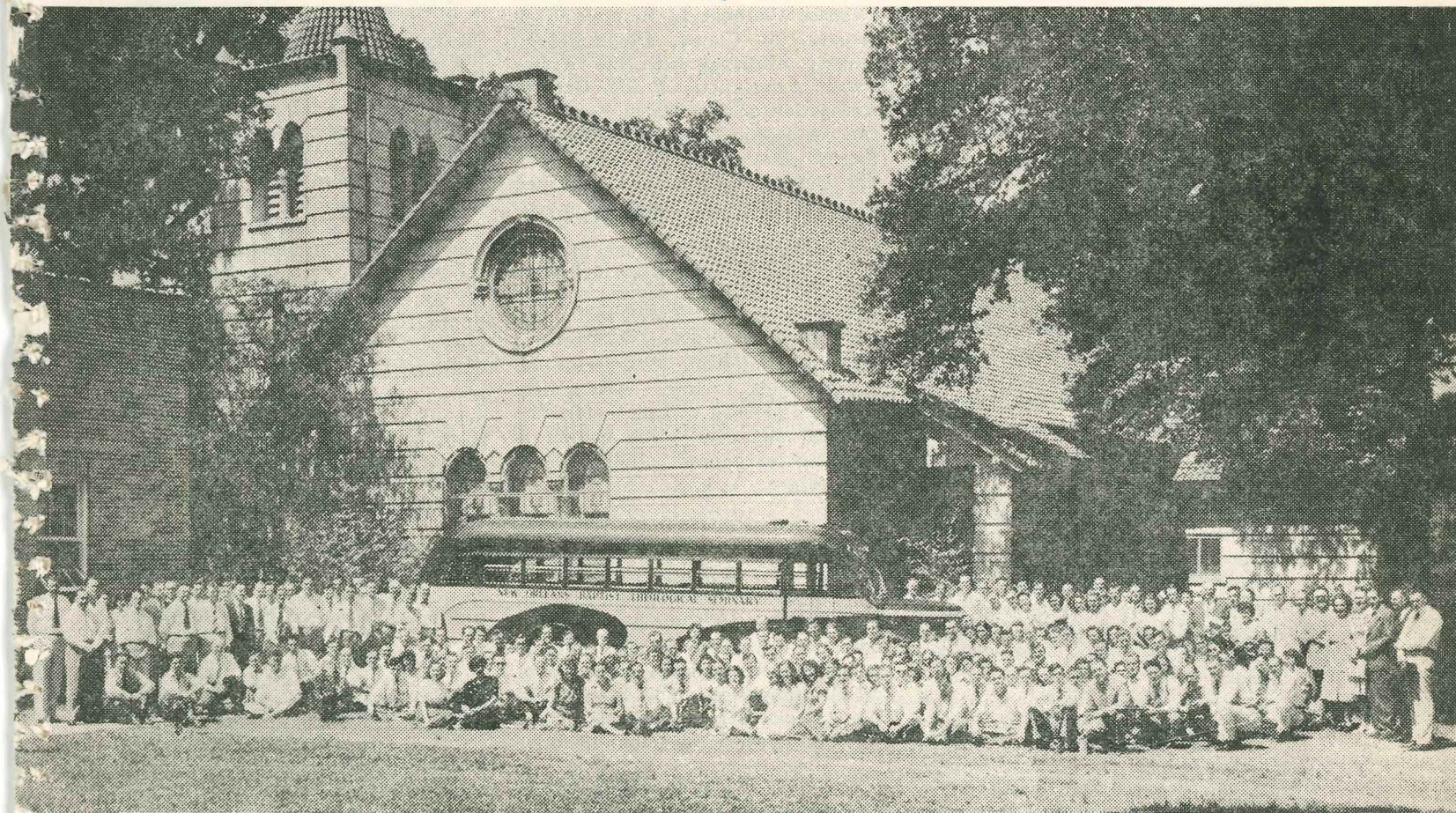


Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY



Some of the Faculty and 500 Students of the New Orleans Baptist Theological Seminary
in the Crescent City

Gleanings From The Field

Dr. Lucius M. Polhill, pastor, conducted a revival at the Deer Park Baptist Church through October, running from the second to the thirtieth.

The date of December 18 has been set as the dedication day for the new building of the Covert Avenue Baptist Church of Evansville, Ind., where Ernest E. Brown is pastor.

Miss Virginia Parsell, Louisville, Ky., has been elected to serve as one of the two freshman Sunday school class presidents at Blue Mountain College for the 1949-50 session.

Dr. Robert E. Humphreys, of the First Church, Owensboro, Ky., has been preaching in evangelistic meetings with Pastor O. B. Mylum at the First Baptist Church of Berea, Ky.

Rev. J. D. Ratcliff, was the evangelist who assisted Pastor Emmett Sebastian in revival meetings at the White Plains Missionary Baptist Church, near Madisonville, beginning October 17.

Pastor M. E. Miller, Henderson, Ky., recently preached a series of sermons on "The Relationship of the Holy Spirit" before the Morganfield Baptist Church, where his son, R. T. Miller, is pastor.

Pastor J. H. Maddox, of the Second Baptist Church of Hopkinsville, held a revival with Pastor Harold Waitman at the Casky Baptist Church recently. The Casky Church expects to go to full-time at the turn of the new year.

Mr. Frank Black, age about 24, died recently at Oak Ridge, Tennessee where his father, Rev. J. R. Black, is pastor. Frank had only recently graduated from the University of Tennessee. He was attending an eastern school when stricken with his fatal illness.

Rev. Thomas Redford has resigned as pastor of the Indian Creek Baptist Church to take up work as Missionary in the River Side Association in Tennessee. He is now located at Alons, Tenn. Brother Redford graduated from the Clear Creek Mountain Preachers' Bible School this year.

At a recent meeting of the Ministerial Association of Georgetown College a committee was appointed to secure supply work for the preachers enrolled in the college. Any church

or mission in need of a supply may write Warren Redding, Chairman of the Association.

Pastor and Mrs. Thomas R. Brown have been away from the First Church of Paducah on a brief vacation. During their absence the pulpit of the First Church was filled by Pastor B. R. Winchester, of Lone Oak Church, and Dr. Finley B. Edge, teacher in the Southern Seminary.

The only child of Brother and Mrs. Frank Halbeck died recently at Atlanta, Georgia. Brother Halbeck is Superintendent of Jewish Work at the Home Mission Board of the Southern Baptist Convention, and before going to Atlanta he performed a similar work with the Long Run Association of Baptists in Louisville.

Pastor Clarence L. Hammond has resigned at Cleves, Ohio, Baptist Church, affiliated with the White-water Association of the General Association of Baptists in Kentucky, and has accepted the call of the First Baptist Church of Capitola, Calif. The church at Capitola is identified with the Southern Baptist Convention.

Rev. Charles Jenkins helped Rev. Ralph Patterson in a revival meeting at Liberty Baptist Church in Pulaski County recently. There were several professions of faith along with the church being revived. About fifty members pledged to tithe before the meeting was over. The church is planning for a new building in the near future.

Dr. Duke K. McCall, Executive Secretary of the Southern Baptist Convention's Executive Committee, will speak both morning and night at the First Baptist Church of Owensboro on November 20, according to announcement made by Pastor Robert E. Humphreys. This is a part of the Stewardship Emphasis week which runs from November 13 to 20.

The Rev. Henry E. Burke, former Roman Catholic priest, and field representative of Christ's Mission, is arranging an itinerary for the South in 1950. Christ's Mission is the organization which publishes *The Converted Catholic Magazine*. Arrangements for speaking engagements can be made by writing Rev. Henry E. Burke, 160 Fifth Avenue, New York 10, N. Y.

Albert Craighead, pastor at Ekron Baptist Church of Salem Association, was ordained by that church on Sunday afternoon, October 16. Dr. Edward A. McDowell, Jr., preached the ordination sermon. The charge to the church was given by Hudson Baggett, pastor at Salem Church. Melvin J. Bradshaw gave the charge to the candidate. The examining council was composed of Brethren E. A. McDowell, Jr., H. Cornell Goerner, Graff Parish, Hudson Baggett and Harold Marsh. The ordination council consisted of all preachers and deacons present at the service. Brother Craighead's youngest son—now two months old—was present at the ordination service.

Evangelistic singers, Mel and Ruth Dibble, assisted the pastor, Dr. Rollin S. Burhans, who did his own preaching, in a one week revival crusade at the Crescent Hill Baptist Church, Louisville, Kentucky, October 9-16. There were a total of 110 decisions, with 65 by letter, 3 by statement, 36 professions of faith, 6 life commitments, and more than 75 rededications. The attendance and the visible results were the largest for a revival meeting in the history of the church. Dr. Burhans gives Mel and Ruth Dibble an unqualified recommendation to any Baptist church. "Their charming personalities, deep consecration, winsome spirits, and musical skill places them at the top in the field of evangelistic music. Mel's skillful handling of congregational singing is unsurpassed," he says.

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Georgetown College Then and Now

By LEWIS C. RAY, Louisville, Ky.

It was on a dark cold rainy day on November 17, 1942, that a long procession formed in front of Rucker Hall to march in the rain to the Georgetown Baptist Church for the inauguration of the new President. Everyone seemed to sense that something in Kentucky Baptist history was about to take place which would have a great bearing on the future of the cause of Christ in Kentucky, and even to the ends of the earth.

That procession was made up of college presidents, college professors, pastors, and prominent business men. It was a beautiful sight, even on a rainy day, to watch the varied colors of so many institutions of learning, denoting not only the institution, but the academic degrees held as well. It was the occasion of the inauguration of President Samuel Smythe Hill, who had been elected by the Trustees to do for Georgetown College what to many seemed a hopeless task.

This writer shall never forget that day. Those of us who love Georgetown College, even to the point of being misunderstood for our position taken during a dark period, now past and best forgotten, were almost in tears at the sight of the dilapidated buildings, and the evident lack of care of the beautiful campus. As we marched in academic procession past old Giddings Hall, one of the most stately buildings to be found in Kentucky, the side of one door was torn off, and the other doors were all open and flapping like an abandoned

old castle, I remarked to my comrade that "either Sam Hill was a fool, or else had a degree of intestinal fortitude and faith in Kentucky Baptists that should be a challenge to everyone." Certainly no man ever put his hand to a more unpromising task.

But before the day was over the rain subsided, and a silver lining brightened the sky. The future of Georgetown College began to manifest itself, and new hope, and new support began to appear. Kentucky Baptists took a new heart, and began to show new interest in Baptist edu-

cation. Students began to come by bus, train, and automobile, to what had been an almost deserted campus; now it is buzzing like a beehive with the choice young men and women of our churches—young people who are dead in earnest in their training for Christian service in the various walks of life at home and abroad. Just to walk about the campus in their midst is an inspiration that many of our Baptist people need.

That President Hill, along with his enlarging faculty, is performing what smacks of the miraculous, may be demonstrated by the following facts, which facts should also demonstrate to President Hill and to his administration that Kentucky Baptists have come to a new awakening for Christian education as indicated by their vastly stepped up support and patronage of our Baptist colleges.

President Hill assumed his duties as the head of our Senior College on November 1, 1942. The income of the college for 1942-43 was \$155,139.49. For the year 1948-49 the income was \$592,578.07. Those of us who knew the college before he came marvel at the improvements to the physical properties that have been made with the increased income, even though we well know that the income is still not half what it should be. The old chapel, when he came, had long been in ruins from the destructive fire some years before. Now on the old ruins stands the John L. Hill Chapel, a thing of architectural beauty which taxes the imagination to behold. The old gravel sidewalks and trails, where many of us wasted a good bit of shoe leather in other years, are all replaced with concrete. The memorial drive opening into Main Street gave a long needed face-lifting to the campus.

In 1942-43 the student body had dwindled to 280. In 1948-49 the student body numbered 902. There were only twenty faculty members then; there are forty-nine now. Then, there were only twenty students for the ministry; now, the number has grown to one hundred forty.

The approximate value of the college properties in 1942 was \$427,140.39. Now the approximate worth of the properties is \$925,758.00. There is money on hand, and more is being received, for other needed buildings and equipment that will raise the net worth by a considerable amount in the near future.

(Continued on Page 31)

The Business of Giving

By T. D. BROWN, Pineville, Ky.

Giving and living are twin words in the vocabulary of the Christian. Christian living is impossible without Christian giving. They are inseparable. For one to be Christian he must give. Every form of service in the name of Christ involves the exercise and expenditure of time, energy, ability, endowment, and possessions to the glory of God and the good of men.

With respect to the duty of the giving of money in support of the work of the Lord, all too many think of it as something they may or may not do and still please the Lord. It is regarded as something incidental or optional. But it is as obligatory as worship, witness, or work in the believer's life. It is the business of every follower of Christ to give, give, give!

Giving Stems from Prayer

Being serious business, every contribution should be the child of prayer. It is just as appropriate to ask, "Dear Lord, show me my duty with respect to the use of my money," as it is to pray, "Give us this day our daily bread." As children of God we are constantly petitioning our heavenly Father for His guidance and blessing on every undertaking of our lives, and rightly so; but what is more important than the proper use of our earthly possessions? Crops, personal skills and abilities, time, energy, the use of our minds and hands ought to be turned into the coin of the realm for the spread of the gospel and the extension of the kingdom of God throughout the earth. And every service rendered and every gift made ought also to bear the stamp of THE SECRET PLACE. What would God have me do about this? How much should I give? Take it to the Lord in prayer, if you would get the right answer. Prayer is duty-determining in this as in all other matters of Christian service and duty.

Giving Must Be Personal

Giving, too, is always a personal responsibility. As faith is personal, so is giving. No one is exempted from this obligation. Every Christian should be a giving Christian; It is a part of his Christianity. One cannot give himself to Christ and withhold his substance from Christ. You cannot separate a man from his money.

Person and purse are one, and each must give for himself. The father can give only for himself. The mother can give only for herself. Neither can give for the other. Parent cannot give for the child. Giving is a personal obligation.

Giving With a Purpose

And serious purpose should mark our giving. The Lord's work is the most important enterprise under heaven. The primary responsibility of the people of God with respect to the task committed to them is to give their most thoughtful attention to it. Too few of us take this matter seriously enough. We give because we are told that it is our duty to give. Certain causes appeal to us personally, and out of interest in them we make our contributions.

