Western Recorder

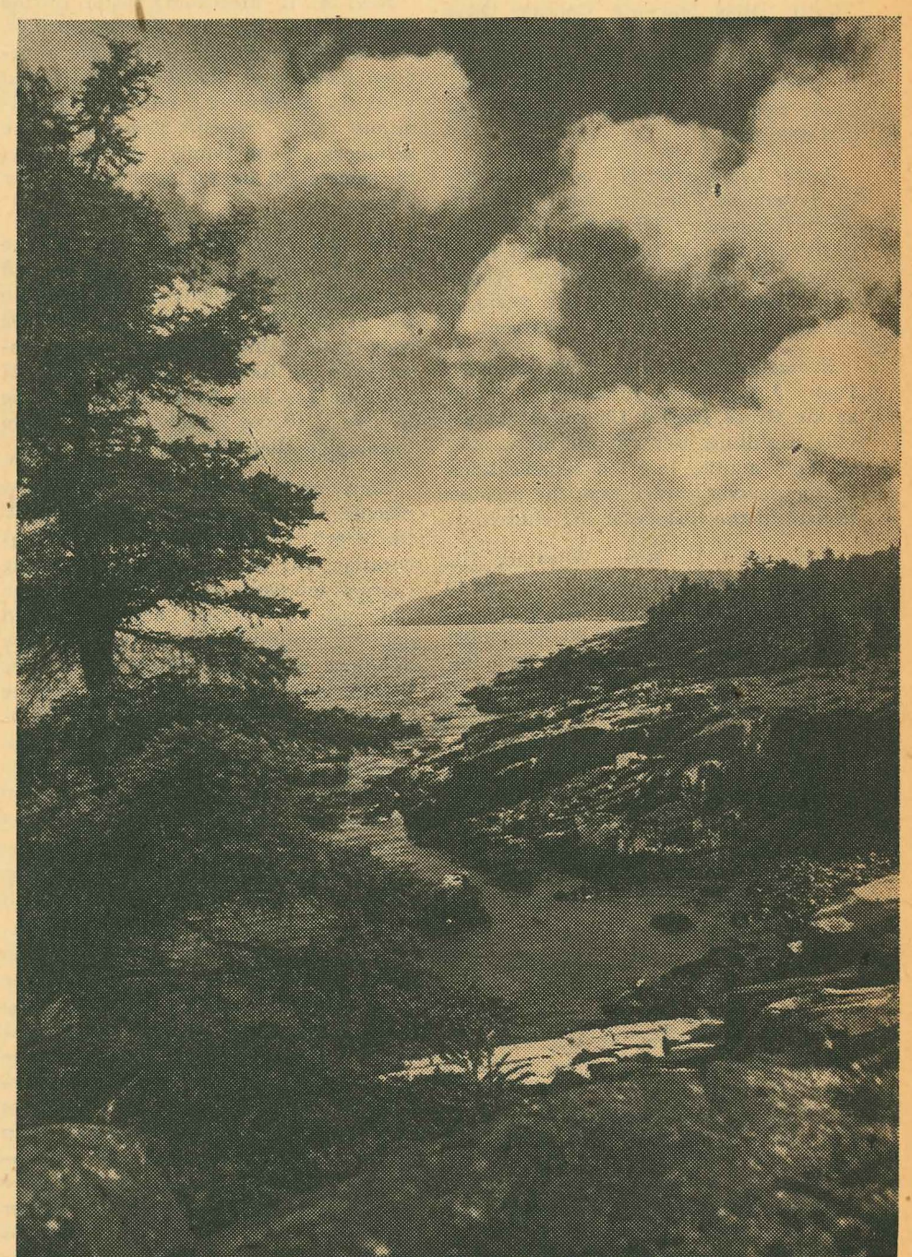
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October 13, 1949
Vol. 123 No. 41



After the Storm the Sun Breaks Forth

Kentucky's Largest Denominational Paper

Gleanings From The Field

Send us the News From Your Church and District Association. Let Us Help You

The Daviess-McLean Baptist Association had a mass meeting in Owensboro last night, October 12, at which time Dr. Sam Morris, The Voice of Temperance, was the speaker.

The Training Union of the Severns Valley Baptist Church, Elizabethtown, Ky., has been having an Enlistment Campaign which closed September 25 with an attendance in Training Union of 256.

Little Miss Marjorie Corrine Olive has come to reside with Pastor and Mrs. Howard D. Olive at the parsonage of the First Baptist Church of Russellville. Their two other children are Timothy and Douglas.

James Leo Garrett is a new Instructor in Systematic Theology for the Southwestern Seminary. Dr. Ralph Lee Smith, of Illinois, who has taught Bible at Texas College of Arts and Industries, Kingsville, Texas, for the past two years, is the new instructor in Old Testament.

Evangelist A. C. Baker preached for Pastor J. B. Sawyer in special meetings at the Grace Baptist Church of Louisville, resulting in forty additions, most of them adults, and 153 rededications. Pastor Sawyer says it was the greatest revival in the history of the church.

Rev. John R. Rice, Wheaton, Ill., evangelist, preached his final sermon in the revival series at the Third Baptist Church, Owensboro, Ky., on September 28. He returned to Wheaton for a few days, and will begin another revival at Toronto, Canada, October 12. H. B. Kuhnle is pastor of the Third Church.

Have you formed the new fall habit of listening to Dr. Robert G. Lee, Memphis, Tenn., President of the Southern Baptist Convention, on the Baptist Hour, on Sunday afternoons, October through December? Consult your local papers as to time and radio stations carrying this hook-up.

Rev. Stephen Cloud, Flomaton, Ala., preached in a ten day revival with Pastor Holland Thomas at the Fredonia Baptist Church in September, resulting in twenty-two additions. The song services were in charge of Ray Johnson, Lexington, and Miss Bonnie King was pianist.

The First Baptist Church of Hopkinsville gave a welcome party for the students and faculty of Bethel Woman's College after the mid-week prayer service on Wednesday evening, September 14. Dr. W. Peyton Thurman is pastor there, and Dr. Powhatan W. James is President of the Baptist girls' school.

Dr. Joe Burton, Editor of Home Life, Nashville, spoke at both preaching hours for Pastor E. Keevil Judy at the First Baptist Church of Henderson, Ky., on September 25. Pastor Judy was the speaker at the Home Coming at the Friendship Baptist Church, Evansville, Indiana, that afternoon.

Rev. A. L. Meacham, pastor of the First Baptist Church in Dawson Springs, assisted Rev. Wilbur Collins in a revival meeting at Slaughters the second week in September, with several additions to the church. There were five members of one family, all coming on the same night and taking their stand for Jesus.

Dr. Leo T. Crismon, President of the Kentucky Baptist Historical Society, and its Custodian of Archives, says that the file of this Society is lacking an 1892 copy of the Minutes of the General Association of Baptists in Kentucky. If someone has that issue and would like to give it to the Society it would help to complete their files.

Enrollment of Southwestern Seminary reached the 1,364 mark this semester—the record for any single semester. Registration was held in the new Fleming Library and Scarborough Administration Building. Carpenters, bricklayers and painters continued their work on the new buildings while the crowds of students filed in to matriculate. For the first time a picture of each enrollee was taken as a part of the procedure. A handbook containing these pictures and information about the students, faculty and Seminary is scheduled for publication this fall.

The First Baptist Church of Lakeland, Florida, has just completed a revival meeting with Evangelist John S. Wimbish, pastor of the First Baptist Church of Edgefield, South Carolina, and Singer Vernon C. Taylor, Valley Station, Kentucky. Pastor T. S. Boehm says: "Brother Wimbish preached the heart-searching truths of God's Word, truly magnifying Christ. The singing was inspirational and helpful under the able leadership of Brother Taylor, former Army Chaplain, who also conducted a story hour for children in the afternoon." Pastor Boehm goes on further to say that it was a blessing to have these two men, so deeply consecrated to the task of winning the lost.

Mr. and Mrs. Henry Walter Moore, Spartanburg, S. C., have announced the engagement of their daughter, Miss Marjorie E. Moore, to Mr. O. K. Armstrong, Springfield, Mo. Miss Moore has been Managing Editor for The Commission, since 1942, and Editor of The Little Commission, since 1945. Both are publications of the Foreign Mission Board of the Southern Baptist Convention. She expects to resign from her work with the Board the last of November. Mr. Armstrong is a lawyer, journalist, former member of the Missouri Legislature, and member of the staff of The Readers' Digest. He is now on a 70-day tour around the world, writing articles enroute. The wedding is to occur December 11 in Richmond, when he returns to the States.

———o———

When a Scoutmaster asked his flock whether or not each had done his good deed for the day, three members admitted they hadn't. "In that case," they were told, "leave this meeting and don't return until you've lived up to our motto of one good deed a day."

A half hour later the boys returned, dishevelled and flushed. "I did my good deed, sir" the first Scout said. "I helped an old lady across the street."

"Me too," added the second. "I helped the same old lady."

"So did I," chimed in the third member.

"Do you mean," the Scoutmaster demanded, "that it took three of you to help one old lady across the street?"

The spokesman for the trio lowered his head. "Yeah," he replied. "You see, sir, the old lady didn't want to cross the street."

* * *

WORRY—Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. I have never known a man who died from overwork, but many who died from doubt.—*Dr. Charles Mayo*, cofounder, Mayo Foundation for Medical Education and Research.

WESTERN RECORDER

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Western Recorder

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

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The Authority of The Scriptures

By O. W. SCHULTZ, Princeton, Ky.

[Editor's Note: This sermon was delivered at the closing session of the Doctrinal Emphasis Week program of the Ohio River Association held at Salem, Ky. Representatives of twenty-two churches in the Association voted unanimously, requesting that the sermon be published in the Western Recorder.]

BY THE *SCRIPTURES* we mean the collection of little books commonly called *"THE HOLY BIBLE;"* by *authority* we mean that the Scriptures were given by an original authority, the Supreme Intelligence of the universe, and are therefore inerrant in their teaching, determining and commanding to man, worthy to be believed and obeyed by all men, and should be exclusively appealed to in support of an opinion or action relative to religion.

All systems of religion whether Christian or pagan must have an authoritative or final source of information concerning the teaching embraced in the system. The Scriptures are that authority for the Christian system.

Authorities Appealed To

Bishop, in his "Doctrines of Grace," names three authorities to which men make appeal on religious subjects: FIRST, Conscience which affords an ample foundation for all the vagaries of natural religions from Homer to Huxley; SECOND, Traditions or decrees in council. Assuming them to be superior to all others, the Catholics have founded their whole system on them; THIRD, The Bible, which is accepted as an infallible revelation from God, the Creator, the Ruler and the Supreme Intelligence of the universe.

* * *

In Isaiah 8:20 "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," only one authority is named; but in the context three authorities are suggested: FIRST, Familiar spirits, such as the witch of Endor to whom Saul in his extremity made appeal; SECOND, Wizards, men claiming to have superior knowledge; THIRD, God or the revealed word of God.

Reasons for an Appeal to the Scriptures

Inquiring or critical minds may and do ask what reasons can be given for accepting the Scriptures as a final authority on all matters concerning which they speak.

It seems to this writer that all people, who believe the Bible story of man's creation and transgression; and have made a careful study of the Bible and of human history, must irresistably be driven to the conclusion that the Bible is just such a communication as a just, wise, gracious and benevolent Creator would make to his intelligent, moral and accountable, but rebellious creation whom He desired to deliver from the fearful consequences of their transgression of His law.

* * *

Dr. C. B. Williams, delivered an address a number of years ago in which he gave substantially the following reasons for accepting the authority of the Scriptures.

1. The sublime theme of the Scriptures—human redemption from sin by a substitutionary sacrifice and blood atonement made by God Himself to satisfy His own law for its violators—is a powerful reason for accepting the authority of the Scriptures. This theme is not dealt with originally in any other library.

2. The marvelous unity of the Scriptures attest their super-human origin—the Bible written by many writers in all walks of life, written in three languages and in eight different countries, during a period of sixteen hundred years, yet they contain no contradiction.

3. The universality of the content of the Scriptures attests their authority. A blanket indictment convicts all men of sin; then the Scriptures speak a universal language of love, mercy, grace and salvation to every penitent believer of every race, nation and tongue of the human family.

4. The many fulfilled prophecies contained in the Scriptures fully attest their divine origin and authority. Only a being having full knowledge of all future events, and Who had both the power and the will to "work all things after the counsel of His own will" could with unerring accuracy have foretold so many events centuries before they occurred.

5. The inhaustibility of the sublime doctrines and the unattainable ideal of life revealed in the Scriptures witness to an origin and authority higher than that of man. The profoundest thinkers of the Christian centuries have not probed the doctrines of Scripture to their depths, nor has the purest life of man attained the lofty ideal of life revealed therein.

6. The indestructibility of the Scriptures witnesses to their divine origin and to their inerrant truth. Critics, hosts of critics, have attacked the Scriptures from every conceivable angle but have utterly failed to discover untruth or contradictions in them.

The Scriptures Convincing

Another has said, "The voice of Christian experience attests the authority and reliability of the Scriptures." As far as has been possible the Scriptures have been taken into the laboratory of human experience and have convincingly stood every test.

* * *

The writer might give numerous instances in which the Scriptures have been overwhelmingly convincing when given serious consideration by agnostics or other infidels, but will give only one. Many years ago an infidel club near Canton, in Trigg County, Kentucky, challenged any one to debate with Mr. Ingersoll, an outstanding agnostic. Elder J. N. Hall, a Baptist minister of Fulton, Kentucky, agreed to meet him. Mr.

(Continued on Page 7)

"Behold, All Souls Are Mine--" *Ezekiel 18:4*

By a Missionary

GREEN LEAVES are choked by the dryness of the late summer air. A leaf, here and there, is falling to the creek-bed road. There is the laughter of children high on the mountain top; there's the throaty chuckle, now and then, of men who play at dice on a big, flat rock; there is rowdy talk of men who drink and lie drunk beside the creek-bed road.

It's Sunday; and who cares this Sunday afternoon for the souls of such as these? Who cares? Listen to the roar of engines, of trucks and jeeps;—listen to the sound of voices singing, "For God So Loved the World."

Yes, a cavalcade of people care, this Sunday afternoon for the souls of lost ones such as these. They are the men, women, and children from the First Baptist Church of Mt. Vernon, Kentucky. They care for the lost souls of their neighboring communities; they have come to share the Gospel with those who have not heard. The dice games stop; the bottles are put away and someone says, "It's the Mt. Vernon folks, let's go to church."

Photo 1



The deacons consider the mission responsibilities. They are, from left to right: Pastor Wendell Belew, deacons Rob McKenzie, John Williams, Charles Machal, J. T. Meadows, Ed. Denney, Clyde Linville, Asher Cummins, Hubert Hodge, George Parrett, Grant Banks, Virgil Stokes, Charles Noe, and Everett Chaney.

* * *

Just a little over a year ago Pastor Belew told the people of Mt. Vernon Church about conditions at Chestnut Ridge, just five miles from Mt. Vernon; no churches, drunkenness, the women and children scarcely daring to venture from their homes. Why not begin mission Sunday schools? The deacons considered the prospects. (See Photo 1.) One of them, Ed. Denney, a lawyer, said, "My wife and I will go;" another, Charles Machal, the owner of the Mt. Vernon Dry Cleaners, said he would go. And so the first Mission Sunday school was begun.

The mission program grew with thirteen deacons and the whole church as its loyal supporters. The church voted to establish other mission points, and two deacons volunteered as Mission Superintendent and Assistant Superintendent of each of the mission Sunday schools. A total of eight deacons serve each afternoon. First-quality teachers of the Mt. Vernon Church volunteered as teachers in the missions, and the young people—Juniors and Intermediates—volunteered to go and help with the singing and lend the support of their presence.

* * *

At a quarter after one each Sunday afternoon, four mission "teams" leave the Mt. Vernon Church for their mission Sunday schools. (See Photo 2.) They go by jeep, car, truck, and bus, and some have to walk part of the way. These workers may have as many as 250 pupils in their mission schools. The pastor of the Mt. Vernon church preaches in a circuit at each of the mission points—getting to each mission about once in three weeks. (See Photo 3.) The associate pastor, a student at the Southern Baptist Seminary and a worker for the State Mission Board, also preaches in a circuit at the mission points. When the pastor or the associate pastor is not present to preach in the afternoon, the mission superintendent, a deacon, will do the preaching and offer an invitation if he feels led to do so.

* * *

One of the mission teams goes to Chestnut Ridge, the oldest mission station, where over twenty people have made professions of faith within the last year. Services in this community are held in a Community House erected by some missionaries of another faith.

Photo 2



At a quarter after one, each Sunday afternoon, the mission teams leave for their mission stations—workers in their Master's vineyard.

Another mission team composed of deacons George Parrett and Hubert Hodge go to Hummel Grove Baptist Church. This is an organized church which requested the assistance of the Mt. Vernon Church because it did not have the leadership to carry on a Sunday school.

* * *

A third mission team, led by John Williams—superintendent of two rock quarries—and Grant Banks—a checker in a rock quarry—will go to Sand Springs. Five months ago many were saying that no Sunday school could be successfully carried on in this strong Holiness community. At first, there was no building in which to meet; the first service was held in the road. Today, the Sunday school may have over a hundred in attendance, and a lovely new building is being erected under the superb leadership and management of the mission superintendent, Mr. Williams. (See Photo 4.) It has been difficult to raise the necessary money for the building; at times the work has had to stop because of insufficient funds, but Sunday school rooms in the basement have been finished and some work done on the auditorium above.

Photo 3



Pastor Belew preaches in circuit at the mission stations—the loyal deacons are always at hand to assist in any way.

* * *

The fourth mission team, led by Asher Cummins—a quarry superintendent—and Rob McKenzie—a banker—goes to Hopewell Church—the mother church of the First Baptist Church of Mt. Vernon. In 1887, the old Hopewell Church, one of the oldest churches in the Rockcastle Association, founded a mission at Mt. Vernon. Years passed and the Mt. Vernon church grew but the leaders of the Hopewell church moved away and the old church at Hopewell became disorganized. Last year the Mt. Vernon pastor was driving in his jeep along the bed of Skegg's Creek (that is the only road into the community) and found the old Hopewell Church building, abandoned for 15 years, roof gone and

(Continued on Page 12)

Dr. Wayne Edward Oates, Assistant Professor At Southern Seminary

By ERWIN L. McDONALD
Director of Public Relations, Southern Baptist Theological Seminary

The life story of Wayne Edward Oates, assistant professor of Psychology of Religion, reads like a fairy tale.

Until he was 13, Dr. Oates' life was like that of most other cotton-mill family children in his native Greenville, S. C. His mother had been left a widow with the responsibility of bringing up four children and the family often found itself in extreme want.



Wayne E. Oates

It was soon after his thirteenth birthday, June 24, 1930, that Oates had the good fortune of being chosen to serve as page in the United States Senate. His appointment was made by "Cotton Ed" Smith, colorful solon from South Carolina, and was based largely upon the youth's need and upon his interest in History, Civic, etc.

Going to Washington was the turning point in Oates' life, but the early 1930's were dreary days for the nation. The lad was present as much history was in the making. He witnessed the bonus march on the capitol, and was present for Hughey (Kingfish) Long's inauguration. The day President Hoover left office, he served the sad-hearted executive as page-in-attendance. He recalls that the out-going president "kept watching the clock" as 12 noon, the time of his departure, approached.

The South Carolina page was also present for the first inauguration of Franklin Delano Roosevelt as president. When the banks of the nation were being closed by presidential proclamation, Oates stood back of President Roosevelt as the President made his famous "we-have-nothing-to-fear-but-fear" speech.

