivered the sermon on, "The Duties and Qualifications of the Deacon." After the hand of Christian fellowship was extended to the new deacons and their wives, Brother Walton Woodall dismissed the service with the closing prayer.

Comprising the council who participated in this ordination service were five ministers and twelve deacons.

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Owensboro's Baptist Book Store Has a New Manager—Miss Taylor

OWENSBORO, Ky.—The new manager of the Baptist Book Store at Owensboro is Miss Clarice Reba Taylor. She is a native of Daviess County, and is a daughter of Mr. and Mrs. David J. Taylor, and is a sister of Rev. Eldred Taylor, Associational Missionary for Daviess-McLean. Following her graduation with the A.B. degree from Georgetown College, she accepted a position as teacher in West Louisville High School near Owensboro. Later she was teacher of commercial and business subjects at the Beech Grove High School. It was from the latter position that she resigned in order to form a connection with the local Baptist Book Store.

Miss Taylor is an active member of the Third Baptist Church here.

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Gleanings

Pastor Benjamin Connoway conducted the funeral of Miss Marguerite Whittinghill, 62, at the First Baptist Church of Providence, Ky., on January 16. She died of a heart ailment.

The funeral of Walter Toler, 68, was conducted by Rev. Frank Hixon, pastor of the Lewisport Baptist Church, at the Taylor Funeral Home of Lewisport, Ky., on January 9. Pastor Hixon was assisted by Pastor Carlin Lilly, of Marion, Ky.

Pastor Shirley DeBell and Dr. O. M. Schultz conducted the funeral of Willis Bradley Board, 72, at the White Sulphur Baptist Church on January 16. His remains were taken to the Cedar Hill Cemetery for burial.

Pastor J. H. Maddox is striving for 200 in his prayer meetings at the Second Baptist Church of Hopkinsville, Ky. They are making a study of the book of Genesis. They had 156 last week, and are now reaching for 200.

Pastor Robert E. Humphreys preached the funeral of G. W. Huff, 70, who died at the Owensboro-Daviess County Hospital on January 22. He was a farmer, having managed the property of Judge Roy L. McFarland near Owensboro for the last 16 years.

Mrs. E. B. Anderson, Owensboro, reviewed hardships and trials encountered more than 150 years ago by the members of "The Travelling Church," as they crossed the mountains from Virginia to Kentucky. The historical review took place before the General Evan Shelby chapter of the D.A.R. in Owensboro on January 7.

Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans, La., is doing the preaching, and Dr. B. B. McKinney, Music Editor of the Baptist Sunday School Board, Nashville, Tenn., is directing the singing, in a revival being conducted at the First Church of Madisonville, Ky., by Pastor Harold D. Tallant during February 13-27.

The Bulletin of the Second Baptist Church of Hopkinsville mentions that the meeting house of the Kelly Baptist Church lost their building by fire on January 31. Milburn Chester is its pastor. The church had only $1,000 insurance, which will not cover the cost of replacing the structure in these days of inflated prices. The Kelly Church is in Christian County.

The Executive Board and Pastors' Conference of the Ohio Valley Baptist Association has passed resolutions regarding the going of Pastor Thomas W. Pope from the First Baptist Church of Clay, Ky., to the Huntingdon Baptist Church, Huntingdon, Tenn. The resolutions were signed by the committee, composed of Brethren J. T. Ford, Chairman, Z. T. Connoway, and C. O. Simpson.

Dr. O. M. Schultz and Pastor H. G. M. Hatler officiated at the funeral of Fred Taylor, 76, at the First Baptist Church of Princeton, Ky., on January 9. Mr. Taylor was for 41 years the owner of the Princeton Lumber Co. He is survived by one son, Rumsey B. Taylor; two brothers, Sam Taylor, Beaver Dam, Ky., and Gilbert Lee Taylor; one sister, Mrs. Horace Taylor, Beaver Dam; and four grandchildren.

Two Deacons Ordained By Cherry Hill Church

CENTRAL CITY, Ky., Jan. 31.—Rev. H. K. Langston, pastor, called a group of pastors and deacons together on Sunday afternoon, January 30, for the purpose of considering the ordination of J. E. Ward and Lee LaMastus as deacons of Cherry Hill Missionary Baptist Church. Pastors present were: William Crowder of Bethlehem; J. H. Lyon of Chapel Mission; A. R. Proctor, Forest Oak; Fred Fox, New Cypress and John W. T. Givens, of Bethlehem. The deacons included: Earl W. London and D. B. Birch of New Hope; Farley Bruce, J. H. Bruce, and T. H. Bruce of New Harmony; A. E. Shemwell and Paul Wilcox of South Carrollton and A. B. Stirsman and R. T. Nicholson of Cherry Hill.

The presbytery proceeded to organize with Fred Fox as moderator; R. T. Nicholson as clerk; H. K. Langston as examiner; William Crowder, charge to the candidates; A. R. Proctor, charge to church; John W. T. Givens, ordaining prayer and J. H. Lyons, the benediction.

The presbytery approved the candidates, and the church proceeded with the ordination.

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Macedonia Church Is Constructing a New Parsonage for Erwins

OWENSBORO, Ky., Feb. 5.—Plans have been put into operation to make February 13 the day to try to raise $2,000 for the financing of the new parsonage directly opposite the Macedona Baptist Church, of Dermot, near here. The expectation is that the parsonage will be completed for Pastor and Mrs. H. Curtis Erwin some time in the coming summer. Many substantial gifts have already been received, such as the land, donated by Otto Emrich, a furnace, given by Dr. F. V. Chambers. Several seem to have taken pride in the construction of a well for the parsonage. The digging was done by Robert Claypool, and lining for same contributed by the Randall-Zogg Supply Co., and the pump has been given by John Mathews.

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Opening Day for New Meeting House at Pack Church Last Sunday

OWENSBORO, Ky., Feb. 6.—The Pack Baptist Church, near here, held their first preaching service today in its new building. Pastor Floyd Burns had with him several visiting speakers and various groups of singers who contributed to the musical part of the program. Lunch was served at the noon hour in the basement.

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AMERICA—What America needs is less soiled conversation and more soil conservation.

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The Young People And Their Church

(Continued from Page 6)

The young people of today, if they have any personality, looks, or ability at all, have a pretty tough row to hoe! They face many temptations and are led into many seemingly innocent compromises. Their environment is such that many of them hang on a very uncomfortable fence—envying the sinners their "fun" and the saints their joy. They see in the church so many "striving, perspiring Christians who are unhappy," who, in the rush to do something, fail to take time to be something. We must constantly remind ourselves that *they do not grow up spiritually without effort.*

The Friendly Approach

Our approach to them should be that of friendship. We do little good swinging a sledge-hammer on cold steel. And, after all, there is more drawing power in the kingdom than driving power. Jesus was conscious of bringing good news, not coming to lay added burdens on men. Our sermons and Sunday school lessons are often like the summer lightning, filling the sky, but hitting nowhere. A sermon or talk may have religious truth and importance and still not have the divine knock at the heart's door.