"Our dollars," as one has said, "ought to be taught to have more sense." But that cannot be done except through purposeful giving. We ought to tell our dimes and dollars where to go. If every church member among us would give serious attention to the CAUSES REPRESENTED IN HIS CHURCH BUDGET, he would most certainly see that only purposeful giving could be God-honoring giving. Haphazard, spasmodic giving denotes an on-and-off attitude toward the work of the Lord. Such giving is usually temporary. It lacks serious concern for the Christian enterprise. Paul said, "LET EACH MAN DO ACCORDING AS HE

HATH PURPOSED IN HIS HEART" (2 Cor. 9:7). Personal, purposeful giving is the Pauline standard for all believers.

Giving Proportionately

Giving should also be proportionate, as each one has been prospered of the Lord. The measure of God's blessing to us is to be the measure of our return to him. The amount of each one's prosperity during the week is to determine the amount to be contributed to the Lord's work on Sunday.

Since "every good and every perfect gift is from above, coming down from the Father of lights," I cannot own anything. I may have great possessions, but God alone is owner. I can never be more nor less than a steward. As such, my first responsibility is to God. As between me and my fellowman, what I possess is my own, and I may use it as I please; but as between me and God, what I have belongs to him, and He and He alone has the right to say what kind of a settlement I ought to make to Him. If I am prospered with a little, then I can give but little. If I am prospered with much, then my giving should be according to the measure of God's blessing. The amount given should always be in proportion to the amount received.

Periodic Giving

And rather than spasmodic, my giving should be periodic. In raising money for the needy saints in Jerusalem, the apostle Paul urged their brethren in other parts to lay by in store upon the first day of the week, as each may prosper. That day came around with the unceasing regularity. Paul's method could not be improved upon for the regular support of the Lord's work today. The time element needs to be emphasized in all our thinking about giving.

One of the outstanding neglects on the part of God's people has to do with this phase of their giving. Too many are guilty of the sin of irregularity in their financial support of the cause of Christ. Under the inspiration of pastor or visiting speaker, many will give liberally to any worthy cause; but their pocket-books generally go on a vacation for the rest of the year or until another public appeal is made. As regularly as we receive, and the majority of us get our pay-checks weekly or monthly, so should we give.

(Continued on Page 9)

Time For A Sliding Stop

By DONALD R. ROBERTSON

The Author Contends That Activity Is Not The Only Test Of Consecration

Activity, not passivity, is the demand of the day. Under the terrific impact of a pragmatic-intoxicated generation, the doing of God's work is pressed to the fore in grinding overtones. "What are you doing for God?" is the prodding interrogation before which all must knuckle.

Ministers and churches are inescapably evaluated on a statistical basis. "How many baptisms?" . . . "How much money?" are the omnipresent inquiries that none can dodge. The acts of the Apostles are so magnified that the modern church is like an automobile with all acceleration and no brakes.

False Values

Under the continuous pressure of activity, the meditative aspect of the Christian faith becomes a phase of an historical past instead of a needed experience in a hysterical present. The multitudinous demands of the modern church turn ministers into activists at the bankrupting price of serious reflection. Hours spent in the passivity of prayer or the pondering of the Christian revelation are wasted hours. Ministers must be men of action! Doers of the Word, not hearers, is the clamoring command. The hidden assumption is that the only test of consecration is activity. It is only the man of action that is the man of real faith. It seems as though a satanic director of life's moving picture is shouting: "Action! Action! Action!" and ministers are straining and scrambling to play their part. What they need to do most is to retire to some quiet spot and study carefully the "Script."

The false sense of values is emptying the prayer closet and turning the minister's study into an office. The walls of the prayer room rarely resound to the voices of believing prayer. There is too much to do. The action-possessed pastor, saddled with the ever-mindful statistical gauge of success, dare not pause working to keep every wheel whirling. With half the head thinking about the appointments to keep, and the other half thinking about the appointments to make, the minister has

no cerebrum space remaining to think about prayer and study. Furthermore, prayer and study take time, and results must come fast in this day of action. The numerous activities of the modern church make the minister of the eternal Word a glorified department store manager.

Cost Too High

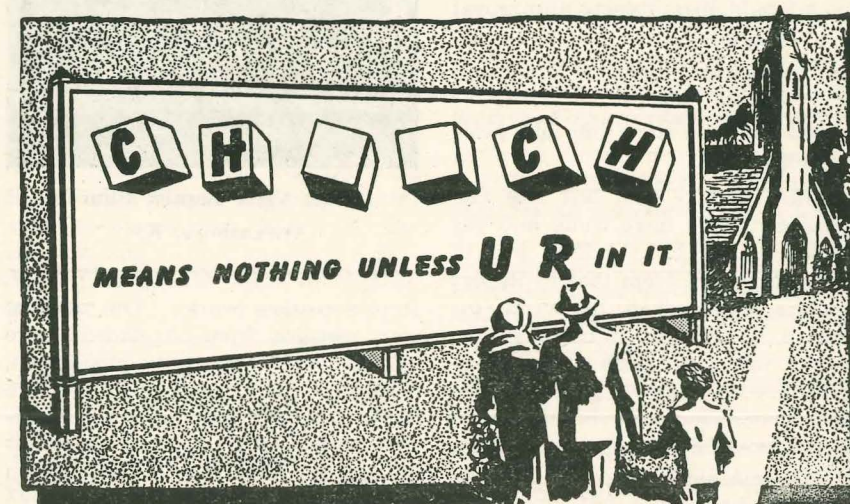
It is time for a sliding stop. The cost has been too high. It is spiritual suicide for the minister. Action *per se* saps the luster of the Christian life and the wheels of the chariot drag. As mood-maker of the church, the minister creates a congregation of activists who are not grounded in prayer and strong doctrine. The hysteria of activity has verified the

"law of diminishing returns" and yielded an inertia of spirituality. This whirlpool of activity, sucking the minister's quiet hours, is the most pernicious FRANKENSTEIN put forth in the name of success. Any minister catapulted so fast that he speeds past the prayer room and study is breaking God's laws and is subject to severe penalties. Jesus does say, "By their fruits ye shall know them," but the Word also says, "As a man thinketh in his heart, so is he." It is the condition of the heart that conditions the quantity, and, better still, the quality of the fruit. The culture of the heart demands a rediscovery of the bended knee and meditative mind, that God's representative may present a life warmed daily by the presence of the Eternal. Only then can the minister "say unto the cities of Judah, Behold your God!" JAMES RUSSELL LOWELL catches the spirit of this when he says:

"If the chosen soul could never be alone
In deep mid-silence, open-doored to God;
No greatness ever had been dreamed or done;
The nurse of full-grown souls in solitude.
Every morning lean thine arm awhile
Upon the window sill of heaven
And gaze upon thy God.
Then, with the vision in thy heart,
Turn strong to meet thy day."

—Watchman-Examiner

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



A Call to Youth

By F. TOWNLEY LORD, London, England

[From an address delivered by Dr. F. Townley Lord at the closing meeting of the Third Young Baptist Congress in Stockholm.]

The age of youth was once described by Robert Louis Stevenson as "the time to go fishing from one end of the world to the other both in body and mind." During these days in this pleasant city of Stockholm we have certainly in our minds been flashing from one end of the world to the other. Coming as we do from so many widely-separated parts of the earth we have taken the world as our theme, refusing to allow our thoughts to be limited by considerations of nationality or race. We have been "facing the future," not the future of Stockholm or London or New York, but the future of civilization itself. And we have declared that Baptist youth has, by evangelism, a vital contribution to make to that future.

Coming to our Heritage

It is an interesting fact that some of our greatest English poets passed from the earthly scene while still young. John Keats died aged 26, Shelley aged 29, Rupert Brooke aged 28. All three have a secure place in English literature, and I propose to quote from one of them some lines which have a message for our world today.

Rupert Brooke began to write poems while still a schoolboy at Rugby School, where his father was a master. He took part in the First World War and was killed in 1915; but not before he had enriched our English literature by poems of rare beauty. In one of these he wrote:

"Honour has come back, as a king,
to earth,
And paid his subjects with royal wage;
And Nobleness walks in our ways again;
And we have come into our heritage."

I want to take that last line and examine it: "We have come into our heritage." We have indeed, and in a sense different from that in Rupert Brooke's mind when he wrote his poem a quarter of a century ago. Usually when we speak of our heritage we speak in glowing words of the imperishable thoughts of the wise, the luminous ideals of the dreamers, the precious liberties bought for humanity at so great a cost; but if we

liberty to people who turn it into license. It is a world of rival theories striving for the mastery. It is a world where sometimes Truth must hide her head in very shame, and where in some places the old-time virtues of kindness and brotherhood are openly derided.

So when we think of our heritage we must bear in mind not only remarkable scientific advance, educational opportunity, and social improvement; we must also think of hunger and suffering; of the lust for power and the despoiling of many of earth's fair gardens by the hasty feet of arrogance and greed. Today, before we can be effective idealists, we are required to be grim realists, facing the problems that have come upon us in the wake of a world struggle.

Not one among us, young or old, can now say that there is nothing in the world to challenge his best effort. If ever there was a time when mankind desperately needed to hear the voice from Galilee, that time is now. I have heard our age described as the morning of a new day. Well, if it is a new day, the morning mists are still upon us; nor can those mists give way to sunshine till the Sun of Righteousness arises with healing in His wings.

"Divine Fellowship"

Now I turn to another of the young poets I mentioned—John Keats. One of his best-known poems is *Endymion*, written 131 years ago. Everybody knows the first line of that poem, "A thing of beauty is a joy for ever." In that same poem he asks "Where is happiness?" and answers to the effect that happiness lies in that which calls our minds to "fellowship divine."

I do not suppose that many young people consciously seek for happiness, for true happiness comes as an extra blessing when we are seeking the noble and the good: but surely it was the purpose of our good Father that mankind should know the true meaning of happiness. How otherwise can we understand that wonderful picture in the very beginning of the Bible where our first parents were set amid the charms of a lovely garden? The way to happiness, said Keats, lies along the path of fellowship—"fellowship divine." I propose to take that word "fellowship" and give to it a meaning even richer than Keats put into it.

(Continued on Page 26)

are now to speak of our heritage it must be with a new seriousness; for the young people of this age have inherited problems and perplexities no other generation of youth has known.

It used to be said that we were engaged in a struggle to make the world "safe for democracy," but the world we know is safe for nobody.



Buena Vista Baptist Church
Owensboro, Ky.

It is a restless world. The tides of war, receding from our shores, have left them littered with disillusion, bitterness, and suspicion. It is a world fertile in production but unable, so it seems, to spread the products of the earth to the satisfaction of all. It is a world which has given

Baptist Doctor to Practice in Colombia, South America

By ARTHUR R. DAILEY
Sabanalarga, Atlantico, Colombia, South America

At no time in its brief history has the Southern Baptist Mission in Colombia had more reasons to say from its heart: "The Lord hath done great things for us, whereof we are glad." Dr. Roy O. McGlamery has at long last received his license to practice medicine in Colombia.

Just that mere statement of fact thrills us, for it means that Baptists can now enter upon a ministry of medical missions in Colombia which will open doors and hearts otherwise fast closed to the gospel.

Both patients and their families will receive the gospel message as they go to Dr. McGlamery for medical attention. Many who would be afraid to go, or prejudiced against going, to our services, will go to the North American doctor and will discover, through this friendly, courteous, competent missionary, that Baptists are not such demons as they thought.

Difficulties Overcome

All our hearts have been humbled and brought to a clearer realization of our dependence upon the Lord, by the tremendous difficulties of obtaining this license. There was first the problem of getting Dr. McGlamery and his family into Colombia when it seemed impossible to get any new missionaries at all into this country. That problem was finally solved, however, and they arrived in February of 1948. Then he had to learn Spanish because, not only would he have to minister to Spanish speaking people, but he would have to take medical examinations in Spanish in order to obtain his license.

When he had sufficient command of the language it was necessary to secure permission even to be allowed to take the examinations. This, in itself, was no small matter. There are several foreign doctors, of good

preparation and high standing, who have been asking for years just the privilege of taking the examinations; but the Colombian government will not grant it to them. It involved the presentation of all his medical records in the States, both from his medical college and from the various states in which he was licensed. All these had to be certified and presented before a national board which was very hard to convince, but which finally gave its approval.

After some further delays, he spent five days in a large hospital in Bogota in grueling oral examinations and wrote four papers on four different phases of medicine. He passed with high commendation from his examiners, and is now engaged in getting his office into shape in Barranquilla.

A Dream for the Future

Already Dr. McGlamery is dreaming of the future and hoping the generosity of Southern Baptists may soon make available the funds to build a worthy Baptist Hospital on the choice site which was purchased some years

ago for just this purpose in the highest and coolest part of tropical Barranquilla. It is his intention to do a great deal of charity work among the thousands upon thousands of very poor people of Barranquilla and surrounding towns. But even so, Dr. McGlamery feels that, aside from the initial cost of building and equipment, the hospital can be made self-supporting almost immediately.

A Good Wife Stood By

Perhaps the courage and persistence of all of us would have failed more than once if it had not been for the abiding conviction of Mrs. McGlamery that God had led them to Colombia and He would not forsake them there. In each new discouragement she would patiently and firmly reiterate her belief that Colombia was where God expected them to work, and He would somehow see that they were able to do it. Nor should we fail to mention, without any names, the Colombian friends who worked so hard in helping to secure Dr. McGlamery's license.

Dr. McGlamery is a graduate of Oklahoma A & M University, holds a master's degree in theology from Southwestern Baptist Theological Seminary and studied medicine at Baylor University. During the time he was studying medicine, he held a full time pastorate in Houston, Texas. His internship was served at the Baptist Hospital in Memphis, Tennessee. Afterwards he practised medicine in Newton, Mississippi, before coming to Colombia. He married Orline Ellis, a graduate of Blue Mountain College, and well known in W. M. U. circles throughout the Southland. They have two daughters: Susan, age 6, and Sarah, age 4. In the McGlamerys, you are splendidly represented and can expect a great medical and evangelistic ministry in Colombia. It is to be earnestly hoped that they shall receive the support they so richly deserve, both spiritual and material.

VOCATION—When the son of a business man decided to be a farmer instead of following in his father's footsteps, he explained, "I'd rather wrestle with nature than human nature any day."—Gordon Gammack, *Des Moines Register*.