During his stay in the nation's capitol, Dr. Oates met personally many of the world's great leaders, including Winston Churchill. He found the bigwigs very considerate of the pages. Each year the Vice President gave a banquet for them. But the one thing that impressed him most of all was that no one ever talked to him about his relationship to Christ.

There were night classes for the pages, but they learned more on the Senate floor than anywhere else. Leslie L. Biffle, assistant secretary to the minority party of the time (now the majority), would correct Wayne's English and teach him to look up new words. The boy learned rhetoric, writing, and public speaking from the great artists of these fields as he witnessed them in action.

Since sixteen was the age limit for pages, Dr. Oates had to find himself a new position after reaching that age. For several months he was on the capitol guard force. He transferred to Greenville (S. C.) high school in the middle of his seventeenth year to complete work for his high school diploma.

The choice of whether to go on toward a political career or to go back home and start all over again was made before Oates returned to Greenville high school. He had seen so much ruthlessness and corrupt practice on the part of numerous political figures that he had little difficulty turning away from Washington.

The depression hit the Oates family hard and for two or three years the future Seminary professor knew by actual experience what it is like to be hungry. He did any kind of work he could find and finally wound up in Kannapolis, N. C. with the Cannon Towel Company. Here he worked as a mill operator for eighteen months, supporting himself and his mother.

Oates was converted when a young man and joined First Baptist Church, Kannapolis. Some time after his conversion, he was asked by a Christian friend about his plans for the future. At first Oates was angered. What did the friend mean by asking him such a question? He was doing all right and was making $4 a day. "You do have a good job," the friend replied, "but anybody can do the kind of work you are doing."

This set the mill worker to thinking. Soon he felt that God needed him for something else. It was this conviction that sent him to Mars Hill College, and later, to Wake Forest College. He was not to stop his going to school until he had four degrees: B.A., Wake Forest, 1940; and B.D., 1945, Th.M., 1946, and Th.D., 1947, all from Southern Seminary.

Upon entering college, Wayne thought he wanted to be a lawyer. But he never really had the consent of his heart in the matter. He entered the teaching profession rather by necessity, serving as NYA instructor in English, at 25 cents an hour, to help pay his college expenses at Mars Hill, and has been teaching ever since.

It was in Ridgecrest, in 1937, that Dr. Oates felt the direction of Christ leading him to the Christian ministry. Soon after this, Dr. Robert Moore, president of Mars Hill, now retired, asked Oates to relieve him for several weeks as teacher of Greek. He found in this a great experience.

At Wake Forest College, Dr. A. C. Reid, head of the Department of Psychology and Philosophy, whetted Wayne's appetite for work in these fields and opened his eyes to the importance and possibilities of pastoral counselling. Here it was that he found himself. For one year he served at Wake Forest as a research assistant, and for another year, he taught Psychology and Philosophy.

While at Wake Forest, Dr. Oates served for some time as pastor of two country churches, Peach Tree and Bunn. The treasurer of the Peach Tree Church, brown-eyed Miss Polly Rhodes, was so adept at handling money that he decided to make her his personal treasurer for life, and so he made her Mrs. Oates. They have a son, William Wayne, born January 31, 1948.

Working with Dr. G. S. Dobbins, Dr. Oates has developed the field of Psychology of Religion and Pastoral Counselling to major proportions. He has already won wide acclaim for his success in these fields. Through his arrangements, Seminary students in Pastoral Counselling now serve on an interne basis in various hospitals.

Dr. Oates formerly was pastor at Union City, Ky., and for a while was interim supply at Broadway, Louisville, Kentucky.

Preaching in Meetings At Lebanon Junction



Prince E. Claybrook

LEBANON JUNCTION, Ky., October 1.—Rev. Prince E. Claybrook, Stantonville, Tenn., will preach in the revival meeting at the First Baptist Church of Lebanon Junction, Ky., October 16-30. Brother Claybrook is a son of Pastor and Mrs. Lyn Claybrook, Oneida, Kentucky. Brother Joe Canzoneri is pastor of the Lebanon Junction Church.

I Found Out Who and When and Where and Why

By A Pastor

I HAD BEEN seriously ill in a hospital. My church people and friends had been wonderful to me. They had inquired about me, visited me, sent me flowers, cards, and other remembrances. Now I was home, lying on my bed near the telephone. Flowers had been placed in my room. I was convalescing, having visitors, and learning what had been going on. The church had prayed for me, as had others, and the Lord had heard their prayers. They had missed me.

I came to feel that the sickness was of the Lord. That by it He had drawn pastor and people closer together. This was intensified as they handed me a check for the hospital bill. I learned that they had supplied funds for other expressions of their love and appreciation. I was happy, and touched with a feeling of tenderness, as I lay on my bed on Sunday morning.

* * *

It was nearing the time for Bible School. A supply was coming to preach that day. One of God's servants, who has for years been my faithful helper, and who serves the Lord only for the love of His Saviour, was at the telephone. A teacher was absent, maybe two. He called somebody. "Would you take this class today?" he timidly asked. A halting conversation ended with, "Yes, I understand. Well, we'll work it out some way." He called another, with somewhat the same result. Finally, he found some one who would supply that vacancy. With the same procedure, and some failures, he filled another vacancy.

* * *

There were mission stations to be served in the afternoon. Some regular workers were absent. He called somebody. Would they take this mission for this afternoon? Halting conversation. "Yes,—yeah, I see. Well, we'll try to work it out some way. Well, we'll try to he tried to think. Whom could we get to take these places? We need a car to bring in some children. Could we have your car? "Yeah, I see. Well, that's all right; we'll work it out some way."

* * *

Finally, a man who sees to it that the church grounds are kept, that the leaks in the church roof are stopped, that the Sunday school goes on, that the mission points are supplied, that people are told about Christ personally, that absentee members are reminded of their church, that hundreds of little details, as well as the over-all plans for our work are looked after—a man who makes his own living, gives liberally to God, gets not a penny from the church, but is expected by the church to carry on as if he were getting a big salary from them—"fixed it up some way," and went on to teach a Sunday school class, see about the ushering, make the announcements, help the supply conduct the service, go out to a mission point, and get transportation for others, see that entertainment for the supply was had, and other matters of Sunday routine.

* * *

I say I was lying there on my bed, convalescing, while all of this was going on. Up to that morning I had been sweetly cradled in the tender experiences of my church's love for me. They did love me. But I had suddenly turned sick again. Not sick in body; but heartsick. Why? Because I began to realize that so many of my people who loved me didn't love the Lord Jesus Christ. They had pushed Him out of the way and had "turned every one to his own way."

Their excuses were all legitimate. Some were visiting relatives. Some weren't feeling like talking on too much that day; they had been somewhere the day before, etc. Some had company. I am not here assigning the definite excuses for that day, but representative ones, which are found in our church and in all other churches. Our people are not a whit different from others. They are all involved, just like they are in every church. There were perhaps other reasons assigned, but, nevertheless, so many things couldn't be pushed out of the way for God.

* * *

I wondered what they would all have said if the good brother who was patiently trying to fill all the vacancies had decided he had something else to do, and didn't show up on that day at all. After all, he wasn't getting one penny for his services, either. He could just as legitimately have gone his own way.

In every church there are those like that, however, on whom God lays His great burden, and whose crown will be starry. From God it is an honor. But for the people it is a disgrace.

But that is not the point of my article, important as that is.

I say, I got sick again—heartsick. I got to wondering why people had no time for God. Their energies and interests are not church-centered. Their love is divided, and I knew they didn't love the Lord supremely. As I thought it over I began to list the things they could have done during the week, and I saw immediately why their lives were not church-centered, nor Christ-centered (for it is one and the same thing).

* * *

First, there is business. That takes the largest "hunk" out of the life and interest of our people. The week is consumed from Monday to Saturday, for business and professional interests. Why? Because, they say, "We have to live." I've often wondered about that. I doubt it. We do have to die, but we don't have to live. Well, let's get on.

* * *

Second, there is home. It has to be taken care of. Comforts and pride and station and all, undergirded by sleeplessness, and drudgery, and often deception, must be maintained at all costs. Well, let's not preach on all points.

* * *

Third, relatives. Coming to see us, or going to see them, it's relatives, and the claims they make upon us. Big sermon here. Jesus gave the text: "Except a man forsake," etc.

* * *

Social and recreational life. Let's quit numbering. Let me put down a list of things people go to and belong to in this town and community of about five thousand people.

Kiwanis Club, Lions Club, Men's Club, Board of Trade, City Council, Rod and Gun Club, American Legion, American Legion Auxiliary, Veterans Club, Masonic Lodge, Eastern Star, Rebekahs, Odd Fellows, University Women's Club, Woman's Club, County Woman's Club, Homemakers Club, Sewing Bee, at least five bridge Clubs, Farmers Organization, 4-H Club, Future Farmers, Boy Scouts, Girl Scouts, Parent-Teacher Association, Save-the-Children Federation, Horse Show, Stock Yards, and several other institutions I can't think of.

There are the college and high school programs of large number and variety, such as lyceum programs, dances, special artists, graduations, teas, plays, basket ball, football, baseball, swimming parties, pep rallies, and an innumerable array of functions common to high school and college life.

There are the various visiting meetings of many of the clubs and institutions—district, and otherwise—which require elaborate plans. There are the various business conferences, special training weeks for this or that, cancer drive, tuberculosis drive, crippled children drive, infantile paralysis drive, and many other such worthy campaigns. There are trips out of town for social, pleasure, and professional purposes. There are weddings, teas, innumerable

(Continued on Page 30)

The Authority of The Scriptures

(Continued from Page 3)

Ingersoll declined to come; but sent a Mr. Putnam, President of the Free Thinkers Association, in his stead. The debate was to continue four days; but at the end of two days Mr. Putnam said he had pressing business in New York and left. Elder Hall continued the next two days preaching the gospel. His last message was from the text "What think ye of Christ?" He closed his message with an invitation to all who had been skeptics or infidels but who now thought well of Christ and wanted to become Christian to come and shake hands with him. Forty-seven responded to the invitation.

The Scriptures Enlightening

The Scriptures speak positively, authoritatively, dogmatically and enlighteningly concerning a number of very important matters of which others can only speak speculatively. Man wishes to know the origin of the vast universe of things about him; he desires very much to know his own origin; diligently he seeks the cause of the present earth conditions of life, and anxiously he strives to discover what the future, after death, holds in store for him. Only the Scriptures speak positively, authoritatively, in regard to these important matters.

* * *

The Scriptures open with the most positive and thought arresting statement ever written in reference to beginnings. "In the beginning God created the heaven and the earth" (Gen. 1.1). We find just as positive a statement concerning the origin of man in Gen. 1:27: "God created man in his own image, in the image of God created he him; male and female created he them." The Scriptures also give abundant evidence showing that man's insubordination to the law of his Creator is the reason He has suffered in the past, and fully accounts for all his present distresses. The Scriptures disclose that man's eternal future will be spent happily in heaven or miserably in hell, depending on what each individual does with Christ who came to redeem man from the curse of God's holy law.

In substance a writer has said, The Scriptures reveal in a sublimely arresting way certain infinities: an infinity of holiness, God; an infinity of guilt in sin, man; an infinite atonement for sin, the blood of Christ; whereby God and man may be reconciled and man may dwell forever in heaven at peace with God.

If the Scriptures are not a reliable authority in regard to all these tremendously important matters, then we have no certain knowledge in regard to any of them.

Baptists and the Scriptures

All Baptists, sound in the faith, believe the Scriptures are a revelation from God and accept them as the only standard by which to try human opinions, creeds and practices relative to religion. Baptists accept the New Testament as all the law of Christianity and derive their authority as New Testament churches from the Great Commission (Matt. 28:19, 20), which they accept as their constitutional law prescribing the metes and bounds of their activities.

* * *

In establishing their right to act under the authority of the commission which Christ gave the church He built, Baptists begin with some prophetic utterances. Isaiah 40:3 and Malachi 3:1 tell of the coming of one to prepare the way of the Lord. Luke 1:17 says his mission was, "to make ready a people prepared for the Lord." The commentators agree that these prophecies refer to John the Baptist (baptizer), who, by his preaching, made many converts whom he baptized in the Jordon River. Thus John prepared a people for the Lord; John baptized by divine authority (John 1:33); Jesus accepted John's baptism as from heaven (Matt. 21:25).

* * *

Soon after beginning his public ministry Jesus made the following important announcement to his disciples, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18). Shortly thereafter, following a night of prayer, "Jesus called unto him

(Continued on Page 26)

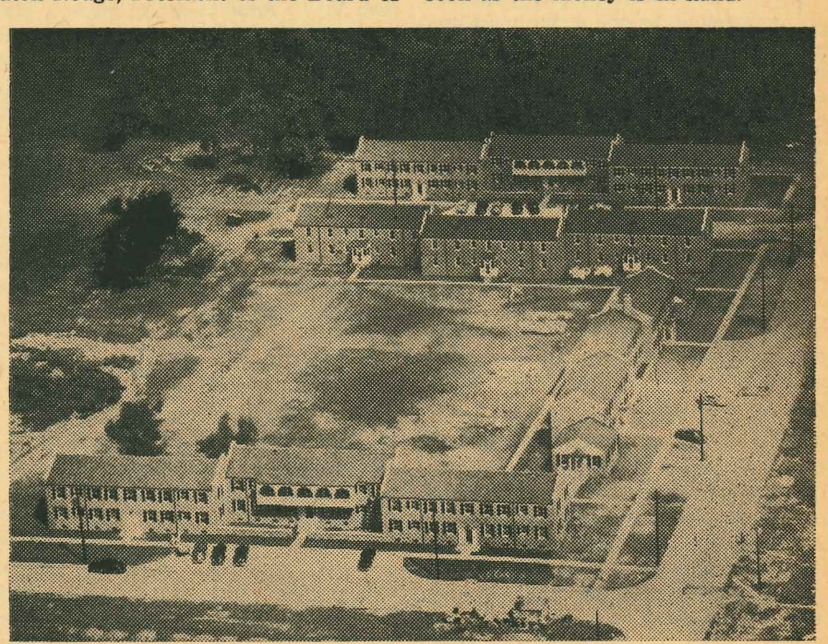
New Orleans Seminary Dedicates Buildings

A record-breaking attendance and the dedication of four buildings containing fifty family apartments marked the opening of the New Orleans Baptist Theological Seminary. The picture is an aerial view of the buildings located on the Seminary's 75-acre campus on Gentilly Boulevard.

The first term opened with a registration of 491 students, as compared with 336 at the same time last year.

The speakers at the dedication of the buildings were Mr. Lowry B. Eastland of Baton Rouge, President of the Board of Trustees; Dr. P. H. Anderson, Professor of Missions in the faculty, and President Roland Q. Leavell. The buildings are the first in a proposed building program to accommodate a student body of 800 to 1,000 students. There will be no indebtedness now nor in the future. The buildings are financed by the capital funds of the Cooperative Program and gifts to "God's Million Unlimited," a program of seeking 1,000 givers to average $1,000 each.

A library building will be begun as soon as the money is in hand.



Airplane View of First Units to be Erected on New 75-Acre Campus of New Orleans Baptist Theological Seminary.

Life Magazine's Service To Baptists

By ALBERT McCLELLAN
in The Oklahoma Baptist Messenger

Is there anyone in the congregation who has not read the hot-shot article "Old Time Religion" by Archie Robertson in last week's *Life* magazine?

Whether deliberate or not, one thing is sure, this absorbing, slightly vitriolic essay raised the blood pressure of a good many Baptists.

On first reading it seemed to be a poisonous, even slanderous, polemic against the faith loved so dearly by Dr. A. T. Robertson, Archie's father, a Louisville Seminary professor, who for years was the outstanding New Testament Greek scholar of the world and "whose degrees" according to Archie, "ran all the way out across the page after his name on the Seminary's catalogue."

But on second reading the essay becomes a clear, sincere etching of the Baptist faith written by an outsider who was reared with an inside view. It sets forth Baptist people as sturdy, aggressive and middle-class whose religion makes a difference—in results, at least—between Baptists and others.

However much the piece may have raised the blood pressure of some, the rest of us rejoice because of what Archie has done to clarify the Baptist position in the sometimes critical eyes of a gainsaying worldly world.

Firstly, Mr. Robertson, who confesses that he "grew up as one of the most unregenerated Sunday school pupils in Christian annals," learned enough along the way to give Baptists a clear historical position.

He says, "For Baptists, propertly speaking, do not constitute a church at all. Historically they are individualists and arch-heretics, believers in the right of each individual to interpret the Bible in the light of his own conscience and make his own approach to God. They are traditionally the defenders of unlimited religious freedom in opposition to all 'established' forms of Christianity." That's strong doctrine.

One would think it might have been said by the venerable Edgar Young Mullins, *"The Pope,"* as Archie reported the great theologian who baptized him. Or that it might have been said by that other distinguished Louisville Baptist, Archie's grandfather, the great John A. Broadus. But no, it was written by Archie Robertson, who admits he comprehended more of the mental position of the Baptists than the spiritual.

[Editor's Note: Some weeks ago a considerable commotion was stirred by Archie Robertson's article—"The Old Time Religion" —in Life Magazine. This paper has printed two articles commenting on the Robertson statement, both of them taking the author to task. It is but fair, since the other side was heard, to present this comment by the former editor of the Oklahoma Baptist Messenger the week following appearance of Robertson's story. It should be remarked that, in his article, Mr. Robertson did not state that he has never been converted. We are reliably informed that he is now an active member of the First Baptist Church of Washington, D. C.]

At any rate, he learned enough to be right.

Secondly, he learned also enough to set forth the simple theological position of Baptists. He says, "Baptists do not say creeds or catechisms . . . my father never forced upon me the necessity of being converted . . . it is Baptist doctrine that one must be converted before baptism . . . " Robertson also made it plain that Baptists take a firm stand on moral questions. He says, "Beneath the official Baptist version of being 'true to Christ' which seemed to mean not going to dances, not drinking, smoking, or having any fun . . . there was a bedrock of true religion which this occasion seemed to expose to me." He was referring here to hymn-singing at the Lord's supper. Another thing, he makes it plain that Baptists believe something as over against certain other denominations who do not believe.

Thirdly, Archie Robertson pinned the label of religious vitality right where it belongs, much to the discomfort of a host of those of us who think our strength lies in tall church spires, and large church budgets.

He pinned it squarely on the tiny fellowships that spring from Christian experience meetings at the crossroads where blue shirts mingle with white shirts; out in the mountains where humble folk worship in a plain pine box-type meeting house; out where people are not afraid of going shirtsleeve to church; out where gestures are in style and where overalls are worn in the choir; out where little kids sleep on the front bench; out where people have a conscience on Sunday baseball and Sunday fishing; out where the "same old thing," the gospel story, sounds sweeter every time it is heard, out where Christianity is an experience.

Archie summarizes his feeling that vital religion grows from these fellowships, "I drove down from the valley feeling that I had been mistaken to worry about the future of religion. It will never dry up while it is fed by mountain springs."

Fourthly, there is a running thread through Mr. Robertson's article that serves to re-emphasize one point so frequently advanced by Baptists, namely, one must be saved. Religion to be genuine must be an experience. There is no salvation in being reared in a Christian home or baptized into a church.

Archie, the self-styled "un-regenerate," stood in the "aweful" baptismal waters confessing, "I had no feeling of salvation." After his immersion he "lived in earnest protest against the Baptists and made little effort to understand their origins and peculiarities." Apparently, from this article, he has gone through life wondering where he missed it. He does not—at least not in the article—make a clean-cut statement, "I am saved." He seems more certain of so many things incidental to salvation than of salvation itself. In his article he is amazingly indifferent to the person of Jesus.