The basic question is: Can a first century institution meet the demands of the twentieth century (and its young people)? Of course the answer is, "Yes!" But it is not enough to repeat the old shibboleths, the old time-worn phrases, the mottoes and passwords that have become standard in the pulpit.

God's plans are never out of date; now and then some of us are. We must keep abreast of the times. The word of God is contemporaneous with us today in no less sense than it was in New Testament times. We must not be reactionary, doing the things that have always been done, simply because they always have been done. Often times our programs are successful in our own estimation, but are failures in the real purposes that should be behind them. Large Sunday schools, but little Bible teaching of permanent value! Big Baptist Training Unions, but producing few trained leaders! Great ingatherings at evangelistic meetings, but few who last longer than the first year. God has shifted the gears into high—and we had better keep up!

The young people are in circumstances that make immorality and un-Christian behavior popular. Yet they can be persuaded and convinced about matters of the Kingdom. Their situation demands the best that we have in understanding them, in approaching them, and in winning them to Christian living.

Spiritual growth is not automatic. In the natural realm growth can take place without conscious exertion. That is true of the ragweed. It is true of the human body. But not so with the spiritual realm. There must be direction and nurture and conscious attempt. We **must** contend earnestly for the once-for-all-delivered-to-the-saints kind of faith, but we must do it with an understanding of the problems of youth that are peculiar to our day.

What then is our great aim in working with young people? After all is said and done it is to lead them to accept the fact that the full and abundant life is in the way of Christ our Lord who said, "I am come that they might have life, and that they might have it more abundantly."

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What to Do When the Klan Comes to Your Church

By HUGH A. BRIMM
Executive Secretary

The recent incident near Chattanooga, Tennessee, when the local Ku Klux Klan came into a Baptist Church with a contribution, will probably be repeated many times, now that the Klan has sunk to such a low level in the thinking of decent and respectable people.

Their "contributions" should be recognized for what they are, "bribe money." Bringing such bribes into the church ought to be openly resented and refused by Christian people.

This is what happened last year in a south Georgia town where local Klan activity was quite noticeable. Their charter had been revoked by court action and they came in their hoods and regalia into a revival meeting service.

A representative of the Klan marched to the front of the church with three envelopes, one for the pastor, one for the visiting evangelist and one for the song leader. All three men refused to accept the money and the minister openly expressed his resentment that the Klansmen should seek thus to "advertise" themselves in the church. Immediately the hooded and masked "cowards" left the church.

Could we suggest that when and if the Klan comes to your church that you remember the following:

1. Keep cool—no one should be afraid of cowards who won't show their faces.
2. Remember that superficial piety is hypocricy before God and man. These men cannot wash the blood stains of lynched victims from their skirts by merely walking into a church with "blood money."
3. Refuse any gifts but invite them to stay only if they remove their masks. If they refuse to unhood themselves then dismiss the service with a prayer for them that they might see the light of God's love for all men and themselves come to love all men.

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Dr. W. R. White Speaker At Bible Conference

The Golden Gate Baptist Theological Seminary in Berkeley is happy to announce the approach of the annual seminary Bible Conference, February 21-25. Dr. W. R. White will deliver four addresses.

Dr. White has held many important posts in the affairs of Baptists. He is now entering his second year as president of Baylor University, Waco, the largest Baptist owned and controlled University in the world. The enrollment there this session is well past the five thousand mark.

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Years ago, when Mark Twain was doing his best to entertain his guests at a dinner party, a woman turned to the young daughter of the humorist and said: "Your father is a very funny man."

"Yes," responded the child, "when we have company."—Hazen G. Woerner, *Real Living Takes Time.* (Abingdon-Cokesbury).

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ARTHUR W. GARRETT, Vice-Pres.

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Hyman Appelman's Sermon Subjects—

Monday, Feb. 14—**"The Third World War. Can We Avoid It? How Can We Lose It?"**

Tuesday, Feb. 15—**"Does America Need A God?"**

Wednesday, Feb. 16—**"Why Are God's Hands Tied?"**

Thursday, Feb. 17—**"The Sinners' Prayer Meeting"**

Friday, Feb. 18—**"When Will The U. S. Have A King?"**

Saturday, Feb. 19—**"Love, Courtship and Marriage"**

Sunday, Feb. 20—**10:45 A. M., "Christ and the United Nations" 3:00 P. M., "Israeli Across the Path of Empire (Jews and the World Crisis)"**

SONG LEADER

J. BYRON CROUSE

WILMORE, KENTUCKY

Nation Wide Evangelistic Singer



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CHRISTIAN BUSINESS MEN'S COMMITTEE

AND

AMERICAN ASSOCIATION FOR JEWISH EVANGELISM, INC.

Special Sermon Series Being Preached at Long Run Baptist Church

Pastor J. Cody Stone, Box 696, Louisville, Ky., is preaching a series of Sunday night sermons now on the Book of Revelation at the Long Run Baptist Church, thirteen miles east of Louisville and St. Matthews, and one and one-half miles north of Highway 60. The long Run Church is one of the historical spots in Kentucky, Abraham Lincoln's grandfather being buried there. It is also the neighborhood where the ancestors of the present President, Harry S. Truman, lived, and some of his forefathers are buried there.

Misses Mary Jane Rapp, Star Route, Fisherville, Ky., and Miss Guanata Roberts, Route 2, Anchorage, Ky., have been appointed on a publicity committee by Pastor Stone, and they or he will be glad to show visitors around their historic site and explain its traditions.

The Brotherhood of the Long Run Baptist Church will next meet Friday night, February 11, to which visitors as well as local men are invited.

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West Point Woman Dies at the Age of 84 Years

WEST POINT, Ky.—The funeral of Mrs. Martha Ann Shumate Wright, 84, was conducted at the West Point Baptist Church on January 21. Her late husband, Police Judge Newton Wright, died some years ago. Burial took place in Buck Grove Cemetery. Mrs. Wright leaves one son, Buck W. Wright; five daughters—Mrs. Lena Musselman, Mrs. Sam Hays, Mrs. Guy Keys, Mrs. A. E. Roebeck, and Mrs. Jessie Crecelius; 22 grandchildren and 19 great grandchildren. She is also survived by three brothers—Henry, Jeff and Proctor Shumate, and three sisters—Mrs. Sue Long, Mrs. Sophia Board and Mrs. Sallie Simpson.