Dr. R. G. Lee speaks in the closing session of the General Association on Thursday.

The General Association meets November 15-17.

First Church, Harlan, Dedicates New Building

HARLAN, Ky.—October 23 will be long remembered here as the dedication day of the new First Baptist Church building, erected and equipped at an over-all cost of nearly \$375,000. Visitors seeing the building for the first time were heard to remark, "It is a thing of amazing beauty and completeness."

Large Auditorium Packed

The impressive service began a bit before eleven in the morning and lasted until twelve-thirty. The large auditorium was packed to capacity by members of the First Baptist Church and visitors from other churches of this city and from distant points. The estimated seating capacity is between twelve and fourteen hundred, but many chairs were placed, and every available space was taken on the main floor and in the spacious balcony which extends three-fourths of the way around the auditorium.

The Sermon

The large, well-trained choir contributed immensely to the service, creating the spiritual atmosphere in which the pastor, Rev. W. J. Bolt, delivered the dedicatory sermon, pronounced by his hearers "a masterpiece." His theme was, "This Is My Father's House." He outlined his conception of the mission of the church, and appealed to the membership to "keep the church itself dedicated to the high purposes designed by Christ the Head."

Following the sermon, Mr. G. E. Reams, acting for the Building Committee, made a formal presentation of the building to the church. Mr. C. L. Smith, representing the deacons and the church at large, accepted the building. Both men made appropriate remarks, giving honor to all who had striven to make the day possible. Special honor in memorium was paid Mr. W. H. Pennington, Building Committee Chairman, who died suddenly only a few days before the dedication.

A Great Pastor Resigns

And there was another reason for sorrow, also discernible throughout

the large audience: the beloved pastor, Rev. W. J. Bolt, who, for eighteen years has ministered to the spiritual needs of the church and to practically



Rev. W. J. Bolt



New Auditorium and Educational Plant of the First Baptist Church of Harlan, Ky.

all of Harlan County, is terminating his official connection with the local church to return to his native state, South Carolina. He will reside at Greenville. The morning's sermon was his last with the Harlan church. His final official act was to baptize a large group following the night sermon which was delivered by Editor R. T. Skinner of the *Western Recorder*. Pastor Bolt, after a short period of rest, will continue his ministry in the fields of service into which God calls. He is a man of great ability, both as pastor and preacher. He has endeared himself to the hearts of Kentucky people. His safe, sane leadership has made it easy for his Kentucky brethren to respect his wisdom and counsel. He has been broadly connected denominationally, having served on numerous important committees and boards. Mrs. Bolt, his charming wife, has endeared herself also to the hearts of the Harlan church people and to the W. M. U. workers throughout the state. Her capabilities as an Intermediate Department specialist have attracted wide attention.

(Continued on Page 28)

The General Association meets at Crescent Hill Church, Louisville, November 15-17.

The Business of Giving

(Continued from Page 4)

Preventive Giving

Our giving, in the next place, should be preventive. Our contributions are for the specific purpose of relieving actual needs and supporting and promoting great causes. Prayerful, personal, proportionate giving will, first of all, prevent the setback or curtailment of local church or denominational programs, and also prevent the necessity of public collections in our churches for the regular support of our work.

There was a time when State Missions, Home Missions, Foreign Missions and the various other denominational causes stood each on its own merits, and financial support was given under the pressure of periodic sermons and addresses. While special offerings are in order at stated times, we have learned that constant needs require adequate support through regular giving. Giving by churches only in response to personal or pulpit appeals on regular or irregular occasions is not giving that guarantees proper support of our worldwide missionary, benevolent, and educational program. Paul did not advocate such giving except in case of emergency, and he requested that monies be laid by from week to week, that no collections be made when he came.

Provisional Giving

Proper financial support of our work is likewise provisional. It faces present needs and makes ample provision for the same. The individual giver takes his responsibility seriously, and makes his contributions sufficient to guarantee the full operation of the present program of his church and that of the denomination at large.

In too many instances church members give without any thought of the accepted obligations of their churches. Some think of giving only when offering plates are passed in church services. Some think of giving regularly to the work without serious, prayerful consideration of the fact that full provision ought to be made for the full program of the local church and that of the denomination

at large, and that it is their duty to do so. One ought to give as if the entire program depended on his support. Giving, which barely enables the church doors to remain open for preaching services on Sunday, but which does not provide for a Christ-honoring teaching, preaching, training, and missionary program, when the membership is well able to give liberally and largely, is A SHAME AND DISGRACE to the cause. To follow Christian principles makes our giving provisional.

Promotive Giving

Such giving is also truly promotive. It is one thing to provide for the present hour and something else to guarantee expansion of the work. It



is our duty to do both. We have spent millions in recent years for church buildings, and they are needed. We are taking fairly good care of our present local, state-wide, and worldwide denominational obligations; but are we as much concerned about enlarging our program to meet the need and challenge of the hour? We are not advancing in some respects like other Christian groups. Our failure at this point is due to the niggardliness of our giving. In spite of increased contributions to denominational causes, the increase is not at all in proportion to our means. We are not putting out what the necessary enlargement and promotion of the work demands.

We talk a lot about the fast-changing map of the world, the steady en-

croachment of Communism, the subtle wiles of Roman Catholicism. We are seeing doors closed in foreign lands where our workers were once gladly received. Affairs in our own land are taking shape in some notable instances much out of line with time-honored Baptist principles and democratic ideals. Instead of setting us back in our support of the work assigned to us, all of these things ought to spur us to nobler service and larger giving. The age is not going to end until God gets ready, Russia's atomic bomb to the contrary notwithstanding. As long as we are permitted to live, faithfulness to our risen Lord should be our distinguishing mark in every field of our endeavor. Let us see to it that giving, like our living, is truly promotive of every interest of the kingdom of God.

Love-Promoted Giving

Giving, likewise, should be rightly promoted. Every gift should be made with our hearts stirring in deepest love to Christ. Motive counts with God. Paul says that one may give all that he has to feed the poor, and go so far as to give up his body to be burned, yet, if he have not love, it will profit him nothing. Christianity is a revelation of love, and none but the loving can rise to its meaning. Unless love fills the heart, the gift will be lacking the profit it otherwise would carry. The motive prompting our gifts must be of the divine essence. From the divine standpoint the motive is always more than the deed. Nothing can compensate for this quality of soul. Surely the child of God, as he contributes of his means to the work of his Lord, should be prompted by nothing save love.

Provocating Giving

In the last place, our giving should be provocative. It should provoke others to faithful performance of their duty with respect to financial support of the work of the Lord. In Hebrews 10:24 the writer counsels his brethren thus: "Let us consider one another to provoke unto love and to good works." Their consideration of each other was to be constant as regards provocation to love and good works. The word translated "provoke," when used in a bad sense, means to excite to anger, bitterness, or inflammation. As used here, in the good sense, it means "incitement to love and good works."

(Continued on Page 29)

Correction Concerning Y.M.C.A.

In our October 13 issue we directed editorial attention to the Y.M.C.A. on the basis of what appeared to be an authentic news report published on page 8 of the *Arizona Baptist Beacon* (September 15). The news release bore a New York date line and was as follows:

Y.M.C.A. Changes

New York—At the International Convention, Inc. of the Y.M.C.A., held in Sacramento, Calif., a constitutional amendment was passed discarding the old statement of aims, which read: "To lead students to faith in God through Jesus Christ." This was changed to read: "We unite in the desire to realize full and creative life through a growing knowledge of God." They also removed an old statement which read: "To lead them into membership and service in the Christian Church."

Following printing of the editorial on the above release, a letter came from Mr. John R. Burkhart, Assistant to the General Secretary of the National Council of the Young Men's Christian Associations of the United States of America, New York, giving us the following statement and correction which we are glad to give our readers:

The preamble to the Constitution of the National Council of the Young Men's Christian Associations, adopted in 1923 and reaffirmed by the National Council meeting at Washington in June of this year, reads:

"We, the Young Men's Christian Associations of the United States and Canada, through our representatives in Constitutional Convention assembled, reverently and joyfully confessing our faith in Jesus Christ our Lord and only Saviour and our unswerving allegiance to His Church, recognizing humbly the creative hand of God along the pathway of nearly a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of His Kingdom the young manhood and boyhood of North America and of the other lands served by our Associations, and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following Constitution of the National Council of the Young Men's Christian Associations of the United States of America."

Also reaffirmed by the National Council of the Y.M.C.A. in Washington this year was that section dealing with member Associations (Local Y.M.C.A.'s) which states that only those Associations:

"Which annually certify that in spirit and practice they conform to the Statement of Purpose of the Young Men's Christian Associations of America which is as follows:"

"The Young Men's Christian Association we regard as being, in its essential genius, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

Mr. Burkhart further states, "There has never been an international convention of the Y.M.C.A. in Sacramento. The last international convention of the Y.M.C.A. was held in Atlantic City in 1946. Neither has there ever been a meeting of the National Council of the Y.M.C.A. in Sacramento."

We are glad to have this statement from Mr. Burkhart. We congratulate him on the promptness with which he asserts that the news release and editorial were in error, and on his affirmation of the continued purposes of the Y.M.C.A. to remain a Christian institution. It is this paper's firm purpose to be absolutely factual, and when it is discovered that we have based a statement on an erroneous release—one which we judged to be reliable—we are as anxious as even the Y.M.C.A. to make the correction.

Christians Are Different

If it be objected that the above caption finds too many exceptions, we reply, *Christians* are different.

Christians are of the heavenly order—the Christ-order. The only ideal they have is the Christ-ideal. "Forasmuch then, as Christ hath suffered in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Peter 4:1-4).

The World Hates

The Christian's life-pattern draws the contempt of the worldling. The world's contempt is inspired by Satan the eternal enemy of Christ. Satan battled Him at every turn of the road leading to the cross. When the sinner turns to Christ

against whom all the wrath of Satan has been poured, then he can expect to come within the range of the hatred directed at the Christ. Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:18-19).

The Temptation

Knowing the temptation of even the follower of Christ to avoid persecutions by conforming to the world pattern of things, Paul admonished, "And be not conformed to this world: but be ye transformed by the renewing of your minds that ye may prove (test or demonstrate) what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Christian Differentness

In large measure, it was that Christian differentness which bore such powerful witness in early Christian days. It is the same now. Paul said to Titus, "That they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:10-14).

Churches of early New Testament days knew the priceless worth of the *different* life. They feared not to show forth that they were of the Christ-order. They literally permitted to shine through the flesh the glory of the sons of God. They lived transfigured, transformed lives: and the transformed life made an irresistible impact on the pagan world. "They took knowledge of them, that they had been with Jesus."

The paganism of that early day was changed by people through whom Christ literally shone as the *light of the world*. Christ was their *light*, even as he was their *life*.

Is Christianity Being Paganized?

We raise a serious question: Are we witnessing, today, a reversal of that early Christian order? Is paganism now invading the Christian ranks? Do we lack power because we lack Christlikeness?

Are our lights dimmed because He does not shine through? A Christlike Christianity can set this world aflame with the power of Pentecost, because His Holy Spirit works through Christlike people. It is not enough to say, these days, I am a Christian; I have been baptized; I belong to a church." This pagan world waits, as in early days, for a demonstration, a light—the life of Christ shining through.

Czechoslovakia Takes Over All Church Affairs

In a sweeping but expected decision the Czechoslovak Cabinet at PRAGUE has taken steps to swiftly possess all church property within the boundaries of that Communist-dominated country. An oath of strictest loyalty to the government will now be demanded from each clergyman; refusal to pledge loyalty will bring swift reprisal. Clergymen's salaries will be paid by the government; the government will maintain all seminaries (control them too, of course), and bear all other religious expenses approved by the government. All existing laws heretofore applicable to church-state relations have been abrogated.

While the above-referred-to regulations were no doubt made because of unhappy experiences with that form of ecclesiasticism which for centuries dominated that part of Europe, they now apply also to all faiths. The Czechoslovak government will not tolerate a government within a government.

It will require an eternity to fully bring to light all the grief which the church-state relationship has brought to the world. We do well in this country to take a look at tendencies and movements already getting under way to bring about union of church and state. This movement, while now in its comparative infancy, is none the less real and dangerous. We repeat: Any move, to any degree, to bring about government support of religious movements or religious institutions or religious personnel is a dangerous step toward the loss of religious liberty. The union of church and state in Europe and in other parts of the world can be justly blamed for much of the grief now existing. That unholy alliance created a situation which opened the way for the inrush of Communism, and Communism, as seen in Czechoslovakia and in other parts of the world, including China, slowly but surely crushes the life out of religious liberty.

Warner Earle Fusselle, Taylorsville Pastor, Goes To Rivermont, Lynchburg

Pastor Warner Earle Fusselle preached his last sermons at the Taylorsville Baptist Church on Sunday, October 23, and preached his first sermons as pastor of the Rivermont Baptist Church at Lynchburg, Virginia, on November 6, allowing two weeks in between to make the transition, and attend to other matters.

Prior to his Taylorsville pastorate he was pastor at the Fort Thomas Baptist Church, in Northern Kentucky. He has made many friends while in this state, and many here regret exceedingly to see him depart for the Old Dominion. He is a native of Florida, a son of Mr. and Mrs. J. Isaac Fusselle, of High Springs and Tampa, Fla. He graduated from the University of Florida, and later took post graduate studies there. He graduated at the Southern Seminary in 1943, and has subsequently pursued graduate work in the same institution.

Before coming to Louisville Mr. Fusselle was assistant pastor at the First Baptist Church of Gainesville, Fla. Also he was supply pastor at different times at Riverside Church, Jacksonville; First Church, High Springs, Calvary Church, Clearwater, and the First Church in Quincy—all in his native state.

The new Rivermont pastor left a promising musical career to accept the call he felt God was making to him to preach the Gospel. With a background of four years as bass-baritone soloist with the Glee Club of his Alma Mater, he took up the study of music seriously. He studied for a time under Rosairo D'Angelo, of Italy and New York. He sang in both concerts and operas throughout the Southern States, and was a guest soloist in the New York World's Fair.

While at Taylorsville he has organized a Young People's Choir which is used in all of the services of the church. A picture of this group appeared on the front page of the Western Recorder some months ago.