One remembers that Mr. Robertson was reared on the seminary campus. His father was Dr. A. T. Robertson, one of our greatest Christians. Archie's grandfather was Dr. John A. Broadus, a memorable Baptist. His mother was the author of that delightful book, *Fine Art of Motherhood.* Robertson, the boy, spent his summers in the "Valley of Religion."

He was baptized. He knew religious thought. But he confesses something was missing.

One feels that perhaps he knows what was missing. If forced to define it might say, "Truly nothing takes the place in religion of a rebellious proud heart surrendered to a loving gentle sinless divine Christ."

We are indebted to *Life* and to Mr. Robertson for so fine a presentation of the Baptist position.

———o———

DRINK—Nothing can hold liquor as well as a bottle. Leave it there!—*Parts Pups.*

Personalize Your Church Bulletins
For Full Particulars
Write Your
Western Recorder Bulletin Service
127 E. Broadway Louisville, Ky.

My Funeral

By LESLIE E. EDWARDS

I have no premonitions of impending death, nor do I have morbid reasons for writing this. But after twenty years in the ministry, during which time I have conducted or observed hundreds of funerals—some depressing and disturbing, some beautiful in their expression of true, Christian faith—I simply want to pass on my observations and views as to what I want my service to be.

I do not want my service held on Sunday unless it is necessary. Funerals are often held at a time conflicting with worship services. Many rural churches have their services Sunday afternoons . . . And why should my service be held on Sunday in order that a larger crowd might attend—some of the people not thinking enough of me to come on a weekday? And why should my service distract the mind and energies of the minister who already has the heavy task of preaching to lost souls on that day?

Again, I want only **one** minister to conduct my service, unless some good reason should require two. That minister is to be my pastor, should I be retired, and a private member of the church by that time. How often have I had to fit three or four ministers into a service, and tried, in spite of it, to keep the service brief and meaningful!

Of course I want music and flowers! No other service so expresses the joyous hope that is ours! "He that believeth on me shall never die," and that body that is being committed to the ground is but the earthly house which I have vacated—it is not I! I know that undertakers have to live, but I decidedly do not want an expensive vault and casket in the mistaken idea of protecting me from the elements. I am not there—that is just the clay shell I have inhabited during my brief sojourn on earth. And flowers express by their fragrance and beauty the hope of the immortality.

I shall want music befitting the beauty and dignity of my hope, not the overly sentimental songs, but the ageless, comforting hymns of beauty and dignity . . .

Please! No eulogy! If anything is to be said, let it be included in the prayer, not in a harrowing, tear-bringing recountal of my virtues. My life has been lived before men, and has spoken for itself. If anything has to be said, let it be in the form of a beautiful poem.

Let the casket be closed before the service begins and remain closed. If it be necessary to place my body on view, let it lie in state where friends may quietly come. How destructive of the beauty and dignity of the service is the "marching around of the congregation," with babies being lifted up to look, and with the family sitting amidst all the confusion. I do not wish my body to be considered an object either of morbid curiosity or veneration.

Make the service at the cemetery brief! Please omit the old committal, "earth to earth" etc., and simply read the Twenty-third Psalm and pronounce the benediction. Then, quietly leave, and let the undertaker finish his work. For truly, I shall not be there; I shall be in that realm of joy where death is not found, reunited with those loved ones who have gone before me into eternal day.

And please! Let no sign of grief mark this service which witnesses to my personal triumph. For it will but mean that I have triumphed over death, that I have just begun to live.—*The Baptist Courier.*

Foreign Mission Facts

Missionary Rebecca Logan

Mrs. R. M. Logan, emeritus missionary who served in Argentina from 1897 until her retirement in 1936, died August 22 at Bristol, Virginia, where she made her home.

Natives of Ireland, she and her husband had served with the Christian Missionary Alliance until, preferring to work on a denominational rather than an inter-denominational basis, they were appointed by the Southern Baptist Board in 1909. They were converted, and at the same time surrendered their lives for foreign mission service, under the preaching of a missionary-hearted evangelist who held a revival meeting at Londonderry, Ireland, during their youth. Mr. Logan died in 1935.

Foreign Missions Conference

Total registration for the Foreign Missions Conference at Ridgecrest this summer was 944, one of the largest in its history. This number includes the young men's and writers' groups which met at the same time and whose programs were arranged to include the principal addresses on the Foreign Mission program.

Centered on the Advance Program, the conference presented each regional area through addresses, conferences, visual features, and personal contacts with missionaries and nationals. Missionary education methods were studied in workshop groups. The Sermon on the Mount was studied in the daily Bible period.

Serving as a picture window through which the whole world comes to view, the Foreign Missions Conference is increasingly interesting today when the world is becoming one big neighborhood.

The Volksdeutsche

The Relief Committee appropriated $25,000 to be spent among the Volksdeutsche in Germany. Dr. George Sadler, secretary for Europe, reports: "There are about 1,500,000 of these in Germany. They are persons of teutonic extraction who were expelled from such adopted countries as Poland, Romania, Hungary and Yugoslavia. Their plight is pathetic. About 15,000 of them are Baptist or Baptist-related."

Chapel in Salzburg

A Baptist chapel has been erected at Salzburg, Austria, through funds provided by Southern Baptists through their relief representative in Europe, Dr. Jesse D. Franks.

The Baptist church in Salzburg started four years ago with five members. Today there are about 200 members. Before constructing the new chapel, they worshipped in a borrowed hall.

Every church in Kentucky should be represented at the General Association.

PRAYER—Old mammy says, "I allus say ma prayers 'cause dey is jes' some things I doan know what else to do about."—*Ladies' Home Journal.*

Make Reservations Now for General Association

The General Association meets with Crescent Hill Church, Louisville, November 15-17, with the Ministers' Meeting beginning Monday night, November 14.

Free bed and breakfast will be given by Louisville Baptists to those who desire it. Please write at once to Mr. David Stone, Crescent Hill Baptist Church, 2800 Frankfort Avenue, Louisville 6, Kentucky, for reservations.

Hotel rooms are available to those who wish to pay their own way at the following hotels: BROWN, HENRY WATTERSON, HERMITAGE, and BERKELEY. Write directly to the hotel for reservation.

Editorials

Y.M.C.A. Discards Christian Aims

There is widespread disappointment and shock as a result of recent official action taken by the International Convention of the Y.M.C.A. held at Sacramento, California. That Convention passed a constitutional amendment which discarded the old statement of aims which read, "To lead students to faith in God through Jesus Christ." The newly stated aim adopted reads, "We unite in the desire to realize full and creative life through a growing knowledge of God." Also removed from the statement of aims was an old statement which read, "To lead them into membership and service in the Christian church."

With these aims discarded, the so-called Y.M.C.A. had as well throw away the letter "C" also, and call itself the Y.M.A.

While for a long time the organization has been only nominally Christian, it did at least profess the purpose to lead men to faith in God *through Jesus Christ,* and to influence them to membership in some church of the Christian faith. As we see it, the organization can now lay no claim to vital Christian support. It has happened to the Y.M.C.A. even as it has to so many other institutions of a few generations ago (including many colleges) which had glory because of their connection with that holy name: the central personality and theme of Christianity were discarded for the sake of a so-called broader humanitarianism. Any other religionist, regardless of name, can now accept the aim of the Y.M.C.A. The new statement of aims is worth nothing because it has nothing. For the Christian, all beautiful statements, all ideals, collapse when the name of the Christ is eliminated. The organization is now no more than a young man's club with religious generalities tacked on.

Apart from Jesus Christ, there can be no growing knowledge of God. We suppose it will mean little to them to quote the Scriptures, all of which center on and about the Christ; but none the less we remind members of that aim-changing Convention, that Jesus said: "I am the Way, the Truth, and the LIFE; no man cometh unto the Father but by ME."

Psychologists Answered

Religionists through the years have been accused of going to extremes. Perhaps some of them have. However, if it is any comfort, some ranking scientists have also been discovered leading a parade down the wrong street.

Dr. Albert E. Wiggam, noted psychologist, in discussing the question as to whether early childhood frights and punishments and disappointments have had large effect on adult character, quotes Dr. John E. Anderson of the University of Minnesota in his contention that early childhood experiences have been greatly overrated by psychiatrists. Dr. Anderson, highly trained and experienced in his field, points out that children forget a large part—perhaps eighty or even ninety-five per cent—of all they learn or experience, and that the older they grow the more they forget. Dr. Wiggam, in his syndicated column, "Let's Explore Your Mind," says: "Yet, when an adult goes haywire, some extremists unearth one or two childhood frights or disappointments that they say completely accounts for the present behavior . . . Why should the child remember (consciously or unconsciously) these one or two experiences when he has forgotten nearly all else?"

The Best Remedy

The best remedy for the ills of the human spirit is a living faith in Christ, a deep experience with Him who is Life itself. The human heart hungers for the Infinite, and until the Infinite is experienced in Christ, something is lacking without which no life can be completely well-rounded. Take your burdens to the Lord! He is the great Physician of soul and mind and body. Unquestionably He uses human instrumentalities, but they are never substitutes for Him: they are effective only as He blesses them.

The Anchored Craft

We recall being out on the ocean a few years ago, deep-sea fishing. Our craft was comparatively small. A storm came up, and, within a few short minutes, we were being tossed about mercilessly. The skipper threw out an anchor but it wasn't big enough: we had to ride it out as best we could. Something like a half-mile away was a larger craft. It was getting along well: a great anchor had been thrown over, and the boat was lying back with the wind, holding its own because the anchor held. That is life. And no life is safe, no matter how strong, until it is anchored by a living faith in an experience with the Son of God.

The Way Out of the Dark

The story is related of Admiral Byrd: One night at his lonely place near the South Pole, with the thermometer way below the cold sixties, he ventured from his dug-out with nothing but his spiked staff. The darkness was impenetrable. He walked on, thinking he could trust his sense of direction. Turning about in a few moments he sought his underground quarters. Going about the distance he had come, he discovered he was lost. He moved this way and that, feeling his way in the stygian blackness. He was desperate. Thinking a moment on his perilous position, he drove his spiked staff into the ice, and taking that as *his center,* began moving, with counted steps, in out-and-back searches for his shelter, much the way spokes extend from a hub. He had just about finished the round of the compass when he found himself at the door of his dug-out. He was saved because he took *a central fact, a fixed position, and related all his movements to that.* Jesus is that central Personality in the human life and experience. Without Him there is no way out of the darkness and into safety. "I am the Way, the Truth

and the Life; no man cometh unto the Father but by Me."

In all their search for truth, let scientists—psychiatrists and all—anchor both themselves and all others with whom they have to do to the Central Truth—Jesus Christ. There is healing in Him, there is direction and there is destination.

Stand Up and Be Counted

Southern Baptists are launching the greatest Program of Advance in their history. Hundreds of new missionaries are to be sent out; millions of dollars are to be given to support this all-out invasion of unconquered territory for Christ and His Truth. This Program of Advance calls for the enlistment of the last Baptists in the territory of the Southern Baptist Convention. *Stand up and be counted!*

Your church is now launching its financial program for the coming year. In this important phase of its program of worship and service, it must depend on the individual and personal sense of stewardship in the heart of each member. God's Word says, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (I Cor. 16:2). If you are a Bible Baptist, then let the Bible be your rule in a systematic program of giving that will honor God and advance His work. *Stand up and be counted!*

Baptists in your State are launching a concerted program of evangelism. Simultaneous efforts will be put forth to win the lost to Christ and to services in the churches. This thing is of God and the idea is as old as the New Testament. New Testament churches are independent and sovereign, they cannot be coerced by man or groups, but their law is the New Testament and their Master is Christ. We are following Him in an all-out, simultaneous effort to win the lost. *Let us stand up and be counted for Him.*

One More Call

From the Southern Baptist Displaced Persons Representative of 601 South Olympia Street, New Orleans 19, Louisiana, comes another appeal that every earnest Baptist should heed—now.

More than a half-million displaced persons are still in Europe's d.p. camps hopefully awaiting word that someone, somewhere, cares enough to offer them a chance to begin a new life. Nearly 6,000 of these persons—about 2,400 family units—are Baptists or Baptist responsibilities.

Acting on faith, the Baptist World Alliance has offered a blanket assurance of resettlement in the U.S.A. for 2,400 family units. To underwrite this assurance, Northern Baptists have offered to find sponsors for 1,200 family units and Southern Baptists, through their relief committee, hope to match that figure.

The blanket assurance was offered by the Baptist World Alliance in order to "reserve" places on the d.p. quota for our Baptist brethren. Without this reservation, Catholic and Jewish groups would have swamped the Government with assurances for the entire number of d.p.'s who can come to this country . . . and our Baptist d.p.'s would have been left out.

Finding sponsors in the South for the 1,200 family units is not an easy task. Those who cannot offer sponsorships must give the money to help present the program to those who can, to help provide the transportation, to feed the d.p.'s while in the in-transit camps. About $100,000 would be needed.

Baptists who desire to sponsor the resettlement of a Displaced Person, but who do not know one by name, should leave blank the line provided on the application for insertion of the displaced person's name. Mail the five copies of the blank to the Displaced Persons representative, 601 South Olympia Street, New Orleans. The name of a d.p. who meets the job specification will be assigned and you will be advised.

All displaced persons are carefully screened by various governmental agencies with regard to health and security factors. This is why it takes about three or four months after an application is filed for a d.p. to arrive in this country.

Job offers must be real, and not a means of obtaining cheap labor. Wages must be sufficient for the displaced person to be self-supporting. Job offers must be nonpersonal. The relationship between employer and employee should be based on mutual good faith. It is important that churches, employers, community agencies, etc., co-operate in providing the conditions under which these displaced persons may find, and help create, their own permanent place in American life.

Most of the people we call d.p.'s were taken to Germany as forced laborers from conquered countries. Many were concentration camp prisoners. Others were prisoners of war who fought on our side. When the Allies over-ran Western Europe, nearly eight million persons passed from Nazi custody into Allied hands. All but 800,000 were returned to their homelands. These 800,000 persons are the d.p.s of today—the homeless survivors of the Nazi concentration camps and slave labor battalions who cannot, or will not return to countries now dominated by Red regimes for fear of racial, religious or political persecution.

Forcing them with gun or bayonet to go home will not solve the problem. The economy of a war-torn Germany will not support a half-million outsiders. To keep these displaced persons indefinitely in the camps would be a heavy drain on American taxpayers and offers no hope for the future.

Resettlement in new homes is the only logical solution. The United States has passed legislation authorizing entry of 200,000 d.p.s when certain conditions are met. It is a Baptist opportunity and responsibility to help these unfortunate people get a new start. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Write to Rev. R. B. Hooks, 127 East Broadway, or to the address given above for information. Surely Southern Baptists will not turn their European Baptist brethren down.

"Behold, All Souls Are Mine"--Ezekiel 18:4

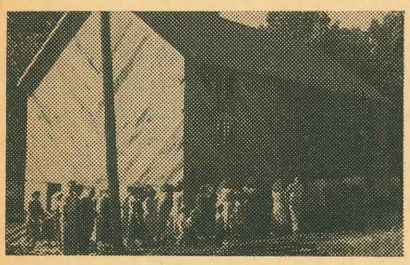
(Continued from Page 4)

windows out. (See Photo 4.) It was a haunting thing, a grim reminder of a Baptist failure. But now the Mt. Vernon church returns as a child to the support of its aged mother. The old Hopewell building again resounds to gospel singing and preaching. There's a light in the valley of Skegg's Creek.

* * *

While the Mt. Vernon Church is carrying on this large mission program it is not neglecting its mission responsibility in its own church community. Under the leadership of Charles Noe, Sunday school superintendent, the Sunday school has grown rapidly. The church, last spring, purchased a new bus to be used in transporting pupils from the outer edges of the community to the Sunday school. This bus is also used Sunday evenings to bring the people in from the Sunday school mission stations to the evening services at the church. Vast crowds fill the church auditorium Sunday evenings and many from the mission communities and from the local church field are accepting Christ as their personal Saviour. Neither is the Mt. Vernon church forgetting its responsibility to the other mission fields; its gifts to missions have nearly doubled since it began its local mission program.

Photo 4

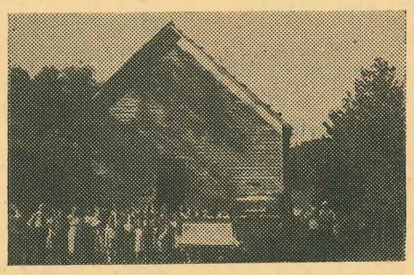


A new building is being erected at Sand Springs Mission—five months ago the first service was held in the road as there was no building. Now the Sunday School attendance often reaches 100.

The church at Mt. Vernon is humbled by the great mission responsibility with which it has been entrusted. And as is always the cause with those who seek to be good stewards, they find that the greatest blessing from the work they do comes to themselves as they see the fruits of their labours. Mt. Vernon Baptists are sending their light across mountain tops, through lonely valleys and isolated glens; but the light they hold illumines their own hearts and warms them with the love of God.

—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10).

Photo 5



The "mother church" of the First Baptist Church of Mt. Vernon was without windows or roof—a haunting reminder of a Baptist failure, two months ago, but now it lives again.

I Am in Debt

By John W. McCall

It was a startling experiment the other day; I sought to count the courtesies I hoped to extend to others without receiving any in return.

Leaving the hotel and walking a block to pick up my car at the garage in Birmingham, I resolved to keep count that day of the kindnesses I hoped to show to others.

Shortly, we headed south for the sunshine of Sea Island, Georgia. Quickly we approached the intersection with many converging highways, and I did not know which way to go. The service-station-man nearby told me the way, and joyfully directed me how to avert a bad strip of road ahead—and all the while this stranger was cleaning my windshield. I didn't buy a thing; he sent me away with "Happy Motoring!"

And **I was in debt!**

Passing through Columbus, Georgia, we came upon a wonderful stretch of road. Four lanes with dividing strip—I just couldn't hold that 1949 Ford down; and, while making fifty miles an hour, an officer came up beside me and motioned my car to one side of the road; as I asked myself, "What have I done?" the officer, with all the courtesy of a gentleman said, "Our speed is thirty miles an hour in the city limits." Before I could answer, he said, "Thank you," and pulled away. Still, **I am in debt.**

Presently, the "queen of my heart" asked me a question which startled me: "Did you put the luggage in the car at the garage?" I had to answer, "No." With all the grace of one who understands, she said, "That's all right; we can get along without it." Still **I am in debt.**

Coming quickly to a small town, I stopped at a telephone pay-station and the keeper gladly made change for me to use the telephone (again **I am in debt**). I called and told the long distance operator my trouble, and asked if she could help me. She said she would gladly try, and asked for the name of the garage. I did not know, but told her it was in the same block as the Molton Hotel in Birmingham. Presently she said, "Here is the party who has your baggage." Again **I am in debt.**

The stranger at the garage said, "I'll ship your baggage on the afternoon express." **I am still in debt.**

That night before I laid my weary head down to rest at Waycross, Georgia, I said, "Dear Father of life and love, since I have been so blessed today, make me to be a blessing tomorrow."

Then another day passed and still **I am in debt.**

So, the journey of life flows on and on, day by day, and night by night, and we receive more than we give.

Broken Things

Do you cast aside the broken things
As you pass along life's way?
Or do memories cling to your broken things
Too precious to cast away?

A tiny rocker, a broken chair,
The varnish long since gone;
But memories of one so sweet
Forever linger on.

A soiled and broken dolly,
Tearstained and ragged and old;
A faded and dusty picture
With a broken frame of gold.

Our Lord was once anointed
With tender, loving care,
From a broken alabaster box
Of spikenard, rich and rare.

We live among broken people,
Saved by a broken Lord;
And often the ties of a family
Are bound by a broken cord.