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Simultaneous Revival Planned by Salem at January Board Meeting

BRANDENBURG, Ky.—Plans for simultaneous revivals in the Baptist churches of Salem Association were projected in a District Mission Board meeting in January. Messengers were present from 20 of the 21 churches in the Association. With only two or three exceptions, each church plans to have a revival during the weeks of August 1-15, 1949. After discussion of the purposes and functions of committees to be set up to promote the Revival Crusade, committee chairmen were elected to serve with the regular associational officers on the steering committee, and to assist Crusade Director John H. McTyre, pastor of New Highland Baptist church, and Associational Organizer Harold C. Marsh, associational missionary to Salem.

Salem Association of Baptists at this meeting moved to support a full-time mission program in the association. Part-time mission work has been done for several years under the direction of D. A. Meador, District Missionary. For the past two years, this part-time work has been continued by Harold C. Marsh, who is to be employed to begin full-time mission work upon his graduation from the Southern Baptist Theological Seminary about May 1, 1949.

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Music Leader Coming to Long Run's Monthly Meeting Next Monday

Mr. W. Hines Sims, of the Department of Church Music of the Baptist Sunday School Board, Nashville, Tenn., will be



W. Hines Sims

in Louisville as a speaker at the monthly Long Run Associational Sunday School Meeting, to be held at Fourth Avenue Baptist Church on Monday night, February 14, at 7:30 P. M., according to Charles Ham, President of the organization. Departmental conferences will be held discussing the subject, "Better Musical Programs in the Sunday Schools." Mr. Sims is well known throughout the Southland where he has labored as a musical director, song leader, and soloist.

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IN MEMORIAM

MRS. TOMMIE WHEELER

MAGNOLIA, Ky., January 21.—God, in His infinite wisdom, has called our dearly loved friend, Mrs. Tommie Wheeler, to come up higher and join the innumerable heavenly host. In her going our W. M. S. has lost a loyal, faithful, and ever-capable member; and her gently, gracious presence will be greatly missed.

Because we have known and loved her, our lives have been made sweeter and more worthwhile; and we wish to pay this tribute to her through the Western Recorder; to send a copy to her family with our sympathy; and to record a copy in our minutes.—W. M. S. of Magnolia Baptist Church.

Gleanings

Baptist Tabernacle, Louisville, observed the fifth anniversary of their pastor, Dr. Lewis C. Ray, on February 6.

The Baxter Avenue Chapel of Louisville has called Brother W. C. Roebuck, Jr., to succeed Brother Thomas Lindley as their pastor. Like Mr. Lindley, Mr. Roebuck hails from Arkansas.

Dr. L. E. Martin, pastor of the Severn's Valley Baptist Church, was the guest speaker for a Brotherhood Banquet at the Third Church of Owensboro on January 24. H. B. Kuhnle is pastor of the Owensboro church.

The Training Union at Central Baptist Mission, Louisville, set a goal of 66 to be reached in the first quarter for the New Year. The yearly average last year was 44. On January 9—a rainy night—they reached that goal of 66, and then raised it to 77. The following Sunday night—another rainy, cold, night—they surpassed that goal by having 82 present.

The Mt. Hermon Baptist Church of Louisville is putting on a campaign to increase their Sunday school membership for the thirteen Sundays during February 6 to May 1. The goal is to put 222 on the roll of the Sunday school. The present roll is 154, and the church is planning to build additional rooms, according to Fred S. Page, Superintendent of the Sunday school.

David H. Stone, associated with Pastor Rollin S. Burhans in the office of the Crescent Hill Church, Louisville, and Miss Nell Estes, Lenoir, N. C., were married recently at the Metropolitan Baptist Church of Washington, D. C., by Dr. K. Owen White. Mrs. Stone is the new office secretary to Rev. Byron C. S. DeJarnette in the Training Union Department at the Kentucky Baptist Building.

Eslie Howard Sudduth, 54, died at Norton Memorial Infirmary, Louisville, on January 29, following a short period of sickness. He lived at 3113 Plover Road, Audubon Park. He was head of the Upholstering Department of Strassell's, Interior Decorators. His funeral was conducted at Lee E. Cralle's on February 1, and burial was in Hillcrest Cemetery, Lexington, Ky. He was a member of the Walnut Street Church. Formerly he lived in Cincinnati, Ohio, and Lexington, Ky.

More than $20,000 was raised by the Crescent Hill Baptist Church of Louisville on January 30 toward the liquidation of the last $29,000 of their long-standing debt for their church building. Pastor Rollin S. Burhans and Chairman Stephen S. Jones, of the Finance Committee, hoped that the entire amount might be raised this time, but they did not make it. The debt is now less than $10,000. The custom at Crescent Hill is to make large donations toward their church building debt every six months. Let us hope it will be wiped out completely next time.

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

SECOND STATE BAPTIST CAMP CONFERENCE HELD

The Second State Baptist Camp Conference was held at the Kentucky Baptist Bldg., 127 E. Bdwy., Louisville, Kentucky, on January 13 and 14. Representatives from the Baptist Boys' and Girls' Camps, as well as Woman's Missionary Union Camps, were in attendance from all over the state. This Conference is an informal meeting of Camp Leaders, Camp Directors, and those interested in the Camping Program to discuss and study methods and techniques of improving and promoting our Baptist Camps for Young People.

The first session of the Conference opened on Thursday evening, January 13, with Dr. Ralph S. Voris presiding. Dr. Voris is the newly elected Director of the Clear Creek Camps. Mr. John A. Wrenn, State Royal Ambassador Secretary brough the Devotional, using Esther 4:14: "Who knoweth but that thou art come to the Kingdom for such a time as this." Each camp Leader and visitor was introduced and, as they were, each gave a brief report of their camp telling the most outstanding happening during the week. The highlight of the evening session was a message by Miss Virginia Wingo, teacher of Missionary Education at the W. M. U. Training School. Miss Wingo used as her subject, "Missions in Camp." She set forth ways through which Missions could be taught to boys and girls during the camping period. Examples of boys and girls who had attended Louisiana State R. A. and G. A. Camps were cited to show the definite Mission influence.

Dr. W. C. Boone, Executive Secretary, opened the Friday morning session with an inspiring devotional. The first part of the session was devoted to Round Table Discussions on various phases of Camping: The Place, led by Mrs. R. D. Bennett of Shively, Ky.; Advertising the Camp, led by Mrs. J. D. Brame, Paducah, Ky.; Camp Food, led by Mrs. W. N. Carnes, Erlanger, Ky.; Music in Camps, Mr. Dan Thomas, Baptist Seminary. Dr. H. Leo Eddleman, Pastor of Parkland Baptist Church, Louisville, Ky., brought an inspiring message on "Leading Campers to Find God's Will for Their Lives."

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Mr. Richard Kornmeyer, representative of the Baptist Book Store, opened the afternoon session with a discussion on "Visual Aids from the Book Store Suitable for Camps." Next, a Round Table Discussion on "Getting Campers to Participate" was led by Mrs. Harold J. Purdy, Bowling Green, Ky. After a report of the Committee on Selection of Theme, Motto, Scripture and Hymn, the Conference was adjourned.