J. C. Carrithers, Chairman of the Deacons, says that a number of things have been accomplished at the Taylorsville Baptist Church under the pastorate of Brother Fusselle. A

tithing program was launched, which increased the budget forty per cent. A Brotherhood was organized for the men, and it has met with excellent attendance. Outstanding speakers of the denomination have been on its programs, and new banquet equipment was purchased. Attendance in all the services has increased. Prayer service and Sunday night service have doubled in attendance, and the Sunday school has increased one-third. A year-round social program has been carried on for all ages, and a successful Scout Troup for the boys was or-



Warner Earle Fusselle

ganized. "Pastor Fusselle has placed an emphasis on missions, with missionaries from all foreign and home fields as guest speakers," says Chairman Carrithers. "Attendance in Circle meetings and general meetings of the W. M. S. has tripled."

Among the material improvements which Chairman Carrithers notes are new Sunday school departments for children from one month old through eight years, new nursery organized and new equipment purchased. Also an electrically equipped kitchen. This work added an entire floor to the educational building.

Then he lists a new hot water oil furnace for the church, and one for the parsonage. The parsonage has also been redecorated, insulated and

painted on the outside. A fan system to cool the auditorium in the summer has been installed. Hearing aids have been placed in the pews for those who are deaf, or somewhat hard of hearing, and chimes have been placed in the church which have been heard as far as five miles away. A speaker-system has been installed in the prayer meeting chapel to accommodate the overflow crowds. A visual aid program has been introduced for all ages, and new projector and other equipment purchased. A youth fellowship is held following evening worship.

Mr. Carrithers tells about a new nine-piece pulpit set, with matching flower baskets which have been placed in the auditorium.

On the outside of the church the Chairman of the Deacons says that a flag-stone terrace has been built at the rear of the church for out-of-door services during the summer months. This project included two grills, each three feet in length, with flood-lights. An illuminated bulletin board has been installed on the front lawn for all to see, telling every passer-by who they are, what and when services will be held, and inviting them to come.

Mrs. Fusselle is the former Miss Ruth Boone, daughter of Dr. and Mrs. W. C. Boone of Louisville. She formerly lived in Virginia when her father was pastor of the First Baptist Church of Roanoke, Va., during 1927-30.

A Boy's Essay on a Goose

The goose is a low, heavy-set bird, composed mostly of meat and feathers. His head sets on one end and he sets on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no space between his toes and he carries a balloon in his stomach to keep him from sinking. A goose has two legs on his running gear but they came pretty near missing his body. Some geese when they get big are called ganders. Ganders don't have to set or hatch, but just loaf, eat and go swimming. If I was a goose I would rather be a gander.—Selected. Copied from Bulletin, First Baptist Church, Paintsville.

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

Sunday School Department

W. A. GARDINER, State Secretary

A New Record in Standards

For the month of October Kentucky had forty-nine Sunday schools to apply for the Standard award, which is the best record in our history and is seventeen above the record of last October.

The following were the latest to apply before the month closed:

Grant's Lick—Pastor J. Robert Armstrong; Superintendent Harry M. Johnson.

Mt. Carmel (Crittenden)—Pastor George F. Kelly; Superintendent C. C. Caldwell.

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

Laurel River—Pastor Heston Hatcher; Supt. Roy Brewer.

Lily—Pastor Hargis Shackelford; Superintendent Silas Hensley.

West London—Pastor James Rid-
dle; Superintendent Leighton Greene.

Nebo—Pastor Frank Mitchell; Superintendent J. A. Skinner.

Old Cedar—Pastor W. M. Wilson; Superintendent Charles Hodson.

Poplar Grove—Superintendent W. H. True.

Pleasant View—Pastor E. W. Simpson; Superintendent Ben Atle.

Frankfort, First—Pastor Fred T. Moffatt; Superintendent Gilbert Blakeman.

The High Five in Standards

The following five associations led in October in the number of the Standard Sunday schools:

Laurel River	10
Ten Mile	9
Campbell County	4
Nelson County	3
Owen County	3

The High Ten in Training

The following ten churches led in training awards during the month of October:

Madisonville, First	99
Louisville, Highland Park, First	99
Shively	69
Somerset, First	69
Pineville, First	55
Bethany (Pulaski Co.)	55
Princeton, First	50
Locust Grove (Upper Cumberland Association)	42
Cumberland, Central	34
Richmond, First	32

SUNDAY SCHOOL ATTENDANCE

Church	October 30, 1949	Missions	Total
Louisville, 9th and O (1)	226	1,469	
Louisville, Carlisle Ave. (2)	200	1,129	
Louisville, Parkland (1)	53	1,020	
Hopkinsville, First		1,012	
Lexington, Porter Memorial (2)	297	993	
Lexington, Ashland Ave. (2)	183	958	
Covington, Latonia (2)	228	950	

KENTUCKY BAPTIST BIBLE TEACHING CLINIC
PADUCAH, KENTUCKY

November 28—December 2

SPEAKERS

D. F. Ackland
J. N. Barnette
A. V. Washburn
W. A. Gardiner
C. P. Hargis
George A. Jones
Five Paducah Pastors

Mrs. H. R. Jones—Nursery
Miss Helen Young—Beginner
Miss Allene Bryan—Primary
Mrs. Lillian Rice—Junior
Mr. W. M. Peters—Intermediate
Mr. J. C. Hockett—Young People
Mr. Herman King—Adult

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For Reservation Write

W. A. GARDINER

127 East Broadway

Louisville, Kentucky

Owensboro, First (1)	87	940
Lexington, Calvary (1)	35	910
Frankfort, First (1)	73	781
Bowling Green, First	---	767
Mayfield, First	---	745
Lexington, Immanuel	---	741
Owensboro, Third	---	735
Evansville, Ind., Grace (2)	165	735
Somerset, First	---	719
Louisville, Victory Memorial (1)	161	717
Madisonville, First	---	713
Louisville, St. Matthews	---	684
Louisville, Baptist Tabernacle	---	676
Louisville, West Broadway (1)	60	664
Louisville, Beechmont	---	649
Newport, First (1)	53	639
Paducah, Immanuel (2)	72	625
Ashland, Pollard (2)	98	617
Murray, First	---	616
Danville, First (2)	96	599
Evansville, Ind., Calvary (2)	169	581
Glasgow (1)	36	564
Louisville, 23rd and Bdwy.	---	563
Hopkinsville, Second	---	558
Lexington, Grace	---	548
Louisville, Clifton (1)	96	540
Georgetown	---	522
Louisville, Eastern Parkway	---	516
Ashland, Unity (1)	61	503
Barbourville, First (2)	76	495
Danville, Lexington Ave. (1)	17	494
Paducah, First (1)	35	492
Shelbyville, First	---	491
Princeton, First	---	471
Campbellsville (1)	60	451
Henderson, First	---	447
Louisville, West Side (1)	86	438
London, First (1)	17	435
Lebanon	---	427
Louisville, Third Ave. (1)	28	425
Shively	---	416
Henderson, Immanuel	---	415
Erlanger (1)	47	409
Beaver Dam (2)	22	391
Henderson, Audubon (1)	59	384
Paducah, Twelfth St. (1)	117	382
Meadow Home (near Louisville)	---	380
Beechland (near Valley Station)	---	375
Fulton, First	---	374
Morganfield (1)	36	373
Corbin, Central	---	355
Winchester, Central	---	354
Corbin, First	---	353
Dayton, Ohio, Westside	---	350
Hodgenville, First (1)	11	350
Williamsburg, First	---	348
Bellevue	---	345
Franklin, First (1)	32	344
Springfield	---	343
Winchester, First	---	341
Versailles	---	340
Cynthiana (1)	65	335
Louisville, Franklin St.	---	328
Owensboro, Patton Mem. (1)	26	326
Richmond, First (2)	21	313
Louisville, Kenwood	---	312
Middlesboro, E. Cumberland Ave.	---	310
LaGrange, DeHaven Memorial	---	303
Willisburg	---	294
Louisville, Gethsemane (2)	44	285
Frankfort, Thorn Hill	---	285
Columbia (2)	82	279
Mackville	---	278
Ft. Thomas	---	277
Sturgis, First	---	277
Stanford	---	275
Louisville, East	---	275
Bardstown	---	272
Paducah, Trinity	---	271
Lebanon Junction	---	271
Louisville, Baptist Temple	---	268
Ludlow, First	---	266
Louisville, Shawnee	---	265
Evansville, Ind., Temple	---	263
Evansville, Ind., Walnut St.	---	262
Owensboro, Seven Hills	---	258
Sand Spring (near Lawrenceburg)	---	253
Dayton, First	---	253
Russellville	---	243
Hazel	---	241
Mt. Sterling, First (1)	47	238
Hall's Gap, Fairview	---	238
Bruner's Chapel (near Harrodsburg)	---	236
Pleasant Hill (near Campbellsville)	---	234
Oneida	---	232
Middlesboro, Old Yellow Creek	---	230
Scottsville	---	229
Cloverport	---	227
Crestwood Church, Crestwood, Ky.	---	226
Lexington, Hillcrest	---	223
Newport, Trinity	---	223
Owensboro, Crabtree Ave.	---	221
Lawrenceburg, First	---	220
Falmouth	---	216
Shenherdsville	---	210
New Salem (Nelson Assn.)	---	209
Deep Creek (near Harrodsburg)	---	207
Carrollton, First	---	206
Hartford	---	202
Buffalo	---	202
Vine Grove	---	202

Baptist Training Union Department

BYRON C. S. DEJARNETTE, State Secretary

127 East Broadway

Louisville, Kentucky

Standing By Books in June

In June the standing by Study Books is as follows: Baptist Adult Union Manual 2,947; Baptist Intermediate Union Manual 2,372; Baptist Junior Union Manual 2,199; Baptist Young People's Union Administration 1,329.

AWARDS FOR JULY

Associations	Meth- ods	Other Books	Total
Bell County			
Middlesboro, First	2		2
Pineville, First	5	16	21
Campbell County			
Trinity		8	8
Christian			
Hopkinsville, Second	2		2
Davless-McLean			
Glenville		52	52
Enterprise			
Paintsville, First		39	39
Elkhorn			
Calvary	1		1
Immanuel	5		5
Paris, First		5	5
Winchester, First	3		3
Franklin			
Memorial		6	6
N. Benson		10	10
Goshen			
Leitchfield, First	9		9
Graves County			
High Point		13	13
Mayfield, First		14	14
Melber		14	14
Sharon	1		1
Little Bethel			
Madisonville, First	1	30	31
Nortonville		18	18
Long Run			
Baxter Avenue		1	1
Crescent Hill		3	3
Fairdale		48	48
Highland	5		5
Hopewell		25	25
Victory Memorial	74		74
Muhlenberg County			
Graham	22		22
Ryhan Hill, First	1		1
Ohio County			
Beaver Dam		31	31
Pulaski			
Somerses, First	1		1
Rockcastle			
Freedom	25		25
Livingston		6	6
Mt. Vernon, First		32	32
Mt. Pleasant	9		9
Salem			
Cold Spring	23		23
Salem	12		12
Severns Valley			
Elizabethtown, First	1		1
Shelby			
Buffalo Lick		49	49
Burks Branch		22	22
South District			
Harrodsburg		7	7
Mt. Zion	7		7
Sulphur Fork			
LaGrange		6	6
Three Forks			
Haymond	11		11
West Kentucky			
Clinton, First		26	26
West Union			
Barlow		24	24
Berea		24	24
Immanuel	4		4
Lone Oak		31	31
Totals	224	565	789

Awards For July

In July there were issued 788 awards by courses as follows: Administration diplomas 55, seals 9; Adult diplomas 73, seals 146; Young People's diplomas 48, seals 86; Intermediate diplomas 70, seals 107; Junior diplomas 25, seals 169.

Awards Standing in July By Courses

Adult	5,850
Intermediate	4,020
Junior	4,383
Young People	3,635
Administration	1,724

Awards Standing in July By Books

Baptist Adult Union Manual	1,688
Baptist Intermediate Union Manual	1,393
Baptist Junior Union Manual	1,379
Baptist Young People's Administration	959
Building a Church Training Program	896

Awards for August

In August there were issued 873 Study Course awards by courses as follows: Administration diplomas 4, seals 27; Adult diplomas 86, seals 201; Young People's diplomas 68, seals 145; Intermediate diplomas 60, seals 105; Junior diplomas 68, seals 109; in 38 associations.

Awards Standing in August By Courses

Intermediate	7,594
Adult	6,493
Junior	6,179
Young People's	5,317
Administration	3,169

Awards Standing in August By Books

Baptist Intermediate Union Manual	2,588
Baptist Junior Union Manual	2,332
Baptist Adult Union Manual	2,073
Building A Church Training Program	1,991
Bapt. Young People's Administration	1,794

20%-ERS

The following churches have reported their Training Union Attendance equivalent to 20 per cent of the resident church membership:

For October 2:

Gethsemane; Jellico, First; Hodgenville, First; Beaver Dam, Hawesville.

October 9:

South Elkhorn, Lexington; Hawesville, Beaver Dam; Salem; Jellico, First; Hodgenville, First; Valley View.

October 16:

Beaver Dam; Steubenville; Valley View; Jellico, First.

October 23:

Gethsemane; Beaver Dam.

Story Hour Corner

MISS AVA ALBRO
State Story Hour Worker

Attention, Story Hour Leaders

Beginning the first quarter of 1950, there will be two Story Hour Leaders. There will be a **Nursery-Beginner Leader** for all Nursery and Beginner workers and a **Primary Leader** for all Primary workers. You may need to tell your director or general secretary about this before the next order is placed.

If you have a mixed Story Hour, this would be an excellent time to organize two Story Hours—one for the children through five years of age and one for the Primary children.

Looking Ahead

Primary Leaders—In the procedure for November 6, the suggestion is made that you "bring into the Story Hour room some of the outdoor autumn beauty and color." A suggestion: leaves may be dipped in paraffin to preserve them for later use. Be sure that the paraffin is not too hot that it burns the leaves.

Beginner Leaders—During the month of December, suggestions are included for gifts to be made by the children for their parents and friends. You will want to begin now to collect the materials necessary. Friends in the church may help you to collect these items. Suggested materials include: pictures, small calendars, ice cream cartons, cocoa cans, other small cans, paper plates, colored shoestrings, corrugated cardboard, and coffee cans.