Broken hearts, wills, and lives;
But He cares for each of them,
Just as He cares for the dying rose
That sways from a broken stem.

Don't cast away your broken life;
Remember the Master above.
Whisper to Him of your broken things;
He'll bind them together with love.

He'll gather together the fragments,
Who maketh the sunshine and rain,
Of your will and your heart that was broken,
And piece them together again.

—Mrs. David Reynolds, Route 1, Valley Station, Ky.

The General Association is a most important meeting for Baptists in Kentucky.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

An increase of seventeen Standard schools over the record for the previous year causes us to rejoice. Our total went to 151. The last one to apply was Whitesville, where Rev. J. Thomas Miller is pastor and W. P. Griffith is superintendent.

Leading Associations In Standard Schools

The following were the leading associations for the year just closed in the number of standard Sunday schools:

Laurel River	15
Long Run	15
Ten Mile	14
Nelson	12
Crittenden	7
Elkhorn	6
Greenup	6
North Bend	6

Send Your Application for the Standard

If your Sunday school has maintained the Standard you may make application for the new year. We should have 250 to qualify this year. Oh, we should have EVERY Superintendent leading his school to do all that the standard outlines.

State Mission Day

We urge our superintendents to observe *State Mission Day* October 23. Our State work has grown so much that we need to keep up with it. And the Board needs good offerings to help take care of this growth. Let me urge you superintendents to get good offerings and then to have them sent to Dr. W. C. Boone, 127 East Broadway, Louisville, as soon as you can.

We are grateful for the fine growth in our State Mission work and that the Board is reaching into every needy part of the State as far as the funds permit. Brethren, let us help to do a far greater work in our State!

"Take Your Family to Sunday School"

That is the slogan for the year. Let us say it and practice it in every community. Let us stir up all families to attend Sunday school with all the members of the families. Especially do the little children need parents to be in Sunday school and get the help that is so badly needed in living out the week for Christ.

Making Evangelism Help After the Revival

Let us in our Sunday schools do what we can to make the results of the revival lasting in church loyalty and in spiritual growth. We can do this by getting them all into Sunday school and in training them for church life.

The Leading Ten in Training

The following ten churches led in the number of training awards for the year just closed:

Madisonville	655
Louisville, Victory Memorial	602
Louisville, Carlisle Avenue	244
Ft. Thomas	216
London, First	209
Frankfort, First	189
Louisville, Parkland	185
Louisville, Franklin St.	179
Lexington, Porter Memorial	162
Ashland, Pollard	154

When You Build

When you plan your church building be sure to know how many need to be taken care of in the Sunday school as well as in the church auditorium. Learn the number of possibilities and plan for that number. AND GET SOMEONE TO HELP YOU PLAN WHO KNOWS SUNDAY SCHOOL WORK. It will be of no help to have a carpenter, a contractor, or even an architect, to help you unless he knows Southern Baptist Sunday school work. Your Sunday School Board or the Sunday School Department of your State Board will help you plan the building.

Do These Things This Year

1. Increase your Sunday school enrolment and attendance a definite percentage.

2. Start the new classes and departments you need.

3. Have at least enough time to do good work on Sunday morning. It is suggested that you need one hour and fifteen minutes with thirty or thirty-five minutes for the lesson.

4. Teach your people books on the Bible, doctrine, and evangelism as well as books on the organization and functions of a Sunday school.

5. Use your standards—the general, the department and the class standards. They have in them the wisdom of pastors, superintendents and Sunday school workers.

6. Let all this contribute to evangelism and the building of Christian character.

7. Help others—mission schools, Negro churches and communities where there are no Sunday schools.

SUNDAY SCHOOL ATTENDANCE

October 2, 1949

Church	Missions	Total
Louisville, Walnut St. (4)	293	1,794
Louisville, 9th and O (1)	274	1,370
Louisville, Carlisle Ave. (2)	243	1,198
Lexington, Ashland Ave. (2)	178	1,027
Harrodsburg (4)	252	989
Louisville, Parkland (1)	64	954
Lexington, Porter Memorial (2)	300	944
Owensboro, First (1)	81	929
Bowling Green, First (1)	13	897
Lexington, Calvary (1)	43	874
Covington, Latonia (2)	175	873
Danville, Lexington Ave. (1)	70	807
Frankfort, First (1)	90	796
Evansville, Ind., Grace (2)	182	791
Lexington, Immanuel	---	783
Louisville, Victory Memorial (1)	147	773
Newport, First (1)	72	751
Owensboro, Third	---	749
Madisonville, First	---	727
Paducah, Immanuel (2)	61	723
Mayfield, First	---	704
Somerset, First	---	695
Murray, First	---	691
Louisville, West Broadway (1)	67	685
Louisville, Beechmont	---	665
Williamsburg, First	---	643
Danville, First (2)	96	627
Louisville, Highland (2)	164	611
Ashland, Pollard (2)	71	583
Georgetown	---	582
Paducah, First (1)	37	579
Lexington, Grace	---	578
Glasgow (1)	24	572
Barbourville, First (2)	94	567
Middlesboro, First	---	563
Evansville, Ind., Calvary (2)	141	555
Hopkinsville, First	---	552
Louisville, Deer Park	---	548
Hopkinsville, Second	---	539
Louisville, Eastern Parkway	---	515
Elizabethtown, Severns Valley	---	508
Louisville, St. Matthews	---	498
Princeton, First	---	494
Owensboro, Eaton Memorial (1)	23	490
Corbin, First	---	487
Meadow Home (near Louisville) (1)	51	482
Paducah, Twelfth St. (1)	120	467
London, First	---	465
Mt. Vernon (1)	261	464
Louisville, Clifton (1)	71	456
Louisville, Third Ave. (1)	26	456
Henderson, Immanuel	---	417
Erlanger (1)	53	412
Henderson, Audubon (1)	45	404
Lebanon	---	397
Hodgenville, First (1)	34	394
Corbin, Central	---	385
Shively	---	375
Fulton, First	---	373
Franklin, First (1)	25	364
Owensboro, Hall St.	---	361
Bellevue	---	360
Beechland	---	360
Morganfield (1)	25	357
Paducah, Trinity	---	353
Ludlow, First	---	353
Greenville	---	340
Louisville, Franklin Street	---	340
Winchester, Central	---	339
Beaver Dam (2)	24	330
Frankfort, Thorn Hill	---	329
Ft. Thomas	---	325
Louisville, South Side	---	322
Middlesboro, Old Yellow Creek	---	320
Louisville, Gethsemane (2)	---	320
Versailles	---	319
Richmond, First (2)	19	318
Cynthiana (1)	45	316
Springfield	---	307
Middlesboro, E. Cumberland Ave.	---	306
Evansville, Ind., Walnut St.	---	301
Willisburg	---	300
Evansville, Ind., Temple	---	291
Winchester, First	---	288
Louisville, East	---	287
Pleasant Hill (near Campbellsville)	---	271
Crouches Creek (near Jellico, Tenn.)	---	270
Louisville, Baptist Temple	---	269
Owenton (1)	60	268
Hazel	---	266
LaGrange, DeHaven Memorial	---	266
Dayton, First	---	264
Mt. Sterling, First (1)	64	263
Hall's Gap, Fairview	---	259
Monticello, First	---	255
Jellico, Tenn., First	---	252
Bardstown	---	252
Crestwood	---	249
Loyall (2)	58	248
Russellville	---	242
Bruner's Chapel (near Harrodsburg)	---	240
Shepherdsville	---	240
Mackville	---	238
Lawrenceburg	---	236
Carrollton, First	---	236
Auburn	---	235
Owensboro, Crabtree Ave.	---	231
Pikeville, First	---	230
Beech Grove (near Perryville)	---	227
Albany (1)	40	224
Owensboro, Seven Hills	---	223
Hartford	---	222
Leitchfield, First	---	218
Louisville, Kenwood	---	217
Oneida	---	211
Jeffersontown, First	---	204
Richmond, Calvary	---	204
Newport, Trinity	---	202
Deep Creek (near Harrodsburg)	---	201
Cloverport	---	200

—o—

EXAMPLE—One Summer day I performed a wedding on an Ontario farm, and as the ceremony ended, a heavy rainstorm began. After a treacherous two-mile drive on slippery clay roads I finally gained the paved highway—only to have a puncture at that moment. There seemed nothing to do but step out and change the tire in the rain. Just as I opened the trunk, a man appeared and said: "You're all dressed up, Mister. Get back in your car and I'll change that tire for you." He did—and refused my offer of payment. "Thanks," he said, as he walked off, "just pass it on to the next chap you find in a jam." It was the best sermon I had heard in a long time. —*Rev. D. A. Cowan*, of Aylmer, Ontario, Canada.

Baptist Training Union Department

BYRON C. S. DeJARNETTE, State Secretary

127 East Broadway **Louisville, Kentucky**

Welcome to New Worker

It is a very great joy to welcome to the State Training Union Department, Miss Dorothy Blankenship, whose picture appears at the beginning of the third column of this page. On September 1, Miss Blankenship began work as full time State Intermediate Worker. Already she has proven her ability and interest.

Our new worker was converted at the age of twelve years and joined West Broadway Baptist Church, Louisville, where she still continues to be a member. She has been in Training Union during these years and has done much Training Union work in various capacities in her church, in Long Run Association and in the state. She loves this work and has been successful in it.

Her consecration to the Lord in this full time Christian service, and her interest and enthusiasm in the work will enable her to be a very valuable worker in this department.

Miss Blankenship was graduated from Shawnee Girls' High School, Louisville, and attended the Baptist W. M. U. Training School, Louisville, for two years.

Please feel free to write to Miss Blankenship, 127 East Broadway, Louisville, concerning the Intermediate work of your Training Union in your church or association. Please pray for her now along with the other workers in this department.

Southeastern Tomorrow

Beginning tomorrow, October 14, at noon and closing Saturday at noon, the Southeastern Regional Convention will be in session with the First Baptist Church, Middlesboro. Attend if possible.

Northeastern Regional Training Union Convention

Pollard Baptist Church, Ashland, Ky.
October 21 and 22, 1949
Begins Friday Night—
Closes Saturday Night

Mr. J. F. Cooper, president, announces the Convention will open with a banquet at 6:00 P. M. Friday; evening service starts at 7:40. Music will be directed by Rev. Field Leichardt, pastor, First Baptist Church, Augusta, "The Christian Home" will be the theme of Friday night's message by Rev. Ted Dougherty, Pastor, First Baptist Church, Fort Thomas. Saturday morning service begins at 9:10 and the evening service at 7:10. Demonstration program will be given Saturday morning by the Intermediates of First Church, Ashland. Dr. E. L. Skiles, Pastor, First Baptist Church, Georgetown, will conduct devotions at all sessions and Life Dedication Service Saturday night.

Be sure to send a representative for the Young People Speakers' Tournament at 11:40 A. M., the Intermediate Sword Drill at 2:20 P. M., and the Junior Memory Work Drill at 4:15 P. M., all on Saturday. Conferences will be held both Saturday morning and afternoon.

The Host Pastor, Rev. Donald Wells, invites you to bring a large group from your church for the entire convention. Be there when it begins and stay until it is over. The attendance goal is 500.

TIME IS EASTERN STANDARD.

Reservations

HOME: For free bed and breakfast in a home, please write before October 15, to Mrs. Denny Osborne, c/o Pollard Baptist Church, 448 Blackburn Ave., Ashland. State whether Mr., Mrs., or Miss; whether Story Hour children, Junior, Intermediate, Young Person, or Adult, when and how you will arrive, and names of any who desire to room together.

BANQUET: For place at Banquet, please write before October 15, to Mrs. Edgel Moore, c/o Pollard Baptist Church, 448 Blackburn Ave., Ashland.

St. Mattthews—Long Run

The St. Matthews Baptist Church in Long Run Association completed a Study Course in which five courses were offered, 125 were enrolled, and 110 completed the examinations. For three months in succession the average attendance on Sunday night was about 135. The church has two Story Hours, two Junior Unions, two Intermediate Unions, one Young People's Union, and three Adult Unions. Mr. J. B. Reams is the Director.

Little Flock—Long Run

A report of the Training Union of the Little Flock Baptist Church in Long Run Association indicates that the attendance has gradually increased since the study course. On one Sunday night the report was as follows: Church membership—231, Training Union Enrollment—134, Training Union Attendance —169.

In Appreciation

This is a word of appreciation for the work of Mrs. David Stone, who served as Office Secretary in this department from February 4 of this year to September 30, when she left us to serve the Lord elsewhere. She has the prayers and best wishes of the department whatever may be her field of service.

She will be succeeded on October 16 by Miss Marjorie Perkinson, of Birmingham, Alabama, who will be introduced soon on this page.

Intermediate Highlights

Miss Dorothy Blankenship
State Intermediate Worker



Miss Dorothy Blankenship, State Intermediate Worker, who prepared this column will be the editor of it every six weeks.

Greetings!

I only wish that this could be a more personal greeting, but I am looking forward with great anticipation to meeting all you fine Intermediate Leaders and Workers at a very early date. I sincerely covet your prayers that I might have the guidance from above to carry out the plans and suggestions for the promotion of Intermediate work.

Last Call

Newly elected Associational Intermediate Leaders, are you asking yourselves some of these questions?

What is an associational Intermediate Leader supposed to do?

What do I do in these conferences I am supposed to lead?

Where can I get some helps for the associational program?

These questions along with many others will be discussed in the two Clinics for Associational Officers being conducted on the following dates:

October 27—Shelbyville, First. Sessions begin at 2 P. M.

October 28—Madisonville, First. Sessions begin at 10 A. M.

The same program will be presented at each meeting. Attend the one most convenient for you.

"Kontack" Reverse!

The following idea was printed in the "Teen Topics" bulletin published at Sylacauga, Alabama. We believe it will bring you good results.

"The Intermediate Department of Sylacauga, Alabama, recently tried a new way of making contacts that worked very successfully. The following card was mailed to all members:

> "Important. Please phone one of the following numbers Saturday morning between 10:00 A. M. and 12:00 Noon. Please do not call at any other time unless you find it will be impossible to call during the above hours. Call either 907 or 1148-M. Thanks in advance for calling."

This created a lot of interest and about half of the members either called or mentioned it to the director. The idea should work even better in a large city or if a new, unenlisted number were used."

Woman's Missionary Union

MRS. GEORGE R. FERGUSON
Executive Secretary

New Young People's Secretary Elected



Miss Marjorie Jones

Many of you have come to know and learned to love Miss Marjorie Jones, who has served so well as our camp worker during this past summer. You will be delighted to know that Miss Jones was elected Young People's Secretary for Kentucky at the meeting of the Executive Committee, held September 29-30.

Splendid reports have come from all over the State as to the excellent work done by Miss Jones. Others who have observed her work in the past have spoken most highly of her ability and qualifications for the task. We feel sure God is going to be able to lead the young people of Kentucky Woman's Missionary Union to great heights of achievement through her leadership.

For those who may not have read the introduction given to her in the Western Recorder when she began as a summer worker we want to say, Miss Jones comes to us from Louisiana. She is a graduate of Louisiana College and received her degree in May of this year from the Trainig School. She has had experience in the business world, has served as Church Secretary at Weller Avenue Baptist Church in Baton Rouge, Louisiana and has done summer field work for the Woman's Missionary Union of Louisiana. She also served as education and visitation worker in Fairfield Baptist Church in Baton Rouge. She feels definitely called of the Lord to W. M. U. work and we feel that Kentucky is very fortunate to be able to secure her services.

Mr. Glendon McCullough, who has served as R. A. Secretary of Georgia for the past six years and who still holds that position but who is now a student in the Seminary in Louisville, was elected R. A. Secretary of Kentucky for part-time services. Mr. McCullough's picture and a write-up concerning him will appear on this page next week.

Attention, South Central Region!

Mrs. J. B. Minor, Vice president of South Central Region sends this announcement: Those planning to attend the meeting of South Central Region of Kentucky W. M. U. to be held at Lebanon on October 28, who desire room reservations please contact Mrs. J. W. Clark, Lebanon.

Foreign Missionaries in Kentucky

According to word from the Foreign Mission Board the following missionaries are now in Kentucky and will be available for engagements durinng this fall and winter:

Rev. and Mrs. R. A. Jacob, Franklin, Kentucky (China)
Miss Rose Marlowe, 314 Franck Ave., Louisville (China)
Rev. and Mrs. David Mein, Seminary, 2825 Lexington Road, Louisville (Brazil'
Rev. and Mrs. Earl Parker, Falmouth (China)
Rev. and Mrs. M. W. Rankin, 244 East Walnut Street, Louisville (China)
Rev. and Mrs. V. L. Seats, Seminary, Louisville (address above) (Africa)
Dr. and Mrs. H. E. Turlington, Seminary, Louisville (China)
Miss Edith Rose Weller, 201 Lakawanna Road, Lexington (Brazil)
Rev. and Mrs. J. F. Mitchell, Seminary, Louisville (Chile)
Emeritus missionaries:
Dr. and Mrs. J. L. Hart, Box 191, Adairville, Ky. (Chile)

The missionaries at the Louisville Seminary are either studying or teaching there and would only be available for week-end or evening engagements, something that would not interfere with their class work.

Attention Southern Region!

The Regional meeting for Southern Region will be held at First Church, Bowling Green instead of Stony Point Church, Albany, as previously published in error. The date is the same—Nov. 3.

A Pledge for Moral Standards

W. M. U. workers often ask what can we do to present to our people the W. M. U. plan of work as far as our efforts for moral standards are concerned. Following is a pledge which has been drawn up by Mrs. George E. Davis of South Carolina. A study of this pledge and a personal commitment to it will bring blessing and spiritual enrichment to your own life and much-needed help to your community:

I Personally will endeavor to try to live up to the following standards:
To have a family altar in my home_____
To be totally abstenious in my home_____
To keep the Sabbath day holy_____
To have a high standard of speech_____ dress_____ conduct_____
To observe the law in every particular _____
To do all I can to improve conditions in industry_____
To work for child welfare_____ better public health_____
Be patriotic in every way_____ stand for prohibition in every way_____
For Christian Americanization_____ for universal education_____
For international and interracial justice_____
To live in my home and community that through Christ we may have world peace_____

Beautiful Coronation Service at Greensburg



On this page you see a picture of a beautiful Coronation Service held at Greensburg Baptist Church.

There are twenty girls in the Intermediate G. A. led by Mrs. Williams Perkins and twenty-seven girls in the Junior G. A. led by Mrs. B. B. Hilbun, the wife of the pastor of the church.

Forty-three girls took part in the service which was under the direction of Mrs. Hilbun, assisted by Mrs. Perkins and Dr. B. B. Hilbun.

This was the first Coronation Service held in this church or county and it has greatly increased the interest in young people's work, according to the reports of those most interested in the work there.





Suppose This Were YOUR Little Boy?

Bravely setting out on the journey of life—alone . . . without your protecting arms, without a mother's love and care, without the guidance of Christian friends.

Hundreds—yea, thousands of poor, helpless boys and girls in our own State of Kentucky are today facing the terrors of the unknown future—alone. Parents dead . . . no relatives or friends to care . . . penniless, hungry, forlorn . . . no one to turn to . . no place to go but a public institutions. Many of these little waifs are Baptists—but they are all human beings, eternal souls entrusted to our care by Jesus Christ Himself.

As Baptists we have made splendid progress in recent years (after decades of terrible neglect) in the care of dependent children. The Baptists of Kentucky have been generous. As a result the Glendale Home has greatly improved its facilities, and built two large new cottages, which are now in use. Spring Meadows (for so many years occupying an antiquated building in downtown Louisville) has been enabled to build a new model community in the country near Middletown, which is soon to be occupied.

