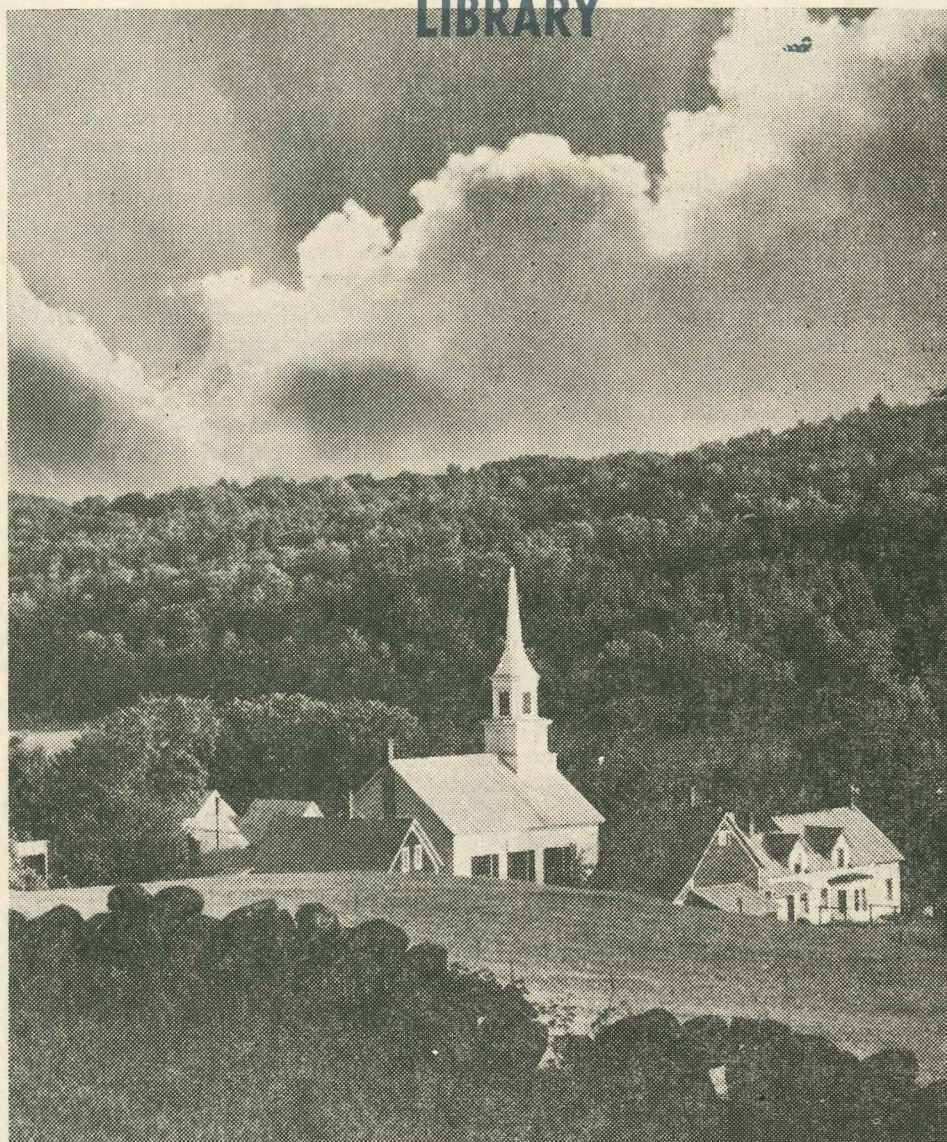


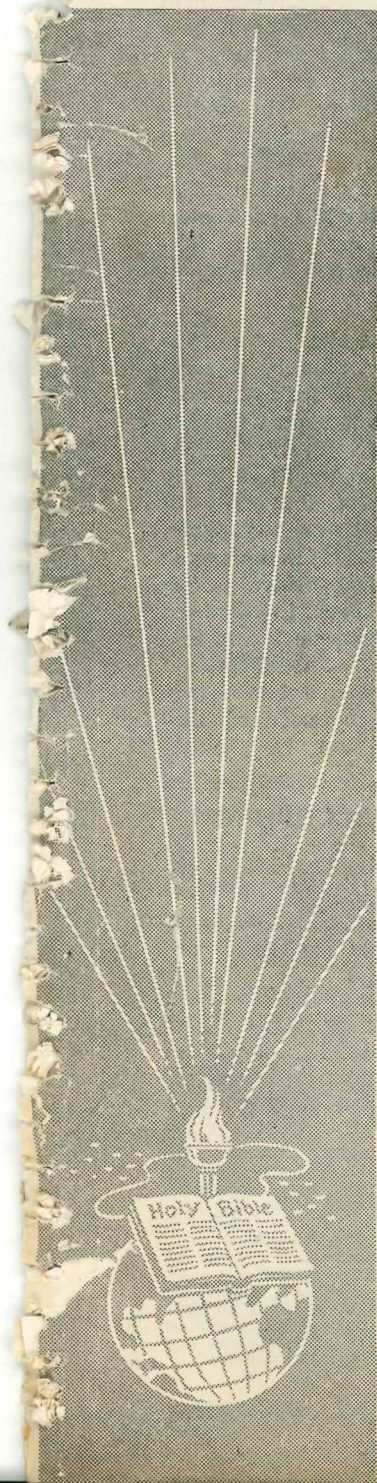
Western Recorder

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The Church Spire Like a Finger Points Godward

Kentucky's Largest Denominational Paper



Gleanings From The Field

Mrs. R. M. Logan, emeritus missionary to Argentina, died in Bristol, Va., on August 22.

The trustees have been authorized by the Buena Vista Baptist Church of Owensboro to proceed with some repair work on its baptistry.

Sam Morris, San Antonio, Texas, spoke at the Sportscenter of Owensboro, Ky., on Wednesday night, October 5, under the sponsorship of the Daviess-McLean Baptist association.

Miss Martha Richardson, Hazelhurst, Miss., graduate of the University of Mississippi and the W. M. U. Training School, has been made Educational Director of the First Baptist Church, Canton, Ga.

Among the new students in the Baptist W. M. U. Training School this year is Miss Page Rankin, oldest daughter of Dr. M. Theron Rankin, Executive Secretary of the Foreign Mission Board, Richmond, Va., and Mrs. Rankin.

The veteran Baptist missionary to China, John Lake, died at his home in Kansas City, Mo., on August 28. His name will long be a synonym for the hospitalization of lepers, which he carried on so effectively throughout his life.

James Avery Clark, '49 graduate of Mississippi College, and Joyce Van Osdol Clark, '49 R. N. graduate of the same college, of Decatur, Miss., have received notification of being appointed by the Foreign Mission Board of the Southern Baptist Convention to Nigeria.

The New Orleans Baptist Theological Seminary celebrated Founder's Day on September 30, with Dr. Ernest O. Sellers, long time head of the school's Department of Sacred Music and the Department of Practical Activities, as the speaker. He spoke on the life of Dr. Byron H. DeMent, first president of the Seminary.

Dr. A. D. Foreman, Jr., for some years pastor of First Baptist Church of Amarillo, Texas, and who a few months ago resigned that church because of ill health, has accepted the unanimous call of the Temple Baptist Church, Memphis, Tenn., and will begin his pastorate there in the near

future. We congratulate both Dr. Foreman and Temple Baptist Church.

The Crawfordville and Norwood Churches, in Georgia, gave a reception on September 8 for Dr. and Mrs. C. LaMar McGinty, the occasion being their fortieth wedding anniversary. Dr. and Mrs. McGinty are remembered in Louisville, especially during the years when Dr. McGinty was Professor of Bible in the Baptist W. M. U. Training School.

Pastor Hankins F. Parker, Highland Baptist Church of Louisville, Ky., conducted a revival September 19-28, at Baptist Temple, Louisville, where Rev. James Haskins is pastor. There were twelve persons who made professions of faith, nine presented themselves by letter, and about 175 rededicated their lives to Christian service. The music was directed by the local pastor.

The seventh anniversary of Pastor Slater A. Murphy was observed by the Highland Heights Baptist Church of Memphis, Tennessee, on October 2. There have been 2,100 additions in that time. Of these 756 came for baptism, which is an average of 108 per year on profession of faith. Church finances have grown from \$17,000 per year to more than \$100,000. A new house of worship, seating 1,800 people, is now being erected.

The Ninth and O Baptist Church of Louisville has elected Wilmer M. Peters as Minister of Education. Native of Dublin, Ga., he holds an A.B. degree from Mercer University, Macon, Ga. He was a Captain in the Air Force, and has been in business in Milledgeville, Ga. Also for several summers he worked in the educational work at the Calvary Baptist Church of Clearwater, Fla. Roy C. McClung is pastor at Ninth and O.

The University of Richmond has 4,000 students enrolled this year, which is a slight decrease from the 4,212 of last year. Dr. Othell Hand, graduate of the Southern Seminary, and Miss Elizabeth Wrenn, graduate of the WMU Training School are student secretaries at Richmond and Westhampton Colleges respectively. Dr. Hand will also be assistant pro-

fessor in the department of religious education.

The Willow Grove Baptist Mission on Stanford Road, arm of the First Baptist Church of Danville, Ky., had an enrollment of ninety-one in its Vacation Bible School, with sixty-four average attendance. There were forty-one pupils receiving certificates. The school closed with a picnic supper on the night, and there were 100 present for the supper. Brother Cova DuVall, mission pastor, a student in Campbellsville College, was the superintendent of the school.

New Hope Baptist Church, Muhlenburg County, has built six new Sunday school rooms and a full basement with new furnace. The church has a Training Union which has been organized for one year and which has an attendance of ninety. The Sunday school has an attendance of from ninety to 112. The church also has a full graded Woman's Missionary Society. Pastor Dewey Mercer, Central City, Ky., is attending Western Kentucky State Teachers' College at Bowling Green.

Warner Earle Fusselle, pastor of the Taylorsville Baptist Church, Taylorsville, Ky., has been called to be pastor of the Rivermont Baptist Church, Lynchburg, Virginia. Pastor Fusselle hails from High Springs, Florida. He graduated from the University of Florida in 1939, and from the Southern Seminary in 1943. Before going to Taylorsville he was pastor at Fort Thomas Baptist Church, in Northern Kentucky. Mrs. Fusselle is the former Miss Ruth Boone, a daughter of Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions in Kentucky, and Mrs. Boone.

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Vol. 123

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No. 42

The So-Called Social Gospel

By W. A. CRISWELL, Dallas

Men with a passion for social righteousness are to be commended. Whoever can help alleviate human misery, may heaven's richest blessings rest upon him, whether he be preacher or legislator or judge, "Englishman or American or Turk."

The clearance of slums, abolition of liquor and gambling, the amelioration of working conditions, the building of better community playgrounds, the organization of groups for the peace and good will of the world—all these things and a thousand others are acceptable both to God and men.

It is not for these things that we arraign the social gospelers. We would support these humanitarian movements with all our hearts and souls.

Then what is the indictment against these men? It is this: The social gospelers "have committed two evils: they have forsaken the Lord God, the foundation of all living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The Origin of the Social Gospel

The roots of the so-called social gospel go back through many years. It has a philosophical, a pseudo-scientific, a social, and a religious background.

In philosophy it reaches back to Jean Rousseau, the French rebel and dreamer who lived an unspeakably immoral life but who promulgated the most naive and felicitous of all "happy" doctrines. He taught the perfection of the natural man. "If it is natural it is good," like the recent

populpar song, "Doin' what comes naturally." To Rousseau the nature of man is inherently good. Let him be himself and he'll be perfect.

In pseudo-science it goes back to Charles Darwin with his theory of evolution. From him developed the school of thought which sees in human history nothing but certain and inevitable progress. The biographical "facts" which Darwin thought he discerned in the origin of the species, the historian applied to all departments of the human story. Not only were we evolved physically but we were progressing *socially, nationally, morally*, and every other way.

The social gospel has a *collectivist* background. Much of the attitudes and doctrines of Karl Marx is to be found in it. Like him, the social gospelers think to find in a new economic order the source of all blessings of the human family.

And, of course, the social gospel has a *religious* background. The

prophets are Washington Gladden and Horace Bushnell. These preachers believed that we are born Christians, that we *grow up into* Christianity in the same way that we grow up into citizenship. The famous sentence of Horace Bushnell is, "The child is to grow up a Christian and never know himself as being otherwise." So thought Bushnell. Since human nature is naturally good, all we need to do to build a paradise here on earth is *just to get our environment* adjusted and the kingdom will be realized. So preached Gladden.

When all these men finished with their work—Rousseau's philosophy of the natural goodness of man, Darwin's theory of the inevitable progress of man, Marx's ideas regarding the economic life of man, and Bushnell's theology concerning the utopian prospects of man—the amalgamated result is what we call the social gospel.

The first thing the social gospel did was to *sentimentalize* the relationship between God and man. They invented the watchcry of the new religion—"The Fatherhood of God and the Brotherhood of Man." That God should be a God of Judgment and of Wrath was impossible. That man should be a sinner lost and undone was no less vicious. But that God should be all sentiment and no discipline, and that man should be by nature all goodness and godlikeness, seemed to be flattering to both parties. So the flabby God and the deified man became partners in the new gospel to build the new heaven here in the old earth.

Here is the summary, therefore, of the doctrines of the social gospel:

1. The doctrine of God.

He is no longer a sovereign Judge who will hold men accountable for their sins. He is a soft, yielding Father who has so made the world that we inevitably grow better and better. That one should think there is a final reckoning for evil or a hell awaiting the wicked is to insult the sentimental fatherhood of God.

2. The doctrine of man.

If man is already a child of God, then there is no need for the old-fashioned Pauline theology of salvation and redemption in Christ. We only need ethical teaching, the development of the divinity that is within us. The life and death of Christ become merely moral influences for

(Continued on Page 7)

Jesus Sits by the Treasury

(Mark 12:41-44)

By WILLIAM WARD AYER

Jesus, in the temple, "sat over against the treasury." He is always there when His people make their offerings.

It is obvious from this account that He considers "giving" a very important part of the worship. There may have been some beautiful music in this temple service; but Jesus had left no word concerning His attitude toward it. I suspect the Rabbis often delivered powerful sermons, but we have no record of them. We do have Christ's important word about the offering.

The late Dr. W. B. Riley records how one memorable Sunday Dr. John A. Broadus, when his ushers were about to take the offering, left his pulpit and walked down to where one usher was beginning his collection, and went along with him and looked at every penny, nickel, dime, quarter and dollar that went into the basket. You may well imagine that some of the people were angry. Some were confused. Others were shame-faced. Others were filled with amazement. All were evidently surprised.

When the collection was over, Dr. Broadus went back to his pulpit to speak from his morning's text. He said to his congregation: "My people, if you take it to heart that I have seen your offerings this day and know just what sacrifices you have made and what sacrifices you have not made, remember that the Son of God, your Saviour, goes about the aisles with every usher and sees with his sleepless eyes every cent put into the collection by His people."

The Acid Test of Character

Our use of money is often the acid test of our character. Money is not merely an objective thing: it is sometimes vastly more than dollars and cents, bills and silver: our money is life crystalized, service transmuted into currency, talents and efforts made negotiable. Money used is life extended. Money is power—power for good or power for evil. The New Testament speaks about the use of money as being a Christian grace and a definite responsibility. Paul says: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound

in this grace also" (2 Cor. 8:7). He is speaking about the grace of giving.

An Index to Character

The use of money by the American people is a revealing index to our character. We spend billions for liquor, billions for entertainment, billions for pleasure, and billions for luxuries; but statisticians inform us that we are giving less and less to churches and charitable organizations. America spends more for chewing gum than she does for God. If the churches could have one tenth of the amount spent for cigarettes in America, she could put missionaries in every nook and corner of this world of ours to tell the glad story of the love and mercy of God. The evangelical churches don't spend as much for all their labors for the Kingdom as the liquor interests spend for advertising.

A Revelation of Heart-Attitude

The use of our money is a revelation of heart attitudes—whether we put God first or last in our affairs. The man who tithes—who receives his salary and sets aside one tenth for the Kingdom of God—acknowledges God's sovereignty. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Millions of our people give something to the Kingdom of God only when they have anything left after they have indulged themselves and served the flesh. Many people are saying today, "I cannot afford to set anything aside for God. My family and other obligations take it all." Unless God is given first place, there will be nothing left for Him.

Captain Levy of Philadelphia was asked how he was able to give so much and still have so much left. "Oh," he said, "as I shovel out, He shovels in, and the Lord has a bigger shovel than I have."

I read of a little girl who planned to give her father a pair of slippers for his birthday. "Where will you get the money?" she was asked. She opened her eyes like saucers and said, "Why, Father will give me the money." So it is with our God. Some of you once honored God by setting aside His tenth, but you no longer do it. You must trust God and begin anew.