Help Wanted!

Some of our churches have many materials stacked away in a closet—such as pictures, Sunday school lesson folders, Storytime papers, etc.

Other churches have need of these materials. Why not suggest that your Story Hour share some of these materials? If you would like the name of some Story Hour that could use these materials, please send me a card, and I will furnish the name of a church near you.

If your churches would like to have some of these materials, send your name on a card, so that I might pass it on to others.

President
Mrs. Harold J. Purdy
1225 Chestnut St.
Bowling Green
Treasurer
Mrs. W. H. Jaegle

WOMAN'S MISSIONARY UNION

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

Margaret Fund

At this season our interest is aroused anew in our Margaret Fund Students. With the beginning of the scholastic year we wonder which of the sons and daughters of our missionaries will enroll in Kentucky schools.

The list this year is as follows:

At the Southern Baptist Theological Seminary—

Edward BratcherBrazil
William EneteBrazil
Samuel ShepherdBrazil
Joseph E. ParkerChina

At Woman's Missionary Union Training School—

Cita HarrisChina

At Georgetown College—

David JesterNigeria

At Kentucky Baptist Hospital—

Lydia JacobsChina
(Nurse's Training)

These young people belong to a list of more than 600 who have been and are being recipients of Margaret Fund Scholarships.

Two incidents occurred last summer at the Kentucky Baptist Assembly at Clear Creek which impressed your Margaret Fund Member of the South-wide Committee. The missionary speaker gave a series of addresses on Southern Baptist Missions in Brazil that were unusually forceful, stirring and logical. The speaker was our own David Mein. The Foreign Mission Study Book, "For Christ in China," taught in connection with the Mission Study Institute was written by Archibald McMillan. This book, by the way, can be highly recommended as the writer shows a knowledge of his subject that only one who was reared in China could have.

Both David Mein and Archibald McMillan were Margaret Fund students and attended the Seminary in Louisville. These are two of many instances that prove that the education of the sons and daughters through the Margaret Fund is justified, and Woman's Missionary Union is grateful for the part they have had in preparing these young people for

the duties of life.—Mrs. W. P. Stuart, Kentucky Member South-wide Margaret Fund Committee.

Margaret Fund Recommendations

(From the South-wide Margaret Fund Committee)

1. That the students approved by the Margaret Fund Committee constitute the approved list and any delayed applications for scholarships be passed upon by a committee composed of the W. M. U. president, executive secretary and treasurer.

2. That in the 1950 Annie Armstrong Offering there be included \$10,000.00 for the Scholarship Fund of the Margaret Fund.

3. That in the 1949 Lottie Moon Christmas Offering there be listed \$22,000.00 for the Scholarship Fund of the Margaret Fund.

4. That the 1949 interest from the

Presidents—Superintendents Vice Presidents

Forms for returning 1950 officers were mailed to you from our office last week. We are most anxious to have this information at the very earliest moment possible. Please do not delay filling out these forms correctly and returning them to us.

Endowment Funds be added to the Emergency Fund and that any deficit for scholarships be supplied from the Emergency Fund.

5. That in state, divisional and association meetings special emphasis be given to the Margaret Fund in at least one program annually, with program and an offering for the "Burney Gifts," the offering to be sent according to the state plan, to the Southern W. M. U. Treasurer, that said treasurer be authorized to send during the next scholastic year to the state Margaret Fund chairman for each Margaret Fund student attending school in her state \$15.00 at the beginning of school in the fall, \$15.00 at Christmas and \$20.00 before commencement, as gifts from the states and Woman's Missionary Union

to the students for their personal use. they are to be accompanied by a letter from the state chairman, thus enabling her to keep in direct contact with the student.

6. That we continue to stress the original purpose of prayer, guidance and advisory care of students, rather than the pronounced appeal for money and other material gifts to students and that state chairmen arrange for birthday greetings to students and for holiday hospitality.

7. That state chairmen, in consultation with their state president and executive secretary, appoint a woman in each college town who can wisely advise the students and evaluate any emergency or immediate needs of the students. This woman will confer with the state chairman or southwide treasurer, depending upon the urgency and nature of the case.

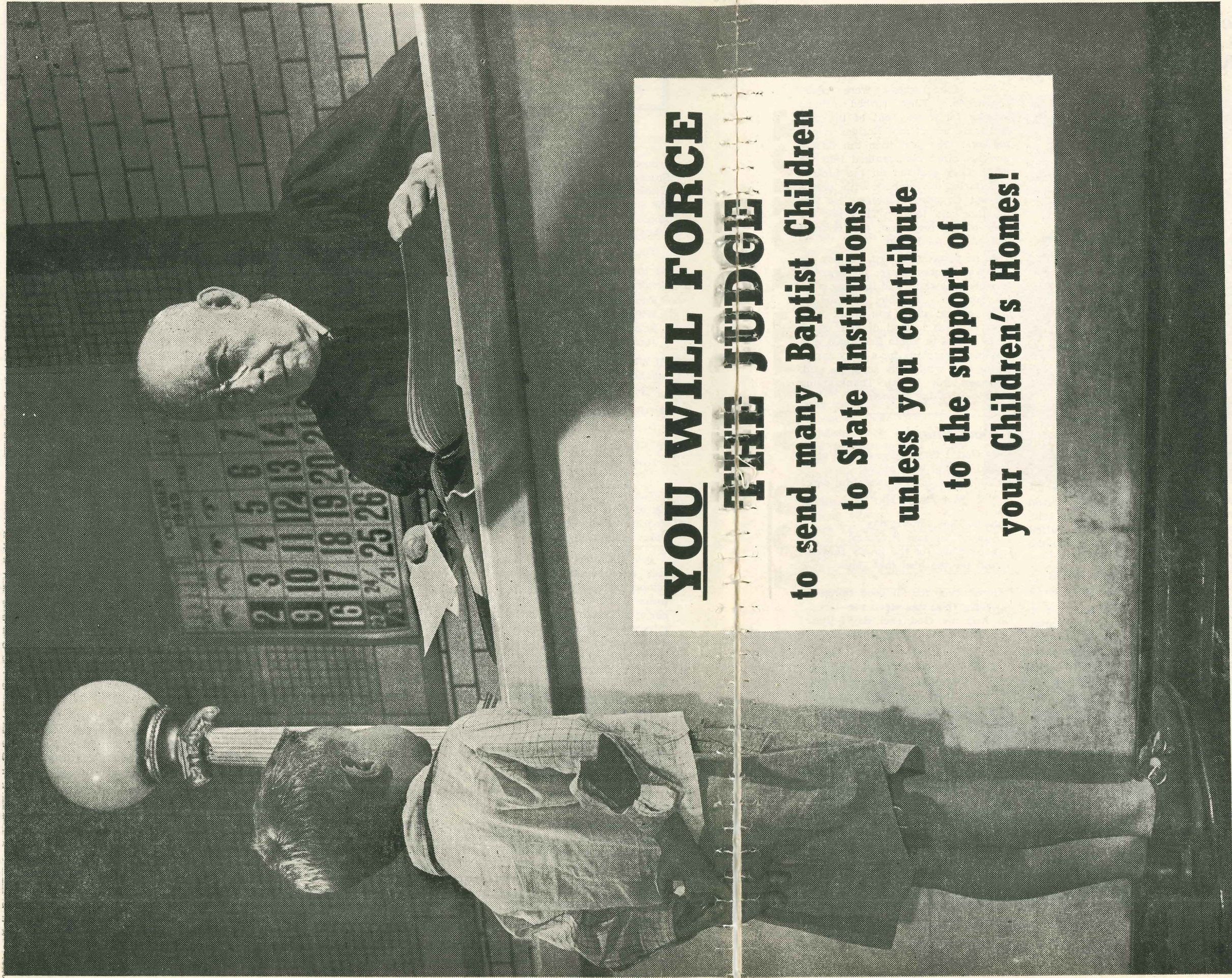
8. That it be understood that the state members of the Margaret Fund Committee elected in the annual meeting of Woman's Missionary Union shall function just as at present, contacting students in their respective states and otherwise doing such things as are outlined in the plans for membership on the south-wide Margaret Fund Committee.

9. That regular scholarships be \$300.00 annually except that in the case of any Margaret Fund student completing college work in less than four scholastic years and desiring graduate work a full \$300.00 scholarship shall be granted for one more scholastic year.

10. That any Margaret Fund student finishing four scholastic years of college work and desiring graduate work be granted an additional \$200.00 scholarship for one scholastic year if applied for within three years after graduation.

11. That a \$200.00 scholarship be made to a Margaret Fund Seminary graduate for an additional scholastic year's work if his grades justify such grant.

12. That any Margaret Fund student desiring to study medicine or to take a course in nursing be granted a scholarship of \$200.00 each year, not exceeding four years.



YOU WILL FORCE

THE JUDGE

to send many Baptist Children
to State Institutions
unless you contribute
to the support of
your Children's Homes!

GIVE ONE DAY'S PAY

as your 1949 Thanksgiving Offering
for Glendale and Spring Meadows

Grandpa Gobbler's Thanksgiving

"I don't like the looks of things," said Grandpa Gobbler grumpily as he stared suspiciously at the corn which had just been thrown into the pen.

"It's feast or famine around here. In the summer they turn you out and

over to Grandpa Gobbler. With eyes that were glazed from over-eating, he peered at the old fellow:

"What are you complaining about?" he said with a mocking gobble. "This is the life every smart turkey dreams about. Nothing to do but eat and



"I guess this is my Thanksgiving Day!"

make you scratch for a living. Now that Fall is here they give you more food than you can eat and even a roof to roost under. It happens everywhere I go."

The other turkeys hardly heard what he said. This was the perfect life: plenty to eat without moving a muscle for it; fresh water in the pans within easy reach; and roosts under a roof which kept them dry on a rainy day or night. What more could a turkey want?

But Gramps had been around. Through the years he had noticed that the greedy turkeys that stuffed themselves until they nearly popped, mysteriously disappeared in the Fall. They never returned.

"Don't say I didn't warn you," Grandpa gobbled. "You'll be sorry when the man comes in here, grabs you by the legs, and takes you behind the barn." He knew, because he had heard some terrible noises from behind that barn every year!

The other turkeys had stopped eating because the corn was all gone. Most of them were sunning themselves, so stuffed they couldn't move. Those that could keep awake listened to old Gramps, for want of something better to do.

Turkey-Jerkey, who considered himself a pretty wise bird, swaggered

sleep, and it's all free. Why worry about tomorrow?"

"You probably won't be here tomorrow," replied Gramps. "And don't talk that way to me," he said, strutting up close to the over-stuffed Turkey-Jerkey, "or I'll give you the thrashing you deserve."

Turkey-Jerkey quickly retired to a corner. He wasn't anxious for a fight.

Then Gramps stood in the center of the pen and spoke to all of them. "You're all having a mighty fine time now," he said. "But did you ever stop to think what this easy life is taking away from you? For one thing, your freedom: you can't get out of here, because this pen is enclosed by a wire fence that you can't walk through, fly over, or crawl under. For another thing, this soft living is taking your future happiness away from you. You don't know it yet, but I can tell you, because I've seen hundreds of others like you go behind the barn and never come back!"

The turkeys all looked at each other uneasily. "So you see," Gramps went on, "this easy life isn't so wonderful as you think. You know you never get something for nothing. Why do you think the farmer feeds you corn all the time? To make you happy?

—or to make you big and fat and good to eat?"

Now the turkeys were really frightened. They rushed around looking for a way out of the pen. But there wasn't any. Besides, it was too late. For just then the farmer and his hired man walked into the pen. They grabbed all the turkeys and started for the barn with them—all but Grandpa Gobbler. He was too thin and tough. They left the door of the pen open, and Gramps walked out for keeps.

As he passed the barn, heading for the woods once more, he heard a terrible squawking and flapping coming from it. Trouble, he thought, often comes when you think with your stomach instead of your head.

He turned to Robin Redbreast who was busy searching for a juicy angle-worm, and with a sly smile he said, "I guess this is my Thanksgiving Day!"—*Sunshine Magazine.*

Giving Thanks

Dear God, I thank Thee for the night
And for the stars above;
I thank Thee for Thy watchful care
And for a Saviour's love.

I thank Thee for the day
And all the joys it brings;
I thank Thee for the lovely flower,
And for the bird that sings.

I thank Thee for all good things
Which Thou has given me—
Oh, help me, God, each day I live
To give more thanks to Thee!

"Let us come before his presence
with thanksgiving, and make a joyful
noise unto him with psalms"—
(Psalm 95:2).

MOTHERHOOD—A teacher asked a boy this question in fractions: "Suppose your mother baked a pie and there were 7 of you—your parents and 5 children. What fraction of the pie would you get?"

"A sixth," answered the boy.

"But there are 7 of you," said the teacher. "Don't you know anything about fractions?"

"Yes," replied the boy. "I know about fractions, but I know about mothers, too. Mother would say she didn't want any pie."—Wm. James, *Coronet.*

Westside Church of Louisville Has Open House on Parents' Night

The Westside Baptist Church of Louisville features a Parents' Night, or Open House, on certain nights, during which a short program by the children of the department is given, and to which the parents of the children in that department have been previously invited and urged to be present. The parents are asked to go right into the department where the children are being taught. Following the completion of the program all children and visitors are given refreshments, providing an excellent opportunity for teachers, parents and pupils to become acquainted.

The accompanying picture was made at the conclusion of one of these Open House programs for the children and parents in the Cradle Roll and Nursery Departments. A fine corps of workers instruct and direct the children in this department, among them being: Mrs. Mary Thompson, Cradle Roll Superintendent, and Mesdames Geneva Franklin, and the sister of the latter, Goodlett, Lucille Brockman, Allie Smith, Rosa Cahill, Beatrice McFall,



Open House for Parents' Night at Westside Church

Sara Taylor, Robert Rose, Mary Franklin, and the sister of the latter, Norene McCoy. Gordon Craig Whiteley is pastor, and J. A. Campbell is the assistant pastor at Westside Church located at the corner of Twenty-first and St. Xavier Streets, Louisville.

Parkland's Class of Young Matrons



The Young Married Women's Class, in the Young People's Department No. 2, at the Parkland Baptist Church of Louisville, which was organized October 3, 1949, with Mrs. Showalters as teacher and with fourteen present.