The Thanksgiving offerings for the past 5 years have enabled us to begin this great program for the proper care of our dependent children—but it is only a beginning. Baptists must realize that the care of our needy children is a continuing work—and that the cost rises yearly as our Children's Homes grow and our responsibilities increase.

Which brings us back to the little fellow on our left. We asked above—"Suppose he were your boy?" In a very real sense, to you as a Christian, HE IS YOUR BOY—to love and to care for. Take his hand . . . go by his side . . . be a mother and a father to him—

This is Your Boy!

He Could Ring the Bell

By ROBERT L. POGUE

(A Message for Laymen, Written by Request)

Several years ago it was my privilege to attend one of our district associations in the mountain section of Kentucky. The meeting was held in a country church far back in the mountains, at what is known by the mountain people as "the head of the hollow." The road leading up to the church was utterly impassable except for those who went on foot or horseback. At the noon hour I counted forty-eight horses and mules, saddled and bridled, hitched beneath the beautiful shade trees in the old church yard.

It was a hot August day. The church was very small and literally packed with people who had come from miles around as messengers to represent their church. It was indeed a mountain-top experience for most of us.

* * *

During the morning session I noticed a very fine, white-haired, stately gentleman sitting across the room near an open window. His clothing, though spotlessly clean, bore every evidence of his having little of this world's goods. He wore a very thin pair of cotton trousers. His shoes were rough and badly worn, but brightly polished. His shirt, I suppose, would be classified in our modern day language as being two-tone: the body part was made from one color of the meal sack, the sleeves from another. Perhaps he would be looked upon by men as little short of a pauper. But once you heard his soft, mellow voice and saw the twinkle in his eye, you would at once realize that you were in the presence of one of God's elect. I could hardly withhold the tears as I watched the expression on his saintly face as he drank in the words of the morning sermon.

* * *

Following the lunch period I was standing near the church yard gate talking with the moderator. During the conversation the old gentleman came over where we were and graciously apologized for intruding. Then he said: "Brother Moderator, what time do you want to start the afternoon session?" The Moderator replied, "I'm not quite sure, but I will call you." The old gentleman made his way through the crowd over to the church steps near the bell cord. After awhile the moderator called to him: "Uncle Jim, we are ready." Uncle Jim reached up, took hold of the bell cord, and began to pull.

I have heard all kinds of bells: sheep bells; cow bells; the old school bell on top of the post near the little school house. I have heard church bells, including some of the most melodious chimes the world has ever known. But never in all of my life have I heard a bell like that one. You could hear its echo up the mountain hollow for miles.

After listening for awhile, I walked over near him and said: "Uncle Jim, you have been doing this for a long time, haven't you?" With a smile on his face and a tear in his eye, he replied: "Yes, for more than fifty years I have been calling them out of these hills and hollows to God's house with this old bell and cord." I stepped over a little closer where I could see up in the old bell tower. I noticed there were dozens of knots in the old bell rope. Not having the price of a new rope he had tied it up as best he could and kept right on ringing the bell.

* * *

Needless for me to say, the memories of Uncle Jim will live forever in my life because he was so willing to do what he could, where he was, with what he had, for his Master. No doubt he could not serve as moderator, nor could he have preached the sermon, or led the singing; but he could ring the bell, and he did it so beautifully.

I wonder if there isn't a bell somewhere that you and I, the laity of our churches, can ring for God. There are bells within our own lives that would echo His message if we would only pull the cord.

———o———

Pyramid Club for Christ

If during one year, twelve whole months, one Christian could win just one other person to Christ; and the following year these two Christians could win two others; in less than thirty-three years (Christ's life span on earth) every man, woman and child in all the world could become Christians.

Figures on the left indicate the years, and figures on the right indicate the number of Christians.

★

1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1,048,576
21	2,097,152
22	4,194,304
23	8,388,608
24	16,777,216
25	33,554,432
26	67,108,864
27	134,217,728
28	268,435,456
29	536,870,912
30	1,073,741,824
31	2,147,483,648*
32	4,294,967,296

*—The World population for 1947 was 2,150,959,919

—Mrs. Lloyd Hendrick
Ninth and O Bulletin

Dr. R. C. Campbell Resigns First Baptist Church, Little Rock

LITTLE ROCK, Ark.—Dr. R. C. Campbell, pastor of the First Baptist Church of this city since February 1947, tendered his resignation Sunday, September 18. The action was taken on the advice of his physician. Dr. and Mrs. Campbell will make their home in Shelby, North Carolina, 541 Sumpter Street.

The church accepted the resignation with deepest regret, and as a token of appreciation paid his moving expenses to his new home and elected him pastor emeritus.

Being freed from the heavy burden of a large church, Dr. Campbell is assured by his physicians that he will be able to engage in writing, evangelistic campaigns, accept denominational work from time to time, and supply pulpits here and there. He is widely known among Southern Baptists and many such opportunities will come, no doubt.

The retiring pastor has had a fruitful ministry in the pastorate, having served as pastor of three churches in North Carolina—Hickory, Canton, and Scott Land Neck; and two in Texas—Belton and Lubbock; one in South Carolina—First Church, Columbia; and one in Arkansas—First Church, this city, which he just resigned. Between Dr. Campbell's pastorates in Texas and his pastorate in Columbia, South Carolina, he served for several years as Executive Secretary of the Baptist State Convention of Texas.

Dr. Campbell is a member of the Executive Board of the Arkansas Baptist State Convention, is chairman of the Board of Directors of Central College, and chairman of the Committee on Boards of his State Convention. He is also a member of the Sunday School Board of the Southern Baptist Convention, and of the committee to make recommendations concerning establishing two new seminaries in the South. At the last meeting of the Southern Baptist Convention Dr. Campbell was chosen to preach the annual sermon for the 1950 Chicago Convention.

———o———

"So you attend Sunday school regularly?" asked the minister.

"Oh, yes, sir," answered the little girl.

"And you know your Bible."

"Oh, Yes, sir."

"Could you perhaps tell me something that is in it?"

"I could tell you everything that is in it."

"Indeed," smiled the minister. "Do tell me, then."

"Sister's boyfriend's snapshots are in it," said the little girl promptly, "and Ma's recipe for vanishing cream is in it, and a lock of my hair cut off when I was a baby, and the hock ticket for Pa's watch is in it."—*Mayfield Messenger.*

LOUISVILLE AERA PAGE

Gleanings

John C. Huffman, Owensboro, is now with Pastor J. Ray Dobbins at the Beechmont Baptist Church in a revival which began October 10.

Mrs. W. C. Boone, wife of General Secretary W. C. Boone, has undergone an operation, but is reported to be doing nicely.

The New Brandenburg Baptist Church meeting house was dedicated on September 25. Speakers included Brethren E. M. McCarty and Dester E. Jones.

The Highland Baptist Church, Louisville, added three new deacons on Sunday night, October 2. They were Brethren John M. Lane, J. A. Shearer and K. B. Small.

A new pastor in Long Run Association territory is Brother Garland Sills, formerly of Newport, who is the new pastor of the First Baptist Church of Prospect, Kentucky.

Evangelist Louis W. Arnold of Lexington, Ky., is holding a two weeks meeting at Mt. Washington which began October 3. Pastor Joe Canzoneri of Lebanon Junction is leading the singing. Noah Benningfield is the pastor.

Dr. Lucius M. Polhill, Deer Park pastor, Louisville, is the evangelist in a revival meeting with Pastor I. Ferd. Graves at the Franklin Street Baptist Church, this city, October 10-21. Chaplain E. L. Averitt is conducting the song service.

Hospital Chaplain Zech Ford Bond, of the Kentucky Baptist Hospital, was the guest preacher at the Carlisle Avenue Baptist Church on October 2. Pastor A. W. Walker was away in a revival meeting at the East Baptist Church of Paducah, Ky.

Secretary W. C. Boone addressed the Baptist Brotherhood at Crescent Hill Baptist Church on the night of October 7, at 6:30 P. M. He discussed his tour of many countries in Europe in connection with his visit to the Baptist World Alliance Youth Congress in Oslo, Norway.

Dr. Lavell Seats preached at the First Baptist Church of Lebanon Junction, Ky., on September 18 for Pastor Joe Canzoneri, Sr. At the evening hour he showed slides on his work in Nigeria, where he teaches in the Seminary at Ogbomosho. While home on his furlough Dr. Seats teaches in the Southern Baptist Theological Seminary at Louisville.

Chalk Talk classes are being conducted again this year by Miss Stella O. Barnett in one of the rooms at the Southern Seminary. She has been doing this for some years. The classes continue for six weeks, and are held from 7:30 to 9:00 P. M., on certain nights in the week. Persons interested in pursuing this course of study may get in touch with her at WAbash 8337 after 6:00 P. M.

Baptists of Severns Valley Church, Elizabethtown, had many cottage prayer meetings among the homes of the members incident to the coming of Dr. Paul G. Horner from Mississippi to conduct a revival meeting, now in progress, October 9-19. Pastor L. E. Martin is planning a series of lectures on Dr. Duke K. McCall's new book, "God's Hurry," after the meetings are over—Nov. 7-11.

The First Baptist Church of Hodgenville ordained Layton Flanders and C. D. Polley as deacons on the afternoon of September 25. Pastor M. G. Faulkner, Sonora Church, preached the sermon, and Pastor Edward Straney, Barren Run, gave the charge. Dr. Hugh R. Peterson, Registrar of the Southern Seminary, will address the Brotherhood on the night of October 18.

Brother Maurice Barnes and the South Side Baptist Church, Louisville, honored Charles H. Ham on Wednesday night in a special Sunday School Teachers' Meeting for having served them faithfully as Superintendent of their Sunday school for the last thirteen years. A large crowd was present for the recognition service, providing a mixture of good fellowship, good food and a large birthday cake.

Mr. John A. Cooper died at the age of eighty-seven years at Limestone Springs, Ky., on September 25. He was the father of Dr. Manuel A. Cooper, pastor of the Fourth Avenue Baptist Church of Louisville. Also he was the father of Laurence Cooper, Colesburg, Ky., and Risener Cooper (Boyd Chism) of Bagdad, Ky. He was the stepfather of Mrs. Carrie Cunningham, Mrs. Mayme Giesel, C. W. Cooper and J. H. Cooper, all of Louisville. Also he leaves ten grandchildren. Burial took place in the Shardein Cemetery.

Mrs. Josephine C. Booker, 82, recently mentioned in the columns of the Western Recorder, died September 1 at her home, 828 E. Washington, Louisville, of a heart attack after a short illness. She had just returned from a trip to Milwaukee, where she visited her daughter, Mrs. Thomas Donlon. She was born in Louisville March 19, 1867, and, though reared a Roman Catholic, spent most of her life as an active member of the Franklin Street Baptist Church. She was converted under the preaching of the late Rev. E. B. Farrar. The funeral services were conducted by L. C. Ray, a former pastor, and her present pastor, I. Ferd. Graves. Burial was in the Resthaven Cemetery. In addition to her daughter, already mentioned, she also leaves one son, Rev. R. E. Booker, pastor of the Fellowship Baptist Church, Lawrenceburg, Kentucky.

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REVIVAL

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Louisville, Kentucky
Roy C. McClung, Pastor
November 13-20

In Memoriam

BROTHER HAROLD JOHNSON

BE IT RESOLVED that we the messengers to the seventy-eighth annual session of the Shelby County Association of Baptists express to Mrs. Harold Johnson and daughter, Haroldene, our deepest regrets and heartfelt sympathy upon the sudden death of their husband and father in an automobile accident on August 17, 1949, at Bessemer, Ala.

Brother Johnson, before his call to the pastorate at Canaan Baptist Church at Bessemer, Ala., served as the pastor of the Indian Fork Baptist Church in this association for nearly three years. During his ministry here the church was led in the building of a fine house of worship and many souls were won under his ministry. He was active in the associational work and served many of the churches as evangelist. His zeal for the Lord and love for lost souls was an incentive and inspiration to all who worked with him, and his passing touches all who knew him. His ministry can best be described in the words of the writer of the Epistle to the Hebrews who said, "He was faithful to Him who appointed him."—David R. Byrd, L. M. Hamilton, Quentin Lockwood, Committee.

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BLUE GRASS PAGE

Dr. John Calvin Metcalf, Famous Georgetown Grad, Dies at Charlottesville

Professor John Calvin Metcalf, retired, but long a teacher of English Literature, author of many books, and one of the most distinguished men in the field of letters who ever graduated from Georgetown College, died at the University of Virginia in Charlottesville on Sept. 9.

Dr. Metcalf was born in Christian County, Kentucky, on August 7, 1865, a son of the late Victoria Jackson Willis and Dr. John Calvin Metcalf, Sr.

Georgetown College conferred a Master in Arts degree on him in 1888. From there he went to the University of Chicago for post-graduate studies, and Harvard University gave him another M.A. in 1905. The academicians were generous in bestowing honorary degrees upon him through his life, and these included Litt.D. degrees by Georgetown in 1913, Baylor University in 1920, and the University of Kentucky in 1942. The University of Richmond gave him an LL.D. in 1922.

He married Miss Ruth Cooper Sharp in 1891, and she died in 1925. They had one son, Victora Sharp Metcalf, now deceased. He married second, in 1929, Edmonia Carrington Lancaster.

As a young man he taught Latin in Soulle College, Murfreesboro, Tenn., 1890-94. Then followed a year teaching modern languages in Mercer University. His Alma Mater then called him back to the Bluegrass of Kentucky, where he was Professor of English for ten years. In 1904 he became Professor of English at the University of Richmond, and served in that capacity until 1917, the last three years of which he was also Dean of the institution. During World War I, in 1917, he became Linden Kent Professor of English Literature at the University of Virginia, and carried on in that work until his retirement in 1940.

Dr. Metcalf is perhaps even better known as an author of books than he is as a college teacher. His *History of English Literature* was brought out in 1912; and two years later its companion volume, *History of American Literature*, was published. He wrote "The English in the South," in *The South in the Building of the Nation*. Then followed many biographical works: *"George Cary Eggleston,"* and *"Philip Alexander Bruce,"* which were incorporated in the *Library of Southern Literature*. *The Stream of English Biography* came out in 1930. Then followed *Virginia Authors, Books and Imprints in Richmond Bi-centennial Volume*, 1938.

Contemporary with the writing of these books he was also editing materials on Macbeth, Addison's Spectator, and collaborated on many other publications.

—o—

Mrs. J. F. Foley, Member Grace Church, Dies in City of Lexington

LEXINGTON, Ky., October 5.—Mrs. Emma B. Courtney Foley, 61, wife of J. F. Courtney of the Paris Road, died at 8:50 o'clock last night at Good Samaritan Hospital, where she had been admitted approximately twenty-four hours earlier.

Born February 8, 1888, in Grant county, Mrs. Foley was a daughter of the late James and Ella Bradley Courtney. She had been a resident of Lexington and Fayette county for the past thirty years and was a member of Grace Baptist Church.

Besides her husband, she is survived by two daughters, Mrs. Howard Bell and Mrs. Edward Burden, both of Lexington; four sons, Ernest Foley, Amonate, Va.; Robert Foley, Cincinnati; Grover Foley, Lexington, and Willie Foley, Fayette county; seven grandchildren; three great-grandchildren; three brothers, Russ Courtney, Cincinnati; Elmer Courtney, Lexington, and Jess Courtney, Erlanger, and two sisters, both of Ohio.—*Lexington Herald.*

—o—

Porter Memorial Church Ordains Three Men to The Gospel Ministry

LEXINGTON, Ky., October 4.—The Porter Memorial Baptist Church, with a called council, on September 18, examined and ordained three young men to the ministry. They are Brethren J. C. Durr, Instructor in R.O.T.C. at the University of Kentucky, who is to enter the Southern Seminary next fall; Harry Price, who attended Clear Creek Mountain Preachers' School, and did some preaching while there; and, Richard Ewing, who has had one year at the Moody Bible Institute in Chicago, and who is going into the ministry for the Deaf and Mute folk. These three men stood their examinations in a fine way, and had a clear, ringing testimony concerning their conversion and call to the ministry.

The ordaining council was composed of pastors and deacons: Dr. George M. Trout, Grace Baptist Church, was the Interrogator; Brother W. V. Brack, Clerk; Brother Ira J. McMillen, Hillcrest Baptist Church, Ordination Message; Brother Henry Downing, South Elkhorn Baptist Church, Charge to Preachers; Brother Gene Richardson, East Hickman Baptist Church, Presentation of Bibles; Brother Raymond Aubrey, former Pastor of Hillcrest Baptist Church, Ordination Prayer; and Brother O'Ray Weeks, pastor of Porter Memorial Baptist Church, Moderator.—*Mrs. Forest Noel, Clerk of church.*

—o—

Gleanings

Pastor Henry Downing and the South Elkhorn Baptist Church are trying to reach 100 in their Glad Hour Wednesday Night attendance.

Dr. D. A. McCall, Mississippi, and the Mel Dibbles, will conduct a revival with Dr. F. Russell Purdy at the Calvary Baptist Church of Lexington during October 17-30.

Pastor Elwin L. Skiles was the evangelist in a revival held at the Georgetown Baptist Church during October 2-9. The series was preceded by a week of lay-evangelism.

Rev. Paul Turner, First Baptist Church, Clinton, Tenn., assisted Rev. James W. Cox and the congregation of Memorial Baptist Church, Frankfort, Ky., in a two-week evangelistic service. There were 21 additions, 15 of whom came for baptism. The choirs and congregational singing were under direction of Mr. Kenneth Keeton, student at Georgetown College.

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SOUTHERN KENTUCKY PAGE

Gleanings

Rev. Reed Kidd preached in a revival at the Siloam Baptist Church last month.

Rev. T. F. Crider, pastor since 1936 of the Edmonton Baptist Church, has resigned the care of that church, said resignation to take effect November 1.

James W. Hughes, 53, member of the Quinton Baptist Church, and formerly a member and Deacon of the Zion Baptist Church, died on September 16.

Pastor Roy Huston, Gethsemane Baptist Church, Danville, Ky., assisted Pastor Boyce S. Jones in a revival meeting at the Pleasant Hill No. 2 Baptist Church, near Somerset, during September 26-October 2.

The Pulaski Baptist Association voted to hold its 1950 meeting at the Sunnyside Baptist Church September 14-15, 1950. Some 1,000 attended the recent 1949 meeting.

Pastor Lewis C. Ray, of Baptist Tabernacle, Louisville, has been holding an evangelistic meeting with Pastor T. E. Smith at the Monticello Baptist Church during September 25 to October 7.

Pastor Ray Roberts, First Baptist Church, Danville, Ky., spoke at the chapel of Campbellsville College on September 26. The program was broadcast over Radio Station WTCO. He is the evangelist for a revival being held with Pastor C. W. Devine at the First Baptist Church of Scottsville, Ky.

James Robert Setser, 62, member of the Ferguson Baptist Church, died of a heart attack at his home September 24. His funeral was conducted by Pastor Preston L. Ramsey at the First Baptist Church of Somerset, on September 27.

Students belonging to the B. S. U. of the First Baptist Church, Bowling Green, Ky., participated in six youth revivals and Bible schools during the summer. They had a grand total attendance of 3,365, and results which can be tabulated showed fifty-three conversions, six additions to churches by letter and thirty-three rededications.

Dr. W. H. Moody, pastor of the Columbia Baptist Church, Columbia, Kentucky, underwent a surgical operation at Norton Memorial Infirmary in Louisville on the morning of October 5. This is too early to indicate his condition, but will try to keep his friends informed in future issues of the Western Recorder.