A certain rich man while giving his testimony, recalled the day when his total wealth was a single shilling. "That night," he said, "I wandered into a mission, and when the collection was taken I dropped it all in." An old saint who had been sitting in the front seat and listening intently to the man said, "You dare not do it again!"

Reveals Our Trust in God

Money is such a practical thing that it reveals our willingness or unwillingness to trust God. Jesus said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." If the woman whom Jesus watched gave all her living, then she certainly must have trusted God to supply her every need in spite of the totality of her generosity. Do you think for a moment that God let her down? God will never allow Himself to be in debt to His children.

Reveals Our Yieldedness to Christ

The use of our money reveals our yieldedness to Christ. What is the true basis for giving? Love is the only proper motivating force. If you have a family, I am sure you have noticed that the love of that family is constantly calling on that generosity. Only a love for God and for His needy children will give you an overflowing and generous heart, and a desire to pass on the lives of others the blessings He has showered on you.—*American Tract Society.*

Loafer: A man who rests before he gets tired.—*Times of Brazil.* (Sao Paulo).

Every pastor should attend the Ministers' Meeting Nov. 14-15.

You, and Only You, Can Help

By A. M. LYON, M.D.

An Earnest Appeal for Action Which Dr. Lyon Deems Necessary If Kentucky's Mental and Tuberculosis Hospitals Are To Be Properly Staffed.

[Editor's Note: This article, without political significance, is printed by special request in the public interest.]

The destiny of thousands of sick people—the mentally ill and those afflicted with tuberculosis—is at stake this fall. The welfare of these folk should appeal to the conscience of all of us. Our better judgment tells us that everything possible should be done for the welfare of those suffering from these diseases.

Every effort has been made to get a sufficient number of competent doctors to work in our mental hospitals. The effort has not succeeded because the \$5,000 constitutional limitation on salaries is a backlog that prevents such action.

Your Opportunity

You will be afforded an opportunity in November to vote for an Amendment which will remove this inadequate, antiquated, and unjust salary limitation—which doubtless was a proper figure at the time it was written into the Constitution in 1891—to a figure more in keeping with present-day living standards.

Yes!

If you vote **YES** on this Amendment, it will afford us an opportunity to get the doctors and the technical personnel which we need for the mental hospitals, and to open the five new tuberculosis hospitals. A vote of **NO** simply means that you are voting in favor of a "bogged-down" mental health and tuberculosis treatment program. A **NO** vote means that the patients in our mental hospitals will be further denied treatment which not only is their right but our duty to give.

Must Go Untreated?

Doctors trained in psychiatry are not to be had for \$5,000 a year. Any

competent psychiatrist can make many times that sum in private practice.

Consequently, many patients sent to our mental hospitals must go untreated; must be locked in without proper treatment because of the lack of doctors. Many of them could and would be RETURNED home if we had a sufficient number of specially trained doctors to treat them.

Kentucky has constructed and equipped five new tuberculosis hospital buildings that cannot be opened because doctors cannot be had to staff them. The **REASON**: The \$5,000 constitutional salary limitation. More than 12,000 Kentuckians are now suffering from this dread disease and need treatment.

It Might Be You!

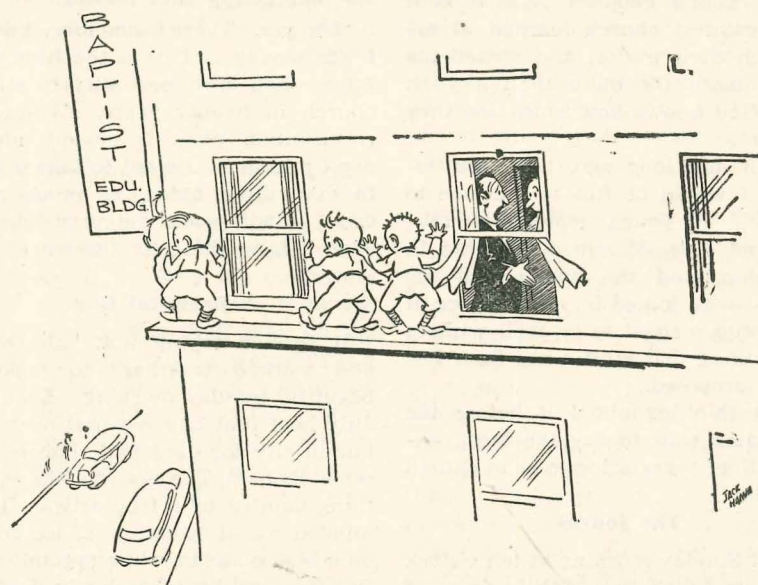
Because of the great incidence of mental disease, or tuberculosis, you may have a relative, a friend, or an acquaintance, now confined in a mental hospital; or you may have one in the near future. One person out of fifteen now living is, has been, or will be, in a mental hospital before he or she dies. Therefore, **NO ONE** is immune from a mental break. Kentucky now has more than 7,500 patients in its mental institutions and is receiving new patients at the rate of 2,000 a year.

Buildings alone do not make a good hospital. Competent personnel is also needed. The \$5,000 denies us the personnel we need for the proper care and treatment of those we must treat. Will you deny us the needed tools to tackle mental health and tuberculosis?

Presbyterian Ladies Give 68 Acres to Baptist Group

NASHVILLE, Tenn.—(BP)—Nashville Association Baptists are the new owners of a lovely 68-acre tract of land on Big Marrowbone Creek, 15 miles from the city in the heart of a recreation area. The acreage, anonymously given by two Presbyterian ladies, is to be developed as a youth camp.

The General Association meets November 15-17.



"Can't understand it — they were here only a moment ago when I stepped out to get the class records."

"I Have Been to Church"

By RUBY DELL BAUGHER
907 Judson Street
Evansville 3, Indiana

[Editor's Note: Miss Ruby Dell Baugher, an invalid for twenty years, experiences the joy of going to church again. Read this and thank God for your health and for your church.]

Sunday, July 24, 1949, I was in church, the first time in twenty years. Can you imagine how I felt?

Before the illness that makes me what I am today—a shut-in—came to me in Georgetown College, in my beloved home state of Kentucky, I was a regular attendant at church.

After my collapse which caused me to spend some weeks in the Georgetown hospital and college infirmary, I was allowed to remain in school until graduation on the condition that I would abide by certain orders. Two of those orders concerned church-going; I was allowed to attend church only once on any Sunday, and my telling Bible stories to children on Saturday afternoons at the Baptist Mission on the outskirts of Georgetown was forbidden.

These twenty years I have been in church spiritually—a part of the time by radio—but last Sunday I was there in person—all of me. I repeat, Can you imagine how I felt?

Friends Made It Possible

The church is Memorial Baptist, located a few miles beyond the limit of Evansville, Indiana. The pastor is Rev. Russell Duncan, a quiet, consecrated man, the kind who would never think of anything he does as unusual or worthy of particular notice.

The Young People's Class of that little country church learned of me through their pastor, and visited me each month for more than a year. Only God knows how much joy they brought.

Then, not long ago, the class decided it would be fine to take me to church. A young married couple, Mr. and Mrs. Martin Reich, led in the plan, and the pastor and his modest wife joined in. The others of the group seemed to be well wishers to anything that Martin and Dora Lee Reich proposed.

Just thinking about it before the day came was, to say the least, exhilarating; I was going to be in church again!

The Journey

Last Sunday morning at ten o'clock two cars rolled to a stop in front of this residence. Pastor and Mrs. Duncan and the young Reiches came

in. Dora Lee was after my wedge pillow to put under the pillows she had brought for the making of a soft bed in the long, wide back seat of the pastor's car. The men carried me out on a folding chair and, with the wives helping, I was soon comfortable and ready to go.

Up Judson Street, out Washington Avenue, around by Calvary Baptist Church. We were on our way. "Don't be afraid to drive on at a reasonable rate of speed," I said to the minister. "Driving slowly is not necessary." The car gently shot forward.

"Oh, yes. There is one more thing," I was saying. "This is the first time I have had an opportunity to attend church in twenty years. When the contribution plate is passed, please don't miss me. I want to take a part in everything today, as much as I can. It will make me very happy." Then I felt settled for the trip.

A Beautiful Day

It seemed to me that "all things had worked together" to make a beautiful Sunday morning. Even the July heat that had hovered over this humid city for days had slightly lessened its hold. The sky was like something painted by a true artist. It reminded me of spoonfuls of ice cream on a blue plate, or white organdy ruffles that had been carelessly dropped onto a bed that was wearing a blue satin spread. The trees had not yield-

ed to the summer heat; surely the Master Artist had just finished them and stepped aside, leaving them, from where I lay, reaching up into a perfect dome of blue and white. The flowers along the street—my, there were a lot of them! They were gay splotches of brightness that seemed to flaunt their, "Look what we've done in a few months' time!" There was something of a benediction everywhere I looked; it was as if all nature had robed itself in reverence for Sunday morning.

It was not long until the city streets were behind and we were rolling along between green fields. Here was a plot of corn that was hardly out of its infancy. Perhaps there was a story back of it with reasons for its late start. Then came a field of corn more than half way to maturity. There were fields of blooming clover. The recent rains had bestowed a healthy green and a lushness so evident that one could almost hear the growing song of teeming crops. My eyes, so accustomed to the four walls of my room, were taking in beauty and storing it for remembering.

Inside the House of God Again

"Just about five minutes more and we shall be at the church," the pastor was saying. It had been almost as if I had been alone with God in His gallery of beautiful pictures and He had been showing them to me, going from one to another.

"And here's the church," the minister announced. The car stopped near the steps. Through the wind shield I could see the bole of a big tree shading the entrance. The door on my right opened and there were the men with my folding chair, and the door on my left let in Dora Lee with willing hands to assist.

Just over the threshold between the vestibule and the auditorium, a bed was waiting. Dora Lee Reich and others had made it comfortable and attractive. Soon I was between snowy sheets, the top one with a pretty turn-back of crochet in blue and pink. My head rested on pillows that were in slips to match the sheet—more lovely needlework in blue and pink embroidery and crochet. Then they rolled my bed to the front of the church.

There I lay, comfortable as gentle hands and kind hearts could make me, in that little country church. The windows were up, the breeze was coming through. What had become

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The So-Called Social Gospel

(Continued from Page 3)

the encouragement of the human race in its climb toward perfection. Conversion becomes a matter of religious education. Typical of them all is President A. C. McGiffert of the Chicago Theological Seminary: "This means, of course, a revolution in the old conception of salvation. *What a man requires is not regeneration in the old sense, or a change of nature, but simply an awakening to what he really is.*" It must be a wonderful thing to believe with President McGiffert that man's nature is one with God's and that all we need to do is wake up to the fact of our deity; but we can hardly keep from agreeing with the comment that the whole thing is "barely disguised self-adoration."

3. The doctrine of sin.

Sin is no longer the black curse that the Scriptures make it to be. In the social gospel sin becomes "a loss of direction." It is "a stumbling upward in the process of evolution." It is "a wrong against the social good." It is "the transgression of certain taboos established by custom."

4. The doctrine of the social order.

The social gospel has a vision of the coming Golden Age that is as naive as it is impractical. Their idea is that we shall *inevitably* grow into it. The evolution of life assures it. Perpetual progress will bring us to a millennium even beyond that described in the Bible. It will come through the principles of the Sermon on the Mount. It will come through education, ecumenicity, reform. The new socialism will dissolve all troubles, create perfect governments, eliminate wars, supply an abundance for all. The great end and aim, therefore, of the gospel is this: through preaching, conference, adjustments, to lead mankind into a Garden of Eden.

The Golden Age

Through countless generations men have dreamed of a perfect world to be realized by setting up better social systems. From the days of Plato's "Republic," written 400 years before

Christ, through the days of Sir Thomas Moore's "Utopia," written 1,500 years after Christ, through the days of the present sentimental sermons of the modern gospel dreamers, the race has sought a way out of the terrible oppression caused by the heavy hand of the wicked on the earth.

We have been manipulating our political machinery for thousands of years: we have experimented with despotisms, dictatorships, autocracies, democracies, bureaucracies, oligarchies, monarchies of several types and republics of every kind; and still the golden age has not come.

We have been seeking to create social orders that were just and equitable; we have tried capitalism, socialism, communism, fascism; but still the Golden Age has not come.

We have tried every social and political philosophy and ideology the mind of man could think of; we have tried individualism, collectivism, totalitarianism; and still the Golden Age has not come.

We have tried every political eclesiasticalism; we have let the church run it all. Surely, if there were ever a social, political utopia, it would be realized when the church sat on the throne. But that was the worst of all. When the "church" governed the earth we call that "the Dark Ages."

* * *

Is there then to be no Golden Age?

Is there to be no Kingdom of God? no reign of righteousness? The prophets foretold it. Listen to Isaiah: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid. The suckling shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Listen again to Micah: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword again

nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it."

* * *

What is the matter then that the Golden Age never comes? Just one thing—sin. Isaiah 11:5-9 describes the coming kingdom of peace, but only after Isaiah 11:4 says that the Great King "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

No cheap, flabby sentimentality in that King. Micah 4:1-5 describes the abiding blessings of the age of righteousness, but only after Micah 3:8-12 had "declared unto Jacob his transgression and to Israel his sin" and "Zion for their sakes was plowed like a field." Evidently it was a God of Judgment that had his hands to that plow.

* * *

Revelation 21 and 22 picture the new heaven and the new earth and the holy city, new Jerusalem, but only after Revelation 20 describes "the great white throne and Him that sat on it, and from whose face heaven and earth fled away . . . and death and hell were cast into the lake of fire . . . whosoever was not found written in the book of life was cast into the lake of fire." He who sat on the throne was certainly a God of wrath.

* * *

It is just here that the social gospel fails. It does not recognize the depravity of the human heart nor the judgment of God upon human iniquity. Man has one need above all other needs; *it is the need of redemption.* If he cannot be saved from his sins, no system into which he is placed will toward peace and perfection.

What God Says About the Future

God's Word is diametrically opposite to the easy, liberal conception of historical evolution. God says it is a wicked world; the daily newspapers say the same thing. *It is sheer theological fiction that all men are brothers and sons of God.* They are sons of the evil one and the headline of every paper screams the same thing. The myth of inevitable and perpetual progress based on the theory of evolution has been atomized by the recent wars that make the battles of the ancients look like tournaments.

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Alaskan Baptists Are Waiting

"METHODISTS WILL ADD A PASTOR" . . . This was the headline of a news item which appeared recently in the local paper of Ketchikan in Southeastern Alaska, where B. I. Carpenter, employed by the Home Mission Board, serves as missionary pastor. The news item stated that another pastor would arrive by October first to serve in the northern section of the island where a pulp and paper industry is to be established. They also plan a new \$50,000 church and recreational center here.

This is the section of the island where Rev. and Mrs. Carpenter held a Vacation Bible School last summer, in an abandoned school building. Later the site of the schoolhouse was sold to the pulp company and the building was sold to an individual who refused to let his newly acquired property be used for any kind of religious services. Since no other building was available, the Baptist beginning had to retreat. This summer all efforts to find a building for another Vacation Bible School were unsuccessful. One dwelling could have been rented but it was without heating facilities. This was not practical since the continued rainfall makes it necessary to use heat all summer long.

SO! While waiting for a building in which to worship, another denomination has moved in, with money for a building and salary for an assistant, to seize the opportunity that could be Baptist.

* * *

Not only has the Methodist group extended its work, but many "off brands" and false religious groups are moving into Alaska. The Mormons have started a flourishing work with two missionaries on the field. The Four Square Gospel have added an assistant pastor and acquired another bus to make runs into another section of our city. The Church of Christ have added another preacher with a new "station sedan" and a four-passenger amphibian plane to be used in reaching outlying sections. A man, representing the Alaska Evangelistic Association, has just recently

come to Ketchikan to establish a rescue mission. The Presbyterians have had two evangelistic parties tour the Territory by boat this year, looking forward to an enlarged work program. Just recently a young woman sent out by the Russian Gospel Association of Chicago was in Ketchikan on her way to Nome to serve as a missionary in an inter-denominational situation. Another was returning to Bethel, in the interior, after furlough in the States as a representative of the Alaska Evangelization Association.

* * *

Everywhere others are moving in with workers, buildings and money. Can we afford to wait longer if we

plan to do work in Alaska for Christ? There is nothing that will make a missionary feel so futile and helpless as when he reviews such a situation and is forced to stand by doing nothing because there are not sufficient funds to meet the need. No money to buy lots and buildings! No money to buy and operate a bus! No money for another missionary to assist in enlarging Baptist opportunities.

* * *

WHAT are we waiting for? If others can find the money to send men and equipment to Alaska, why can't Baptists, with the Gospel of Salvation, find money to assist in winning the lost to Christ? While we are waiting, our opportunities are being rapidly snatched by others.

Southern Baptists! This is YOUR opportunity. Today is your Macedonian call and may you respond even as Paul did.