The Camp Conference is a very helpful and successful adventure and each representative expressed his or her desire to have another one in 1950.

Report of Selection Committee

"We, as a Committee, suggest that the following Theme be used in the planning of all our Kentucky Camps for 1949, and that to emphasize the the general theme, that the following Motto, Scripture, and Hymn be used:

General Theme: **FOREIGN MISSIONS**

Motto: ". . . that the World may know."

Scripture: "That at the name of Jesus every knee shall bow. . ." Phil. 2:10.

Hymn: "Christ For the World! We Sing."

We feel that each Camp Committee or Director will want to choose the country or countries for special emphasis according to the missionary that is available to their Camp."—Mrs. J. R. Hagan, Fort Thomas, Ky.; Mrs. Harold J. Purdy, Bowling Green, Ky.; Mr. John A. Wrenn, Chairman.

Lists of available Missionaries; suggested Mission Study Books, and Films on Foreign Missions will be mailed to Camp Leaders in the very near future. It is suggested that you write direct to the Foreign Mission Board, 2037 Monument Ave., Richmond, Virginia, and ask for leaflets and pamphlets on the work of the Foreign Mission Board in the countries around the world. They will be available to each Camp in quantities. It is best to order early!

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The meeting in New Orleans was highlighted with the presence of Mrs. George R. Martin, President, and Miss Alma Hunt, Executive Secretary of Southern Woman's Missionary Union. Miss Margaret Bruce, newly elected Young People's Secretary, presided over the meetings. Closing features of the meeting were a banquet given by the Seminary; a visit to the French Market with Seminary Students for a preaching service; a tour of Mission Points in the Bayou country, and a visit to the River Front Missions.

Home Mission Week of Prayer Materials Mailed

The Week of Prayer materials for Home Missions have already been mailed. Each organization should receive its materials shortly. If you do not receive yours within a reasonable length of time you may let the office hear from you. Let us begin now our plans for this Week of Prayer! It has been said that, "The effectual, fervent prayers of a righteous man availeth much." Surely, in this day, we need to seek the righteousness of God for our daily lives, and earnestly beseech the salvation of Jesus Christ for the souls of the lost in our Southland!

"Secrets of Old Stormy," By Elsie Grant Henson

"This is a book that will thrill young folk who like adventure and mystery. Reuel, a boy of biblical days, becomes involved in mystery as he goes in search of his missing father. In his search he meets Timothy, the finest Christian of his day, and the two become fast friends. They share together many adventures, among which are the mystery of the missing amphora, and the lost Shadow.

"Through his friendship with Timothy, Reuel gets glimpses of the life of Paul and other Christians who are continually being persecuted. From Timothy's unselfish attitudes and deeds of mercy, even for his enemies, the boy, Reuel, learns the joy of the Christian way of life."

[This fine book should be in every Church Library and read by Royal Ambassadors. It is a **Broadman Book to Grow On!** You may purchase it from the Baptist Book Store, Guthrie St., Louisville, Ky., for $2.00.]

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SUCCESS—Many years ago my grandfather reminded me that the word "success" comes from two Latin words, *sub*, meaning under, and *cedere*, meaning going along. Success, he explained, means a "going under"—a lot of digging. He believed that a young man should dig a solid foundation for whatever he is going to do.—John A. Goode, Asheville, N. C. druggist, quoted in *Wall Street Journal.*

Testimonials as to Baptist Student Union Work Made by University Men

Collected by J. Chester Durham, State Student Secretary Lexington, Ky.

Here are three typical testimonies of young men regarding what the Baptist Student Union has meant to them:

Ed. Cunningham writes thus: "The B. S. U. played an important part in my surrender. I came to school to study for another profession. Due to my Baptist background I attended a B. S. U. meeting on our campus. I saw young people with their lives dedicated to His service. I soon moved my membership to Calvary Baptist Church. B. S. U. soon began to put me to work as they will anyone who will let himself be used. This was valuable experience. I began to feel the call to full-time service more than I had ever before. I can truthfully say it was largely through the influence of the B. S. U., or rather the Christ-like spirit which B. S. U. has that caused me to surrender to the cause of our Lord."

Walter Price gives this as his testimony concerning the Baptist Student Union: "For me the Baptist Student Union has supplied the seven thousand that God told Elijah had not bowed their knee to Baal. Sometimes we feel that we are alone in contending for the faith, but B. S. U. has made possible fellowship with other Christians who are really on fire for the Lord. It is a great help, especially on a campus such as the State University where we face problems in the class room, to be able to find in B. S. U. a group of young people who still love and believe in the Book, and the blood and the blessed hope.

"The Baptist Student Union has been a wonderful source of strength and an open door for service. I feel it to be one of the greatest investments that Southern Baptists have made in the leaders of tomorrow."

Dewey Brown writes thus: "The B. S. U. played an important part in my answering God's call. It got me interested in the work of the Lord, fanning the small flame of interest that I already had. It strengthened me in my faith in God. It was immensely helpful in providing me with the fellowship of others who are serving God and seeking His will for their lives. It helped me overcome a feeling that I was almost alone on the campus. In my desire to serve God it helped me and sought to show me how I could serve God every day on my campus and finally God used it to awaken me to a full realization of His will for my life. My final awakening came at one of our Friday night services. Now the B. S. U. is helping prepare and train me for the ministry.

"I find myself inadequate to put in words what the B. S. U. is to our campus. It can be of such vital help to a young Christian that there is no describing it. The friends, fellowship and guidance that it provides are invaluable in helping the young person to find himself in God's work. But if a full time Christian worker or a full time business man, it helps him to see how he can accomplish work with God while attending college. It shows him the importance of Christian witnessing and helps him to make his life count for Christ. Needless to say that it reaches a lost person for Christ, and it can mean so much more. To that person it will go far in helping to revive and proclaim Christ throughout the world of tomorrow through the students it is reaching today."

William Cowper, "Farmer's Poet" and Hymnologist

By ERNEST O. SELLERS

To have written his one or two immortal hymns and given to the world some of his deathless epigrams is enough to make William Cowper's fame eternal.

Some of Cowper's epigrams and metaphors, like those of Shakespeare, are so often quoted that men forget their source. It was he who said, "God made the country, man made the town." Into the mouth of Robinson Crusoe he put those imperishable words, "I am monarch of all I survey." For anti-war protagonists he said:

"But war's a game, which, were
its subjects wise,
Kings would not play at."

There are doubtless those who are convinced that, "Satan trembles when he sees the weakest sinner on his knees" is really found in the Scriptures.