Rev. Reginald Wall, formerly pastor of the First Baptist Church of Buford, Georgia, is preacheng in meetings at the High Street Church of Somerset during October 2-16. Rev. Gerald K. Ford is pastor there. Deaver Lawton, returned missionary from China, spoke on the situation in the East at the morning service, October 2.

The new building of the Saline Baptist Church, near Somerset, was dedicated on Sunday, September 25, with Rev. J. T. Dobbs preaching the dedicatory sermon in the morning, and Rev. Silas New giving an afternoon message sounding the evangelistic note. Dinner was served on the grounds, and music was furnished by two quartetts—Science Hill and East Somerset.

Pleasant Valley Baptist Church, Coakley, Ky., had a revival in August, resulting in twelve additions—eight by baptism and four by church letter. Pastor Asa W. Jones was the evangelist, and his father, Rev. D. T. Jones, Franklin, Ky., was the song leader. The elder Mr. Jones was formerly at Buffalo, and is now pastor at Sulphur Spring Church, near Franklin.

Hoyt Roberson has been called to be pastor at Oakland Baptist Church, Oakland, Ky., and began his service there August 21. An appreciable gain in interest and attendance is also noticeable. Revival services have been slated for the second and third weeks in October, at which Pastor Roberson will preach. He has organized a mid-week prayer service and is giving a series of lessons on Psalm 23.

Rev. Harvey F. Morrison conducted the funeral of Mrs. Laura Bell Tonne Glenn, 77 at the Campbellsville Baptist Church on September 8. She was the widow of the late Rev. J. T. Glenn. Her remains were deposited in the Brookside Cemetery, carried there by pallbears selected from the Rev. J. T. Glenn Sunday School Class—named for her husband.

Writes Pastor Harold J. Purdy in the bulletin of the First Baptist Church of Bowling Green: "We have come to the climax of eight wonderful days of revival. It would be impossible to express in words what the ministry of Dr. Duke K. McCall and Dr. W. Hines Sims has meant to us. Dr. McCall's messages have been all that we anticipated from this great pulpiteer. We thank God that He sent this powerful preacher of the Gospel to us. The music in our meeting has been an inspiration to us all. Dr. Sims is not only a gifted musician but a great spiritual leader as well."

The Centennial of the Hopeful Baptist Church, Pulaski Association, will be held October 30. An all-day program is being planned, and Pulaski County's distinguished Baptist son, John Sherman Cooper, Delegate to the United Nations Assembly, and former Judge and Senator, has been invited to make one of the addresses. One item of interest to everyone is the fact that some of Assemblyman Cooper's ancestors helped to organize the Hopeful Church a hundred years ago.

Following a long illness, Leonard Isaacs, 70, a farmer, died on September 20. He was a member of the Lancaster Baptist Church, where Dr. J. L. Robinson is pastor. The deceased leaves his wife, Mrs. Alma Willis Isaacs; two sons, O. P. Isaacs and Sherman Isaacs, both of Lancaster; five daughters, Mrs. Ina Ray, Mrs. Everett Sebastian, and Mrs. Charles Dunn, Lancaster; Mrs. Olof Jacobson, Oregon; and Mrs. J. E. Sloan, Lexington. Also he is survived by two sisters—Mrs. Ellen Coyle, Jackson County, and Mrs. Eva Gilliam, Richmond; and by four brothers, Robert Isaacs, Ohio, Willie Isaacs, Lexington; Stanley Isaacs and Charlie Isaacs, Irvine.

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Bowling Green Church To Have Cornerstone Laying Some Time Soon

The First Baptist Church of Bowling Green is rapidly formulating plans for the cornerstone laying of the new Education plant. Pastor Harold J. Purdy is attempting to arrange a program which will include all former living pastors. The date of the cornerstone laying has not been determined, but it is thought that the program can be held on some Sunday in November. Splendid progress is being made in the spacious educational plant which will be fully equipped to care for every phase of a modern church program. The new structure is joined to the old building, will face Twelfth Street, and will be faced in stone to match the old structure.

—o—

Southwestern Region

The Hickman Baptist Church has called Pastor Stovall of the Enon Baptist Church, Graves County.

The First Baptist Church of Murray is planning to install a new heating plant. The present system has lasted them for twenty-three years.

Rev. J. J. Gough, Benton, Ky., assisted Pastor Leon Oliver in evangelistic services at the Cedar Bluff Baptist Church, near Princeton, last month.

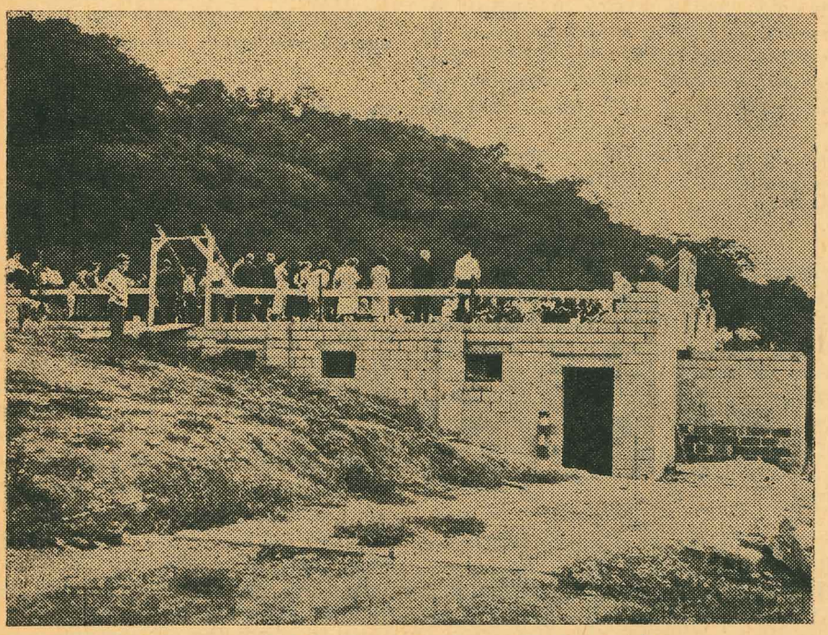
Funeral of Mrs. Eugene Tarry, Sr., 68, was conducted by Drs. H. C. Chiles and J. E. Skinner at the First Baptist Church, Murray, on September 27. She was for twenty-five years a teacher in the Sunday school of the First Church.

Pastor L. E. Holt, of the Highland Park Baptist Church of Texarkana, Texas, was the preacher in a revival last month with Pastor B. R. Winchester at the Lone Oak Baptist Church. Pastor Holt is one of Lone Oak's former pastors. The music was in charge of Frank Adams, Paragould, Ark.

NORTHERN KENTUCKY PAGE

Foundation Being Laid For New DeCoursey Baptist Meeting House

COVINGTON, Ky., September 26.—The date of Sunday, September 18, 1949, was a red letter day for the DeCoursey Baptist Church. It was the occasion of the cornerstone laying of a new house of worship. Construction on the new building was started in August, 1949, and the congregation hopes to be ready to dedicate the new building by Christmas of this year. The church, which was started as a mission from the Latonia Baptist Church while Dr. J. W. Black was pastor there, was organized June 24, 1934. The first pastor was Rev. Roy Mullins, who was forced to retire because of ill health. Rev. C. R. Rader was called as Interim Pastor February 6, 1944, and later became the regular pastor. The church has grown from 40 to 232 members, and has given regularly to missions, and maintains Sunday school, Training Union and midweek prayer services each week.



DeCoursey Baptist Church Building Well on Its Way



Those participating in the cornerstone laying of the new DeCoursey Baptist Church. Left to right, they are: Rev. Maynard Earls, First Baptist Church of Hamilton, Ohio; Rev. C. R. Rader, Pastor; Rev. John E. Huss, Latonia Church, Speaker; Mr. Leonard Houston, Clerk Pro-tem; and Mr. R. M. Anderson, Deacon.

North Kentucky's Simultaneous Revivals Now in Full Progress

The Baptist simultaneous revivals in the Northern Kentucky churches are in full swing at this time, running from October 2 to October 16. A full-page advertisement in The Cincinnati Post, Kentucky Edition, contained the pictures of all the evangelists, singers and pastors—all working together under the direction of Dr. Solomon F. Dowis, of the Home Mission Board, Atlanta, Ga., and formerly of Kentucky. The large display advertisement is quite impressive, and ought to produce good results.

Gleanings

Garland Sills, formerly of Newport, Ky., is the new pastor at the First Baptist Church, Prospect, Ky., near Louisville.

Rev. L. O. Griffith, Assistant to the General Secretary in Kentucky, is the evangelist, and Draper Gibson the song leader, in evangelistic services now being conducted by Pastor P. Ennis Taylor at the Madison Avenue Baptist Church of Covington, October 3-16. Dr. Draper is a member of the Latonia Baptist Church, Covington, Ky.

Pastor W. A. Fox, New Zion Baptist Church, Hamilton, Ohio, helped the Kilgam Street Baptist Church, Cincinnati, Ohio, and their pastor, Brother Garland Singleton, in a revival recently. There were forty-four additions to the church, most of these coming on profession of faith and for baptism. This is a new church, less than a year old. They started out with five in Sunday school, and now they have an average attendance in Sunday school of more than 100. Pastor Fox also helped Blooming Grove Church and their pastor, Audley L. Turner, in an old fashioned Brush Arbor meeting at Fairfield, Indiana, recently. There was an average attendance during this meeting of 500 people nightly. There were twenty-one professions of faith, all of them joining the church by baptism. looming Grove Baptist Church is a member of the Whitewater Association.

A lady carrying a little dog in her arms was riding on the bus. Every now and then she worried the driver as to whether the bus would stop at a certain place. When they finally reached the place the driver halted, thinking the lady wanted to get off. Instead, she went to the door, held up the pup, crooned, "Look, Fifi, there's where your mother was born."

WESTERN KENTUCKY PAGE

Ohio Valley Plans for 1949-50 Program in Meeting at Providence

PROVIDENCE, Ky., Sept. 26.—The Ohio Valley Baptist Association met at the First Baptist Church of Providence last Thursday night for its 1949-50 Associational Sunday School Planning Meeting. There were 121 present with fourteen churches represented.

The Southwide slogan: "Take Your Family to Sunday School," and goals were presented by Rev. George H. Riggs, Pastor Victory Memorial Baptist Church of Louisville, and formerly of Calhoun, Ky. Brother Fred W. Martin, Missionary, reported that all the churches in the minutes had been reached with a Vacation Bible School, and that half of the churches had never had them before this year. Much credit was given to the Kentucky cooperative plan of missionary work in the associations.

John A. Kloss Completes Seventh Year, Baptist Tabernacle, Sturgis

STURGIS, Ky., September 28.—Pastor John W. Kloss began his seventh year as pastor of the Tabernacle Baptist Church here on last Sunday. At the beginning of his pastorate the church purchased a parsonage which was paid for in nineteen months. A total indebtedness of more than $7,000 was paid in the first four years.

Brother Kloss began a revival at Buck Creek Baptist Church, Daviess-McLean Association, on Monday, October 10. Rev. Leslie Wright, Corydon, Route 2, Ky., is pastor there. The revival is to continue for two weeks.

During the absence from Sturgis of Pastor Kloss, Rev. William L. Reynolds, 110 E. Burnett St., Louisville, a student in the Southern Baptist Theological Seminary, will supply the Tabernacle pulpit on October 16. Brother Reynolds is a member of Tabernacle.

Hall Street Pastor Preaches in Revival At Griffith Church

OWENSBORO, Ky., Sept. 27.—Pastor Henry Beach, Jr., of Hall Street Baptist Church, here, assisted Pastor Sherman Long in a revival at Griffith Baptist Church, which was held September 5-16. Brother Jimmy Leonard conducted the song services. There were seven additions to the church, four of them being by baptism and three by letter.

Pastor Long has enrolled in Campbellsville College, Campbellsville, Ky., and expects to complete his course by the end of this school year.

Gleanings

The Second Baptist Church of Greenville, Ky., where J. H. Lyon is pastor, purchased a $7,400 parsonage last month.

October 9 was dedication day for the Education Building of the Hall Street Baptist Church of Owensboro, where Brother Henry Beach, Jr., is pastor.

Pastor J. H. Maddox, of the Second Baptist Church of Hopkinsville, renders a radio ministry each Sunday morning at 10:45 over Station WHOP, Hopkinsville.

Dr. Theron Price, teacher on the Southern Seminary faculty, spoke at the Beaver Dam Baptist Church on September 25. J. Chester Badgett is pastor there.

Rev. C. R. Hill, former pastor of the Baptist Church at Marion, Kentucky, began his new duties as pastor of the First Baptist Church in Hartford, Kentucky, on October 1.

The twenty-second anniversary of Pastor Robert E. Humphreys will be observed in the First Baptist Church on Owensboro, Kentucky, on October 16. A Committee on Attendance is being headed up by E. K. Short, Chairman. They are expecting the Wing Avenue Baptist Mission to attend in a body at the morning service.

REVIVAL
Dr. Arthur B. Rutledge, Evangelist
First Baptist, Marshall, Tex.
Loren R. Williams, Song Leader
Beaver Dam Baptist Church
J. Chester Badgett, Pastor
October 18-27

James W. Morrison, voice-major graduate of Georgetown College, is the new music director and young people's worker associated with Pastor H. G. M. Hatler at the First Baptist Church of Princeton, Ky. Native of Bracken County, he is a veteran of World War II, having served in European operations. He is married and has one son.

Dr. Merrill D. Moore, Director of Promotion, Southern Baptist Convention Executive Committee, supplied for Pastor Robert E. Humphreys at the First Baptist Church of Owensboro, Ky., on Sunday, October 2. Loren R. Williams, Minister of Music, is planning to organize and develop six choirs—which will include all ages, almost, from the cradle to the grave—for the future musical program of First Church.

Pastor Clyde Voyles, Zion Baptist Church, Reynolds Station, and Macedonia Baptist Church, Rockvale, recently conducted a revival in the Panther Creek Baptist Church at Herbert, near Whitesville, of which Irlan Synder is pastor. There were seven additions to the church. Young Voyles is said by Pastor Snyder to be a forceful speaker, and is a student in Campbellsville College.

Mr. Wallace Hall, 62, died of a heart attack at his Maceo residence, near Owensboro August 18. Though a native of nearby Lewisport, he had resided in Maceo for nearly half a century. He was a member of the Maceo Baptist Church, and his funeral was conducted by Rev. Miller Jackson. The Rose Hill Cemetery was the scene of the burial. Mr. Hall is survived by his wife, Mrs. Ruth Hall; one son, Wally Hall, Maceo; and two daughters, Mrs. Haynes Gibson, Maceo, and Mrs. Tom Morton, Owensboro; and ten grandchildren. He also leaves a sister, Mrs. Lila Hay, Owensboro.

Garnett Moss Ordained To Gospel Ministry by First, Hopkinsville

HOPKINSVILLE, Ky., September 27.—The First Baptist Church here set apart Garnett Moss to the full time work of the gospel ministry on Sunday evening, September 11. Mr. Moss, a graduate of the Hopkinsville High School and a veteran of the Navy, surrendered to preach last spring. Recently, he was called to be the pastor of the little West Fork Baptist Church, Ringgold, Tenn.

A council called by the First Baptist Church of Hopkinsville for the purpose of questioning Mr. Moss was composed of representatives from ten churches, with twenty-seven pastors and deacons. Mr. Moss passed a satisfactory examination and he was unanimously recommended for ordination.

At the ordination service, Dr. William Peyton Thurman, pastor, preached the ordination sermon. The charge to the new minister was given by Dr. Powhatan W. James, president of Bethel Woman's College, and the charge to the church was given by Dean W. E. Burton, also of Bethel Woman's College.

Mr. Moss has now entered Georgetown College to further his training, and the people of the Christian County section are earnestly praying for him as he gives his full life to the service of Christ.

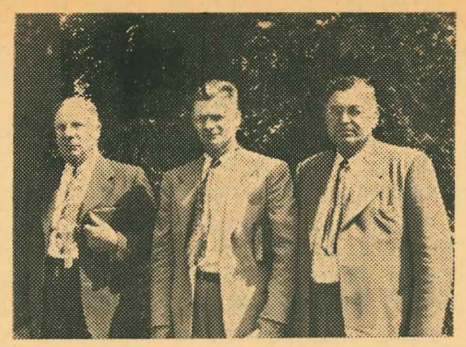
The First Church of Hopkinsville has four other ministerial students who are away in college this fall.

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EASTERN KENTUCKY PAGE

McCreary Church in Pine Knot is Dedicated

PINE KNOT, Ky., September 29.—The Pine Knot Baptist Church, in McCreary County, had the dedication of its building in an all-day meeting September 11. The church was organized in 1944, with the help of Harry Meadows and Brother Crow, pastor of the Stearns Baptist Church. The work has been helped by J. S. Dick, District Missionary for Mt. Zion and Lynn Camp Associations; and Roy Lewis, Associational Missionary for McCreary County. The church building formerly was used as a bank, and was sold to the church by Mrs. J. E. Harmon at a very low cost.



J. S. Dick, Roy Lewis and W. F. Roaden

Besides its pastor, who has led in a most outstanding way in the growth of the church, the church has W. F. Roaden, Dewey Spraldin, Oscar Owens, and W. E. Brummett—all preachers belonging to this church.

William H. Mills and Walter Lowery Are Ordained at Wildwood

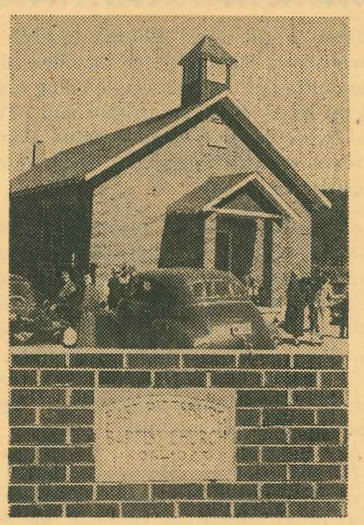
ASHLAND, Ky., October 2.—The Wildwood Baptist Church here ordained two men as deacons today. Helping in the ordination were the present deacons of Wildwood, and the deacons from Pollard and Summitt Churches, according to arrangements made by Pastor Clel B. Rodgers. The men ordained were: William Lowery, musical director and assistant Sunday school superintendent. These men are backed by capable Christian wives who are active in the Lord's work, says Pastor Rodgers.

Leo Harms Ordained to Ministry By the First Church, Pineville

PINEVILLE, Ky., September 30.—The First Baptist Church here on September 21 ordained Brother Leo Harms to the Gospel ministry. He is a student at the Clear Creek Mountain Preachers' Bible School. The ordaining council was composed of Charles A. Jolly, pastor of the First Baptist Church, Pineville, moderator; Foley Partin, secretary; Dr. T. D. Brown, teacher in the Clear Creek Mountain Preachers Bible School; Rev. B. W. Sams, Assistant Pastor; S. C. Friar, Marvin Byrdwell, Sr., Roscoe S. Sanders, Vaughn Roark, Alexander Nisbet, Joseph B. Van Noy, L. E. Abbott, Edwin Dennis and J. Frank Baugh examined the candidate on the night before. In a lengthy examination lasting more than an hour, Brother Harms gave splendid and spiritual answers to all of the questions that were asked of him. All answers gave evidence of his soundness in the faith as cooperative Missionary Baptists interpret the Bible.

The ordaining service proper was at the regular Wednesday evening prayer service on September 21 at the First Baptist Church. The church accepted the recommendation of the ordaining council unanimously, and Dr. T. D. Brown brought the ordaining message. After the solemn laying on of hands Brother Harms was presented with a certificate of ordination by the pastor and led in the closing prayer, after which there was a period of expression of best wishes, and prayers, on the part of all present.