—o—

Consider the whale. The only times he gets into trouble is when he stops swimming to blow.—Earl L. Tucker, *Thomasville Times*.

B. S. U. Retreat at Cedarmore

The University of Louisville Baptist Student Union Executive Council met recently at Cedarmore for its Pre-School Retreat. From Friday evening through Sunday afternoon, the students made excellent use of the beautiful surroundings of the Long Run Baptist Assembly grounds as they met to discuss objectives and make plans for the B. S. U. activities on the U. of L. campus this school year.

The Retreat began Friday evening with an emphasis on personal, Christian living. The students were led in their thinking concerning the importance of the inner life by Dr. H. Floyd Folsom, Superintendent of Missions for Long Run Association, Mrs. Lucius M. Polhill of Louisville, and Mr. Jim Hatley of Lexington.

Little time was lost Saturday as the students met throughout the day in worship fashion to formulate a calendar of activities and to determine individual responsibilities. Miss Marjorie Jones, State Young People's Leader, Mr. Chester Durham, State Student Secretary, and Mr. Paul Carter of Louisville contributed much to the program through their challenging messages and their participation

in planning conferences during the day.

On Sunday morning the group attended the Lebanon Baptist Church nearby, of which the Rev. W. O. McClung is pastor. Through the gracious invitation of the pastor, the students were given the opportunity to participate actively in the Sunday school and morning worship and received a rich blessing in fellowship with the members of the church.

Following dinner and a short meeting Sunday afternoon, the group returned to Louisville.

As a result of the planning which was done at the Retreat, as well as the co-ordination of responsibilities and the inspired vision which came out of it, the U. of L. Baptist Student Union is looking forward to a year of increased activity and influence on the campus.

Members of the B. S. U. Executive Council who attended the Retreat were Joe Wilson, Patsy Wilson, Vernon White, Imogene Miller, Norma Newkirk, Herbie Wilson, Charles Wright, Dan Hunt, Chester Culver, Bob Sutherland, Lois Carter, and Mr. and Mrs. Sabin Landry, Jr.

The Great West— What A Field!

By JOHN D. FREEMAN

Three weeks on the Pacific Coast, following one in Arizona, made me exclaim over and over, "What a mission field!" What a challenge to any group of God's people who are missionary in spirit.

All the way from Tucson, via Phoenix, Prescott, Oak Creek Canyon, Jerome, Flagstaff, Grand Canyon, Ashfork, Kingman, Boulder City, and Hoover Dam, one sees in Arizona great sections of cities and towns untouched by evangelical Christianity, unless it be by some modern sect. And to find a Baptist meetinghouse in village or open country gives one an impression of having seen a curio!

Baptists in the capital city, Phoenix, are moving forward. First Southern Church, led by C. Vaughn Rock, is growing rapidly, and is expanding its work through mission stations. Other churches are alert and well led. At Kingman, Pastor John J. Johnston is promoting a sorely needed building program and aiding in two nearby extension units recently developed. But the only Christian activity one can attend in the area of Grand Canyon is Catholic or union. The only signs visible in hotels and motels are, "Mass at 8:30 Sunday morning," and "Community Service for 20 minutes at" or "Union Service at"

"Can't Baptists Do More?"

And what about California, Oregon, and Washington? In California there are 45,000 licensed grog shops. Her people spend an average of \$60 per capita for strong drink, and think they are doing business of a good grade because they get from the entire liquor industry 60c per capita in taxes. There are more lost people in the West Coast states than the total population of Tennessee, Arkansas, Oklahoma, and Kentucky; yet Baptists of all brands have less than 600 churches! A woman in Los Angeles, begging for a Baptist work in her section of Hollywood, declared, "It would take 400 Baptist churches in

Los Angeles County alone to begin to meet the vast spiritual needs." And then she begged, "Can't your Home Mission Board do more while the doors are jarred wide open by fear of atomic destruction?"

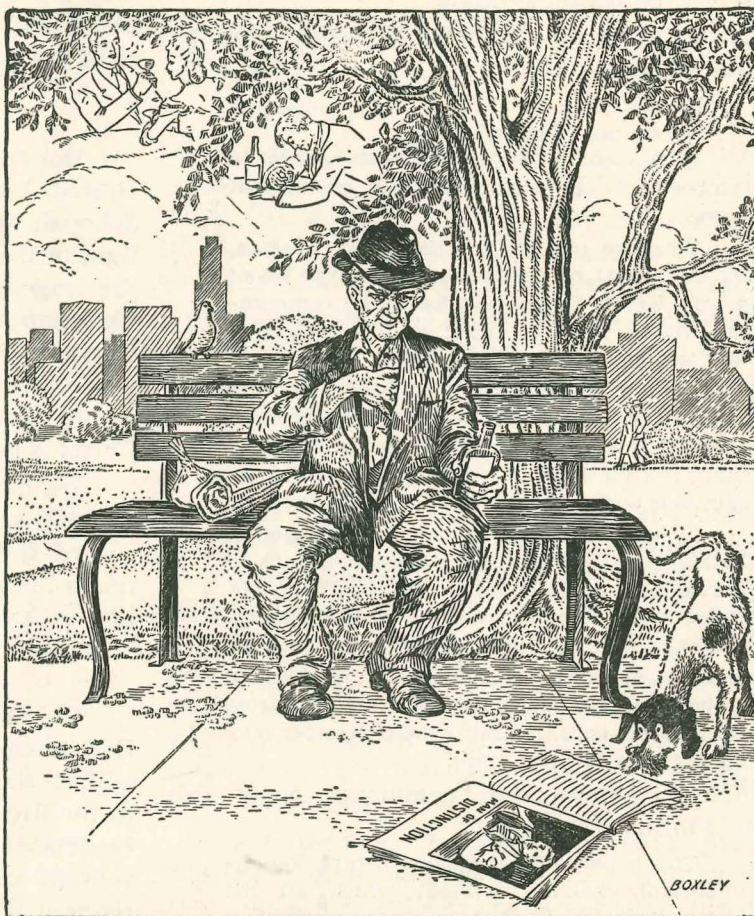
Baptist work is getting under way in California, and the rapid expansion of Golden Gate Seminary makes it certain that the growth is to be hastened by the incoming ministerial students. Secretary A. F. Crittendon, aided by a staff of consecrated departmental workers, has the people doing great things. On every hand one hears groanings produced by growing pains, and those caused by lack of funds with which to provide

woefully-needed buildings, by inadequate salaries for workers where prices are high, by an insufficient number of pastors and church leaders, and unfortunately, pains produced by the discussion that seems to be inseparably connected with Baptist growth. Southern Baptists could do no more statesmanlike business than to invest a big sum of mission money aiding the foreign people of these western states where representatives of almost every mission field we have on earth may be led to Christ and inspired to go home to minister to their own people without charge to any mission board.

Blushes for Baptist Backwardness

Then there are Oregon and Washington, where one blushes to see the evidences of Baptist backwardness. Even in Salem and Olympia, the capitals, in the great sprawling Portland-Vancouver area saddled across the mighty Columbia River, one drives for miles to find here and there a weak Baptist church and to see a church building.

(Continued on Page 28)



MAN OF INDISTINCTION

Editorials

"May All Hear the Timeless Voice!" (What Voice?)

This paper does not pose as an agent to set everybody right, nor does it pretend to sit in judgment over secular publications. Fortunately, this is America, at least so far, and all have the right of free speech whether or not they have anything worth saying.

But because the *Readers Digest*—in many respects an excellent magazine—goes into thousands of Baptist and other Christian homes, we call attention to an article by MR. H. I. PHILLIPS in the current issue of that monthly. His article which carried the above caption appeared first in the *New York Sun* and was based on a news item which follows:

The chapel of prayer in the new United Nations headquarters will have no altar or windows. A shaft of sunlight will come through the roof. A huge marble slab, memorializing the war dead, will be the only object in the simple, cylindrical structure.

Commenting on the news item, Mr. Phillips was quoted as saying:

No altar . . .

No stained glass windows . . .

Just a shaft of sunlight from above to symbolize hope, truth, and an omnipotent power . . .

Yet here can be the UNIVERSAL TEMPLE, the CATHEDRAL OF THE EARTH, the PRAYER ROOM OF ALL RACES, CREEDS AND SECTS, all communing with a supreme being in the realization that without it they are puppets!

A shaft of sunlight! Nothing more! Yet in it the Christian, Jew, Confucianist, Buddhist and Mohammedist may know the mysteries of faith, see the holy of holies and seek the inspiration and guidance desired by all men.

In it the Christian will see the manger at Bethlehem . . . know the cleansing beauty of the Sermon on the Mount . . . feel the horror of Golgotha . . . thrill to the Resurrection morn.

Here may the Jews commune with Moses and his ancient prophets, the Turk turn to Mohammed and the Indian seek guidance from his separate gods. In this simple chamber may all hear the timeless voice!

After making other comments along this trend, Phillips concluded:

This is the indispensable structure, the all-important chamber without which all the elaborately decorated council chambers will be as a field without sun or rain.

Oh, gods, saints and martyrs of the great living religions of the earth, help all workers for world order to know that without prayer these city blocks have been razed in folly and these great buildings erected in vain!

This is the cornerstone!

A Spiritual Service?

No doubt the *Readers Digest* felt it was rendering the American public in particular and the world in general a large spiritual service in giving wide circulation to Mr. Phillips' article. It is very beautiful. It is the kind of beauty one thinks of when he reads Paul's word about Satan changing himself into a lovely angel of light: "*And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works*" (2 Cor. 11:14-15).

Phillips was so busy making his article beautiful, so careful to adopt the world-order of expression, that he overlooked the fact that real Christians demand something more than these fragrant little posies picked from the choice gardens of the English language. "A shaft of sunlight! Nothing more! Yet in it the Christian, Jew, Confucianist, Buddhist and Mohammedist may know the mysteries of faith, see the holy of holies and seek the inspiration and guidance desired by all men."

The Handicap

Has this not been one of the handicaps of the United Nations up to now? The Omnipotent Jehovah and His Christ Who alone can be the light of men and nations have been left out. And the tragedy of all dark tragedies is that so-called Christian nations have given their assent to a Christless approach to the problem of a war-torn world. Do they not consider that the reason the whole earth is in its present condition is that *Christ* is not in the hearts of men?

We have respect for the right of every man to worship as he desires; but we have a minimum of regard for the so-called Christian who compromises his faith (if that kind has faith) and goes into an ANYTHING-WILL-DO kind of religion.

More Than Light

One must see farther than the "manger of Bethlehem," know more than the "horror of Golgotha;" the redeeming, crucified Christ must dwell in the life. The GLORY of the cross of Christ must be experienced, and it takes more than a shaft of sunlight coming through the roof of a little round room at the United Nations headquarters to bring it about. The world needs a different brand of

men—changed men; and until man is changed he is a potential menace to himself and society and to the plan of God for the human race. Man needs the "... fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood lose all their guilty stain."

Mr. Phillips calls this room of the United Nations' a "Universal Temple," the "Cathedral of the Earth" the "Cornerstone;" May God help the nations of the earth if the new world order is to be built on those drifting sands! And yet, that is exactly what is being done. It is being constructed on a man-made ideal of human relationships. There will be no peace until men are made brothers *in Christ*; there will be no effectual law to guide and control the destinies of men until Christ's law of love is written in their hearts. Swords will never be turned into plowshares nor spears into pruning-hooks until Christ Himself is the Smith at the forge of heart and nation.

The Deliverer Must Come

Mr. Phillips concludes his article with a prayer: "Oh, gods, saints and martyrs of the great living religions of the earth, help all workers to know ... etc ..." To whom does he pray? "To the gods—by whatever name called; to the saints and martyrs of the great, living religions of the earth." And he, as do others of his mind, looks to this conglomerate mixture of religions of *the earth* to bring order out of the chaos which now wraps the worlds in its black folds!

More and more we are convinced that the divine Hand of Judgment is now to be laid on the nations of the earth. They have provoked Him to wrath because they have "Set at naught His counsel and would have none of His reproof." Nations are not going to work and plan their way out of the confusion now reigning. It is time for those of us who know Him to lift up our eyes and look for the DELIVERER who shall come out of Zion.

The President Approves Evangelistic Crusade

We have received a letter from DR. C. E. MATTHEWS, Secretary of the Department of Evangelism of the Home Mission Board, informing us that the churches of the District of Columbia are (were) in the midst of a great simultaneous campaign of evangelism, twenty-seven churches taking part.

DR. MATTHEWS states that the churches led by their pastors very carefully laid the groundwork for the revival, getting all possible publicity in the religious and secular press, even buying space in

daily newspapers to call the attention of the unsaved.

As a part of the advertising campaign DR. MATTHEWS wrote PRESIDENT TRUMAN requesting that he write his pastor giving his own appraisal of the value of a spiritual revival in Washington and throughout America and the world. PRESIDENT TRUMAN responded and his letter follows:

September 9, 1949

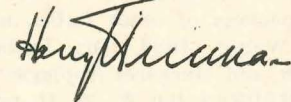
Dear Dr. Pruden

Many times during the past decade the conviction has come to me with increasing force that a revival of the spirit of old-fashioned religion is what the world most needs.

Only when the hearts and minds of men are inspired and guided by the unchanging principles of the Sermon on the Mount can we hope that the nations of the world will find the pathway to a true and enduring peace. Without that help the best efforts of men and nations will fail.

One could hope earnestly that the proposed Evangelistic Crusade to be launched in the District of Columbia on September twenty-fifth will set an example which will bring many to a realization of the strength that lies in the everlasting reality of religion.

Very sincerely yours,



Reverend Edward H. Pruden, D.D.,
Minister,
First Baptist Church,
16th and O Streets, N. W.,
Washington, D. C.

DR. MATTHEWS suggests that in the large, simultaneous campaigns to be carried on west of the Mississippi River in 1950 and east of the River in 1951 each city and town and country section will secure a like statement from prominent leaders favoring evangelism as a means of community and national and world betterment. This will be done as a means of drawing the attention of the unsaved and securing their attendance on the services of the churches co-operating in the simultaneous campaigns.

Along with a photographic copy of PRESIDENT TRUMAN'S letter, the Evangelistic Committee of the Baptist churches in the District of Columbia published the pictures of the men who were to conduct the services in the various churches—thirty-eight in all, including some of the song leaders, etc. With the pictures were printed the names and locations of the churches so that the people could find their way to the nearest church or the one preferred.

The letter from DR. MATTHEWS states that the advertising plan adopted and used was exceedingly effective in gaining the attention of the general public.

Oklahoma Baptist Group Registers Protest

OKLAHOMA CITY, Okla.—A letter in the form of a resolution adopted by the Executive Board of the Oklahoma County Baptist Association has been addressed and sent to Dr. R. G. Lee, President of the Southern Baptist Convention, and Mrs. George R. Martin, President of the W. M. U. of the Southern Baptist Convention.

The resolutions sent to the above named Baptist leaders are as follows:

In view of the continuing practice of our Southwide W. M. U. leaders of using as inspirational speakers and religious instructors on denominational programs, those of other faiths whose doctrinal viewpoints are held as heretical among Southern Baptists, we offer the following resolution:

WHEREAS the W. M. U. program at the Southern Baptist Convention in Oklahoma City, 1949, was dominated by speakers of other faiths, namely, Dr. Walter Judd, Dr. Luther W. Smith, and Margaret Applegarth, and

WHEREAS the W. M. U. program at the Ridgecrest Y. W. A. Encampment was dominated by such teachers, namely, Dr. Judd and Dr. Georgia Harkness, and

WHEREAS these speakers are actively promulgating such doctrines as (a) affiliating with Federal Council of Churches, (b) alien immersion, (c) open communion, (d) that all faiths are equally acceptable in the sight of God, these being detrimental to the Baptist faith, and

WHEREAS our young people travel hundreds of miles and spend hundreds of dollars going to Ridgecrest (often being sent by our churches at great sacrifice) for instruction, inspiration, and indoctrination are forced to sit at the feet of these teachers, and

WHEREAS the using of such people from other denominations on our programs causes needless confusion in the minds of our young people, and

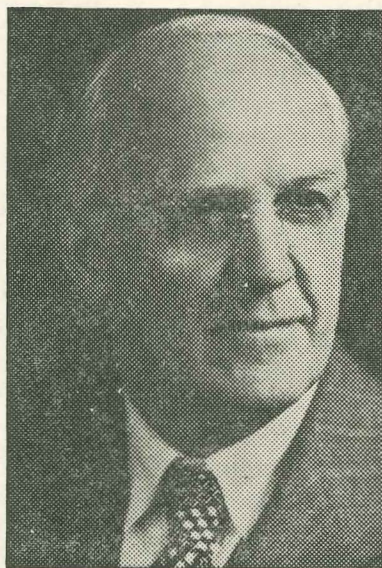
WHEREAS we believe that among our Southern Baptists can be found the world's outstanding missionaries and speakers, extremely capable of filling any need on any program we project, and

WHEREAS the use of speakers of other denominations as religious leaders on our denominational programs is distasteful to the majority of our

pastors, confusing to the minds of our people, and is causing a demoralizing spirit within the worldwide program of Southern Baptists—

We, the Executive Board of the Oklahoma County Baptist Association go on record as resolving to ask that all our denominational programs, whether W. M. U. or otherwise, shall use no other person as a religious instructor or inspirational speaker who is a member of another denomination and who holds doctrinal views contrary to those held by Southern Baptists, namely, (a) affiliation with the Federal Council of Churches, (b) alien immersion, (c) open communion, (d)

The Baptist Hour



Dr. R. G. Lee, Preacher

Dr. Robert G. Lee, President of the Southern Baptist Convention and pastor of the Bellevue Baptist Church, Memphis, Tenn., will speak on the subject, "Is It Nothing To You?" on *The Baptist Hour*, on Sunday afternoon, October 23, at 2:30 P. M., EST, on Stations WLAP, Lexington; and WINN, Louisville. Readers are advised to consult their local newspapers for the broadcast hour for Station WVJS, Owensboro; WMIK, Middlesboro; and WCPM, Middlesboro.