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Mrs. M. E. Weathers Passes from Earthly Scene at Lexington

LEXINGTON, Ky., October 17.—The funeral of Mrs. Sallie R. Weathers, 86, widow of Malcolm E. Weathers, was conducted by Pastor E. N. Wilkinson at the Kerr Brothers Funeral Home here this morning at 10:00 o'clock. Her remains were taken to Winchester Cemetery for burial.

Mrs. Weathers died in her home, 356 South Broadway Park, Lexington, on October 15 after being sick for three weeks. She was a daughter of the late Martha Smith and William L. Rash, and was born in Clark County. She leaves two sons, M. E. Weathers, Frankfort; O. T. Weathers, Lexington; and two daughters, Mrs. E. B. Coke, Cincinnati, Ohio; and Miss Blanche Weathers, Lexington.

She has lived in Lexington for half a century, and was a member of the Immanuel Baptist Church.

A. M. Vollmer in a Revival at Thorn Hill, In Kentucky's Capital

FRANKFORT, Ky., October 31.—Dr. A. M. Vollmer was with the writer at the Thorn Hill Baptist Church here in a revival October 3-14. There were twenty-four additions, of whom fourteen came on profession of faith. Dr. Vollmer is an earnest, dynamic preacher of God's Word. The revival

fire continues on, there having been additions to the church almost each Sunday since the meeting. Our people still feel the power of the revival and are talking about it.—Roy Lyons.

New Pastor at the Salem Church in Powell County

CLAY CITY, Ky., October 31.—Rev. Edmon Burgher, Jr., who was ordained to the ministry by the Salem



Edmon Burgher, Jr.

Baptist Church, in session at the Clay City Baptist Church, is pastor of both of these churches in Powell County, Kentucky. His great grandfather, the late Benjamin Sharp Burgher, who died in 1931 was likewise ordained to the ministry by this Salem Baptist Church sixty-eight years ago in 1881. His great grandfather was a missionary for some years in Iowa, and later returned to Powell County and became pastor at Salem. He also served the church as supply pastor at such times as the church called upon him.

Gleanings

The Immanuel Baptist Church of Lexington is planning to enlarge its seating capacity by the insertion of balconies.

Dr. Fred T. Moffatt, pastor of the First Church of Frankfort, Ky., has been preaching in revival services with Pastor Bailey F. Davis at the

First Baptist Church of Franklin recently. During his absence the Frankfort pulpit was supplied by Dr. Ellis A. Fuller.

Dr. E. O. Edwards, Corbin, Ky., is the evangelist, and Brother James H. Walker, a Georgetown College senior from Owensboro, is the song leader, in a series of revival meetings with Pastor S. Herbert Cockburn at the First Baptist Church of Paris, Ky., which began October 24.

President Samuel S. Hill, of Georgetown College, Georgetown, Ky., is to deliver the address on Christian Education at the Alabama Baptist Convention, which meets in Mobile, Alabama, on Wednesday, November 16, at 11:30 A. M. This engagement will require him to leave the General Association of Baptists in Kentucky at Crescent Hill Church, Louisville, on Tuesday night. After his address at the Alabama Convention he hopes to return by plane for the latter part of the Kentucky General Association.

Dr. Elwin L. Skiles preached and Mr. and Mrs. Mel Dibble led the music in a series of revival meetings at the Georgetown Baptist Church during October 2-9. Following the conclusion of the meetings Pastor Skiles went to Richmond, Virginia, to attend the semi-annual Foreign Mission Board meeting. During his visit to Richmond he spoke at the prayer meeting of the Bainbridge Street Baptist Church, where he served briefly as pastor before returning to Kentucky. LeRoy Albright has been made Assistant to the Pastor at the Georgetown Church.

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Leaders in Simultaneous Evangelistic Campaign, North Kentucky



Front Row (Left to Right): W. D. Byland, Bellevue; D. B. Eastep, Calvary, Latonia; A. L. Turner, Evangelist; Darrell C. Richardson, Ft. Mitchell; S. F. Dowis, Director of the Campaign; Franklin Lipscomb, Visitor; Frank Lipscomb, Kenton; Chase W. Jennings, Superintendent of Missions; W. E. Manners, Independence; Robert Anderson, Visitor; John Hammon, Visitor; Otto Pierson, Petersburg.

Second Row: James McGregor, Sand Run; Harold D. Tallant, Evangelist; O. J. Steger, First Church of Newport; John E. Huss, Latonia; T. H. Shelton, Ludlow; Jesse Gadd, visitor; C. R. Rader, Decoursey; W. C. Grant, Evangelist; Leo Drake, Trinity, Newport; J. R. Jester, Evangelist; O. T. Harmon, Cold Spring;

R. Don Gambrell, Erlanger; A. Williams, visitor.

Third Row: Simeon Webster, New Bank Lick; W. A. Fox, Evangelist; Carroll Hubbard, Evangelist; Ray T. Daugherty, Silver Grove; M. B. Carroll, Evangelist; D. S. Gadd, visitor; Whitt Aiken, Evangelist; O. G. Lawless, Evangelist; Francis R. Tallant, Evangelist; Fred T. Moffatt, Evangelist; W. R. Cole, Dayton; John Atherton, Burlington, singer; W. L. Cloud, Evangelist; Roy Johnson, Burlington; J. T. Tolar, Evangelist; Jesse M. Rogers, Evangelist; L. O. Griffith, Evangelist.

Back Row: W. T. Perry, Visitor; W. H. Lodwick, Elsmere; Paul Hullington, Singer; Ted Dougherty, Ft. Thomas; Thad Entzinger, Evangelist; P. Ennis Taylor, Madison Avenue; C. L. Lepard, Florence; E. M. Thomas, Singer; D. W. Davis, Evan-

gelist; Fred Tarpley, Evangelist; Robert Armstrong, Grant's Lick; J. Perry Carter, Evangelist; A. B. Colvin, Southside; H. Eggleston, Newport.

Fifth Row: Elys Turner, Visitor.
Those not in the picture: E. L. Adams, First, Covington; Morris Coe, Immanuel, Covington; Clyde Mason, Oak Ridge; James K. Gardner, Alexandria; R. K. Huifman, D. T. Pomeroy, W. G. Burkett, J. C. Stephens, B. H. Hilliard, and David Q. Byrd, all evangelists; Glen Wilson, E. A. Palmiter, Glendon Hale, Owen Hoard, Frank Walker, Ralph Lewis, A. O. Fields, A. Youngblood, Don Mager, Bernard Wilson, Draper Gibson, all singers; Roger Grizzelle, Robert Knauf, Morton Oliver, Elsie Dean, D. P. DeHart, Grover, Tyner, Jr., Fiskburg; and Robert Brown, Visalia.

Hodgenville Pastor Cloud in Meetings At Burlington

BURLINGTON, Ky., October 24.—The Burlington Baptist Church co-operating in the Simultaneous Evangelistic effort being held in some 32 churches throughout North Bend and Campbell County Associations began a revival meeting on Sunday October 2 with Rev. W. Lloyd Cloud, of the First Baptist Church, Hodgenville, Ky., as the Evangelist, and Mr. John Atherton, of Covington, Ky., as the song leader. During the meeting there were twenty-one professions of faith and eight united with the church by letter. Since Friday, October 14, which was the last night of the meeting, there have been three more who came for baptism.

Splendid messages were brought

each night by Brother Cloud, who is a great preacher of the Gospel as well as a good soul winner. Mr. Atherton did a fine job of leading the singing, and large crowds attended each night during the meeting. The church was truly revived and is grateful to God for sending such a fine meeting to this Community.

On Sunday, October 9 there were 319 in Sunday school, which was the largest number that was ever present in the history of the church and since that day the attendance has held up in a fine way.

The Pastor, Rev. Roy A. Johnson, did a wonderful piece of work in leading the church during the month of September preaching each Sunday on different subjects that would challenge the membership to go out and prepare for the meeting which was ahead. The members of this church

are truly grateful to God for the ministry of this faithful servant.—Albert W. Weaver.

Gleanings

Pastor O. T. Harmon recently began his second year as pastor of the First Baptist Church of Cold Spring, Ky. In honor of the occasion on October 14, following the last service of a two weeks' revival, the congregation gave Pastor and Mrs. Harmon a surprise pantry shower. During the year there have been forty-five decisions, with thirty-two baptisms. The Sunday school enrollment has increased from 187 to 268. On October 16 the Sunday school attendance was 160, as compared to ninety-nine a year ago. The church has begun construction of its new building, and laid their cornerstone on November 6.

**Bardwell Pastor in
Bowling Green's
Calvary Church Revival**

BOWLING GREEN, Ky., October 31.—Rev. Leo Galey, Bardwell, Ky., was with the Calvary Baptist Church here for a revival during September 6-15. During that time fifteen people came forward on a profession of faith in Christ.

Pastor Gardner Zuden says that Brother Galey is a great Gospel preacher, and the Calvary Baptist Church was greatly blessed in this revival meeting.

Brother Billy Owens, of the Calvary Church, led the singing and did a remarkable job.

**Corbin Pastor in
Revival Meetings
At Springfield**

SPRINGFIELD, Ky., October 27.—The First Baptist Church here closed a successful revival on Thursday night, October 20. Dr. E. O. Edwards, First Baptist Church of Corbin, was the visiting minister. Brother Dan Thomas, pastor of the Mt. Olivet Baptist Church, conducted the singing. Both of these men served well in their capacity, and were greatly commended by the local congregation. From the series of services, Pastor W. L. Hellams baptized thirty-five candidates on the following Sunday evening, and welcomed twenty-six new members into the fellowship of the church as transferring from other churches.

Prior to the evening services, a 100-member Junior Choir met for a flannel-graph stories and choruses.

Some of the largest crowds in the history of the church attended this great revival. The Springfield church is now planning for a three-story educational building.

**Paducah Pastor Leads
Evangelistic Services
In First, Somerset**

SOMERSET, Ky., October 31.—Dr. Preston L. Ramsey, pastor of the First Baptist Church here, reports that they have just closed a glorious twelve-day revival meeting in their

church—Friday night, October 28. Rev. Wayne Dehoney, Pastor of Immanuel Baptist Church, Paducah, Ky., did the preaching, and Mr. W. L. Huguen, Music Director of the First Church of Somerset, led the singing.

"This was the greatest revival the church has ever had—it was an old-fashioned, spirit-filled revival, and God's Spirit was manifested in great power beginning with the first service and continuing through the last one," says Pastor Ramsey. Pastor Ramsey further says that Brother Dehoney did some great preaching, and the music was inspiring and heart-warming.

There were 125 additions to the church—71 for baptism, fifty-two by letter and two by statement. There were many re-dedications and two young men—J. A. Tucker and Paul Prather—surrendered to God's call to preach the Gospel.

**Mrs. George Gaddie,
Wife of Mackville Pastor,
Dies in Lebanon Hospital**

MACKVILLE, Ky., October 25.—The funeral services for Mrs. Shirley B'Hymer Gaddie, 24, wife of Pastor George Gaddie of the Mackville Baptist Church, Central Baptist Association, were held Sunday afternoon, October 23, in the local church. The funeral service at the Mackville Baptist Church was conducted by Dr. F. G. Schlafer of Lebanon and Rev. W. Lloyd Hellams, of Springfield. The deacons of the Mackville Church served as honorary pallbearers.

A short service was also conducted at Covington—her former home—by Dr. E. Lowell Adams, pastor of the First Baptist Church of Covington, at the Allison and Rose Funeral Home and the Highland Cemetery.

Mrs. Gaddie died during the birth of her youngest child after a brief illness in a Lebanon hospital on Friday evening, October 21. She was a graduate of the Holmes High School in Covington, and met her husband while they were students in Georgetown College.

Mrs. Gaddie is survived by her husband, and by two small boys, David Wayne Gaddie, 3, and Shirley Ray Gaddie, just born; also by her parents, Mr. and Mrs. Wayne B'Hymer, Covington; a brother, Orville

B'Hymer, Covington; and two sisters—Mrs. Bert Beerman, Hamilton, Ohio; and Miss Eda B'Hymer, Covington.

Gleanings

The Executive Board of Pulaski Association recently appointed a committee to study the mission and evangelistic needs of the association.

A School of Missions was held with twelve churches in the program in Pulaski County during October 2-7. Good speakers were furnished from all of our mission boards, and they all seemed to be at their best. More than 6,500 persons attended these services.

Rev. S. R. Helton recently held a revival meeting with the Bethany Church, Stab, Ky. The meeting resulted in some twenty or more baptisms. Bethany Church is building a new house of worship. They bought a church bus some time ago, and this is increasing their attendance substantially.

Rev. George Grubbs, Rural Worker in the Somerset region of Southern Kentucky, has recently been in a revival meeting near Hemmingway, S. C., resulting in several professions and rededications. On coming back to Kentucky he began an eight-day revival with the Sinking Valley Church in Pulaski County Association on October 23.

Dr. O. W. Yates has been in a ten-day revival meeting at Salem Baptist Church, near Greensburg. There were eleven additions, of whom ten were baptized. A movement is on foot to begin at once a pastor's parsonage which will cost between \$10,000 and \$12,000. They hope to have it ready for their new pastor—whoever he may be—for occupation shortly after the first of the year. Ellis Tiffany and Joe Prater were the last pastors there.

The North Rolling Fork Baptist Church, located near Gravel Switch, Ky., recently purchased a piece of property in Gravel Switch to be used as a parsonage. The property is known as the home of the late Leslie Lanham, a former deacon and Sunday school superintendent of the church. This church has an active W. M. S., having recently re-elected Mrs. J. R. Johnston as its president for the twenty-eighth year. Rev. Elgin Lee, student at the Southern Seminary, and a native of Springfield, Mo., is the pastor.

**West Union Has its
116th Annual Session
At Oaklawn Church**

PADUCAH, Ky., October 31.—The Rev. Thomas R. Brown, pastor of the First Baptist Church here, preached the sermon at the 116th session of the West Union Baptist Association at the Oaklawn Baptist Church on October 12. A record crowd was present. Other sermons were preached by Rev. D. N. Long, pastor of the Mt. Zion Baptist Church, and Rev. Bruce Wills, pastor of the Wickliffe Church, and others.

The West Union Association voted to bring the Baptist Hour radio program to Station WPAD, Paducah, every Sunday at 4:00 P. M.