East Pittsburg Building



Above: The East Pittsburg Baptist Church, Laurel River Association, which the Baptist State Board of Missions helped to build.

Below: The cornerstone, showing date of organization (1896) and date construction was started on this meeting house (1943).

Gleanings

Rev. J. F. McGill has succeeded Rev. Barney Hubbard as pastor of the West Pineville Baptist Church, in Bell County.

Pastor George W. Phillips of the First Baptist Church, London, Ky., is helping Pastor George D. Park in evangelistic services at the East Bernstadt Church.

The Gospel Trumpeters visited with Pastor Roy A. Hamilton and gave a musical program at the First Baptist Church of Paintsville, Ky., on October 2. They hail from Doylestown, Penna.

Evangelist Donald Pemberton and Song Leader John Brown will assist Pastor Sherman Woods at the Calvary Baptist Church, Kingsport, Tenn., in meetings beginning October 16. Pastor Wood went to Calvary Church on May 1 from the East Williamson Baptist Church, Williamson, W. Va.

During the Associational year just ended Pastor Lloyd W. Benedict baptized sixty persons, and they brought the resident membership of the Irene Cole Memorial Baptist Church of Prestonsburg up to 200. The gifts during the year averaged more than $2.00 per week for every member over eighteen years of age.

There were fifteen additions to the First Baptist Church of Jellico, Tenn., in connection with the meetings September 11-22, in which Evangelist T. C. Crume, Florence, Ky., and Song Leader I. C. Petree, Knoxville, Tenn., assisted Pastor Francis R. Tallant. Good crowds and good interest were in evidence through the meetings.

Upper Cumberland Association of Baptists elected Pastor G. J. Walters, of Cumberland Baptist Church, to be moderator at its 58th annual meeting at the Huff Settlement Baptist Church September 22. Pastor J. S. Aiken, Evarts, was elected assistant moderator, and Pastor Alfred R. Hoe, Lynch, was made the Clerk-Treasurer.

Pastor Buell H. Kazee, Morehead, Ky., has been preaching and singing in the First Baptist Church of Winston-Salem, N. C., where Dr. Ralph A. Herring is pastor, and in the First Baptist Church of Fayetteville, N. C., where Brother Louis S. Gaines is pastor. Both of these preachers visited formerly held pastorates in Kentucky. While Pastor Kazee was out of the state the Morehead pulpit was filled by Dr. O. W. Yates, Promotion Secretary of Georgetown College, and William Lastinger, a Morehead young man now a student in Georgetown.

EDUCATION—We can't take a slipshod and easy-going attitude toward education in this country. And by "We" I don't mean "somebody else," but I mean me and I mean you. It is the future of our country—yours and mine —which is at stake.—*Henry Ford, II.*

SOUTHWESTERN PAGE

Dr. Selsus E. Tull Returns to Paducah

PADUCAH, Ky., September 30.—W. A. Blackburn, President of the Board of Trustees of the West Kentucky Baptist Memorial Hospital, announces that the Board has invited Dr. Selsus E. Tull, former Pastor of the First Baptist Church of Paducah, to take charge of the promotional work of the Hospital while Dr. A. M. Parish, Executive Secretary, is on leave of absence because of ill health. Dr. Tull will come to Paducah to begin his work early in October.

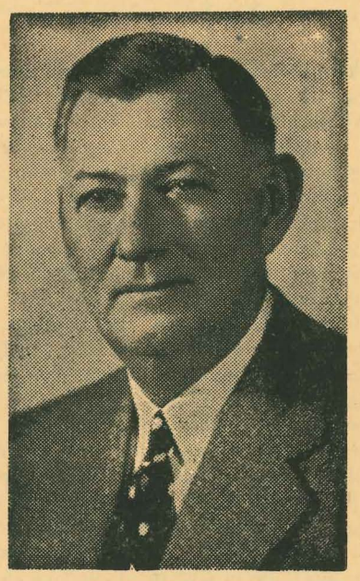
The Board of Trustees has turned to Dr. Tull for this important work because he is so well and favorably known throughout Kentucky. In other years he has been pastor of the First Church of Paducah and of the First Church of Middlesboro. His pastorates in these two churches covered a period of thirteen years during which he was highly connected in the Baptist denominational work of the State. At one time he was Vice President of the Kentucky Baptist General Association. For several years he was a member of the Baptist State Executive Board of Kentucky.

Dr. Tull has retired from the active pastorate and makes his home at Pine Bluff, Arkansas. His time is now employed in pastoral supply work, lectureships, and revivals.

The Board of Trustees of the West Kentucky Baptist Memorial Hospital regard themselves fortunate in securing a man of such broad experience and wide acquaintance to fill the place of leadership in promoting the work of the Hospital during the inforced absence of Dr. Parish who has laid well the foundations of the work.

Dr. Tull during his pastoral career has served such churches as the First Baptist Church of Pine Bluff, Arkansas; First Baptist Church of Temple, Texas; First Baptist Church, New Orleans, Louisiana; First Baptist Church, Jackson, Tennessee. Through these years he has been a notable promoter of church and denominational enterprises. Under his pastoral leadership he has builded church houses in different places totalling a cost of more than $350,000.00. While Pastor at Paducah he served as Chairman of the initial Committee of the Kentucky Baptist General Association which founded the Kentucky Baptist Children's Home at Glendale, Kentucky. He wrote the Charter and By-laws of that institution. While pastor of the First Baptist Church of New Orleans he was the prime mover in the founding of the Southern Baptist Hospital of New Orleans. During that same time also he was one of the main factors in setting up the New Orleans Baptist Theological Seminary. From such a record it can be seen that Dr. Tull is no new hand in the promotion of Baptist institutional endeavors. He will bring to this Hospital movement in West Kentucky the wisdom and the administrative experience of a most successful career.

Dr. Tull will operate from the Hospital offices in the Court House at Paducah. He can be reached there by letter or phone after October 14, for engagements with the churches or for



Selsus E. Tull

such information as any one may desire respecting the Hospital Building Movement.

Construction work on the hospital is moving right forward. It has reached the second story. Its massive size and architectural beauty are to be a monumental tribute to the zeal of West Kentucky Baptists in their purpose to serve the cause of Christ through this ministry of healing in a realm where disease and physical distress add their disappointments and sorrows to a troubled world.

———o———

Two Tennesse Pastors In Clinton Revival

CLINTON, Ky., October 2.—Dr. J. Gilliam Hughes, pastor of the Union Avenue Baptist Church, Memphis, Tenn., is preaching, and Pastor R. K. Bennett, First Baptist Church, Stanton, Tenn., is leading the song services, in a revival which began at the First Baptist Church of Clinton, Ky., on October 10, and will continue for several weeks.

Dr. Hughes is a former pastor of the Clinton Church, and he has also served in the same capacity at the First Church of Union City, Tennessee, and at Kingsport, Tennessee.

Pastor Curry O. Simpson, of the local congregation, says in his church bulletin today: "We can find no more consecrated, capable and true preacher than Dr. Hughes. Brother Bennett is widely used as an evangelistic singer and has been loved and respected for his superior work in this field as pastor and singer."

———o———

Mrs. Noah Lindsey New Church Secretary at First Church, Paducah

PADUCAH, Ky., October 2.—Mrs. Glenn Vancil has resigned as Church Secretary of the First Baptist Church here, and has moved with her husband to Murray, Kentucky, where he is attending Murray State Teachers' College. Pastor Thomas R. Brown has announced that she is being succeeded by Mrs. Noah Lindsey.

A program of day-by-day visitation was carried on during the week beginning September 25, during which time an effort was made to get all teachers and officers in the Sunday school to go out after the unreached and the unenlisted.

The First Church is using the Sunday school at Night approach in its participation in the cooperative effort in evangelism being shared by eight or nine local Baptist churches, says the church bulletin. "The plan has been wholeheartedly approved by our Sunday school superintendent, the department superintendents, and our Sunday school Workers' Council. The Sunday program will follow the usual schedule; the week night services will be as follows: (1) Assemble as usual for Sunday school—7:30 P. M. (2) Adjourn to auditorium (except for Nursery, Beginners, and Primaries)—7:55 P. M. (3) Pastor Brown will be the preacher for the evangelistic service in the auditorium each evening. (4) My responsibility involves my presences each evening at 7:30; my participating in whatever program of visitation my class or department has; and certainly, my prayer for and my personal witnessing to the lost and unenlisted."

———o———

Mississippi Editor in Evangelistic Meetings First Church, Benton

BENTON, Ky., September 25.—Editor A. L. Goodrich, of the Baptist Record, Jackson, Mississippi, began a revival meeting here today with Pastor Curtis L. Niceley at the First Baptist Church of Benton. It is expected to continue for about ten days. The revival is being sponsored by the Men's Bible Class, of which Chester Powell is the teacher.

The Authority of the Scriptures

(Continued from Page 7)

his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:13). In I Cor. 12:28, Paul says, "God hath set some in the church, first apostles." This was the church Jesus built. A church composed of believers who were baptized by one having divine authority to administer the ordinance. It was a local, visible, assembling, militant church, a Baptist church.

After His resurrection Jesus met this church, assigned to it the task and clothed it with the authority of the Great Commission, "which is the most thorough digest of the doctrines, polity and practices of the Baptists, the world ever saw." This is the only Scripture that authorizes and commands the administration of baptism "in the name of the Father, and of the Son, and of the holy Ghost" and it was given to the first Baptist Church.

When the Scriptures name disciples as only proper subjects for baptism, immersion as the act, to show forth our faith in a crucified, buried and risen Savior as the design, and command the church Jesus built and authorized to administer the ordinance, so far as Baptists are concerned, that excludes all other subjects, acts, designs and administrators. "Nothing beyond what is written" governs them.

Other Churches Built

Notwithstanding the fact that Jesus built his own church and clothed it with the full legal authority of the Great Commission, and did not authorize anybody to build a church differing in pattern, doctrine or practice from what he had established; many men have designed and built churches of many patters and have introduced a great variety of doctrines and practices, many of them wholly unauthorized by Scripture. Strange as it may appear, each of these church builders claims to derive his authority, doctrines and practices from the Scripture of truth.

Seeking Union

Seemingly alarmed because of the divisions, the confusion and the contradictions in doctrine and practice they have introduced into professing Christendom many of these bodies are vigorously striving to reconcile their own differences and unite on a common platform. The Federal Council of Churches is the most vital and aggressive of these unions and the Northern Baptist Convention is one of its constituent members. Strong efforts are in the making to induce Southern Baptists to join this council.

Scripture Warning and Instruction

In several Scriptures the Holy Spirit faithfully warned New Testament churches against false teachers that would arise from without and from within their own bodies, and gave specific instructions to be followed in dealing with them. In Acts 20:28-31, the Holy Spirit, through Paul, forcefully warned the Ephesian elders that wolves from without and teachers of perverse things from within would arise and seek to draw away disciples after them. **These warnings need to be given tremendous emphasis in Baptist churches today, because both classes of false teachers are vigorously striving, and with astonishing success, to lure the Baptists into a union designed to embrace all Baptist and Protestant churches.**

* * *

The Scriptures go farther than merely warning against false teachers. They give specific instructions to be followed in dealing with them. In Titus 3:10, the Holy Spirit commanded, "A man that is an heretick, after the first and second admonition reject." Withdraw fellowship from the incorrigible teacher of false doctrines within the church. Second John, verses 10 and 11, tells the faithful adherents to the doctrine of Christ how to deal with false teachers that seek union with them: "If there come any unto you, and bring not this doctrine (the doctrine of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Commenting on this text Dr. J. M. Pendleton said, "There is involved in the 'doctrine of Christ' all that concerns the glory of God and the salvation of men. Immense harm may be done by giving encouragement, directly or indirectly, to the teachers of error. The propagation of false doctrine should receive no countenance."

Baptists Drifting

Although the Holy Spirit gave the warnings and instruction contained in the Scriptures previously mentioned, and through Jude exhorted "that ye should earnestly contend for the faith once delivered to the saints;" in recent years many Baptist preachers, some college and seminary professors, many churches, some associations and the Northern Baptist Convention have ignored or wilfully violated the Scriptures mentioned, and now hold membership in various union organizations, and in conjunction with numerous Protestant bodies are engaged in union enterprises, which cannot be done without compromising or abandoning important Scripture truth.

The Gravest Danger

It is the mature and candid opinion of this writer that the most dangerous blitzkreig being waged against the faithful proclamation of the whole counsel of God to all people is being conducted by Baptists occupying positions of distinction and powerful influence in denominational and church life. Just as a traitor in the ranks of an army is more to be feared than an open and known enemy, so a compromiser of truth and a teacher of perverse things in Baptist ranks is more dangerous to Scripture truth and authority as faithful Baptists have held them through the centuries of their history, than any teacher of error outside their ranks could be.

* * *

A union between Baptists and any other body in professing Christendom, without the compromise of some truth, is utterly impossible because the truth that Baptists hold and the errors others hold can have no common ground on which to stand. The ground which truth occupies is so narrow no error can stand on it. Truth and error can have no place to meet except on the field of battle where quarter is neither asked or granted. Baptists hold the truth of Scripture as a sacred stewardship to be faithfully administered until their Lord shall return and release them from their responsibility.

* * *

In the future Baptists must have due regard for their historic slogans—"Thus saith the Lord," "Nothing beyond what is written," and "Abide in the old paths, wherein is the good way"—if they are to expect God to continue to bestow His rich blessings on their labors. In their relations to other religious bodies, if they are wise, they will maintain "Friendship for all and enter into entangling alliances with none." Deviation from this course must inevitably result in worse divisions in Baptist ranks and in greater disaster to their undertakings than any experienced in the past.

Dr. W. Marshall Craig speaks on Wednesday night of the General Association.

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"God or Self?"

By A Preacher's Wife

I am writing this because so many preachers' wives are seen but not heard, which of course is best.

I want the people to know that I have proof that God does definitely and distinctly call men to preach the Word. There are some people, even Baptists, who seem not to believe this.

My husband was called to preach before he married, but he did not answer that call until a few years after marriage, and we had started a family. I can't begin to tell you the many sacrifices he made to answer the call of God. The job he had, provided almost twice what his church is now paying him. You preachers' wives know all about that, too, I'm sure.

His education is not as complete as a Doctor of Divinity defines completion; but without the wisdom of God, book knowledge is nothing.

I know my husband better than anyone else, save God. I know he was called to preach because he paces the floor until the small hours of the morning—praying God to give him the message the people need the next Sunday. I know my husband was called to preach because he never lacks for a place or field to preach. There are "pulpit committees" knocking at our door quite often, offering all the things—temporal things—that a preacher's wife would like: wonderful parsonages with hardwood floors, built-in cabinets, and just everything nice. Yet my husband doesn't even hear that part of it. He wants to be sure that God wants him there, and he will not move until he is sure. And the more they offer, the more certain he is that God does not want him at that place.

Even if the field to which God was calling him had no parsonage, or if it was about to fall in because of age and needed repairs, I know I would have to move. The best part about it, I would willingly move because I know my husband is a "God-called man," and when I back my husband I know I am backing God. His will must be done in all things. It isn't easy, but I thank God for giving me **living grace.**

—o—

Suggesting a Church Cabinet

By J. O. Williams

In these days of complex living, our churches are seeking to measure up to the demands upon them in meeting the spiritual needs of the people. This effort has, of necessity, increased the number of organizations in the churches. It requires wisdom and patient effort to operate these organizations effectively for the most satisfactory results.

Aggressive pastors feel the need of the assistance of some of the trained and sympathetic leaders of the church in coping with these problems. This need is being met in many places by a church cabinet or council. At this time of the year, when churches are setting up the organization for another year, the Inter-Agency Council of our denomination and the Church Organization Committee of the Convention join me in heartily recommending that a church cabinet be formed in each church.

The church cabinet is usually composed of the pastor, educational director, church secretary, superintendent of Sunday school, director of Training Union, chairman of deacons, director of music, president of the Brotherhood, and president of the Woman's Missionary Society. Others may be added as the local church desires. The cabinet is purely advisory. It should meet at regular intervals.

The purpose of the church cabinet is to consider wisely and prayerfully all plans, programs, and problems of the church.



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LISTENERS' RADIO GUIDE

Towns (Alphabetically)	Day	Time	Dial No.	Station
ALABAMA				
BIRMINGHAM	Sunday	1:30 P.M.—C.S.	900	WKAX
ARKANSAS				
LITTLE ROCK	Sunday	7:15 A.M.—C.S.	1050	KVLC
FLORIDA				
JACKSONVILLE	Sunday	8:00 A.M.—E.S.	1050	WIVY
GEORGIA				
ATLANTA	Sunday	8:00 A.M.—E.S.	920	WGST
AUGUSTA	Sunday	8:30 A.M.—E.S.	580	WGAC
KENTUCKY				
ASHLAND	Sunday	9:30 A.M.—E.S.	1340	WCMI
LEXINGTON	Sunday	8:30 A.M.—C.S.	1300	WKLX
LOUISVILLE	Sunday	8:45 P.M.—C.S.	1400	WGRC
LOUISVILLE	Sunday	8:45 P.M.—C.S.	100.7 FM	WBOX
NORTH CAROLINA				
ASHEVILLE	Sunday	1:15 P.M.—E.S.	1380	WLOS
CHARLOTTE	Sunday	7:00 A.M.—E.S.	610	WAYS
DURHAM	Sunday	9:15 A.M.—E.S.	620	WDNC
FOREST CITY	Sunday	7:00 A.M.—E.S.	780	WBBO
WINSTON-SALEM	Supday	7:15 A.M.—E.S.	710	WTOB
OKLAHOMA				
OKLAHOMA CITY	Sunday	7:15 A.M.—C.S.	1520	KOMA
SOUTH CAROLINA				
COLUMBIA	Sunday	8:30 A.M.—E.S.	1320	WKIX
TENNESSEE				
CHATTANOOGA	Sunday	7:30 A.M.—C.S.	1150	WAPO
CHATTANOOGA	Sunday	8:30 A.M.—E.S.	1150	WAPO
JOHNSON CITY	Sunday	9:30 A.M.—E.S.	910	WJHL
KNOXVILLE	Sunday	1:30 P.M.—E.S.	800	WIBK
MEMPHIS	Sunday	9:30 A.M.—C.S.	560	WHBQ
NASHVILLE	Sunday	7:30 A.M.—C.S.	1510	WLAC
TEXAS				
CORPUS CHRISTI	Sunday	8:30 A.M.—C.S.	1030	KWBU
FT. WORTH	Sunday	7:00 A.M.—C.S.	970	KWBC
HOUSTON	Sunday	9:00 P.M.—C.S.	610	KLEE
LONGVIEW	Sunday	8:30 A.M.—C.S.	1280	KLTI
VIRGINIA				
DANVILLE	Sunday	9:00 A.M.—E.S.	1330	WBTM
ROANOKE	Sunday	7:45 A.M.—E.S.	610	WSLS

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Pastor Barr Sounds Warning

Pastor Winn T. Barr, Hazard, Ky., sounds the following, timely note to all college young people. It is worth passing along.

"The gospel is composed of certain facts about Christ. The essential facts are these: that Jesus claims to be the God-man, that His death was a sacrifice for sins, that His body arose from the grave, and that sinners can therefore be forgiven by trusting Christ to do it.

"In many pulpits in the land there is 'another gospel' being preached. It is called 'Modernism.' It calls itself *Christian,* but denies the essential facts mentioned above. It says Jesus was the best man, that He died to show how much He loved us, and to show us how to die, and that He arose only in a spiritual sense.

"Such a message may be filled with recitations of God's promises, explanations of God's good nature and exhortations to obey God no matter what men say: but that still does not make it the gospel. You can say all that without delivering the Christian message of the New Testament.