The Radio ministry of Southern Baptists is carried on solely through individual voluntary contributions, mailed to THE BAPTIST HOUR, ATLANTA, GEORGIA.

that all faiths are equally acceptable in the sight of God.

Signed: The Executive Board, Oklahoma County Baptist Association, Harrold V. Lassiter, Clerk.

A. Mack Parrish Dies Following Several Months of Illness

PADUCAH, Ky., October 11.—Rev. A. Mack Parrish, 59, for some years the Executive Secretary of the West Kentucky Baptist Memorial Hospital, now being erected in Paducah, Kentucky, died on Sunday, October 9, at 1:00 P. M., following an illness of several months. His body was taken to Louisville for burial in the Resthaven Cemetery today at 10:00 A. M.

Native of Barren County, near Cave City, where he was born December 19, 1890, he was a son of Kate Gorin Terry and George Thomas Parrish. He attended Gethsemane School, Glasgow High School, and Bethel College of Russellville. Later he took classes at the Southern Baptist Theological Seminary. The honorary degree of Doctor of Divinity was conferred upon him by Bethel Woman's College of Hopkinsville.

He was married to Miss Jane Cornelia Farris, of Cave City, on May 11, 1909, who survives him. He also leaves three daughters: Mrs. Johnson (Mary Garnett Parrish) Miller, Taylorsville; Mrs. Almond (Jennye Duke Parrish) Cooke, Louisville; and Mrs. Howard (Clyde Wheeler Parrish) Dempsey, Greenville. Also he leaves two sisters—Mrs. Edna Gardner, Cave city; and Mrs. Jennie P. Barlow, Glasgow; and two brothers—Nat Parrish, Cave City, and Terry Parrish, Louisville.

Through his mother, Brother Parrish was a grandson of the late Rev. N. G. Terry, pioneer Baptist preacher of Glasgow, Ky.

Announcement has already been made of the election of the Board of Trustees of Dr. S. E. Tull, of Pine Bluff, Ark., to succeed Dr. Parrish in his work with the West Kentucky Baptist Memorial Hospital.

Winter Resort: A place where no one knows how unimportant you are at home.—Hudson Newsletter.

The General Association meets at Crescent Hill Church Louisville.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

We start off with a good number of Standard applications as follows:

Macedonia—Pastor F. B. Taylor; Superintendent Rex Edrington.

Pleasant Home—Pastor Henry Walters; Superintendent Lonnie Poland.

Stewartsville—Pastor Levi Kemper; Superintendent Lee Roy Simpson.

Ten Mile—Pastor W. M. Smith; Superintendent K. R. Connelly.

Sherman—Pastor Kelly Kennedy; Superintendent George Dolphthes.

London, First—Pastor Geo. W. Phillips; Superintendent D. B. Johnson.

Ashland, Wildwood—Pastor Clel B. Rogers; Superintendent Wm. M. Mills.

Pine Grove—Pastor Thomas Stubblefield; Superintendent Carter Wilder.

Dycusburg—Pastor R. F. Thurman; Superintendent M. F. Bragdon.

Russell Springs—Pastor Simpson B. Rowe; Superintendent R. C. Antle.

Poplar Grove—Pastor B. E. Settles; Superintendent W. D. Cunningham.

Bardstown Junction—Pastor D. L. Mills; Superintendent Walter Cundiff.

Clearfork—Pastor L. J. Wade; Superintendent Leslie Johnson.

New Salem—Pastor J. L. White; Superintendent H. W. Jones.

Greenmount—Pastor Clarence R. Brock; Superintendent Willard Spivey.

Beech Grove—Pastor Homer C. McElyea; Superintendent Vernon Clifton.

Mt. Vernon—Pastor H. M. Radford; Superintendent W. D. Congleton.

Owensboro, Buena Vista—Pastor J. D. Herndon; Superintendent James M. Davis.

Somerset Church

Brethren C. P. Hargis and George A. Jones, along with several other workers, conducted an enlargement campaign with the First Baptist Church in Somerset where Pastor Preston L. Ramsey is doing a great work. Pastor Gerald K. Ford of the High Street Church co-operated with several of their workers attending.

Lockport Church

A good day was spent with Pastor Gerald Harvey and the Lockport Church with the view of aiding in planning for a Sunday school addition to the building. Under the leadership of brother Harvey the church is making progress.

Great Gain in Training

A total of 23,481 Sunday school Training awards were earned by Kentucky Baptists the year just closed. This is a gain of 4,863 over the previous year's record. All but seven associations received awards with 627 churches. This last figure is a source of great concern. NOT ENOUGH churches are training their people. What can be done to increase this? It is the work of pastors and superintendents and we trust there will be a much greater response during the coming months. For the South there was a total of 300,768 awards.

Correction About Clinic

The previous announcement stated that a registration fee of five dollars would be asked of those who attend the Bible Teaching Clinic at Paducah November 28-December 2. This should have been three dollars. Be sure to write W. A. Gardiner, 127 East Broadway, Louisville and apply if you would like to attend the Clinic. You will have no cost except your transportation and the fee of three dollars. Your room and meals will be furnished you without cost.

Go to Every Church

In working to promote the Bible teaching program this year through the Sunday schools we have had Associational Planning Meetings in nearly all associations. At these meetings workers were instructed to visit all churches. These workers were to be selected before the associational meeting and then receive instructions in the meeting. SOUTHERN BAPTISTS OUGHT TO DO FAR MORE IN GETTING OUR WORK TO ALL CHURCHES, even the CHURCH FARTHEST FROM THE COUNTY SEAT. It is not too late to do this yet if your associational officers have not planned for it.

Bell County Gains About 800

The Minutes of the Bell County Association reveals that the Sunday school enrollment increased about 800 during the year. Congratulations. Make it a THOUSAND this year!

SUNDAY SCHOOL ATTENDANCE

October 9, 1949

Church	Missions	Total
Louisville, Walnut St. (4)	291	1,932
Louisville, Ninth and O (1)	250	1,395
Louisville, Carlisle Ave. (2)	209	1,192

Lexington, Immanuel	981
Louisville, Parkland (1)	971
Lexington, Porter Memorial (2)	965
Lexington, Ashland Ave. (2)	961
Owensboro, First (1)	952
Bowling Green, First	935
Harrodsburg (4)	933
Covington, Latonia (2)	880
Georgetown	842
Paducah, Immanuel (2)	833
Frankfort, First (1)	824
Owensboro, Third	768
Evansville, Ind., Grace (2)	762
Mayfield, First	737
Louisville, Victory Mem. (1)	734
Louisville, West Bdw. (1)	732
Newport, First (1)	731
Murray, First	705
Lexington, Calvary (1)	704
Louisville, Beechmont	690
Covington, South Side	677
Madisonville, First	673
Somerset, First	662
Owensboro, Hall St.	648
Danville, First (2)	625
Louisville, 23rd and Bdw.	615
Lexington, Grace	614
Ashland, Pollard (2)	90
Bellevue	605
Glasgow (1)	24
Evansville, Ind., Calvary (2)	153
Middlesboro, First	560
Louisville, Clifton (1)	106
Erlanger (1)	47
Hopkinsville, Second	527
Louisville, Deer Park	525
Louisville, St. Matthews	521
Barbourville, First (2)	94
Danville, Lexington Ave. (1)	28
Elizabethtown, Severns Valley	519
Paducah, Twelfth St. (1)	120
Hopkinsville, First	504
Paducah, First (1)	37
Louisville, Eastern Pkwy.	476
Louisville, Third Ave. (1)	27
Ashland, Unity (1)	89
Mt. Vernon (Rockcastle Co.) (4)	210
Henderson, First	456
Williamsburg, First	444
Henderson, Immanuel	438
London, First	435
Fulton, First	433
Corbin, Central	428
Campbellsville (1)	46
Corbin, First	419
Shively	419
Henderson, Audubon (1)	61
Franklin, First (1)	38
Springfield	402
Newport, Trinity	401
Hodgenville, First (1)	30
Lebanon	374
Morganfield (1)	23
Owensboro, Seven Hills	361
Greenville	360
Owensboro, Eaton Mem. (1)	356
Louisville, Franklin Street	352
Beechland	348
Ludlow, First	344
Versailles	336
Ft. Thomas, First	333
Richmond (2)	318
Cynthiana (1)	17
Middlesboro, E. Cumberland Ave.	46
Frankfort, Thorn Hill	310
Beaver Dam (2)	305
Owenton (1)	301
Winchester, First	292
Paducah, Trinity	289
Lawrenceburg	288
Crouches Creek (near Jellico, Tenn.)	285
Mt. Sterling, First (1)	284
Louisville, Shawnee	57
Mackville	279
Evansville, Ind., Temple	276
Sturgis, First	271
Dayton, First	268
Jellico, Tenn., First	263
Louisville, Baptist Temple	262
LaGrange, DeHaven Memorial	261
Pleasant Hill (near Campbellsville)	260
Bardstown	259
Owensboro, Crabtree	258
Bruner's Chapel (near Harrodsburg)	256
Scottsville	254
Fairview (near Hall's Gap)	250
Louisville, Gethsemane (2)	249
Hazel	243
Shepherdsville	235
Lexington, Hillcrest	232
Albany (1)	230
Lawrenceburg, First	58
Leitchfield, First	222
Pikeville	220
Eubank	219
Jeffersonton, First	215
Steubenville	212
Hartford	209
Carrollton, First	207
Deep Creek (near Harrodsburg)	206
Vine Grove	203
	201

Baptist Training Union Department

BYRON C. S. DEJARNETTE, State Secretary
127 East Broadway Louisville, Kentucky

YOUNG PEOPLE'S CHATS
HAROLD D. TALLANT
State Approved Young
People's Worker

Northeastern Tomorrow

Beginning with the banquet at 6:00 P. M. (EST) tomorrow, October 21, and closing on Saturday night, the Northeastern Regional Convention will be in session at the Pollard Baptist Church, 448 Blackburn Ave., Ashland. Be there if you possibly can.

Associational Officers' Planning Meetings

Please do not forget the Associational Officers' Planning Meetings and attend the one nearest you or the one on the day which is most convenient for you. Please see that two cars or one at least comes from your association bringing associational officers, prospective officers or interested persons who will go back and organize the association.

The first meeting will be afternoon (2:00 P. M.) and night October 27, at First Baptist Church, Shelbyville. The second will be morning (10:00 A. M.) and afternoon October 28, at the First Baptist Church, Madisonville.

"God's Hurry"

God's Hurry is the title of the new book by Dr. Duke K. McCall, Executive Secretary of the Executive Committee of the Southern Baptist Convention. Training Union credit will be allowed for the study of this new stewardship book. If you are going to teach it or have it taught, please write this office for Request for Awards blanks.

Surely the study of this book will be a contribution to the Advance Program in your church, association, state, and the entire Southern Baptist Convention in our world-wide Missionary Program, for 1950 and on.

AWARDS FOR APRIL, 1949

Associations	Meth- ods	Other	Total Books
Baptist			
Bethel		54	54
Bell County			
Middlesboro, First	2		2
Riverside		37	37
Breckenridge			
Walnut Grove		1	1
Christian County			
Hopkinsville, First		62	62
Hopkinsville, Second		75	75
Central			
Lebanon	6		6
Daviess-McLean			
Owensboro, Eaton Mem.		60	60
Owensboro, Hall St.		2	2
Owensboro, First	19	65	84
Owensboro, Third	1		1
Owensboro, Walnut St.		16	16

East Union			
Mountain Ash	4		4
Elkhorn			
Felix Memorial		31	31
Stamping Ground	12	36	48
Franklin Baptist			
Frankfort, First		219	219
Pleasant Ridge		47	47
Gasper River			
Big Muddy		11	11
Mayfield, First		20	20
Salem	6	20	26
Henry County			
Eminence	16		16
Little Bethel			
Dawson Springs, First		36	36
Pleasant Grove		53	53
Long Run			
Beechmont		152	152
Carlisle Avenue	18	35	53
East Audubon		45	45
Gethsemane		23	23
Highland Park, First		21	28
Ninth and O		20	49
Victory Chapel		8	8
So. Bapt. Theol. Sem.	1000	1800	2800
Muhlenburg			
New Hope	50		50
Nelson			
New Salem		1	1
Victory		10	10
North Bend			
Erlanger		40	40
Ludlow		25	25
Madison Avenue		9	9
South Side		16	16
North Concord			
Barbourville, First	3		3
Ohio County			
Barnetts Creek	34		34
Walton's Creek	26		26
Ohio Valley			
Clay, First		151	151
Sebree, First		25	25
West Point	31		31
Owen County			
Beech Grove		22	22
Dallasburg		56	56
Old Cedar	33		33
Pulaski County			
Somerset, High St.	3		3
Somerset, First	79	33	112
Salem			
Guston		36	36
Severns Valley			
E'town, Severns Valley		56	56
Sonora		10	10
Shelby County			
Beech Ridge	61		61
South District			
Perryville	45		45
South Kentucky			
Liberty, First		16	16
Tate's Creek			
Berea		24	24
Upper Cumberland			
Calvary		18	18
Central		34	34
Warren			
Bowling Green, First		75	75
Rocky Springs			
West Kentuckiana			
Henderson, First		94	94
West Kentucky			
Crutchfield		10	10
Hickman, First	4	30	34
Spring Hill		18	18
Totals	1502	3786	5288

ACCURACY—In a radio address, the mayor of a small town had blundered, making accusations against an opponent which he soon realized could not be sustained. Questioned later by the press, the mayor denied having said what he had said. Being pushed further, he replied angrily, "Then the radio misquoted me."—Wilfrid Still, *Coronet*.

The Regional Conventions are over and it was so good to see the fine number that attended from our Young People's Unions. The Speaker's Tournaments in our conventions were very good and next April in Ashland we are going to have a grand State Tournament.

Summertime is gone and our students have gone back to college. Our college Unions should be taking on life. You missed these students when they left and for a few Sundays I know the road was hard traveling.

Promotion Day has passed and your Union has taken on new life. The Intermediates have moved up to give new strength to the Unions and Departments. NOW WHAT?

COMPLETE YOUR ORGANIZATIONS. See that every office is filled and see that every member of your Union has some task to fulfill. Make a chart of the Union and tack on the wall or bulletin board in your Union so everyone can constantly see his task. Each group and each committee can be easily identified from your chart.

OFFICERS CLINICS SHOULD be held and if your Training Union has not already had an officers' clinic discussing the task of each officer and committee, then your Union can have one of its own. It is not too late and your Counselor, Department Director or President can see to it that your Union has an Officers' Clinic.

ADOPT THE STANDARD as a policy to work by and do not stop until you have attained the Standard, but use it only as a guide and as a minimum of work. Place the Standard on the bulletin board and place a star by each point as it is reached. Work diligently to see that your Union is an efficient Union. Your efficiency will make for a better Union and better membership is our GOAL.

EVERY BAPTIST A TITHER is our stewardship theme and from now throughout the year be sure to see that EVERY MEMBER is led to adopt this scriptural plan of giving as his policy. Young People taught to tithe mean that the future church leaders will be TITHERS.

Watch for another chat on Dec. 1.

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Mrs. Harold J. Purdy
1225 Chestnut St.
Bowling Green

Treasurer
Mrs. W. H. Jaegle

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127 East Broadway, Louisville

Executive Secretary ----- Mrs. George R. Ferguson
Young People's Secretary ----- Miss Marjorie Jones
R. A. Secretary ----- Rev. Glendon McCullough

Financial Secretary
Miss Ann Griffin

Office Secretary
Miss Sue Coker

Stenographer
Miss Mary Konkle

New R. A. Secretary Elected

We are glad to present on this page today, as we promised you last week, our new R. A. Secretary, who was elected at the September meeting of the Executive Committee.