The association elected Pastor E. D. Davis, of Olivet Baptist Church as its moderator to succeed Rev. L. W. Carlin. Rev. Wayne DeHoney, of Immanuel Church, Paducah, was elected assistant moderator; Rev. R. Perkins Atherton, Berea Church, clerk for the seventh successive time; and W. R. Osborne was elected treasurer.

**Elm Grove's Pastor
Leslie Gilbert Goes
To Marion Church**

MARION, Ky., November 6.—Pastor Leslie Gilbert, of the Elm Grove Baptist Church, Murray, Ky., has accepted the pastorate of the Marion Baptist Church and began his work here today. He has served as pastor of the Trinity Baptist Church, Paducah, and the Central Baptist Church, Corbin, Ky.

**Graves County Pastor
Holds Revival in
Church at Detroit**

DETROIT, Mich., October 27.—Rev. J. R. Puckett, of the Melber Baptist Church, Melber, Ky., assisted Pastor E. B. Pryor in a ten days' revival at the Manoah Baptist Church, 10333 Mack Avenue, this city, October 2-13. During that time twelve people came forward on profession of faith, and ten united with the church. Many came to rededicate their lives to Christ.

Thomas Rohrer, choir director of

WESTERN RECORDER

the church, led the singing, and Mrs. Connie Nance was the accompanist.

The Manoah Baptist Church is in full co-operation with the Southern Baptist Convention, and is a member of the Graves County Association in Kentucky.

**Western Region Pastors'
Conference to Be Held
At Princeton Next Month**

EDDYVILLE, Ky., October 25.—A conference for all pastors, rural pastors especially, is being planned for the Western Region of Kentucky to be held at the First Baptist Church in



Solomon F. Dowis

Princeton, Ky., December 5-7. The conference will start at 10:00 A. M. on Monday, December 5, and end at noon on Wednesday. The good people of Princeton will provide room and breakfast for the two days and nights for all who wish to attend and remain over for the night. Cards are being sent out to all pastors and missionaries to be mailed to the First Baptist Church for reservations. If pastors or missionaries wish to bring lay-members, just indicate the number.

The conference program is being built around the Bible, home and church. The speakers will be Dr. John D. Freeman, Dr. Solomon F. Dowis, Dr. O. T. Binkley, Rev. R. B. Hooks, Rev. J. Perry Carter, Rev. L. G. Frey, Mr. O. C. Allock, and others. Every pastor and missionary is urged to attend this conference. It will be

the first of its kind on a regional basis ever held in the State of Kentucky.—George R. Pendergaph.

**Caldwell County's
Training Union Meets
At the Midway Church**

PRINCETON, Ky., October 20.—The Caldwell County Training Union mass meeting was held at Midway Baptist Church tonight with an attendance of 307 persons. The Young People's Choir from the First Baptist Church in Princeton gave special music in song under the direction of James Morrison.

The attendance banner, given to the church with the highest attendance, present, was awarded to Maple Avenue Baptist Church of Princeton.

The next mass meeting will be held at the First Baptist Church in Princeton on November 17.

**Blood River Has its
1949 Session at the
New Harmony Church**

BENTON, Ky., October 21.—The eighteenth annual session of the Blood River Association met with the New Harmony Baptist Church in Marshall County on October 19 and 20. The annual sermon was preached by Rev. H. F. Paschall, the doctrinal sermon by Rev. T. T. Crabtree. New officers elected were Rev. Buron Richerson, pastor of the Hamlet Baptist Church, moderator; Dr. H. C. Chiles, pastor of the First Baptist Church, Murray, assistant moderator; H. M. Perry, clerk, and J. H. Thurman, treasurer. The Hazel Baptist Church was elected as the site for the 1950 sessions.

Gleanings

Rev. Alfred R. Hoe preached October 16-28 in a revival with Pastor Henry Beach, Jr., at the Hall Street Baptist Church of Owensboro, Ky.

Rev. Thomas Hicks Shelton, Ludlow, Ky., is the evangelist preaching in revival meetings at the West End Baptist Church, Paducah, October 24-November 4. Brother G. C. Lovan is pastor at West End.

Rev. John L. Parker preached the funeral of Mrs. Sally Ann More, 68, at the Nelson Creek Baptist Church, October 19. She was born December 13, 1889, in Muhlenberg County, and spent her entire life within that county.

East Union WMU Has Monthly Meeting At the Pruden Church

JELLICO, Tenn., October 21.—The East Union W. M. U. Association met at Pruden Baptist Church Tuesday, October 18 at 10:00 o'clock. Officers elected for the coming year were, Mrs. S. S. Brown, Superintendent; Mrs. H. D. Gross, Secretary; Mrs. I. P. Click, Treasurer.

The program for the day was on Mission Study. The Rev. Edward Haun, of Eagan, gave the devotional. A playlet, "Which Would You Choose," on mission study was given. Talks were made by the Rev. J. Cody Stone, of Louisville, Kentucky, Mrs. M. G. Hardin, Mrs. S. S. Brown and Mrs. L. D. Baird. The Rev. J. B. Davis, Associational Missionary, stressed the School of Missions which will take place in the Association beginning October 23, extending through October 28.—A Newspaper Clipping.

Louisiana Pastor in Revival at Mt. Sterling

MT. STERLING, Ky., November 2.—The First Baptist Church here had Rev. W. F. Couch, of the First Baptist Church, Hammond, Louisiana, for its preacher in a revival meeting October 10-21. There were five additions by baptism, eight by letter and one by restoration. Services were best attended consistently of any revival services in this church for the past four years. Pastor Harry G. Jacobs says that the church was richly blessed. The Sunday following the services, there were four more additions, two for baptism, two by letter.

Week of Missions is Observed in Churches Of East Union Body

JELLICO, Tenn., October 21.—Beginning Sunday, October 23 the First Baptist Church in co-operation with other churches in East Union Association observed a simultaneous week of missions. Services started at 7:30 each evening with a different missionary speaking at each service. Some interesting speakers were secured for these services including Dr. Herbert C. Gabhart, Pastor of the First Baptist Church of Williamsburg,

Ky. Rev. Ernest Lee Kelly of Alice, Texas, Missionary to the Mexicans along the border, was speaker for Sunday night. Rev. William Welsh, Pastor of the Baptist churches in Cherokee Indian Reservation, spoke Monday evening. Others included Mr. R. A. Jacob of Franklin, Ky., and Rev. H. A. Bickers of Beaver Dam, Ky. Other churches co-operating in this week of missions, were Mossey Gap, Emly, Pleasant, Mt. Ash and Saxton, Ky. Clear Fork, Jellico, Ky., Pruden and Eagan, Tennessee.

On Friday, October 28, there was a rally service at the First Baptist Church with services at 10:00 A. M. and 2:00 P. M.—Jellico Newspaper Clipping.

Jake L. Rice, 59, Taken By Death at Ashland

Jake L. Rice, 59, Route 1, Ashland, lumber dealer and a former employee of Inland Gas Co., died at 8:45 October 1 in the King's Daughters' Hospital following an illness of one week.

Mr. Rice, a resident of Boyd County for forty-five years, was born in Johnson County, Ky., February 25, 1890, a son of H. A. Rice and Nancy Hackworth Rice. He was a veteran of World War I and was educated in Boyd County Schools and Kentucky Normal College. He was a member of Clarence Fields Post American Legion, and Summit Missionary Baptist Church.

Funeral services were conducted at 2 P. M. at the Summit Missionary Baptist Church with the Rev. W. K. Wood and the Rev. James Brickey officiating. The body was removed from the Lazear Funeral Home to the residence at 5 P. M. on October 22 and was taken to the church at 1 P. M. Monday.

Surviving are one sister, Mrs. Fannie Rice Turman, Route 1, Ashland; four nephews, V. F. Vanover, Route 1, Ashland; Paul Vanover, Alma, Mich., Claude B. Rice, Cleveland, O., and Carl W. Rice, Ashland, and a niece, Nancy Allen Turman, Route 1, Ashland.—The Ashland Daily Independent.

Cleanings

Pastor Harold J. Purdy, of the First Baptist Church of Bowling Green, Ky., was the evangelist in a series of revival meetings at the First Baptist

Church of Richmond, Ky. Ramon E. Black, of Richmond, was the song leader. Dr. Ernest N. Perry is pastor of the Richmond Church.

Pastor E. A. Petroff, of the West Side Baptist Church of Hamilton, Ohio, is now preaching in a series of meetings at the First Baptist Church of Hazard, Kentucky. The meetings started October 31, and are expected to continue through November 11. Brother Winn T. Barr is pastor of the Hazard church.

The First Baptist Church of Barbourville observed the first anniversary of Pastor Fred Tarpley on October 30. The Sunday school enrollment has increased from 320 to 676, and there have been 275 members added to the church.

There was a Public-United Meeting of the friends of the Dry Cause at the Catlettsburg Missionary Baptist Church on October 23, at which time Walter J. Hoshal, Superintendent of the Anti-Saloon League of Kentucky was the speaker.

Rev. W. F. Tuttle, State Missionary, did the preaching in a week's meeting at Spring Street Baptist Mission in Mt. Sterling, Ky., October 24-29. There were two who entered the First Baptist Church of Mt. Sterling (mother church of the mission) by baptism on profession of faith, as a result of that meeting.

Two States Complete Reports on Asso- ciational Progress

NASHVILLE, Tenn.—(BP)—Virginia and New Mexico this week became the first two states to complete reports from every association for the Department of Survey, Statistics, and Information tabulation on Southern Baptist statistics, PORTER ROUTH, secretary of the department, has announced.

More than 700 of the 961 associations in the Southern Baptist Convention have already sent in reports, ROUTH reported. Mr. ROUTH hopes that a complete report can be obtained by December 1 when the final totals will be tabulated.

During the past week an IBM tabulator has been installed in the department to give Southern Baptists the most modern statistical equipment. Cards are now punched on each individual church so a larger number of studies may be made showing the needs and progress of Southern Baptist churches.

Director of County Health Work Appeals to Kentuckians

Dr. Tracey Jones, Director, Division of County Health Work, makes, in a recent release from his office, an urgent appeal to Kentuckians in behalf of the work with which he is connected. We feel it is a public service to give his appeal to our readers. He states:

"In spite of all that has been written about Kentucky's legal inability to pay adequate salaries . . . we here, at the State Department of Health, do not as yet have the services of an epidemiologist (a specialist in contagious disease) nor do we have a doctor to fill the vacancy of our preventable tuberculosis control program; not to mention the too many other vacant posts.

"You will no doubt remember that we did not have an epidemiologist of our own during the recent poliomyelitis problem which ended up as being Kentucky's second worst year of this dread disease. We were able to 'beg and borrow' the services of two epidemiologists much too late in the season to help with this infantile paralysis problem. After we obtained the services of these specialists, the situation was relieved considerably and, had we had them early enough, we doctors of the State have many reasons to believe that at least a few of the nearly six hundred (600) cases of polio and forty-three (43) deaths could have been prevented. We know without doubt that tuberculosis can be prevented, but in Kentucky, this year already, some eighteen hundred (1,800) new cases of tuberculosis have been discovered and reported.

"WANTED AND NEEDED at least 70 full time county health officers as medical directors of public health programs in Kentucky counties. Salary \$4,900 per year for trained health

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medical doctors. Salaries better in 47 other states for such specialized work, but Kentucky needs your services badly. Apply direct to any County Board of Health or State Department of Health, Louisville, Ky., for information.—Tracey Jones, M.D., Director Division of County Health Work."

Dr. J. M. Price, Sr., Resigns 21-year Rural Pastorate, Webb Church

FORT WORTH, Tex., October 20.—Dr. J. M. Price, Sr., Director of the School of Religious Education at Southwestern Seminary, Fort Worth, Texas, has had wide acclaim for his teaching abilities and ministrations. But few people in the Southern Baptist Convention know that he has been pastor of a small rural church near Fort Worth for the past twenty-one years.

Dr. Price resigned the pastorate of the Webb Baptist Church, October 1. During his long ministry the small organization grew from a fourth-time church to a full-time one. The membership more than tripled and



J. M. Price, Sr.

the budget was increased more than twelve times its original.

Dr. Price led the Webb Church to be missionary minded while he was pastor. It now contributes regularly to the Cooperative Program and the support of one native African worker. It also gives to Decatur College, Baylor University, and the Southwestern Seminary.

At the time of Dr. Price's resignation the church dedicated a beautiful new pastor's home. He has directed the seminary's School of Religious Education since 1915.

Week-end Youth Revival to Be Held At Mt. Zion Church

Pastor Jesse A. Hatfield, Jr., is arranging for a week-end Youth Revival beginning tomorrow, November 11, and continuing through Sunday, at the Mt. Zion Baptist Church in Severns Valley Baptist Church near Elizabethtown, where he is pastor. His brother, Eddie Hatfield, will do the preaching and Chester Culver will be the pianist. Pastor Hatfield himself will lead the singing.

This is the culmination of another revival which Pastor Hatfield carried on at Mt. Zion during October 23-30. In those meetings Thomas Cole led the singing and Brother Culver was the accompanist. There were five professions of faith, three additions by letter, and thirty reconsecrations.

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A Call to Youth

(Continued from Page 6)

I do not think any word so completely expresses the essential message of the New Testament as the word "fellowship." If you care to compare the writers in the New Testament to musicians, you may say that their music consists of variations on one theme—and that one theme is fellowship. Those who were added to the church on the Day of Pentecost, we are told, "continued steadfastly in the apostles' doctrine and fellowship." Writing to the church in Corinth the apostle Paul declared: "God is faithful, by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." When Paul was describing his own commission to the great service he said "they gave to me and Barnabas the right hand of fellowship." In the superb opening chapter of the First Epistle of John the writer declares: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

But is not this the one thing lacking in our world today? What fellowship is there between those on the Eastern side of the Iron Curtain and those on the Western? What fellowship is there between the blacks and the whites? What fellowship is there in the realm of economics between those who have and those who have not? To our shame, we have to confess that even Christ's followers do not always show the spirit of fellowship, for there are parts of the world where our brethren suffer injustice and even repression. There is a great hymn of the church which declares "We are not divided, all one body we," but the actual condition of af-

fairs does not support that claim. I do not think we can all be one in doctrine, or one in organization; variety is sometimes much better than mere external uniformity; but surely all who take the name of Christ should be one in fellowship, so that they can pray with one another and hold out hands of understanding and sympathy in the common cause.