No hymn book is complete lacking "There Is a Fountain Filled With Blood." But he gave to the world other gems: "Oh For a Closer Walk With God," "A Glory Gilds the Sacred Page," "Sometimes a Light Surprises," or brighest of all—

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Born November 26, 1731, Cowper was the son of a clergyman and died April 25, 1800. He studied law but turned aside from political preferment. His love life was frustrated by the young lady's parents. All of his life he was afflicted with melancholia, at times with partial insanity. He sought relief in literary labors, translating the Iliad and Odessy into coloquial English. Competent critics highly esteem his literary works especially his poem "The Task." His church affiliations were with the Church of England.

Cowper had an illogical illusion that he had committed the unpardonable sin which caused his reason to decay. During his insanity he made attempts upon his life "by laudanum, cord and knife." Through a study of Romans three he saw the sufficiency of the Atonement and the completeness of his justification, the forgiveness of his sins through the forbearance of God.

Cowper's name is closely associated with that "old blasphemer," John Newton. Together they put out the Olney Hymns. Newton was driven to Christ by "the violence of his sins" and Cowper "by the violence of his suffering." Newton's hobby was "saving grace," Cowper's was "consoling grace."

It would be most interesting to know how many there are who have pressed into the Kingdom during the singing of "There Is a Fountain, Filled With Blood?"

Death Notice

Mrs. Prayer Meeting died recently at the First Neglected Church, located on World Ave. Born many years ago in the midst of a great revival, she was a strong healthy child, fed largly on testimony and Scriptural holiness, soon growing into world-wide prominence, and was one of the most influential members of the church family. . . For the past several years, Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and willpower.

At last she was but a shadow of her former self. Her last words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of world amusement.

Her older brother, Brother Class Meeting, has been dead for many years. . . Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagree as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives. But to no avail.

A post-mortem showed that a deficiency of spiritual food, coupled with a lack of fasting, heartfelt religion, shameless desertion, and non-support, were contributing causes. Only few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged tenderly to bear her remains away, but failed to appear.

There were no flowers, her favorite hymns, "Amazing Grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be.

The Body rests in the beautiful Cemetery of Bygone Glories, as waiting the summon from above. . . In honor of her going, the church doors will be closed on Wednesday nights.—Copied.

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Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

PLAN NOW FOR STATE CONVENTION

Many are now planning to attend the State Training Union Convention which will be held in Paducah, beginning on Wednesday night April 20 and closing on Friday night the 22. The morning and afternoon sessions will be held in the First Baptist Church building and the night sessions will be held in the building of the Tabernacle Baptist Church. Free bed and breakfast will be furnished in the homes.

Many are now planning not only to go themselves but to take others with them. We certainly expect every region to be represented. Will you see that your association is at least represented? Then will you see that your church and every church in your association is represented?

We are expecting people to come by car, regular or chartered bus, train, and even by plane. What about a special bus from your church or association?

We want as many as possible of all ages from every church and are expecting a total attendance of 3,500. We especially want State Officers, Regional Officers, Associational Officers, State, Regional, and Associational Missionaries, Pastors, Directors, and other General Officers, Department Officers, Adult and Young People's Presidents, and other Officers, Intermediates and Junior Leaders and Sponsors and officers of the unions, Story Hour Leaders and Helpers, all Training Union members of all departments, and as many as possible of all ages from all the churches whether they are Training Union members or not.

A great program is being arranged. It will be informing, inspiring, enjoyable, and challenging.

SUMMARY OF STUDY COURSE AWARDS

For the year October 1, 1947 to September 30, 1948 there were 342 churches requesting awards, which totalled 14,877. These requests came out of 63 of the 79 associations.

For the fourth quarter of 1948, 96 churches in 45 associations requested 2,717 awards.

STANDARD ORGANIZATIONS

October, November, December, 1948

Associations

Laurel River.

Training Unions

Laurel River, London, First; Ohio County, Beaver Dam; Severn's Valley, Gilead; Little Bethel, Madisonville, First.

Adult Departments

Laurel River, London, First; Little Bethel, Madisonville, First.

Adult Unions

Bell County, Fonde; Laurel River, London, First, "Leaders;" "Pastor's Helpers;" "Faithful Workers;" "Willing Workers;" Ohio County, Beaver Dam, "Senior Adult;" Severn's Valley, Gilead; Sulphur Fork, LaGrange, DeHaven Memorial; West Union, Paducah, Tabernacle, Young Adult; Adult; Little Bethel, Madisonville, First, "Three Talents;" "Whittinghill;" "Willing Workers;" "Zion."

Young People's Unions

Little Bethel, Madisonville, First, "Faithful Fellows."

Intermediate Department

Laurel River, London, First.

Intermediae Unions

Laurel River, London, First, "Companion;" "Comrades;" "Conquerers;" Laurel River, East Bernstadt, "Pastor's Helpers;" Severn's Valley, Gilead, 13 years; 13 years; 14 year union; 16 year union.

Junior Department

Laurel River, London, First; Little Bethel, Madisonville, First.

Junior Unions

Laurel River, London, First, "Junior Union;" "Hustlers;" "Doers;" "The Shining Lights;" Little Bethel, Madisonville, First, "Jesus' Helpers;" "Shining Lights;" Ohio County, Beaver Dam, "Willing Workers;" "Pastor's Pals;" Severn's Valley, Gilead, 9 year; 10 year.

Story Hour Department

Laurel River, London, First; Ohio County, Beaver Dam; Little Bethel, Madisonville, First.

Story Hours

Laurel River, London, First, Beginner; Primary; Ohio County, Beaver Dam, Primary; West Union, Paducah, Tabernacle; Little Bethel, Madisonville, First, Nursery; Beginner; Primary.

SUGGESTIONS FOR CONDUCTING A TRAINING SCHOOL

1. Select a Suitable Time.

April is Southern Baptist study course month, but any week in the year is a good time and may be "Training School Week."

2. Select the Teacher or Teachers.

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

3. Obtain the Textbooks.

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

Books should be ordered two or three weeks in advance from the Baptist Book Store serving your state.

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

4. Enlist the Church Members for the Training School.

Every Training Union member should be enlisted, and every church member not in Training Union should be invited. The president and group captains should visit and personally urge every member to attend. The pastor, director, presidents, leaders, and all the officers should give themselves whole-heartedly to making the training school a big success.

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

5. Provide Attractive Programs.

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

6. Conduct a Written Examination.

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

7. Obtain the Awards.

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

8. Hold an Appropriate Recognition Service for Granting the Awards.

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

NOTE: The above eight suggestions were taken from the Study Course tract published by the Training Union Department of the Baptist Sunday School Board.

20%-ERS

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

January 16: Crestwood, Frankfort; Dallasburg, Wheatley; Eighteenth Street, Louisville; Harmony Baptist Chapel, Louisville; Hodgenville, First; Jellico, Tennessee, First; Kuttawa; Leitchfield; London, First; Perryville Baptist Church; Porter Memorial, Lexington; and South Elkhorn, Lexington.

January 23: Eddyville, First; Eighteenth Street, Louisville; Harmony Baptist Chapel, Louisville; Hodgenville, First; Jellico, Tennessee, First; Kuttawa; London, First; Lothair, First; and Victory Memorial, Louisville.