Rev. Glendon McCullough comes to us from Georgia. He was born in Griffin, Georgia. He is a graduate of Baylor University, Waco, Texas, and



Rev. Glendon McCullough

served as Dean of Men at Baylor for three years. He was pastor of the First Church, Hazelhurst, Ga., for 3 years and has been R. A. Secretary of Georgia for the past 6 years.

Mr. McCullough is still holding the position of R. A. Secretary of Georgia but has some young men who are assisting him in the field work while he looks after the correspondence and planning for the work. He is a student at the Seminary in Louisville and has very kindly consented to serve Kentucky as part-time R. A. Secretary. He will be available for week-end engagements from Saturday noon until Monday night. He will also accept a limited number of week-day evening engagements provided they are within reasonable driving distance of Louisville. He will also spend some time each week in the office here, taking care of correspondence and planning our R. A. work.

Kentucky W. M. U. rejoices that

God has led us to find this young man of such consecration, training and experience and that he has been willing to accept these responsibilities in our state. He covets your prayers and hearty co-operation as he seeks to lead the young men and boys of our state to more fully accept the challenge of the Great Commission.

Central Region R. A. Conclave

A Royal Ambassador Conclave for Central Region was held recently at Phillips Memorial, Brandenburg.

Registration began at 5:00 P. M. on Friday. About fifty R. A. boys registered and other guests brought the attendance to about a hundred.

Immediately following registration, ball games and other forms of recreation were started by Ray Bell, Marlowe Link and Danny Kong, all students of Georgetown College. After a brief meditation period in the church auditorium the boys were ready for the bountiful banquet that was served in the church basement.

The ladies of W. M. S. of the entertaining church prepared the banquet and it was served by the Y. W. A. and G. A. girls. Mrs. T. L. Bell, Regional Young Peoples' Leader acted as Toastmistress. Introductions and greetings of guests and an entertaining reading given by Jerry Bergen of Shepherdsville Church made up the banquet program, interspersed with group singing led by Danny Kong, whose contagious Christian personality was immediately caught by the fellows and the banquet room echoed with the happy voices of the singers. Danny led all of the song services during the conclave.

Jimmy Brown, Assistant Ambassador-in-chief, Shepherdsville, presided over the conclave that had as its theme—"The Greatest Game—Life." Mr. Huel Teasley of Phillips Memorial gave the official welcome of the church and Reverend Joe Williams of Westport Church, Sulphur Fork Association, made the response. The Scripture was read by Ray Shrader, Shepherdsville, and the devotional message, "Rules of the Game and Training Time," was given by Ray Bell. Joe Bondurant, Phillips Memorial, furnished the offertory

music, a trombone solo, accompanied by Mrs. Maury McGehee.

Danny Kong then showed beautiful color movies of his native home, Hawaii, at the close of which he spoke on, "The Kick-Off."

The Saturday morning session opened with musical meditations with Mrs. Bruce V. Hartsell at the piano. Following the devotional entitled, "The Coach and the Referee," given by Marlowe Link, the group was divided for the various embassy conferences led by Reverend Maurice

Important Announcements!

Don't fail to attend the Regional meeting in your Region, October 25 to November 4.

Don't fail to notify the office at once of any new officers elected in your W. M. S., Association or Region.

Watch this page next week for special information on the observance of R. A. Focus Week, November 5-11. There will also be a special R. A. Feature article elsewhere in that issue of the Western Recorder, of interest to all men and boys.

Barnes of Southside Church, Louisville, Marlowe Link and Ray Bell.

Recreation was again enjoyed at the ball diamond followed by surprise refreshments of hot dogs, potato chips and cold drinks that were furnished by the Salem Associational W. M. U. During the business session, Jerry Bergen, Shepherdsville, was elected Ambassador-in-Chief for Central Region for the ensuing year.

Reverend Harold C. Marsh, missionary for Salem Association, brought the final inspiring and challenging message of the conclave entitled, "The Score" followed by prayer and dismissal with the young guests and leaders shouting their farewells by saying, "See you at camp," or "I'll see you at the next conclave."—*Reported by Mrs. Carl F. Lamar, Publicity Chairman of Salem Association, Brandenburg, Kentucky.*

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20 gallons milk; 12 gallons tomato or fruit juice; 3 bushels fresh fruit.

4 gallons of preserves or jelly and 25 lbs. of bacon are required for one b
22 lbs. butter; 43 lbs. sugar and 60 loaves of bread are required each day.

In addition to the above, about \$900.00 per month is paid out for school

Other items of expense are medical and dental care; approximately 15
per year; periodic medical examinations; vaccinations and inoculations;
tions every six months; hospitalization whenever necessary; special diets
dernourished children.

800 pairs of new shoes are required each year; over \$750.00 is spent yearly
repairs.

Above figures do not include clothing, tuition, recreation, management
nance, supervision, etc., etc., but they give you some idea of what is require
these two Homes for our dependent children.

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EDUCATION

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r, 20 lbs. hamburger meat;
llons of peas or green beans;
esh fruit.

d for one breakfast.

d each day.

for school lunches.

imately 150 tonsillectomies
oculations; dental examina-
special diets and care for un-

spent yearly for shoe

management, mainte-
that is required to run

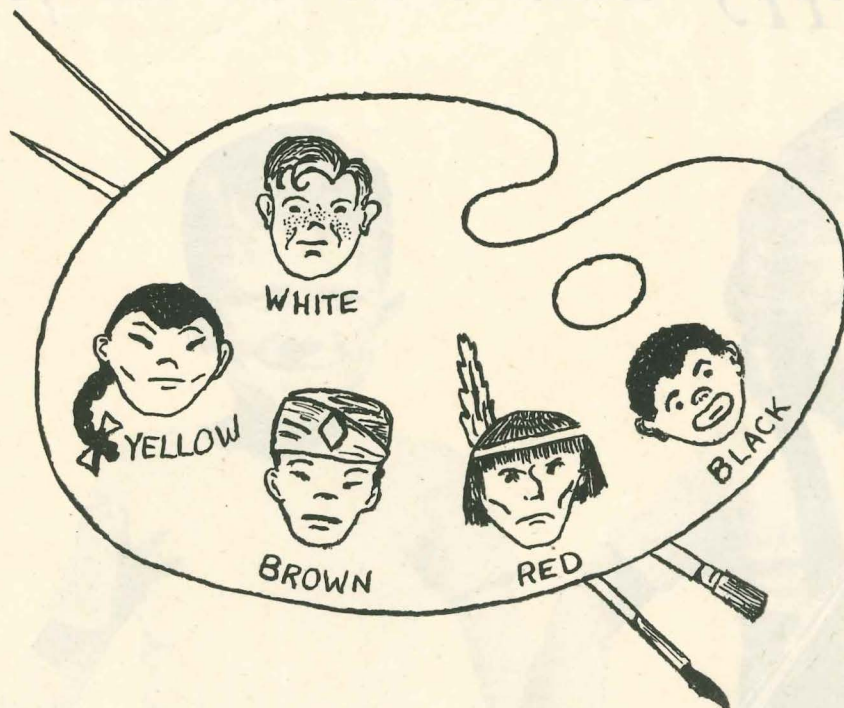
BOTH HOMES

EDUCATION



Fireside Page

HOW THE ARTIST FORGOT FOUR COLORS



Little Cradles

"All over the earth they are swaying,
The nests where the little ones lie,
And the faces, black, brown, white
or yellow,
Are watched by the Father's kind
eye.

"Because, long ago in a manger,
The Dearest of little ones lay,
Our hearts turn with prayer to the
Father

To bless every baby today."
—Selected

Once upon a time a very beautiful church was being built, and before it was done all the people said: "Now the time has come to get the very finest artist in the world to make us a wonderful picture in glass, for our stained glass window over the choir."

So, as grown-up people have a way of doing, they left it to a very wise committee to choose the artist and the subject of the picture. Because the name of the church was to be "The Church of the Christ-Child," they wanted the picture to be about little children, so they chose as a subject that lovely hymn we sometimes sing in Sunday school:

"Around the throne of God in Heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band, singing:

'Glory! Glory!
Glory be to God on High.'"

You know how artists work, don't you?—with a great big sheet of white canvas and a queer oval thing called a palette for their colors, with a hole for the thumb? Well, our artist painted and painted and painted, day after day, until he made what he knew was the very best picture he had ever painted, and he loved every inch of that canvas: for there was Jesus, and all around Him the dearest, loveliest, happiest children you can imagine, singing—Oh, you could almost hear them singing, "Glory! Glory! Glory be to God on High," as they stood around the Saviour with their golden heads thrown back and their sweet, white throats full of beautiful music!

The artist was perfectly delighted with his work, and as it was all done, he sent word to the wise committee to come the next morning to see it, to be sure they like it—before he started the glass window picture, you understand.

Then he went to bed. And he went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was quite sure he heard a little noise in the studio where his precious picture stood . . . he listened . . . yes! He knew he heard sounds there! So he got up and hurried in, and there he found a Stranger with His thumb through the artist's palette actually painting on the artist's picture!

The artist rushed up, crying: "Oh, Stop! Stop! You are ruining it! Oh, look what you have done already! You have spoiled it—and alas, alas, the committee is coming tomorrow morning."

The Stranger turned calmly around, and just as calmly He said, "When I came in the room I saw that you had spoiled it yourself, so I am merely making it right. You had five colors left on your palette, why did you use only one color for the faces of the little children? Who told you their faces were all white in Heaven?"

The artist looked surprised as he tried to think: "Why, no one ever told me, Sir, but I always thought of it that way!"

The Stranger smiled kindly: "But now, of course, you see how wrong you were. I have simply used these other colors and made some of the faces yellow and some brown and some red and some black, for these little ones have come from many lands in answer to my call—"

"Your call?" asked the artist, puzzled, "What call was that, Sir?"

The Stranger's wonderful voice replied in words that sounded strangely familiar: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Then the artist knew that the stranger must indeed be the Lord Jesus himself, but even as he knew it, the Stranger was gone, and the artist was alone facing his changed picture. And as he looked he smiled happily: for there were some dear little yellow children with slant-up eyes, and he knew they were singing: "Glory! Glory! Glory be to God on High" in Chinese! And next to them were quaint little brown children with great brown eyes, and next to them black children, and next to them, dear little red children: the happiest, loveliest lot of children, and white ones, too!

(Continued on Page 31)

LOUISVILLE AREA PAGE

Mrs. Lucy Meadows Powell Dies at Port Royal

PORT ROYAL, Ky., September 28. Mrs. Lucy Meadows Powell quietly passed away at the home of her daughter, Mrs. W. H. Cravens, to be with her Saviour, on June 26, 1949. Mrs. Powell became a Christian in early life, uniting with the Fort Royal Baptist Church. Her life was lovingly devoted to her family and to her church. Her family has lost a loving counsellor, and the church a faithful member. During her illness she was always cheerful and patient, and, even though she suffered intensely, she never complained, being an inspiration to all who visited her. She spoke of death as a welcome relief from pain and admonished her loved ones not to grieve too much when the parting came.

Mrs. Powell was seventy-eight years of age. She is survived by three daughters, seven grandchildren and six great grandchildren. May they not grieve for her, but be inspired by her saintly life, to a living service to her Master in the church and community.—Mrs. Bert Ricketts, church reporter.

Gleanings

Dr. W. K. Wood, evangelist, will preach in revival meetings for Pastor W. L. Cloud at the First Baptist Church of Hodgenville, November 6-

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13. Robert Cromwell, local choir director, will be the song leader.

Evangelist Wayne Ward and Song Leader Jack DuVall led in a revival meeting with Pastor Herman E. Rowlett at the Twenty-third and Broadway Baptist Church October 9-16.

Dr. H. Cornell Goerner, Professor of Missions at the Southern Seminary, was the evangelist, and Bruce V. Hartsell the pastor, was the song leader in a series of revival meetings October 2-7 at the Shepherdsville Baptist Church.

Pastor E. H. McElroy has announced that Dr. R. T. Skinner, Editor of the Western Recorder, will be the evangelist in a series of evangelistic meetings at the First Baptist Church of Highland Park, Louisville, during October 30-November 13.

Rev. Glenn Waldrop, pastor of Cedar Grove Baptist Church, did the preaching in a ten day revival beginning August 1 at Port Royal Baptist Church, with Pastor D. J. Griffin leading the singing. Three converts were added to the church by

baptism, and two were received by letter.

The members of Harmony Baptist Chapel rejoice in the revival just closed there under the preaching of Pastor J. B. Norris, of Lee's Lane Baptist Church. There were 32 additions to the church during these services, making a total of 140 additions to the church in the last twelve months. Charles W. Holland, Jr., is pastor.

Chester Russell held a revival meeting at Union Grove Baptist Church recently resulting in seven conversions and three by letter. Brother Russell is a native of Charleston, S. C., and was formerly pastor of Beech Island Baptist Church in his native state, and the Center Square Baptist Church, Center Square, Ind. Pastor J. L. Mayo did the visiting with the guest evangelist, and Mrs. Mayo was the pianist.

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BLUE GRASS PAGE

William Cornett Young, Baptist Layman, Dies In City of Lexington

LEXINGTON, Ky., October 1.—The funeral of William Cornett Young was conducted by Drs. Elwyn N. Wilkin-son and George Ragland at the Kerr Brothers funeral home, on Septem-ber 5. He was a salesman. He was a brother of Mrs. C. W. Elsey, wife of the pastor at Shelbyville.

Mr. Young was one of the most active laymen in Lexington, a mem-ber of Immanuel Baptist Church. Na-tive of Laurel County, he was a son of the late Smitha Botkin and Samuel Young. His wife is the former Miss Lena Overly, Fleming County, whom he married April 29, 1896. Three years later they moved to Lexington.

In addition to his wife he is sur-vided by a son and a daughter, Julian Young, and Mrs. Roscoe Helm, both of Lexington; three grandsons, Wil-liam Helm, Scott Reed and Don Young, all of Lexington. He also leaves three sisters, Mrs. Elsey, al-ready mentioned, Mrs. Robert Prew-itt and Mrs. L. K. Reister, both of Lexington.

Gleanings

Pastor Clarence Walker, of Ash-land Avenue Baptist Church of Lex-ington, Ky., attended the Regular Baptist Convention of Canada during October 11-13, and preached for them

on their program. Lasserre Bradley, Jr., supplied for him at Ashland Ave-nue during his absence.

Dr. W. Peyton Thurman, pastor of the First Church of Hopkinsville, Ky., preached for Pastor Ira McMillen, Jr., in a series of evangelistic meetings at the Hillcrest Baptist Church of Lexington during October 10-21.

Dr. Thomas J. Powers, pastor of the Versailles Baptist Church, and the new Moderator of the Elkhorn Bap-tist Association, is the evangelist who has been preaching for Pastor Ralph R. Hensley at the Great Crossings Baptist Church, near Georgetown in revival meetings which began Octo-ber 9, and which will continue through tomorrow night.

Georgetown Graduate, Native of Stanford, Dies in Sumter, S. C.

STANFORD, Ky., October 12.—The funeral of Mrs. Margaret Pettus Gerald, 45, was held today by Rev. Adrian Lamkin, pastor of the Stan-ford Baptist Church, at the Morgan funeral home here. Her remains were taken to Buffalo Springs Cemetery for burial. She was a member of the Grace Baptist Church, Sumter, S. C.

Mrs. Gerald died at Tuomey Hos-pital, Sumter, S. C., where she was an instructor of nurses. She had been sick for about a month.

She was the wife of Robert E. Gerald, of Sumter, S. C., who sur-vides her. She was born in Stanford, a daughter of Mr. and Mrs. James M. Pettus. She was a graduate of Stan-ford High School, Class of 1926 of Georgetown College, and the School of Nursing at Christ Hospital of Cincinnati.

Mrs. Gerald is survived by her husband, and her parents, already mentioned; by three brothers, Rev. Thomas N. Pettus, LaGrange, David

Pettus, Alexandria, Va., and Edward Pettus, Stanford; and three sisters, Miss Mary Pettus, Richmond; Mrs. Joe T. Embry, Stanford, and Mrs. Charles Barrett, Sacramento.

A. P. Royster Dies Following Brief Illness

LEXINGTON, Ky., October 7.—A. Pierson Royster, 45, of 1121 Fontaine Road, for several years a salesman of electrical equipment in Lexington, died at 4:45 P. M. yesterday at St. Joseph's Hospital after an illness of 10 days. He was admitted to the hos-pital September 25.

Mr. Royster, a resident of Lexing-ton since 1937, served as manager of the Tafel Electric Company until last January. Since then he had been an associate of the McKinney-Newman Company.

He was a member of Immanuel Baptist Church, the Optimist Club and the Lexington Salesmen's Club.

A native of Owensboro, Mr. Roy-ster was born November 26, 1903, and was a son of the late George and Nancy Graham Royster. He received his early education in Bristol, Tenn., and moved to Lexington from Madi-sonville.