"The preacher who talks about God all the time, and mentions Jesus only as a man, is not a Christian. He is merely preaching Judaism without Judaism's ritual. He is not preaching the New Testament, but merely a part of the Old Testament."

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"Thank You, John"

[*Pastor Thomas R. Brown, First Baptist Church, Paducah, printed the following story, taken from the Watchman-Examiner, in his church bulletin.*]

A beautiful story is told of Dr. John A. Broadus, the scholar and homiletics professor. In his younger days he was converted to Christ in the town in which he lived. Next day he went to one of his schoolmates, Sandy Jones, red-haired, awkward chap, and said to him, "I wish you would be a Christian; won't you?"

And Sandy said, "Well, I don't know . . . perhaps I will."

And sure enough, after a little while, one night in the little church, Sandy Jones accepted Christ. Straightway he stalked across that little meeting house, held out his hand and said, "I thank you, John; I thank you John."

Dr. Broadus went forth from that little town and became a great scholar, a great exegete and theologian, and seminary president. Every summer when he went home (and he hardly missed a season) this awkward, red-haired old farmer, in his plain clothes, with red sand on his boots, would come up, stick out his great, bony hand and say, "Howdy John; Thank you John; I never can forget."

And they say that when Dr. Broadus lay dying, his family about him, he said: "I rather think that the sweetest sound in my ears in heaven, next to the welcome of Him whom, not having seen, I have tried to love and serve, will be the welcome of Sandy Jones, as he will thrust out his great big hand and say, "Howdy, John! Thank you, John; thank you John!"

———o———

Rain

God plays the mighty organ of the winds
And sets the leaves a-tremble with the sound;
With rolling drums of thunder He begins
The rhapsody of rain upon the ground.

Like fingers on the muted strings of harp
The first drops fall on heat-scorched hill and lea
And rising in crescendo full and sharp
Claim kinship with the rill, the flood, the sea!

Then in a softened mood the tempo slows
To rythmic beat that's soothing to the ear
And lulls the listener to a calm repose
As troubled heart forgets its sense of fear.

In tender tones like childhood lullaby
That soothes the fretful babe with sweet refrain,
We hear the voice of Him who lives on high
In accents plain, amid the falling rain.

"Come unto me; My peace I give; Be still;
My presence shall go with you all the way;
My righteousness your hungry hearts shall fill;
Take thou, the lowly yoke . . my will obey."

The rain comes not when brightly shines the sun
And earth is filled with glory of its light,
But like the twilight gloom when day is done,
It comes with mantle borrowed from the night.

Perhaps it takes the shadowed time of life
When troubles scourge the soul and hope is vain,
To turn the thoughts to God with heart that's rife
With longing for His voice with accent plain.

The flesh is dust and cannot welcome woe
Nor bare its bosom to the pain and grief
That is the lot of mortals here below,
But seeking only ease, pleads for relief.

Yet, as in wake of mighty wind and rain
We catch, at last, the sound of still, small voice,
We'll find in hallowed aftermath of pain
That Life's best things shall make our hearts rejoice.

—*Cozia Baker Bledsoe*

Why Alcohol Changes Men

The Right Honorable Isaac Foot of Great Britain in a lecture delivered at Alliance Hall, Westminster, March 25, 1949, told the following incident as being illustrative of how alcohol causes alterations in the attitude and behavior of the drinker.

There lived close to me, a workman whom I liked because he always greeted me kindly. He always had a smile for me and on occasion a ha'penny.

One day there was a row in the crowded house where he lived. My friend was drunk, and he came into the street fighting drunk. I could hardly recognize him. His mother came out into the street to speak to him, and I shall never forget the cruel blow he struck her in the face.

I learned about 'an altered individual' without the assistance or the vocabulary of the scientists. I have learned a good deal about 'the altered individual' since. I am not thinking of the hundreds of cases of which one reads and hears in the daily press. I am thinking of the many scores of cases within my own personal knowledge, where I have seen 'the altered individual.'

In most instances the case was not one of drunkenness at all, but I have known the reticent man become dangerously communicative, I have heard the reserved man become almost insolently self-exposing, I have seen the peaceful man become publicly quarrelsome, I have heard the man, normally self respecting, become offensively libidinous, even in general company, and I have known the keen business man, with whom the secrets of his employers or colleagues are normally absolutely safe, become so loose-tongued in his cups, that, as the result of one or two ill-guarded words hundreds of pounds were lost in the midst of some negotiations.

The difficulty is that no one dares tell the whole truth of his own experience in these cases. It would be ungracious to speak ill of those who are gone, and moreover there are their children and their friends to consider. Further, we have no right to sit in judgment on our fellows, and in many respects they might be better and more likeable company than we are. Our criticism is not of them, but of the thing that wrought this change in them, and when it altered them it altered them for the worse.

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According to a *United Press* item, Mrs. Lillian N. Leonard of Los Angeles was only married six hours when her husband, Eli P. Leonard, succumbed to a heart attack. Superior Judge Harold B. Jeffery ruled that she was entitled to half her husband's $50,000 estate.

Interesting as that is, there is something superior to it! The Lord wishes the public to know that He has joined an inheritance to the forgiveness of sins; and the very moment one's sins are forgiven, one is entitled to an inheritance which is "incorruptible, undefiled and that fadeth not away." It is "reserved in heaven" for all who are "kept by the power of God" (I Peter 1:5).

If someone is inclined to dispute or doubt such a marvelous fact, here is the official statement as given to the Apostle Paul at the time he was commissioned: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26:18).

There's the message from the glorified Lord! By faith in Him, one's eyes shall be opened, and darkness shall give place to light, the power of Satan to God, and one shall receive the forgiveness of sins and immediately become entitled to an inheritance! The atoning death of the Lord Jesus Christ makes such an offer possible.

Before the woman became heir to one-half of Eli Leonard's estate, she said "I will" to the question: "Will you have this man to be your lawfully wedded husband?" And to the question: "Will you have the Son of God to be your Savior and Lord?" a hearty "I will" should be given. One must be linked by faith to the Lord Jesus Christ before God grants forgiveness and inheritance. Are you so linked with Him.—*Now.*

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Music Clinic to be Held in West Broadway Church October 17-19

Four classes in various phases of musical studies will be taught in a Music Clinic at the West Broadway Baptist Church of Louisville, October 17-19, according to an announcement made by the pastor, Dr. E. F. Estes. The classes will meet from 7:30 to 9:00 P. M., and any Baptists from the other churches within the bounds of Long Run Association, or beyond, are cordially invited to attend and participate.

The purpose of this clinic is to teach and instruct people in the value of church music in the spiritual, educational and cultural fields. The classes and instructors are as follows:

1. A music appreciation course in church music, taught by Hugh McElrath, member of the faculty of the School of Church Music at the Southern Seminary.

2. A course in sight reading, rhythm and repertory, taught by Miss Mary Lou Frenz, also a member of the faculty of the Seminary School of Church Music.

3. A class in conducting, for music directors, taught by David Byler, a student in the Seminary School of Church Music, and Minister of Music at the Crescent Hill Baptist Church.

4. A class for pianists and other accompanists, the instructor yet to be announced.

In Memoriam

MRS. ABBIE GAINES HAYNES HAYDEN

OAKLAND, Ky., September 27.—The Death Angel again visited the congregation of Friendship Baptist Church, near Oakland, Warren County, Ky., and took to rest her eldest member, Sister Abbie Gaines Haynes Hayden, age eighty-seven years, five months, on September 18, 1949. She was the widow of the late Samuel Hayden, a former deacon of the church. She was most remarkable, until two weeks before death, at which time she suffered a stroke.

She will be remembered as a generous, active and faithful member, having served as president of the Woman's Missionary Society and teacher of adult women.

She is survived by three children: Mrs. Ida Thomas, Bowling Green, Ky., Mrs. Edith Isbell, and Wayne Haynes, Los Angeles, Calif. —By an admirer, M. Ruth Bratton, Smith's Grove, Ky.

MRS. MARY MARSH CLORE

CRESTWOOD, Ky., August 23.—Again the death Angel has entered our church and community. On July 5, 1949, Mrs. Mary Marsh Clore passed away, after a lingering illness.

Therefore, Be It Resolved—that in her passing, the Harrods Creek Church, the W. M. U. and the Community have lost an honored and devoted member and citizen; and that the family has lost a most devoted wife and mother.

Be It Further Resolved—that we as a W. M. U. extend to her family our sincere sympathy. To know her was to love her, and "To live in the hearts we leave behind is not to die." Hers is a memory that cannot be erased.

Be It Also Resolved—that a copy of these resolutions be recorded in the minutes of the Harrods Creek W. M. U.; a copy sent to her family and one to the Oldham Era; also one to the Western Recorder for publication.—Respectfully submitted, Mrs. Eugene H. King, Mrs. Orlando Johnson, Mrs. Lily Dick.

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I Found Out Who and When and Where and Why

Continued from Page 6)

parties, holidays, functions of government, courts, etc., political meetings, groups, and plans.

* * *

On and on we might go, adding many activities to the already long and consuming list. I do not here pass judgment on the worthiness of any of the items mentioned. I am simply showing where our people are, and in what they are involved. Their time, and thought, and energies are thus dissipated away, so that, if they have a little time for God at all, it is the flimsy left-overs of a dissipated and world-spent life. There is no room for God in this vast program of life. In the minds of the people who are used up in this great world program, nearly everything listed is legitimate and justified. Satan knows better than to ask us to do something we think definitely wrong. He is a supplanter, and his method is not to drive us into sin, but merely to occupy us away from God. What a success he is in this hour!

* * *

In closing let me say this. The man I mentioned in the beginning of this article is a modest, humble, business man, making his own living, giving liberally to God of his means, and never yet have I found him too busy to do something for God. He is busier for God than most pastors, including myself, and worth far more to the church than many of us. Often he is discouraged, and tired, and dark under the eyes from loss of sleep and fatigue. Serving God, with nearly everybody failing him at times, he goes on saying, "Well, I understand; we'll try to work it out some way."

But let me tell you something important about him. HE DOESN'T BELONG TO A SINGLE ONE OF THE INSTITUTIONS LISTED ABOVE; **HE BELONGS TO THE CHURCH!**

The General Association meets November 15-17.

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Pastors to Get Baptist Diary From State Board

The Baptist State Board of Missions will send free a Baptist Diary for 1950 to all Kentucky Baptist pastors and denominational leaders, and also a calendar pad for the holder given last year. This Baptist Diary is designed to carry all the dates of the State and Southern Baptist Convention, leaving ample space for writing in personal engagements.

In the meantime, if there be pastors desiring a mimeographed copy of the 1950 calendar of activities, this also will be provided free on request to the Baptist State Board of Missions, 127 East Broadway, Louisville.

New Sets of Slides Available

"The Cooperative Program—What It Is"—a new 2 x 2 colored set of slides now available from the Baptist State Board of Missions, rent free. A narration is provided on wire and will eventually be put on disc, or a written narration will be sent if wire recorder is not available.

This 15-minute presentation of the Cooperative Program shows that it is spiritual bread given in a cooperative way to our many mission causes through the Cooperative Program.

"A Tithing Church"—2 x 2 colored slides requiring 18 minutes to show is also available rent free with wire or written narration. This set, as the title indicates, gives the story of a tithing church.

Postors also are available on the Cooperative Program like the one appearing recently in the Western Recorder.

BOOK REVIEWS

ONE SON—INDIVISIBLE. By Helen V. Simpson. The Christopher Publishing House, Boston. Price $1.75.

"One Son—Indivisible" was not just created by a vivid imagination, but it is a true to life story, which started a few years prior to the end of World War I, and leads up to the present time. It is the story of Johnnie Rollins, who, as a baby, mysteriously disappeared with his father, and later was abandoned in the Orient. This boy learned what it is like to be born an American and grow up to be a Chinese. With no trace of the Oriental race in his features whatever, yet having all the mannerisms of the country in which he was reared he learned of his predicament.

Then began his frenzied struggle to learn of his true identity, and the amazing plot which brings him back to America and his family, climaxing his mother's endless search, bringing peace to two miserable souls; one wondering about his parentage; the other longing for her long lost baby. The pent-up feelings of these two can be felt throughout the whole story and the reader will be touched by the tremendous human appeal the author has instilled into these pages.

Mrs. Simpson is a newcomer in the writing field but her colorful love story of East and West and the conflicting emotions mingled in this poignant drama will warrant her new laurels.

A. M. Vollmer

MY DADDY TOLD ME. By Sara Ellen Dozier, printed by Broadman Press. Price 40c.

Sara Ellen Dozier is a Junior girl, daughter of missionaries in Japan. Most of Sara Ellen's twelve years have been spent in Japan, and this course book for Juniors is written winsomely "about Japan and 'What My Daddy Told Me' of his work in that land." This is an ideal book to stimulate among Junior boys and girls an interest in missions.

"CATHOLIC DICTIONARY" (The Catholic Encyclopedic Dictionary), edited by Donald Attwater, The Macmillan Company, 60 Fifth Avenue, New York. Price $5.00.

This revised edition of CATHOLIC DICTIONARY was played on the market March 15 of this year. It is of importance to non-Catholics only because the book gives a complete coverage of Catholic definitions, opinions, statement of doctrines, events, places, persons, etc., all from the Catholic viewpoint. It is highly important that those who speak or write concerning any religious group shall know the field well. Information places such persons in position to speak or write with authority and a thoroughness not otherwise possible. Nothing convinces like an intelligent approach to the question in hand. Error can be exposed when one has the exact statement of the person or persons in error. Intelligent speakers and writers make it a point to know their ground.

FATHER ABRAHAM'S CHILDREN. By Perry Edward Powell, Ph.D., the Christopher Publishing House. Price $2.00.

This 157-page book undertakes the mammouth task of delineating all the major races of the earth's population past and present, showing their supposed origins and relationships one to another. The author's purpose, in the main, is to identify the children of Abraham as they have infiltrated through other races and as they exist today as a separate people. Whether or not he establishes all his assertions is for the reader to decide. Unquestionably Dr. Powell has done an amazing amount of research into racial identities, and has made, by his numerous quotations from a wide field, a contribution to the literature on this subject. He takes some things for granted which, in the minds of some of us, would demand further study. There is always, in this and other types of writing, the temptation to adopt a thesis and then attempt to bend everything into the line of argument. Such methods frequently do violence both to facts and conclusions.

THE BETTER CHRISTMAS. By Hight C Moore. Price $1.00.

The Better Christmas, by Dr. Hight C Moore, is a book little in size—only fifty-seven pages—but big in content. Inside its beautiful covers is an even more beautiful presentation of the attitude that every born-again person should have toward the meaning and observance of Christmas.

It is the kind of message that should be read aloud to the entire family group before or during every Christmas season.

Even as Dicken's **Christmas Carol** is a prennial blessing to our hearts, as it is dramatized each year on the air, so the great message of Dr. Moore's book, with its deeper spiritual meaning and more purposeful and practical Christian teaching, should become a vital and necessary part of our Christmas observance—because "Christmas is a matter of spirit more than anything else, and it must be the spirit of Christ or it can never be the better Christmas."

I hope that millions of copies of this great message will find place in the homes of our Southland.—Dr. Robert G. Lee, President, Southern Baptist Convention.

TREASURY OF GOSPEL GEMS, compiled and edited by Theodore W. Emgstrong.

This book consists of 256 pages of sermon outlines, devotional thoughts, and illustrations gleaned from various sources and based upon Paul's writings beginning with his first letter to Timothy on through Revelation.

Sunday school teachers and departmental leaders will find it especially helpful in the preparation of their lessons and departmental programs.

The book may be secured from your Baptist Book Store for only $2.50 per copy.—R.L.P.

The General Association meets at Crescent Hill Church, Louisville.

A College Campus With No Smoking

By J. W. Marshall, President Wayland College, Plainview, Texas

A statement in the catalog of Wayland College prohibiting the use of tobacco on the campus here was unanimously approved by our trustees in their recent meeting. We want Wayland to be as completely Christian as a consecrated faculty and student body can make it; we want to help develop an environment here that will foster spiritual growth in the so-called minor matters as well as in the major issues like life commitments.

By enforcing this old tradition, we are not taking away any student's freedom. Some might say, "You are limiting our liberties by not letting us smoke on the campus." We might reply, "No, you are free to choose Wayland as your college or you are free to choose some other place where you can do as you please and where you will not make it harder for the rest of our students to refrain from smoking."

The statement approved by the trustees for insertion in the college catalog reads as follows: "For many years there has been a tradition that there is no smoking on the Wayland campus. Because many Christian people desire an institution where students are not tempted to use tobacco, Wayland College desires to continue that tradition. Students who enroll in Wayland assume the obligation of observing this tradition on the campus and in the dormitories."

Of course, other regulations prohibiting drinking, cheating or swearing will be strictly enforced. Relationships between the men and women enrolled here will be kept on a high plane. Anyone who fails to live up to the spiritual standards cultivated here will be asked to leave. In striving for this high standard, we have no desire to be snobbish or pharisaical. We simply feel a high sense of responsibility for the sons and daughters you have entrusted to our leading for four of the most crucial years of their lives. We want to do all in our power to provide here on the campus of Wayland College the sort of spiritual atmosphere that will send them out after graduation as better Christians to serve this section, the nation and the world.

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"Comparisons Are Odious"

Probably no fault is more common than that of making comparisons. One meets it everywhere in this highly competitive world.

Obviously, however, it is out of place in the sanctuary of a church, the council halls of religious bodies, and in the speech and writing of Christian ministers.

Comparisons that are fair and friendly are helpful; but those having as their motive self elevation and advantage at the expense of others with whom the comparisons are made have no abiding place among thoughtful Christians. Such comparisons usually fail to state all factors entering the case and are therefore misleading.

Could we be specific? Who has not heard such phrases as, "When I came . . . " "Since I came . . . " or the more subtle, "During the past — years"—the number coinciding with the tenure of the speaker's work.

It should be admitted freely that ministers do not often intend to discredit their fellow ministers or anybody; but what they say and write often tends to do so. If the minister should say, "The church was in a mess when I came, but now it is in good condition, and it has done more and better work since I came than ever before," such declaration would seem to boost the speaker almost to the point of bragging, and at the same time discredit his predecessors.

Even granting the truth of the statement, its propriety could hardly be defended. Such comparisons are often unfair because they frequently disregard such important factors as economic conditions, population shifts, etc., to say nothing of the basic principle of one sowing and another reaping. Would not the same argument also hold true for comparisons among contemporary churches, preachers, and institutions? Conditions vary so much that measures of success which we apply seem woefully inadequate. Yet, the temptation to use them seems overwhelming.

Just now it seems that most church people are in danger of letting dollars weigh too much on their scales of comparison. We report that our churches are giving more than ever before, and bolster the claims with a rather impressive display of statistics, forgetting that the smaller sums given "before we came" may have required more work and may have done more good than the larger ones, and that, in proportion to amounts earned, they actually may have been much larger than ours. One wonders what the basis of comparison will be when these records begin their decline. And, even in the more sublime matters of true spiritual gains and kingdom results, it is so difficult rightly to ascribe credit to people. Should we not use extreme caution?

Some one has well said, "It is amazing how much good people can do, provided they are not concerned about who gets

—o—

Lost, A Boy!

Somewhere I read this notice, LOST-A-BOY! "Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real."

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

* * *

Yes, his mother lost him. Being much engrossed in her teas, dinners and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

* * *

Aye, the church lost him. Being so much occupied with sermons, for the wise and elderly who pay the bills, and having good care for dignity, the minister and deacons were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the "lost boy."

Some of our boys and girls might be lost in spite of all we can do to save them, but we must do our best and leave the results in the hands of our own Heavenly Father.—*Crescent Beams.*



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