Prof. J. A. Tolman Dies at Georgetown; A Teacher 49 Years

GEORGETOWN, Ky., February 1.—Dr. Judson Allen Tolman, 70, died at 6:45 A. M. Sunday. He had been sick, but his condition was much improved. He had just finished giving his mid-term examinations at Georgetown College, graded his papers, and turned his students' grades into the college office. He was intending to return to his classroom work on the following morning when death came. It looked as though he had finished his task.

Dr. Tolman was born in Sandwich, Ill., July 23, 1879, a son of Mary Erhart Weeks and Judson Allen Tolman, Sr. In early life he took three degrees from the University of Chicago—his A.B. in 1901; his A.M. in 1903; and his Ph.D. in 1911. He married Miss Eva Rawlings, of Chicago, in 1904, and they have two children: William Allen Tolman, Professor of Economics at the University of Kentucky, Lexington, Ky.; and Helen Louise Tolman, of Camden, N. J.; and one grandson, William Allen Tolman, Jr.

He was teacher of Latin in Des Moines College 1901-03; and next accepted a similar position with the El Paso High School, where he remained for four years. He then taught Latin and Greek at Simmons College (now Hardin-Simmons University) during 1908-17. For two years he was president of Howard Payne College, Brownwood, Texas; and for four years president of Oklahoma Baptist University, Shawnee, Okla. During 1922-23 he became Professor of Latin and Education at Oklahoma A. and M. College. He came to Kentucky in 1923 to become Professor of Education at Georgetown College. After three years here he moved to West Virginia, where he became President of Alderson Junior College, but stayed there only three years. He returned to Georgetown in 1929 as Professor of Latin and Greek, and has been here ever since.

Funeral was held at the Georgetown Baptist Church, conducted by Pastor E. L. Skiles, assisted by President S. S. Hill. Internment was in the Georgetown Cemetery.

He was a Baptist Deacon, and a member of several organizations. He was author of several books, "Study of Metrical Inscriptions," and "Essentials of Latin For College Students."



Prof. J. A. Tolman

Dr. Tolman is the third faculty member to be lost by Georgetown College during the present year. The others were Dean R. T. Hinton and Dr. Vernon Scott Gentry.

Teach Me, Oh Lord, Just How

Lord help me to do some good today,
To serve some pilgrim on his way,
Some word of cheer unto him say,
Teach me, oh Lord, just how.

Help me to right some bitter wrong.
Some brother weak help to make strong,
Give hope and courage through a song,
Teach me, oh Lord, just how.

Help me to aid those in distress,
To make their heavy burdens less,
By giving joy and happiness,
Teach me, Oh Lord, just how.

Help me to feed some hungry heart,
With helping hand give a new start,
And thus fulfill the Christian's part,
Teach me, oh Lord, just how.

ERNEST O. SELLERS,
New Orleans Baptist Seminary

How Missionary Are You?

By VIRGINIA NESBIT
208 No. Alamo St.
San Antonio, Texas

In the language of the early church the words *missionary, martyr* and *witness* were used interchangeably; but as our language has developed, and new meanings have come into words as they have been translated into the language of the Western world, *missionary* has come to mean one who takes the message of glad tidings into a foreign land; *martyr* to mean one who gives his life in the cause of Christ, and *witness* to mean one who gives a testimony in the place where they find themselves.

How Missionary are we? There are in round numbers 6 million Southern Baptists. We support 600 missionaries on the foreign field. That is one missionary for every 6,000 members. Allowing for the fact that probably half of these 6 million are income-earners our foreign missionaries cost us $1 per year capita of $2 per year for the income earners. For the price of 2 shows a year we could double our foreign missionary force. Next time you go to a show just think that over!

Suppose we were to fulfill our responsibility and all income-earners were to become tithers? A very conservative estimate of the average income is $100 per month—that would be an average tithe of $120 per year per income-earner or a total revenue to the Lord's treasury of 360 million dollars. And if we sent only 10 per cent of that for foreign missions we could maintain 3,600 missionaries in the field instead of 600, or six times as many as we have today. If 600 are accomplishing what they are, could not 3,600 evangelize the whole world?

President's Home Burns At Magoffin Baptist Institute at Sky, Ky.

In the evening of January 14 the president's home of Magoffin Baptist Institute was completely destroyed by fire. President Ellis M. Ham had just returned from the Evangelistic Conference in Louisville with Mrs. Ham and had built a fire in the heater in the living room. While he was looking over the mail the smell of smoke indicated that something was wrong. Upon investigation he found that the fire had already made too much headway under the eaves of the house to save it. However, some of the furnishings were saved. The building was only partly covered by insurance.

When Kentucky Baptists came into possession of the property of Magoffin Baptist Institute last summer by a transference of the deed from the Eastern Kentucky Baptist Education Society, it was found that we needed a place for the president and family to live. Former president, Rev. Frank A. Clarke, sold his home to the trustees on July 17, 1948. The home was of stone construction.

President Ham and family are living at present in an apartment of the girl's dormitory.—R. Don Gambrell, Erlanger, Kentucky.

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Shepherd of the Mountains

By JOHN E. WILSON, Cecilia, Ky.

Forty-three years ago in this month, I landed in a newly settled community in the Rocky Mountains to teach school.

I left the railroad station on a mail wagon for the County Seat 65 miles away to take a teacher's examination. On our route we met a raging snow storm and the therometer dropped from 12 above zero to 25 below. I stayed at a hotel and the next morning I passed the examination and went out 15 miles to my school.

It rarely rains in that country. It snows in the winter and melts in the spring. The grass comes up and grows fine until the moisture is gone and then turns brown and is good hay and stock still eat it.

A river runs through the place and has a seven-foot fall to each mile. They dug a large canal 25 feet wide which carries water five feet deep and is 57 miles long. They had water meters which released one cubic foot of water per second for each 40 acres of land. After a few weeks the grass above the canal was dry and brown hay, while below the ditch the grass was green.

That was a sheep country. I went out and visited a young shepherd friend about 25 years old. He said that each spring he would take his sheep about 75 miles up in the mountains and would park his covered wagon which contained his bed, table, one chair and cooking vessels. He had two dogs that were trained to herd the sheep. He said the sheep would start grazing at 4 o'clock in the morning. He and his dogs would start them all in one direction, then he would go back and cook and eat breakfast and fix his dinner and then follow the sheep. At noon he would have his dogs get around the sheep, 3,000 head, and turn them back to camp. At 9 o'clock they would lie down as close to his wagon as they could get and the shepherd would prepare his supper, then sleep.

The shepherd would graze them in 10 or 15 different directions from his camp. Finally the grass would dry up as the water gave out and he would move his wagon and sheep 10 or 15 miles closer to the river and do the same thing over. He said the sheep would run to him when a wolf got in sight.