Survivors include his wife, Mrs. Ruby R. Royster; a son, Al Royster, and a daughter, Carolyn Royster, all of Lexington; a brother, R. C. Royster, Winston-Salem, N. C., and three sis-ters, Mrs. E. L. Koty, Columbia, S. C.; Mrs. Dan Drinkard, Bristol, Va., and Mrs. C. B. Curtis, Madisonville.

The body was removed to Kerr Brothers funeral home.—*The Lexing-ton Herald.*

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SOUTHERN KENTUCKY PAGE

Revival Comes to a Close at Bowling Green

BOWLING GREEN, Ky., October 4.—The First Baptist Church, Bowling Green, has just experienced a season of great spiritual revival during the week of September 25 through October 2. Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention Executive Committee, was the evangelist. Capacity crowds

filled the great auditorium several nights to hear this dynamic young preacher. At the morning service on the closing Sunday there was an overflow crowd of over 2,500 present. Dr. McCall stirred the hearts of the people with his powerful proclamation of the Gospel.

Dr. McCall was ably assisted by Dr. W. Hines Sims, Associate Secretary of the Department of Music of the Sunday School Board, who led the sing-

ing during the eight days. His excellent musicianship coupled with his spirit of deep consecration helped to draw the large crowds which attended.

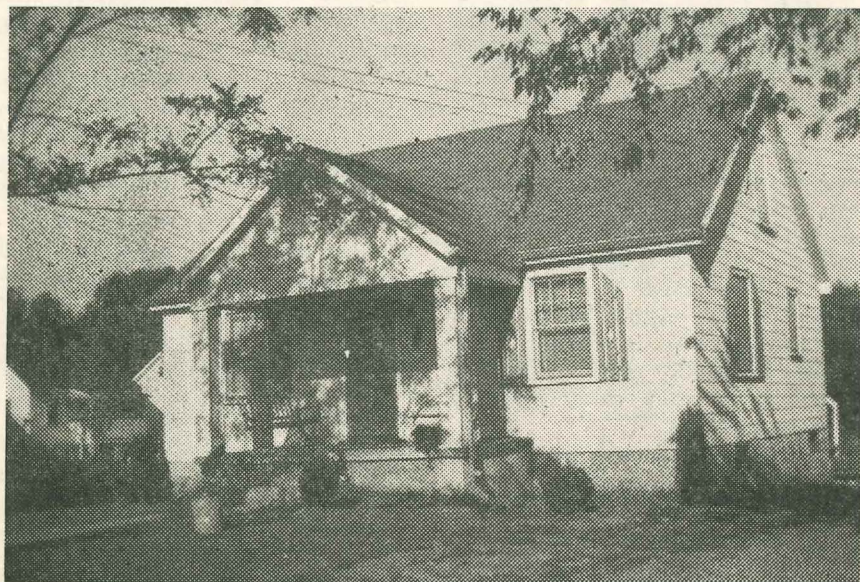
During the meeting there were fifty-six received by letter and nineteen for baptism. Many came re-dedicating their lives to Christ and five young people publicly recorded their decision to enter full time Christian service. The pastor and his people firmly believe that the results of this meeting are deep and lasting.—
Harold J. Purdy.

Gethsemane Church of Danville Has a New Parsonage for Pastor

DANVILLE, Ky., October 8.—The new parsonage of the Gethsemane Baptist Church of Danville, Kentucky, was made possible through the endeavor and sacrifices of the members, according to Samuel Burns. Pastor Roy Edwards Huston was given a pantry shower and a house warming recently as an expression of the esteem the members have for him and the work he is doing. Pastor Huston graduated from Campbellsville College, Campbellsville, Kentucky in the Class of 1947, and last year attended the Southern Baptist Theological Seminary.



Roy E. Huston



Gethsemane's new parsonage now being occupied by
Pastor Roy E. Huston and his family.

Lincoln County Church Has All-time High in Its New Building

MT. SALEM, Ky., October 3.—We had 128 in Sunday school at the new meeting house of the Mt. Salem Baptist Church in Lincoln County on the first Sunday, which was an all-time high. There were 225 people in the building at the night service. The McKinney Baptist Church brought special music and the Middleburg Baptist Church also furnished some numbers.

Pastor Louis Searcy, of the Middleburg Baptist Church, preached.—
Clarence Hanshaw, Mt. Kinney, Kentucky.

Lewis C. Ray Preaches In Revival at First Church of Monticello

By T. E. Smith, Pastor

MONTICELLO, Ky., October 10.—We have just closed a good meeting here at the First Baptist Church with Dr. Lewis C. Ray, of the Baptist Tabernacle, Louisville, Kentucky, doing the preaching. Dr. Ray is a splendid preacher and held the crowds which filled the church from the very first night. The visible results were twenty-seven additions to the church, with a goodly number of rededications.

Dr. W. H. Moody, pastor of the Columbia Baptist Church, after undergoing a surgical operation in Louisville the first week in October, was returned to his home in Columbia, Kentucky, on Sunday, October 9. He is reported to be recuperating as well as could be expected following a major operation.

NORTHERN KENTUCKY PAGE

Baptists Are Holding Breakfast Meetings at Madison Ave., Covington

COVINGTON, Ky., October 15.—Approximately 60 preachers, evangelists and singers attended breakfast meetings daily at the Madison Avenue Baptist Church, Covington, in the current Baptist Simultaneous Evangelistic Campaign in which 33 Baptist churches of northern Kentucky participated.

The breakfasts were held at the First Baptist Church, Newport, the second week.

Dr. F. S. Dowis, Atlanta, Ga., is directed the campaign.

At Tuesday's meeting, he said, in a special message, that each "should preach the Bible with conviction, compassion and zeal." He added that ministers "should condemn sin, but not the sinner; wrong but not the wrongdoer."

In lauding the local committee chairmen for their work, Dr. Dowis said that "the preparation for this simultaneous revival campaign has been among the most extensive of my experiences during the several years I have conducted such efforts in the various southern states."

It was estimated that more than 10,000 persons are wearing a little red lapel pin bearing the slogan, "Christ Is the Answer."—*The Kentucky Post Edition of the Cincinnati Post.*

Gleanings

Jon Allan Sanders, son of Mr. and Mrs. Ralph Sanders, members of the South Side Baptist Church of Covington, died recently.

Pastor Ernest A. Petroff, of the West Side Baptist Church, Hamilton, Ohio, has been in revival meetings recently at the Central Baptist Church of Oklahoma City, Okla.

Dr. Elwyn N. Wilkinson, Immanuel Baptist Church of Lexington, has been preaching with Pastor William Austin Roberts at the Cynthiana Baptist Church, during October 10-21.

Pastor William Yloyd Cloud, of the First Baptist Church of Hodgenville, Ky., is in a revival meeting with Pastor Roy A. Johnson at the Burlington Baptist Church. Harry L. Carter,

Bardstown, will supply at Hodgenville during his absence.

The funeral of Herbert L. Hunter, Salesman for a Cincinnati furniture company, member of the Bellevue Baptist Church and teacher in its Sunday school, was held at the Radel Funeral Home of Newport on October 4. He had worked thirty-eight years for the same firm.

Miss Charlotte Mae Kraut and Lawrence John Hadobas were united in marriage at the Southside Baptist Church of Covington, on September 3. They will reside in Chicago. The bride is a daughter of Mr. and Mrs. David E. Bowling, Covington, and the groom is a son of Mr. and Mrs. Steven J. Hadobas, Steubenville, Ohio.

Miss Deborah Kak Lawrence was born September 14 at the Kentucky Baptist Hospital, Louisville. She is a daughter of Pastor Raymond Lawrence, of Crittenden Church in North Kentucky, and Mrs. Lawrence. Before marriage Mrs. Lawrence was Miss Eulah Whiteker, of near Cynthiana.

The funeral of John Haubner, 77, was conducted by Pastor Leo Drake, of the Trinity Church of Newport, at the Radel Funeral Home, Newport, on October 4. His remains were taken to St. Stephan's Cemetery for burial. He died unexpectedly at his residence, 4173 Dane Avenue, Cincinnati, Ohio, on October 1.

The First Baptist Church of Fort Thomas, Kentucky, has purchased some new hymnals. Pastor T. E. Dougherty carries on classes of instruction for all who are awaiting baptism. In these classes he sets forth the meaning of church membership, what it means to be a Christian, and the history and work of the churches. These classes are open to any church member who wishes to attend, but the candidates for baptism are expected to attend. Such foundation work ought to make church membership mean more to the new members.

Officers Manifest Good Attendance at Yearly Planning Meeting

HAMILTON, Ohio, October 4.—The yearly Sunday school planning meet-

ing of the Whitewater Association was recently held. There are eighty-six superintendents, leaders, secretaries and class officers of those that are organized, and for the planning meeting there were eighty of them present. Three of these were working, one was attending a sick husband, one was at home sick, and one could not come because the father was working and there was no one else to drive, since they live in the country.

Western Region

Owensboro's Walnut St. Sponsors the Baptist Hour on Station WVJS

By H. Van Eaton, Pastor

OWENSBORO, Ky., October 4.—Having long felt the need for the continuous broadcast that has now been inaugurated by the Southern Baptist Radio Convention, I am writing to say that since only two stations in Kentucky would carry *The Baptist Hour*, we felt here in the Walnut Street Baptist Church that this area needed the impact of our Baptist way of life as only the radio could give it. As a result, the Brotherhood of this church has taken it upon itself to sponsor *The Baptist Hour* over Owensboro's most powerful station, WVJS. We are paying the entire cost, trusting that God will give us a harvest of souls for this investment.

We have had an excellent response already to last Sunday's broadcast and feel that this area of Kentucky will respond graciously toward the support of the nationwide broadcast not only through prayer but also through material contributions. *The Baptist Hour* can be heard over WVJS every Sunday afternoon at 2:30.

CONSCIENCE—An Indian's definition of conscience is not only amusing but very significant:

"It is a little three-cornered thing inside of me. When I do wrong it turns round and hurts me very much. But if I keep on doing wrong, it will turn so much that the corners become worn off and it does not hurt me any more."—Samuel M. Zwemer, quoted in *Moody Monthly*.

* * *

AMBITION—Ambition is like hunger; it obeys no law but it appetite.—*Mutual Moments.*

WESTERN KENTUCKY PAGE

Elm Grove's Leslie Gilbert in Revival At Bardwell Church

BARDWELL, Ky., October 4.—Pastor Leslie Gilbert, of Elm Grove Baptist Church, Murray, Ky., assisted Pastor Harry T. Copeland of Bardwell in a revival September 19-27. Large crowds attended from the first night. There were several rededications, two coming for baptism and nine by letter. Pastor Harry T. Copeland says that Brother Gilbert is a forceful preacher. The church and community have been greatly benefited by his preaching.

The Bardwell Church has been delayed in getting started on their new building, but expects to get things under way in the next few days.

J. Chester Badgett Preaches in Revival At Dawson Springs

DAWSON SPRINGS, Ky., October 4.—Dr. J. Chester Badgett, of the Beaver Dam Baptist Church, assisted Pastor A. L. Meacham in a ten days' revival at the First Baptist Church of Dawson Springs, September 19-28. During that time sixteen people came forward on a profession of faith in Christ, and a great number came for the rededication of their lives to Christ.

Dr. Badgett is a good Gospel preacher, and his messages were delivered with profound earnestness and deep conviction. The Dawson Springs Church was greatly blessed by this revival meeting.

Mr. James Morrison, from the First Baptist Church of Princeton, led the singing, and did a remarkable piece of work.

James Earl London Ordained By New Hope Church, in Muhlenburg

SOUTH CARROLLTON, Ky., October 3.—James Earl London was ordained into the full ministry of the Gospel on Sunday, October 2, at the New Hope Baptist Church in Muhlenburg County, at Moreman, Ky. James Earl, who is seventeen years old, was

called as pastor of Liberty Baptist Church in Hopkins County, and that church asked that he be ordained.

Those constituting the ordaining council were: Pastor Dewey Mercer, who was interrogator; Rev. George Johnson preached the sermon; Rev. Ben Woodburn delivered the charge to the candidate; and Rev. J. B. Metheny delivered the charge to the church. Following the laying on of the hands by the council of twenty-seven, Rev. Victor Phelps offered the ordaining prayer.

Pastor Roy Gabbert, of the First Church of Greenville, presented the Bible. Rev. George Johnson, who preached the ordination sermon, was



James Earl London

Brother London's grandfather, and he was ordained in Bosworth Chapel Church at Wasioto, Ky., by Rev. W. T. Robbins, on December 18, 1910, and he has been preaching for thirty-nine years. James Earl's father has been an ordained deacon for twelve years.

Rev. James Earl London is going to Campbellsville College.

Widow of Dr. J. Ernest Fox, of Western State, Dies in Evansville

HOPKINSVILLE, October 4.—Mrs. Gracia Parsons Fox, Hopkinsville, 65 years of age, died at the home of her brother, Clarence Parsons, in

Evansville, Ind., on July 29 following a period of ill health.

Mrs. Fox was preceded in death by her husband, Dr. J. Ernest Fox, just three months and twenty-two days. Dr. and Mrs. Fox were for many years residents of Hopkinsville, where he was in charge of Western State Hospital.

Mrs. Fox professed faith in Christ in her youth and lived a consistent Christian life. She had been a member of the First Baptist Church at Hopkinsville for many years. The Western Recorder has always been in the Fox home.

Surviving her are two brothers, Clarence Parsons, Evansville, Ind., John C. Parsons, Smithland, Ky.; and two sisters, Mrs. Ida Tisdale, Kuttawa, Ky., and Mrs. Leona Jolly, Los Angeles, Calif.

Funeral services were conducted at the Resthaven Cemetery at Louisville, with Dr. E. F. Estes, pastor of the West Broadway Baptist Church, Louisville, officiating.

Crescent Hill Pastor To Preach in Revival at First Church, Hoptown

HOPKINSVILLE, Ky., October 4.—Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church of Louisville, Ky., is to be the evangelist in a revival meeting with Dr. Wm. Peyton Thurman at the First Baptist Church of Hopkinsville, Ky., during October 31-November 9. This series of meetings will be immediately following the Kentucky State Baptist Student Union Convention at the First Church of Hopkinsville. A youth revival is being planned later on during December 26-30, during which time the five preacher students of the First Church of Hopkinsville will do the preaching.

FAITH—Reason—The heart has its reasons, which reason does not know. We feel it in a thousand things . . . It is the heart which experiences God, and not reason. This, then, is faith: God is felt by the heart,*not by reason.—Blaise Pascal, French Philosopher.

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OWENSBORO * KENTUCKY

EASTERN KENTUCKY PAGE

DP Couple—Physician and Nurse— Come to Live in Kentucky

PRESTONSBURG, Ky., October 10.—A Prestonsburg Church, its pastor and his family have given sanctuary to a Latvian doctor and his wife who saw the sable cloak of the Communist terror envelop their country and almost claim them as its victims.

Brought to this country under auspices of Irene Cone Memorial Baptist Church, and as guests of the church, Rev. L. W. Benedict, and his wife, the couple—Dr. and Mrs. Arthurs Plume, just now are figuratively awakening from the nightmare.

"We are glad," they will tell you, "we are in a free country where we can sleep without fear of being awakened by Communists and told to be ready to leave within the hour, and where we can worship God as we please and not be spied upon as we worship." But all this new freedom they cannot fully comprehend, much less state in so many words.

The 50-year-old doctor is a pediatrician of more than twenty years' experience. He was graduated from the Faculty of Medicine, Latvian University, in Riga, Latvia in 1922, and immediately entered the service of Children's Municipal hospital there. In 1936 he became superintendent of the hospital and held that position until 1944 when Russia engulfed his country and he was forced to flee for his life. He speaks, in addition to his native language, Russian, Ukrainian and German fluently. He also can speak and understand English, French and Italian.

Mrs. Plume, who is thirty-nine, received her training as a nurse in Deaconess Hospital, Hamburg, Germany, which is a Baptist institution. She did duty in private hospitals and homes there for three years after her graduation until Hitler assumed complete power. She was ordered to *heil Hitler*. She replied, "I will *heil* only God."

This opposition to orders made her departure imperative, and so she returned to her native Latvia. A few months later, she became a nurse in a hospital headed by Dr. Plume. A romance developed and was culminated in their marriage in 1943.

Mrs. Plume fluently speaks Latvian, German and Russian and can speak and understand English.

The terror began for Dr. Plume when the Russians entered Latvia in June, 1940. For a year, citizens mysteriously disappeared from their homes. Then, exactly a year after the Russians took control, began the awesome deportations. In a single night more than 30,000 Latvians were herded into cattle trucks. Families were ruthlessly separated—the men going together in trucks, their womenfolk in other trucks and their children in still other vehicles. Among those left behind none knew exactly where these were taken, but the bleakness of Siberia was hinted for

REVIVAL

Dr. Robert E. Humphreys
Evangelist

Professor Ralph Rigby
Song Leader

BEREA BAPTIST CHURCH
O. B. Mylum, Pastor
October 17-28

the adults, Communist children's homes for the youngsters.

Dr. Plume himself was marked for deportation when, two weeks after the first mass evacuation took place, the Germans entered Latvia, sweeping the Russians before them. The Plumes found life among the Nazis far more bearable than when the Soviets held control.

But in 1944 the Russians again advanced to a point 20 short miles from Riga. Before this new threat Dr. and Mrs. Plume fled on a ship used as a cattle transport to Danzig, in in November of that year they were back at their beloved work, this time in a tuberculosis hospital, and there they remained until the end of the war.

When Displaced Persons camps were organized, the couple entered the camp at Rendsburg in the British zone where they remained until they sailed for America.

Since their arrival here, Dr. and

Mrs. Plume have been anxious to return to their professions. But Kentucky requirements that a physician must be a graduate of a college of medicine in the U. S. A., or pass a State Board of Health examination, have kept him, for all his training, inactive. An examination at this time would find him working under the handicap of expressing himself in English with which he is not yet very familiar.

But, as this story was being written, came the happy ending. Dr. Plume and his wife have been notified by Dr. A. M. Lyon, head of the Central State hospital, Lakeland, Ky., to report for duty today—he as a doctor and she as a nurse, with the red-tape out of the way.—*The Floyd County Times*.

Additions to Faculty At Oneida Institute

ONEIDA, Ky., October 5.—The Oneida Baptist Institute has five new faculty members on its staff this year, all of them well-trained and well-suited for their tasks. Miss Martha Bain, a new teacher in the English Department, comes from the 1949 graduating class of Georgetown College. With a double major in English and speech, Miss Bain is not only well qualified to give the Freshmen and Sophomores their ground work in good English, but will also have charge of our boys and speech activities. Miss Bain, a consecrated Christian and Baptist, is also a volunteer for foreign missions, and expects to attend one of our Training Schools in the future.

The new head of the Industrial Arts Department is William Lewis Davis, a graduate of Eastern State College. Mr. Davis is an art major, but is doing his graduate work in industrial arts. In addition to the industrial arts classes, he is teaching two classes in history. Already the results of his artistic ability are being noticed in beautiful signs and posters on the campus and for advertising purposes. We hope in the future to make it possible for his schedule to include classes in art for students.

Charles Davis came this year as dean of boys and maintenance man for the buildings and campus. He is doing a grand job being daddy to forty-one boys and over-seeing their work on campus and farm. In ad-

(Continued on Page 28)



D. P'S Are Arriving

New Orleans.—Rev. Cline D. Ellis, pastor of the First Baptist Church of Columbia, Louisiana, was on hand when the General Howze docked at New Orleans with 1,300 displaced persons. Soon after the boat docked, Rev. Ellis, right, was introduced to Mr. and Mrs. Jan Kasa, who are living in Columbia under the sponsorship of Mr. H. A. Hill. Mr. Ellis was presented to the former displaced persons by Charles R. Gage, Southern Baptist displaced persons representative. You, too, can sponsor a displaced person and his family. For further information, write Charles R. Gage, 601 South Olympia Street, New Orleans 19, La.

\$25,000,000 Sought for 25th Anniversary of Cooperative Program

NASHVILLE, Tenn.—(BP)—Southern Baptist plans call for \$25,000,000 in gifts through the Cooperative Program in 1950, the year of the 25th anniversary of the Cooperative Program, according to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, after a brief check up of state and Southwide goals here this week.

"The 1950 Cooperative Program goal for S. B. C. agencies is \$10,000,000," said Dr. McCall. "Based on actual receipts by states and S. B. C. causes in 1948, this would require \$15,000,000 for state causes, or a total of \$25,000,000 for the Cooperative Program, state and Southwide, in 1950, which is the 25th anniversary of the Cooperative Program.

"While holding fast to the 'fifty-fifty by 1950' ideal for division between gifts to the local church program and the Cooperative Program we must recognize that many churches make their gifts to the Cooperative Program by a direct appropriation rather than a percentage. To those churches which will not be able to go all of the way in realization of the fifty-fifty goal, we would issue the challenge to increase their gifts to the Cooperative Program in 1950 by 40 per cent.

"It will require this average increase in order to provide a \$25,000,-

000 Cooperative Program on the 25th anniversary of this God-inspired plan for financing our Baptist mission and benevolent program. Not only churches which put specific amounts in their budgets, but also those individuals whose churches use the duplex or double budget system between local and mission objects will have to increase their giving by 40 per cent to reach the 1950 goal."

Fellowship Has Been Withdrawn From Indianapolis Church

LOUISVILLE, Ky.—The Long Run Association of Baptists, at its 1949 session, took official action withdrawing fellowship from the Broadway Baptist Church of Indianapolis, Ind.

The vote was unanimous and the action was taken upon the recommendation of the Association's Executive Board.

The Indianapolis church was admitted into the Long Run Association at the 1947 meeting. It is understood that the withdrawal of fellowship was not on any question of the church's soundness in the fundamentals of the Faith.

The most inflammable kind of wood is a chip on the shoulder.—*Milwaukee Newman Club Bulletin.*

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

Idea for Evangelistic Crusade Came from God, Says Matthews

DALLAS, Tex.—(BP)—The first person to suggest the western 1950 simultaneous evangelistic crusade was Dr. Thomas P. Haskins of Oklahoma City, according to Dr. Charles E. Matthews, superintendent of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention.

"I had in mind that we should try one throughout the entire South," Matthews said, "But it looked so big and overwhelming and problems were so great concerning preachers that I did not know what to do. Dr. Haskins called me long distance while Oklahoma was having an evangelistic conference, snowbound and ice-bound. I was in Little Rock in their evangelistic conference, also snow-bound.

"About the time that he called me, it seemed that from every direction there came letters and telephone calls from men scattered over the South, asking for this crusade. I have never before experienced anything like it. I can truthfully say that, in my estimation, if anything in which I have ever had a part actually came from God, this did."

Date for the crusade is April 9-23, 1950.

In some spinal columns, all the bone seems to be lumped at the top.—Origin unknown.

The So-Called Social Gospel

(Continued from Page 7)

ments of the tin soldiers. The words of the scientists today are words of threatened judgment, words that should like the sermons of the old-time fire and brimstone preachers.

* * *

God's Word does not speak of a world getting better and better through the eternal process of evolution. Rather, it speaks of a final day of Judgment which will bring the day of man to an end. If you listen you can hear the ominous trampling of the hoofs of the Apocalyptic steeds. They are riding and riding hard! If you look around you can see the helplessness of mankind in striking contrast to the idealistic assumption that we can remake our world to our will.

Jesus pictured the last days: "As it was in the days of Noah, so shall it be also in the days of the Son of man. As it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." Paul's picture of the last times in I and II Thessalonians and in I and II Timothy was no different. The Revelation is full of the agony and woe born of the travail of the closing chapters of the world's history.

* * *

These social gospellers, these utopian dreamers, these impractical idealists, are like the false prophets in Amos' time who were describing the coming day of the Lord as the perfect era when man is triumphant. But Amos thunders, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness it it?" The day of the Lord is the day of Judgment and the day of reckoning with sin.

What then is the basis for the hope and optimism of the prophets and the Apostles? How could they sing in the face of so dark a reality? It was because the hope in their hearts was Messianic: it rested not upon their confidence in man but on their trust in God. The heavens may be dissolved in fire and the elements may melt in heat but "we, according to his promises, look for new heavens and earth, wherein dwelleth right-

eousness" (II Peter 3:12, 13). These men of God saw the gloom and the darkness and the night; but they also saw over and beyond it the light of the glory of God; Jesus coming in power, reigning triumphantly.

The Work of the Church

What, then, is the work of the church? What is the task God has called us to do? Has God laid upon us the burden of the reformation of Sodom and Gomorrah? No, no! Lured by the theories of Darwin and Marx, beguiled by the false prophecies of Gladden and Bushnell, we can find ourselves buried in the morass of economic determinism and lost in the utopian hope of a false optimism. God has revealed to us, in his immutable Word, the true nature of man, the only way of salvation, and the ultimate destiny of the earth.

On the basis of this revelation He has plainly told us what to do: our work is that of *saving men*. The primary task of the church is to preach the gospel of salvation to all men everywhere, to offer them redemption from the bondage of sin and eternal life in Christ now and in the world to come. Our main business is everlastingly one of evangelism. We can never have a better world until better people live in it.

There is more lasting social good accomplished by bringing men to Christ than by all the high-spun theories of all the arm-chair philosophers in the world. Social reform at best is palliative rather than regenerative. The root of our trouble is not in the system but in the sin of the soul.

Liberal churches today, with their abandoned Sunday evening services, their deserted prayer meetings, their cold, intellectual sermons, are occupying themselves with the pimples on the skin when the disease of death lies in the blood-stream of the heart.

Our hope lies in the gospel of repentance and faith. We sin individually, we must repent individually. We sin collectively but we still must repent individually. And each one of us must find, *for himself*, pardon in the atoning grace of Christ Jesus, and eternal life through a personal faith in Him. Until One comes who is able to deliver us from these foes, we helplessly face the pale horseman

whose scythe has cut down every man, every nation, every civilization the world has ever known.

O Strong Deliverer, we cast ourselves upon Thee. Come, Lord Jesus, there is no hope except in Thee!—
Baptist Standard.

—o—

**"Please, Daddy,
Let's Go!"**

A little girl with shining eyes,
Her upturned face aglow,
Said, "Daddy, it's almost time
For Sunday school, you know;
Let's go and hear of Jesus' love
Of how He died for all,
To take them to His home above
Who on His name will call.

"Oh, no" said Daddy, "Not today;
I've worked hard all the week;
And I must have one day of rest,
I'm going to the creek:
For there I can relax and rest,
And fishing's fine they say.
So run along, don't bother me:
We'll go another day."

* * *

Months and years have passed away,
But Daddy hears that plea no more—
"Let's go to Sunday school . . ."
Those childish days are o'er.

And now that Daddy's growing old,
And life is almost through,
He finds some time to go to church,
But what does daughter do?

She says, "Oh, Daddy, not today—
Was out almost all night;
I've got to get a little sleep;
Besides, I look a fright."

Then Daddy lifts a trembling hand
To brush away the tears;
Again he hears that pleading voice,
Distinctly through the years.
He sees a small girl's upturned face,
Upturned with eyes aglow,
Saying, "It's time for Sunday school,
Please, Daddy, won't you go?"

—Bulletin, First Baptist Church
Frankfort, Kentucky

On September 13 The Foundation Received A Bequest of \$2,000 From The Will Of W. D. Ashcraft Of Brandenburg, Ky. The Kentucky Baptist Children's Home Will Receive The Income from \$1,000 and State Missions \$1,000.

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Temperance and Morals

[Editor's Note: The following is reprinted at the request of the Central Association; it is the adopted report on the subject and was presented to the Association by the Muldraugh Baptist Church.]

It is a historical fact that when a nation begins to be loose in its moral life it begins also to decline as an outstanding power. Many pages could be written about the terrible immortality in America, but we confine ourselves to a few major points.

Gambling

Gambling is not all committed in back alleys: we've observed churches, civic clubs, and charitable institutions in our communities having lotteries of automobiles, etc. Whether or not this kind of thing is carried on under the guise of charity, it is still gambling, just the same. Regardless of the use to which people put the money so raised, we do not feel that it is worth sacrificing the moral teachings of Jesus to gain it. It is our conviction that Christian people should take a definite stand against gambling in all forms, whether it be at a bridge party for silver and chinaware, or carried on by churches in the name of charity, or by clubs, or in a dice game in the back alleys for pennies.

Commercial Movies

We do not have sufficient information to make an open condemnation of the motion picture industry as a whole: but if the information we have received is true, then most of the pictures are degrading and immoral. We are told that both drinking and sex play a major part in most productions.

We feel that we as Christians should take a definite stand against any motion picture that would glamorize sin or feature any actor or

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actress whose sinful acts have received publicity.

We also feel that every minister of the gospel should raise his voice against Sunday movies. If we do not lift our voices in condemnation of commercialized amusements on Sunday, we are afraid Sunday will soon become known as *Funday*, and will have no meaning as the Holy Day set apart to worship our Creator.

Alcohol

Volumes could be written about the evil effects of alcoholic beverages. Every sane, thinking person should be alarmed at the increase in beverage alcohol consumption in our land.

We were assured by the wets that if we would vote for legalized sale there would be no open saloon. In our county seat—Lebanon—there are numerous saloons. Not only do many saloons ply their trade, but many of the cafes and grocery stores sell intoxicating beverages, including chain stores of the A. & P. We wonder if the executives know of this state of affairs.

Saloons have increased until there are 407,000 in the United States, with package-stores outnumbering churches and schools.

The bus station at Lebanon is cluttered up with cases of beer and is very distasteful to Christians who have to stop there any length of time. It seems to us that we should write the Greyhound Bus Company about this state of affairs.

We have today more barmaids than college girls. There are sixty suicides every twenty-four hours, there is a murder every forty minutes, and a major crime every forty-two seconds, most of which are traceable directly to intoxicants.

Liquor monopolies have been allowed to gain such political strength as even to dictate policies, and liquor advertising has become a major source of income, subsidizing much of the public press, the radio and the screen.

May God help us to rise up and fight the liquor traffic with all our might!

Association Had Booth at State Fair

JACKSON, Miss.—(BP)—The Mississippi State Fair, October 10-17, had a church booth maintained by Rankin County Baptists, according to Pastor Grady Smith, Paur Truitt Memorial Baptist Church. Rev. L. W. Stanger,

Oklahoma's Vote to Stay Dry is Termed Co- operative Victory

OKLAHOMA CITY — (BP) — The defeat by more than 50,000 votes of a wet proposal prohibition in Oklahoma was hailed as a cooperative victory by Dr. Andrew Potter, executive secretary for Oklahoma Baptists. He said, "Decisive factor was the church membership, both Baptist and that of other denominations, who got dry voters to the polls on election day. We registered a resounding 'No' at the polls and the Baptists furnished the leadership. Editor E. K. Gaylord and the *Daily Oklahoman* stood by us. Senator Robert S. Kerr pulled no punches in his broadcast to the state."

Monday preceding the election was a day of fasting and prayer, and the weather was favorable to the cause. Tulsa and Oklahoma counties piled up huge majorities for the wets, but the wets carried only eleven counties and just barely carried some of those.

associational missionary, formerly of Kentucky, was in charge of preparations.

The booth contained a lighted map showing the location of every Baptist church in Rankin County, a picture of each church and the name of the pastors of the churches.

Free pamphlets on religious subjects, Baptist doctrines, and evangelism were on display. A large display of religious books was also shown.

On Negro Day at the fair, the booth was in charge of local Negro pastors.

**The General Association is a
most important meeting for Bap-
tists in Kentucky.**

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The Great West —What A Field!

(Continued from Page 9)

Baptists are pitifully few in the entire Western area, and the population is so big, with so many Southern people out there! In Springfield, Oregon, where I preached August 28, I found a man who once lived in my home village, Allene, Arkansas, but who lived a long time in Oregon with no church connection until Southern Baptist work was opened. Two women from Arkansas accepted the challenge presented and notified the pastor that, after being in the city eleven years, he could soon present them for membership, or for rejection because of their neglect. Clyde Barrow—a Kentuckian of merit—is leading this church in a fine way, and it too is reaching out through extension work.

The spirit of the people in Arizona, in California, and in Oregon-Washington is optimistic and enthusiastic. Sacrifices abound, persecution is met with a martyr spirit. Some unworthy preachers have to spread their reproach on the cause, but Southern Baptists are living so nobly, so sacrificially, and are so diligently at work, that the harm is quickly overcome. Ray of Arizona, Crittendon of California, and Milam of Oregon-Washington are rendering heroic service as state secretaries; God's cause is being advanced; future sources of men and money for all our Baptist agencies are being opened up.

But nearly ten million souls are slowly passing unsaved into eternity. Fred McCaulley, our Home Board director of western work, needs help and helpers to make the West a vast spring board to future Baptist missions in the Orient.

Texas Baptist Foundation **Handles \$559,527 in Year**

DALLAS, Tex. — (BP) — Twenty-three Baptist institutions received over half million dollars as income on funds handled by the Baptist Foundation of Texas in the fiscal year just ended.

Dr. George J. Mason, executive

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

secretary of the Foundation, said the income totaled \$559,527.03. The Foundation manages endowment and annuity funds for the 23 institutions.

The Foundation has about \$15,000,000 in assets, invested in government bonds, stocks, mortgage loans, and some real estate. Part of the revenue is reinvested.