One night the sheep began to bleat and crowded as close to the wagon as they could. He got his gun and stepped out of the wagon. In the moonlight he could see a large grisley bear standing on its hind feet about 20 feet away. It looked at him and growled. He raised his gun and fired. The sound of the gun, the flash of fire and the smell of powder caused the bear to leave without a sheep.

When fall came, he had his sheep near the canal. I looked at those 3,000 sheep and wondered. These sheep had come through a country with wolves and wild cats and bear. It looked like the valley of the shadow of death, *but they followed their shepherd.* He was their friend and guide and they followed him and feared no evil.

At this point the shepherd had to pause until a temporary bridge could be put across the canal. Then the sheep could go into the "promised land" where they could "lie down in green pastures beside the still waters." The shepherd said the sheep knew his voice and followed him all the way. He examined them carefully, and passed all 3,000 into the land of plenty.

This story reminds me of an evangelist who went into a town of about 3,000 people to hold a revival. He preached 12 sermons on different lines, and finally got a *message,* and about 30 were saved. He then took them before the altar of the church and said "Look at the shepherd and his 2 dogs and the 3,000. You have a shepherd to follow, Jesus Christ, the Prince of Peace. You also have two helpers, the Bible, a love letter from God to you. He wants you to read it for it has a cure for every ailment and healing for every disease. Another help you have is the Holy Spirit who will guide you into all truth! Then, you can ask what you will, and you shall receive."

"The Lord is my Shepherd, I shall not want."

———o———

STRATEGY—Thomas Edison was likely to disregard symptoms of illness or poor health, so when he developed a sore throat his wife called their family doctor. Before the doctor went in to see him, Mrs. Edison whispered some instructions.

The doctor nodded, entered the study and said to his difficult patient, "I know there's nothing wrong with your throat, Tom, but you know how women are. You've got to humor them." It worked. Edison's throat was effectively swabbed.—Clarissa Lorenz, *Today's Woman.*

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L. H. Cooke, Memphis, Organizes Baptist Brotherhood Among Men of Georgetown

GEORGETOWN, Ky., January 21.—Nearly 100 men attended a banquet at the Georgetown Baptist Church here yesterday to hear Mr. Lawson H. Cooke, Executive Secretary of the Baptist Brotherhood of the South, with offices in Memphis, Tenn.

After describing some of the needs for a Brotherhood by a local church, and showing how a group of consecrated men can amplify the work of the pastor, the men decided to organize at once. A committee was appointed to recommend officers for the new group.



The three men who were largely instrumental in the formation of a Baptist Brotherhood at Georgetown were (left to right): Prof. Carl Fields, of Georgetown; Lawson H. Cooke, Memphis, Tenn.; and E. L. Skiles, Georgetown.

This meeting was the result of the combined efforts of the pastor, Dr. E. L. Skiles, and Prof. Carl Fields, both of whom have been interested in utilizing their manpower for some time.—T. L. Nash, Lexington.

Witnessing by the Wayside

By MRS. W. C. ROSS
Owensboro, Ky.

I found him by the wayside, he had staggered in sin, the Devil had blinded and was dragging him in. I walked even closer, observing, you see, and said, "May I ask who this young man may be?" The Devil, then, with a wandering eye, said, "When I found this fellow he was very near dead. His eyesight is gone, and he's writhing in pain." I asked, "What are you doing to relieve the man's pain or restore the blind eyesight, that he might see again?"

"You see," said the Devil, "I have a place where no one will find him in sin and disgrace. It's a place of refuge for such fellows as he," the Devil continued, "Now who may you be?" I replied, "I'm a witness to speak of God's Word." Then I said, "Dear fellow, have you ever heard?"

The young man then rallied, and lay on the ground. I said to him, "Come now, and you'll wear a crown!" Then he murmured these words, "Can it really be true that I might recover and start life anew?" "Indeed! a new life to all who've believed. You are spiritually blind, by Satan deceived."

The Devil turned slowly and started away, but blurted out bluntly, "Now what do you say?" "I'll live for my Master," the young man replied, "By you is the way that others have died." He took one quick step and came up to my side. He whispered, "My brother, I had nearly died; how grateful I am that you came by today and told me of Jesus, and showed me the way."

No mortal can with language record what it meant to witness for my dear Lord.

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Does Death Begin at Forty?

(Continued from Page 7)

Death does not begin at forty for me or for my beloved fellow-ministers of the Gospel of Jesus Christ. God knows what He is doing when He calls our young men into the ministry, and we rejoice in the labors of them all; but He also knows what He is doing in sparing His sanitly servants for His service, though they may be no longer classified among the young preachers.

I am going to venture an opinion on how this idea of death beginning at forty has developed. **We pastors have helped to create the atmosphere through almost vieing with each other on who can put on and carry on the biggest program. We have geared our churches to such programs and schedules that we have made of ourselves "Errand Boys," for individual members, committees, organizations and the denomination as a whole. Because the emphasis has been shifted from great pulpit preaching to that of running errands the churches have concluded the that best marathon racers are under forty, and that for such death begins at forty.**

We have led our churches into such programs of activity that the once cherished hours for study in the mornings are now consumed with office details of administering the whole program of the church, and with answering the inquires over the telephone, relative to all of the assignments, which we have made through the bulletin, or by mail. All too often our afternoons are spent in **re-enlisting the unenlisted instead of being able to witness to lost souls.** When the evening comes we must be back at the church for the meeting, which we announced the preceding Sunday. Is it any wonder that so many of our churches are concluding that they need a young man? They wouldn't have the heart, as a result, to impose upon an older man what might currently be expected of him. **If, at forty death has not begun, it soon will under the strain of sixteen hour days and seven day weeks of dealing with the multitudinous problems of others, both private and public, individual and corporate.**

As We Read It In the Papers

Perhaps your daily paper may not be as dry as you would have liked to have it, but, believe it or not, there are 175 daily papers in the United States that are so dry they refuse to take any kind of wet advertising, and moreover there are 1,950 weekly papers that positively refuse to carry any kind of advertising for any of the so-called alcoholic "beverages," according to a research made by The American Business Men's Research Foundation.

Take heart, not all the papers have gone over, and many of those that did jump are coming back!

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Three Presidents of Southern Baptist Seminaries, Meet in Louisville



(Left to Right)—Dr. Roland Q. Leavell, president of the New Orleans Baptist Seminary, Dr. E. D. Head, president of Southwestern Seminary, Fort Worth; and Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, Louisville, all met recently in the office of the latter to confer on matters of mutual interest.

The American Bible Society Offering

By W. C. Boone

The General Association, in its last meeting, endorsed the work of the American Bible Society in distributing the Scriptures through the world. The Executive Board was authorized to work out a plan by which the Bible Society might receive some assistance from Kentucky Baptists without going contrary to the action of the General Association concerning special offerings in the churches.