Beatrice Collins, Alumnae **Of Union, on the Music** **Faculty, New Orleans**

NEW ORLEANS, La., October 3.—Miss Beatrice Collins, Memphis, Tenn., has been appointed to the faculty of the Department of Sacred Music at the New Orleans Baptist Theological Seminary.

Miss Collins will serve as instructor in Organ and Piano, and will direct classes in the Graded Choir Program.

She is an alumnae of Union Uni-



Miss Beatrice Collins

versity, Jackson, Tenn., and received the degree, Master of Sacred Music, from the School of Church Music of the Southern Baptist Theological Seminary, Louisville, Kentucky, in 1948.

Prior to her acceptance of the position with the Seminary, Miss Collins taught Organ and Piano at the Mississippi Woman's College, Hattiesburg, Miss.

Miss Collins, in addition to her teaching duty, is accompanist for the 85 voice Choral Club under the direction of Prof. W. Plunkett Martin, head of the Seminary's Department of Sacred Music.

Additions to Faculty **At Oneida Institute**

(Continued from Page 24)

dition, as an experienced and certified teacher, he is always available for substitute work; and is fast proving himself the most versatile teacher on the campus. So far, he hasn't been asked to teach home economics, but in other fields he has taught all grades from the fifth to twelfth.

This year we are developing a real mathematics department, instead of dividing these classes between various other teachers. Julius P. Hacker, the head of this department, comes with a B.S. Degree from Union College and four years' teaching experience. When school opened, Mr. Hacker was in school at George Peabody College for Teachers, completing twenty-four hours of graduate work in mathematics and history. During the month before his arrival we were fortunate in having Mrs. Dan Harrison, an experienced teacher from Texas, as substitute. This was possible only because she was visiting her parents, Pastor and Mrs. Lyn Claybrook.

When Mr. Hacker arrived he found President Sparks almost desperate for an office secretary and typing teacher. Like Andrew of old, he went forth and found his brother, Joe Hacker, who was teaching in a rural school in the county. Joe, with 109 semester hours to his credit, is filling this vacancy, and at the same time taking correspondence work in order to finish for his degree next July. His majors are biology and business.

Three of these new teachers—Charles Davis, Julius and Joe Hacker—are natives of this section and former students of the Oneida Baptist Institute.—*The Oneida Mountaineer*.

Mrs. H. E. Turlington, recently returned from China, will be the morning speaker, and Dr. V. L. Seats, from Nigeria, will be the afternoon speaker at the Fourth Quarterly meeting of the Long Run Woman's Missionary Union, to be held at Victory Memorial Baptist Church, Third and Southern Parkway, Louisville, on Wednesday, October 26. The opening session will start at 10:00 o'clock in the morning. There will be election of officers for 1950-51 and a large attendance is expected. Members will bring box lunch, and coffee will be served.

Another San Francisco Pastor Writes About the 1951 Southern Convention

By WALLACE M. HOUGH Jr. Pastor, First Southern Church
201 Shrader Street, Waller, San Francisco

[Editorial Note: Many Kentuckians will remember the writer of this article. He lived in this State while attending the Seminary, and was Assistant Secretary to Brother Byron C. S. DeJarnette in the Training Union office from May 1946 to May 1947. He traveled over our Commonwealth teaching study course books while working in that capacity. He presents the other side of the 1951 Convention matter.]

SAN FRANCISCO, Calif., Sept. 18. —In the September 8 issue of *The Western Recorder*, there appeared an article entitled, "San Francisco Pastor Opposes Convention's Coming to California in 1951." The letter from the Brother is misleading in several ways and should be answered.

The statement is made that he is affiliated with the Southern Baptist Convention. At the writing of his letter, and at the writing of this letter, he and his church are **not** in fellowship with any local Southern Baptist Association, unless his church could be considered an Association. The other three churches in San Francisco, all of which are full time (there are no half-time or quarter-time churches in California), are co-operating through local Southern Baptist Associations. One of the pastors, in addition to his pastoral duties, is sacrificially giving of his time teaching English Bible in Golden Gate Baptist Theological Seminary in Berkeley. Two of these churches own their own buildings, each being valued at approximately \$20,000.00.

San Francisco (and all of California) is a rich mission field for Baptists. It is a Home Mission field in which we should be vitally interested. It would be hard to estimate how much good will be accomplished by the coming of the Southern Baptist Convention to California in 1951. Many people in the rest of our Convention do not realize that the harvest here is truly ripe.

Our fine missionaries in the state are leading in the establishment of new missions and churches in a thrilling chapter of growth and develop-

ment in this pioneer area. The people of California are hungry for the gospel of Christ as Southern Baptists are proclaiming it. San Francisco will welcome the Convention.

It has often been a sacrifice for pastors of small churches to attend some of our Conventions, but it seems to be the consensus of opinion that our Conventions are worth attending, regardless of where they are held. The Convention decided when it met in Oklahoma City that the meeting place for future Conventions would

State Mission Day In Sunday School October 23

Our churches and pastors and Sunday school superintendents are urged, in the face of great need, to make much of the State Mission Day in their Sunday schools.

There is every reason for saying that this special offering for State Missions through the Sunday school is vital in the life of our denomination in Kentucky.

This observance of the day makes the pupils conscious of the great needs in our State which can be met only by our State Mission Board; it helps to create a sense of responsibility for meeting the needs.

The observance of the day makes possible a work which could not otherwise be done. From one end of the State to the other, the gifts of the people, made through the Sunday school, will roll in and start to work for the Master. Every church's Sunday school should have a part in this great day's offering, and the offering should be sent as such to Dr. W. C. Boone, Executive Secretary-Treasurer of the Baptist State Mission Board, 127 East Broadway, Louisville 2, Ky.

be decided two years in advance from now on. San Francisco was chosen as the location of our 1951 conclave and I believe that we should follow the vote of the Convention in this decision.

It needs to be said that the letter referred to is true in some respects, but very misleading if the whole statement is not considered.

Those of us pastors in San Francisco who are co-operating in the great Kingdom work of our Association, State and Southland, welcome the coming of the Convention to our city and sincerely appeal to you to pray for the great opportunities that are here for Christ and His followers.

BOOK REVIEWS

HIGLEY'S S. S. LESSON COMMENTARY, by Dr. John Paul, Dr. J. A. Huffman, Rev. L. R. Ringenberg, R. D. Higley; The Higley Press, 119-118 E. Oak St., Butler, Indiana; price \$1.50. Can be ordered direct from the publishers or secured through our book stores.

This commentary on the 1950 series of International Sunday School Lessons has 320 pages, nearly 300,000 words, is definitely evangelistic. It gives a complete and satisfying coverage of the lesson for each week **ALONG WITH A GREAT MANY ILLUSTRATIONS** which add freshness and tone. One feature of the book itself is the soft toned paper on which the text and comments are printed. The pale green cast of the paper makes it possible to study the lesson under a light without glare. Most teachers have several helps. You will do well to add this one also.

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"I Have Been to Church"

(Continued from Page 6)

of the July heat that was a topic of conversation in the city we had left behind? There I lay—in church, waiting for the service that would soon begin. *In church! The first time in twenty years that I had been in church! Even the flowers—big, colorful zinnias and blooms from a butterfly bush, seemed to welcome me. I was at church!*

It Didn't Just Happen

My being at church was not a thing that just happened. I realized that planning and effort had gone into the accomplishment of that which I was enjoying. There had to be substitutes for the regular Sunday school teachers who made my presence possible. The bed had to be brought and made ready. The trip there and the trip back, to say the least, put off the Sunday dinners of two good-hearted couples until well into the afternoon. I felt a kind of gratitude that never can be put into words.

I was so happy as I lay there—happy to be at church after twenty years, happy to feel that I was a part of the service, happy that I was wanted!

Perhaps all real happiness is not much farther away from tears than is real sorrow. Anyway, the instant the piano and singing started (the song was *Down at the Cross*), my throat got so full of lumps and my chest so tight with something big inside it, that I felt as if I would choke. I looked up at the ceiling to try to keep back the tears, but it did no good; I had to cry. I had wanted to take part in everything, but there I was—too full to sing. As soon as I could get my tears under control, my heart was singing with them and I hummed a little. It requires more

strength to sing than strong people can ever imagine.

After the song service, the minister told the audience, perhaps for the benefit of the late comers, who I was. And he made the introduction sound as if I were somebody very special. Furthermore, he said that the children of the Daily Vacation Bible School (it had just closed) had something for me. Then a dear little girl, in a pretty dress, brought me their contribution, a box wrapped in tissue. It contained \$18.37 that was mostly in pennies, nickels and dimes. I could imagine that little hands, washed clean of play dirt, had clutched those coins, dropped them on the floor and disappeared under benches to find them—a few may even have been swallowed and coughed up. A gift from the children, nine-tenths of which would go to pay for some of my daily bread! Again I was too full for words; it was all I could do to say *Thank you, Darling*, to the tiny tot by my bed.

"In the Swelling of Jordan"

After some special music, the minister read from the twelfth chapter of Jeremiah and took his text from the fifth verse—"How wilt thou do in the swelling of the Jordan?" Only a few mornings ago I had read that chapter and had drawn a heavy, red line under those very words. I was being tested at the time when I read it, tried (it seemed to me) in the furnace of hard knocks and important decisions. Now this consecrated minister, on my first time at church in a score of years, was using the words that my own heart had chosen so recently. It was a good sermon, one that I hope everyone who heard it, will remember. One sentence stood out, "What would you do if sickness should imprison you within one room?"

After the service a lot of people came to speak to me, some with gifts, all with kind words. Then they were rolling my bed down the aisle to the vestibule where I rested a little before being transported, by way of the folding chair and strong arms, to the waiting car. While I was lying there, Martin Reich said, "She's enjoying the trees." Yes, I was enjoying the trees—only God knows how much. Look-

ing up through trees to a blue sky! Perhaps "It is good for me that I have been afflicted," as said the Psalmist of old; otherwise, I might never have known the beauty of trees and sky from a flat-on-the-back position.

The ride home between green fields and along tree-lined city streets soon came to an end. None too soon the goodness of four thoughtful people had me back on my bed and the minister was saying, "Now I think the kindest thing we can do for you is to go away quickly and leave you alone."

Alone? No, not alone; I had been to church, the first time in twenty years and the joy of remembering last Sunday will keep me from feeling alone for a long time. God bless Memorial Baptist Church, its pastor, and people!

Baptists Students Get Warm "Good So" From Amsterdam

NASHVILLE, Tenn. — (BP) — Bob Denny, assistant Southwide BSU secretary, is a hero to a lot of Dutch people, according to an Amsterdam newspaper received here. He was traveling with a group of American students on a leased railroad coach between Amsterdam and The Haag. Natives were standing about everywhere.

Bob, seeing the crowd, said to his party, "Look here, it will not do for us to sit here with plenty of room when these people have to stand." The students immediately received the standing Dutchmen into their compartments.

The Amsterdam paper thinks Bob and his BSU travelers deserve a warm "Good so," or as an American would say, "Well done."

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CLASSIFIED ADS

Complying with numerous requests, we are reserving this column beginning October 20 for classified ads, the rates are as follows:

Advertisements under these headings cost only five cents per word, including initials and address.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

FOR SALE: 1 Used, Up-right Piano, in Good Condition. Call WA. 1973.

CHURCH BUS FOR SALE: 1936 Ford—30 passenger—New Tires—Motor in running condition but needs work. Body in fair shape. Recently been painted. Has all the glass in windows. Priced for QUICK sale at only \$200.00. First Baptist Church, Hodgenville, Ky. W. L. Cloud, Pastor.

Fireside Page

(Continued from Page 18)

The artist looked and looked and looked. He was so pleased picking out where the children came from: "You came from India, you dear little brown fellows with turbans and you cunning brown girls in gay shawls! You brown boys with red caps are from Arabia; and you little black children—you're from Africa; while you red ones live near me right in America—you're American Indians." It seemed as if he kept on standing there looking and looking, and loving it better and better all night long . . . When all of a sudden he woke up, to find the morning sun shining in the window, and there he was: in bed! He simply could not understand.

He rushed into the studio and there stood his picture, and all the little faces were white, just like yours! Then he knew he had had a dream, but such a beautiful dream he could never forget it again.

You will remember that the committee was coming that morning to judge the picture, and oh! how he worked trying to make it look exactly the way the Stranger had made it look in his dream.—And sure enough, one by one, quaint little yellow faces with slant-up eyes, and smiling black faces with smiling eyes, began to appear, and that picture became just as lovely as the dream picture had been.

Then the wise committee arrived, and they loved it, right off! Only of course they used big long words about it, the way grown-up people do: "Captivating," "Entrancing," and

"Fascinating," "Such marvelous characterization." And oh dear me! a great many other equally big words; but one sweet quiet lady, the mother of lively little boys and girls just like you said with a happy sigh: "Why, it's God's family at home with Him, isn't it? I love it."

And I think God's Family will always mean all those colors to you and me, won't it?

HUMAN NATURE—To his sorrow man achieved the control of the forces of nature before he achieved much control over the forces of human nature.—F. Alexander Magoun, *Blazes*.

Calling All Preachers!

DALLAS, Tex.—(BP)—The problem of securing preachers for the 1950 Western Simultaneous Revivals can be solved, says Dr. C. E. Matthews, Southern Baptist superintendent of evangelism.

He suggests that the churches should ask that the pastors do their own preaching in every instance possible. Other possibilities are evangelists, retired ministers, denominational workers, ministerial students in colleges and seminaries, chaplains, pastors east of the Mississippi River, and laymen.



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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	WKLY
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	WBNC
WINSTON-SALEM	Sunday	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
MEXICO				
Monterrey	Sunday	8:30 P.M.—	1060	XEG

Eastern S. T. 7:30 P.M. Central—6:30 Mountain—5:30 Pacific Time

What Is POAU?

By LOUIE D. NEWTON, Chairman of the Executive Committee

What is POAU? This question has been asked often, but not often enough. Let me answer the question briefly, and make an appeal.

POAU is the abbreviated name which we have adopted for Protestants and Other Americans United for Separation of Church and State, organized November 20, 1947, for the purpose of assuring the maintenance of the American principle of separation of church and state upon which the Constitution guarantees religious liberty to all the people and all churches of this Republic.

The first major contribution of POAU was the preparation and distribution of "A Manifesto," in which we undertook to set forth the reasons why we felt such an organization was needed. The Manifesto received the widest press coverage of any declaration on the subject of religious liberty in our generation. It stirred the Roman hierarchy to defensive declarations, resulting finally in the historic pronouncement of the hierarchy in November, 1948, entitled "Christian Action."

POAU turned next to the New

Mexico public school situation, spearheaded by the Dixon court case which I predict will become more and more historic as this struggle for religious liberty in the United States unfolds.

Our first public meeting was held in Constitution Hall, Washington, D. C., January, 1949, another milestone in the resolved purpose to take the issue to the people.

Our present strategy is to establish State Units of POAU. Georgia was the first State to organize. Alabama was next, and now the movement is well under way throughout the country.

I am here appealing to our Baptist people in every State to co-operate in organizing State Units. We have a long and difficult task. We need the active support of friends everywhere who are willing to stand up and be counted. I sincerely hope that Baptists will take the lead in every State in perfecting these State Units. Please write at once to DR. GLENN ARCHER, Executive Secretary, 1835 K Street, N. W., Washington, D. C., for detailed information about how to organize POAU in your State. Thanks.

Dr. Clyde T. Francisco, Seminary faculty member, Louisville, preached in revival meetings during October 9-16 at the First Baptist Church, Boone, N. C., where W. G. Bond is pastor.

Baptist Filmstrip

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Says Photographer

NASHVILLE, Tenn.—(BP)—"The filmstrip, 'Southern Baptists, Advance!', is like a good piece of music which improves with use," according to Bryce Finch, widely known creator of *Home Life* covers and graduate of the New York Institute of Photography.

"It is not to be compared with a talk which would be old if repeated. It would take me at least three times to really get the full message of this filmstrip. Do not be afraid to repeat. Therein will lie its value," Finch said.

The filmstrip is a 68 frame, 35mm presentation of the advance program of Southern Baptists, written by Dr. Merrill D. Moore and produced by Jam Handy of Detroit, Mich. It can be ordered directly from the Executive Committee, 127 Ninth Avenue, North, Nashville 3, Tennessee, complete with sound and manual for \$4.95.

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Tell everybody who passes your building that "this is a Baptist church" by mounting one of these handsomely designed markers in a conspicuous place on the lawn or on the church itself. And many churches will want an additional sign, one to erect on the nearest highway or junction of roads, with a specially designed 19-inch arrow pointing in the direction of the church.

Made of permanent white vitreous enamel, the sign measures 22x35½ inches. Both sides bear the lettering "Baptist Church" with the words "Jesus said, 'Come Unto Me'" over an open Bible. The name of your church may be added in baked-on letters which will be as permanent as the sign itself. Sign comes unmounted.

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Arrow, \$2.50 if purchased and shipped with sign; \$3.00 if purchased separately.

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