Following these instructions, the State Board has authorized the Bible Society to call the attention of our pastors to the special day on which the Bible Society's work should be mentioned in the church, namely Sunday, February 27. The Board also approved of an announcement concerning the Society with an invitation to individuals who wish to do so to make a contribution for the Bible Society.

In past years, Kentucky Baptists have made some contributions to this work, and it is not believed that this request for individual contributions will interfere with our Co-operative Program.

—o—

Students Establish Alcolve in Library as Tribute to Thompson

GEORGETOWN, Ky., January 27.—The Georgetown College Ministerial Association is equipping a room in the institution's library to be called, "The J. W. Thompson Library of Biblical Literature." This is being done as a tribute to Dr. J. W. Thompson, Professor and Head of the Bible Department in that college in former years. Also a program was given today in recognition of his eighty-second birthday. Co-operating with the Ministerial Association were Dr. George W. Redding, successor to Dr. Thompson in the Bible Department, and Miss Virginia Covington, Librarian.

—o—

"I Had Rather See A Sermon. . ."

By HUGH A. BRIMM

There were about fifteen Negroes waiting to get on the bus when it stopped at Twenty-first and Walnut. They were laughing and talking as they moved past the fare box and took their seats.

The bus pulled away and moved quickly on down the street. Seated just behind the driver on the side seat, I saw the attractive young Negro woman when she got up and moved toward the front. She dropped a token in the box with a quiet explanation to the driver, "I thought my friend was going to pay my fare when we got on together, but I found that she didn't."

cause the "sermon I had seen" was as effective as many that I have heard in church. The sermon subject that day was—"Integrity."

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Enterprise Association Quarterly Conference

PAINTSVILLE, Ky., January 25.—The Quarterly Conference of the Pastors of the Enterprise Baptist Association was held at the Paintsville Bapitst Church, today. The W. M. U. also met at the same time.

There was a fine spirit among both the pastors and the ladies of the Missionary Union. There seems to be a great zeal and much enthusiasm to do a greater work for the Lord in the Enterprise Association. Many vital problems and plans were discussed.

The group has worked out a plan with the Pikeville Radio Station, whereby the Baptists will have a half-hour radio program each day.

Plans for a summer camp are under way. The pastors have the young people on their hearts.

It was voted at the conference to set aside a Sunday in March for a special offering for the re-building of the home of the President of Magoffin Institute which was destroyed by fire on January 14.—D. C. Anderson, Clerk of Enterprise Association.

———o———

Eugene Bradley to Enter Cumberland College

PINEVILLE, Ky., January 31.—Missionary Eugene Bradley, of Mount Vernon, Kentucky, traveled a total of 22,000 miles while enrolled in the Clear Creek Mountain Preachers Bible School.

For the past two years he has been employed by the Baptist State Board as a local missionary in Rockcastle Association. In addition he served as Associational Moderator two years.

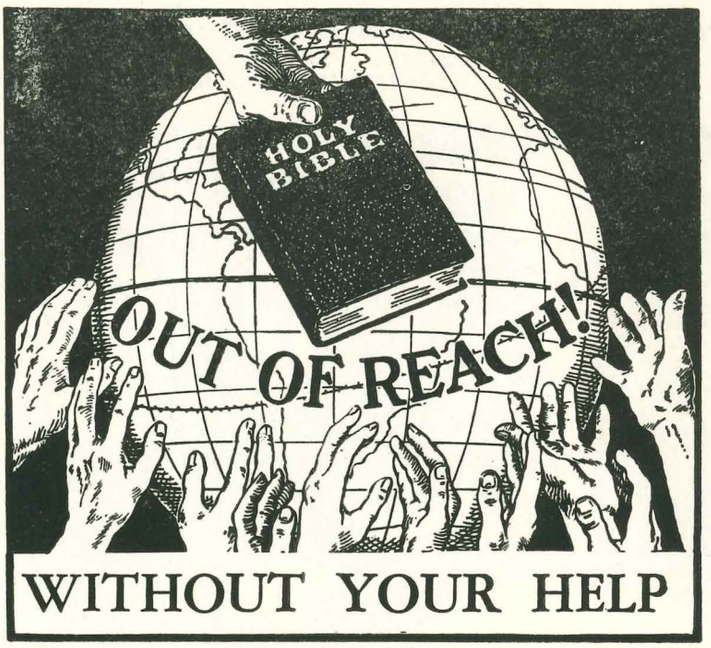
Bradley completed his three year course of study in the Preachers School at the close of the first semester. During his training he drove back and forth to his pastorate at the Pinehill Missionary Baptist Church.

In the future Bradley said he plans to enroll in Cumberland College, Williamsburg, Kentucky, and continue as mission pastor of the Pinehill Church.

———o———

HONESTY—A group of young school teachers were taking a routine efficiency test. When they came to Part III they found a long list of book titles and authors. "Check the books you have read," said the directions.

Later, the examiners scoring the papers discovered that one-third of the teachers had checked almost every book on the lists; some had checked every one. Such results didn't mean that these teachers were extremely well educated; they meant that they were liars—because 25 of the 50 book titles did not exist. They had been invented by the examiners as a means of checking the truthfulness as well as the efficiency of their subjects.—Paula Philips, "Are You a Liar?" *This Week.*



WITHOUT YOUR HELP

Give to your

AMERICAN BIBLE SOCIETY

SUNDAY, FEBRUARY 27

The following resolutions were adopted at the 1948 meeting of the General Association of Baptists in Kentucky:

"First, that we earnestly request our churches and our people to make contributions to the work of the American Bible Society, all such contributions to be sent through the regular channels to the Baptist state headquarters office, designated for the work of the American Bible Society.

"Second, that we request the State Board to work out a plan for securing the support of the churches in harmony with the financial plan of the General Association."

The Executive Board of the General Association of Baptists in Kentucky, at its annual meeting on December 4, 1948, designated **Sunday, February 27, 1949** as a day for special emphasis on the work of the American Bible Society, but recognized the fact that the General Association has approved only two special offerings for the coming year.

It is suggested that the work of the American Bible Society be called to the attention of the people on this day, in order that **individuals** who wish to make a contribution to this cause might be given an opportunity to do so.

Millions of people around the world are asking for the Bible with an eagerness without parallel in all history — but cannot have it without help.

The war destroyed Bibles, paper supplies and printing presses, tragically crippling the work of the Bible Societies of other nations.

The American Bible Society is now the only agency fully equipped to supply urgent Scripture needs. Its essential and continuous task of providing Scriptures for mission work throughout the world is limited only by the gifts it receives.

Southern Baptists can be counted on to give generously!

Please send contributions marked, "For the American Bible Society," to

DR. W. C. BOONE, General Secretary

General Association of Baptists in Kentucky

127 East Broadway **Louisville 2, Kentucky**