Our Baptist folk in the various countries do not all worship in the same way, nor do they completely see eye to eye on all questions of doctrine; but they are one in fellowship, for all confess one Lord and ex-



T. L. HOLCOMB
Executive Secretary-Treasurer
Baptist Sunday School Board

press that common allegiance in one baptism. The world organization of Baptists, the greatest evangelical body in the world, is knit together by great loyalties which all its members share. The story of Baptist progress in modern times is the story of sharing in the name of the Lord of all. It was men of strong conviction who carried the Baptist faith from Britain to America. It was men from Norway and Sweden who were converted in America, who became the founders of Baptist work in their own countries. America produced a great missionary leader, Judson, and his greatest work was in Burma. Britain produced a pioneer missionary and Bible translator in William Carey,

and not only India but the world reaped the blessings of his consecration. The outstanding figure in Baptist work on the continent of Europe was a German, J. G. Oncken. He was born in Germany and converted in England and died in Switzerland; but he carried his message to Scandinavia, Holland, Russia, the Balkans, and many other lands.

In this way, from the beginning of our Baptist story in modern times, our progress as a world-movement has been possible because men from one country could become apostles to another. The Gospel they declared knew no barriers of race or clime. It was the Gospel of fellowship, a Gospel exemplified in this very Congress here in Stockholm, for in this meeting young people from more than a score of nations clasp hands around the Cross.

We cannot save civilization: only Christ can do that, by the love of His Cross and the power of His Resurrection. But the love of that Cross and the power of that Resurrection can spread in the world through young and consecrated lives. As, long ago, He called to young men by the Galilean lake, He is calling youth again. And the young Baptists of the world will see to it that He does not call in vain.—The Baptist Times.

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Your Hymnbook—A Great Spiritual Heritage

By LOREN R. WILLIAMS, Minister of Music
First Baptist Church, Owensboro

Few realize the heritage they have in their hymnbooks, the blessings that can be theirs by carefully studying them. In inspiration and influence, the hymnbook probably ranks next to the Word of God.

Sit down, as you have opportunity, and examine your hymnbook. Look carefully through the topical index. There, you will find, accurately listed, hymns which fit into every segment of human life. Study a hymn each day; make it a part of your devotions; let it meet your spiritual need.

Perhaps you have been meditating on the riches of God's Holy Word. "HOLY BIBLE, BOOK DIVINE," has just the message for you:

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

"Mine to comfort in distress,
Suffering in the wilderness;
Mine to show, by living faith,
Man can triumph over death."

Possibly you have been dwelling on your rich blessings from the bountiful hand of God. As you ponder the unworthiness of a man to receive such blessings, read the hymn, "THERE'S A WIDENESS IN GOD'S MERCY."

"There's a wideness in God's Mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood."

Or, it may be that your need for a particular day is to reconsecrate yourself, your life, your all. If so, make "I WOULD BE TRUE" your hymn for that day:

"I would be true, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be prayerful thro' each busy moment;
I would be constantly in touch with God;
I would be tuned to hear the slightest whisper;
I would have faith to tread the path Christ trod."

As you study hymns, you will discover your interest increasing, a desire to know more of the lives of those who wrote them, something concerning their origin. Avoid books which provide more of the sentimental than the truth concerning our great hymns. Of the many books available on hymnology, there are two which provide ample material for serious study: "LYRIC RELIGION," by Smith (Fleming H. Revell Co.), and "CHRIST AND THE FINE ARTS," by Maus (Harper & Bros.).

Your hymnbook is a cosmopolitan collection of sacred music. It is used in both the large and the small church, in homes of wealth as well as in the hovel of the slums. Almost

every imaginable phase of human experience and need is represented in your hymnbook through those who have given us our great hymns—lives of poverty and wealth, lives of active health and lives in pain, ministers, housewives, laymen—all have given us glowing songs of praise.

In our study of hymns, let us confine ourselves to those which can lift our hearts to great heights of praise and adoration and devotion, avoiding those devoid of genuine value and solid worth. By such an approach to hymns and their authors, you will discover your daily, devotional life taking on new meaning. Yours will be a richer, fuller experience because of your appreciation of your great heritage—YOUR HYMNBOOK.

Crash

The curfew tolls the knell of parting day. A line of cars winds slowly o'er the lea. A pedestrian plods his absent-minded way, and leaves the world quite unexpectedly.—Magical

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Kentucky Baptist Ministers' Meeting
at Crescent Hill Baptist Church, Louisville, Ky.
November 14, 15, 1949

Monday Night, November 14

7:30	Song Service	Rev. B. H. Kazee
	Devotional	Morehead Baptist Church, Morehead
		Whitesville Baptist Church, Whitesville
7:45	Election of Officers, etc.	
8:00	Historical Review	Dr. George Ragland
		First Baptist Church, Lexington
8:20	The Nature of Regeneration	Dr. H. Leo Eddleman
		Parkland Baptist Church, Louisville
9:00	Evidences of Regeneration	Rev. L. W. Benedict
		Irene Cole Memorial Church, Prestonsburg

Tuesday Morning, November 15

10:00	Song Service	Rev. B. H. Kazee
	Devotional	Morehead Baptist Church, Morehead
		Dr. William Peyton Thurman
		First Baptist Church, Hopkinsville
10:15	The Duration of Regeneration	Rev. R. B. Hooks
		Superintendent of Evangelism and Rural Work

First Church, Harlan, Dedicates New Building

(Continued from Page 8)

Rev. J. W. Mahan

A feature of special interest in the dedicatory service was the presence on the platform of Rev. J. W. Mahan of Williamsburg, now eighty-four years old. Brother Mahan, a former pastor of the local church, has now the distinction of having been present and taken part in the dedicatory services of three church buildings erected by the First Baptist Church here. He led the congregation in the morning prayer. He is still a man of remarkable strength and ability.

Out of the Ashes

The new building—in this writer's judgment equal to anything in the State and far in advance of most church buildings—replaces an edifice which burned February 23, 1947 after serving the local congregation for about twenty-five years. Though the insurance was less than one third the amount needed to erect another house of worship, the congregation, led by the pastor and as fine a band of laymen as can be found, immediately began plans to rise from the ashes and enter a bigger, better, brighter day. This they have done. They overcame handicaps higher than the beautiful hills which surround that lovely section of our State, and the liberal giving, from wealthy and poor alike, made that new day not only possible but a reality.

A Great Church

The church membership is now at an all-time high—just under 2,000—and the Sunday school enrollment is 1,478. The W. M. U. membership is 237 and the Training Union 139. Plans for the new plant were drawn by Architect Wellington J. H. Wallace of Chattanooga, Tenn. Every current and near-future need of the church has been met. Only a comparatively small debt remains. Full equipment has already been installed, and a cash reserve of \$26,500 is in the

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bank to purchase a new organ. This was a special, designated gift.

The Harlan church now fosters five mission stations—a worthy testimony to the spirit of the membership. During Pastor Bolt's ministry here, four young men entered the ministry—John Buell, William Bolt (pastor's son), Marlin Miller, and Matthew Potts. Miss Dorcas Mason also sur-



Mrs. W. J. Bolt

rendered for definite Christian service.

The First Baptist Church, and indeed, for that matter the overwhelming majority of that scenic city and community, is made up of as highly cultured a people as can be found anywhere. Under the leadership of the man whom God will send them, that church will go ever forward. They have the people; they have the plant; they have the missionary spirit, and they have the consecrated wealth with which to carry on an ever-enlarging program.

St. Matthews Church Dedicates New Building

About 1,000 people attended the opening of the St. Matthews Baptist Church on Sunday morning, October 30, in its new building, Grandview at Macon, to hear Pastor Verlin C. Kruschwitz preach the first sermon

delivered there. Another packed house was in evidence at the afternoon service, which included many friends from other churches. To that service were invited E. F. Estes, E. C. Stevens, and Fred G. Tucker—the three men who first initiated services in the St. Matthews area—to have part on the program. However, the last named was unable to be there because of another engagement. Maurice P. Barnes, pastor of South Side Church, Louisville, who entered the ministry from the St. Matthews fellowship, conducted the devotional. The sermon was preached by Dr. Estes, and the dedicatory prayer was offered by Dr. Stevens.

Pastor Kruschwitz preached again at the night service.

The building committee consisted of Brethren John R. Ray, Chairman, T. R. Allen, Jr., W. E. Baker, S. M. Gunnett, J. M. Heizer, R. R. Riesley, L. S. Rogers, C. Y. Sanderson, W. M. Tennill and Gilbert Westerfield, and Mrs. Lola Stallard. Brother Joe Potts, member of the St. Matthews Baptist Church, together with the architectural firm of Walter C. Wagner, Inc., designed the plans.

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

A TIP FOR YOUNG WOMEN

TRAIN FOR A CAREER IN NURSING

Here's a tip for young women who are now graduating from high school.

The School of Nursing at Kentucky Baptist Hospital is now accepting applications for the January and September classes in 1950.

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Moderators and Officers Meet at Crescent Hill, Louisville, Next Week

A Special Meeting for Moderators and Associational Officers is being called by Dewey H. Jones, Moderator of the group, at 3:30 P. M. November 14 at the Crescent Hill Baptist Church.

The Program Committee consisting of Brethren O. B. Mylum, E. L. Skiles, and H. G. M. Hatler, has arranged a most attractive procedure for this special emphasis. There will be a round-table discussion regarding the program, and work of the District Association. Porter Routh, Nashville, Recording Secretary for the Southern Baptist Convention and Statistical Secretary of the Sunday School Board, will speak at 4:15. At the close of the meeting Monday afternoon, a period will be spent in prayer for the General Association, which will be sponsored by the Baptist State Board of Missions.

Tuesday morning at 7:45 there will be a breakfast for Moderators, Associational Officers, and any who care to attend, at Mullins Hall, Seminary. Tickets will be on sale Monday afternoon and Monday night at the Crescent Hill Baptist Church.

The Business of Giving

(Continued from Page 9)

It is our duty, then, to consider our own attitude and conduct in their relation to others of the household of faith. Where we are remiss as to duty, we cause damage to ourselves and to all the rest. Where we are faithful, double fruit is produced; our example is good, and others are stimulated to like good deeds.

This applies to the effect of our giving. If we honor the Lord with our substance, others will be encouraged to do the same. If we with-

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hold what is justly due, it will not only rob us of blessing and benefit, but will check liberality on the part of others. Our giving should incite others to God-honoring use of their means. It should be provocative of liberality on their part.

In conclusion, let me say that each "P" on this plate has been picked and placed with precaution, in the hope that the reader will peruse the same prayerfully and prove each personally, coming to practice prayerful, personal, purposeful, periodic, proportionate, preventive, provisional, promotive, rightly prompted, provocative giving. Such giving will prove a blessing and not a burden. This is the Christian way. Nothing less can honor Christ. I challenge every reader to be Christian in his giving.

In Illness There's A Solitude

In illness there's a solitude
That puts us in a thoughtful mood.
There's time to read and time to pray
And list what God desires to say.
Oft when we're well and free from
pain,

Our lives are in too tense a strain.
The dollars rolling in our sight
Obscure our morbid, sinful plight;
But given time to rest and muse,
Our souls in love toward God diffuse;
When once aside the hectic line,
Our characters in peace refine.
So waste not even sickness' time;
Redeem it, that thy soul may climb.

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COMMUNISM— It Could Not Happen Here

Supt. of Schools WM. J. BURKHARD, Sacramento, California

We have been observing in the press recently that university professors have been dismissed unceremoniously from their teaching positions because they were charged with being Communists and in each instance they countered by stating authorities were meddling with their academic freedom. They averred further, particularly in the instance of a University of Washington professor, that he could teach his subject fairly even though he were an avowed Communist.

As for an avowed Communist being able to teach alert and fine young American citizens, through whose blood streams course the great and worthwhile traditions of God-fearing people, we would answer that by saying: "If a teacher were well versed in subject matter and techniques, but he were a fool, would you want him to teach your child?"

There is only one fool bigger than an American educator who advocates Communism, and that is the individual in authority who has the power to fire him and does not do so.

No place exists in public education for foreign isms. We have no room in Sacramento classrooms for such ilk. The Sacramento City Board of Education, upon recommendation by the Superintendent, would not consume a split second in getting rid of such un-American rubbish within the temple of the soul.

In our elementary schools not a day goes by but that the children add to their store on American history. In the junior high schools, we have a required full year of United States History. In the senior high school segment, we teach a full year and a half

of United States History and Government—required, a definite MUST. In the junior college, every student must enroll for a full year's course in American Institutions. It is mandatory. These subjects—as well as others—are taught by teachers who believe and practice Americanism. That is their bulwark philosophy without the slightest deviation.

It is well that this is so. Congratulations are in order to school districts and universities who gave a vicious heave-ho to teachers who are tainted with the mark of Communistic leanings. No less could (should) be done. No less will be tolerated by the American people.—*Bulletin, Friends of the Public Schools.*

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

Grand Canyon College Has Auspicious Opening

PRESCOTT, Ariz.—Arizona Baptists now have a college of their own—Grand Canyon College which became a reality last September 13. On that date the new college opened with a faculty of sixteen—six of them with a doctor's degree or having completed residence work for it.

The student body totaled 93—80 per

cent freshmen, from 12 states. From the East, students came from New York and Virginia, and from the extreme West there were students from California. Seventeen of the number were from Prescott, 30 from other sections of Arizona, and 46 from outside the State. New Mexico and California each have 12 students here.

There are 33 ministerial students enrolled—all of them already active in missions and preaching points.

Editor W. Barry Garrett, *Arizona Baptist Beacon*, states: "The missionary opportunity of Grand Canyon College is revealed... by Dr. Willis J. Ray, executive secretary of Arizona Baptists and president of the school. On a recent associational trip from Phoenix, Arizona to Provo, Utah, he counted 13 places in Arizona and 34 in Utah of from 50 to 5,000 population in which there is neither Northern or Southern Baptist work. Grand Canyon College will minister to the spiritual needs of these communities as rapidly as possible."

TROUBLE—Some troubles are like bee stings: they're only .03125 of an inch long and the rest is imagination.—*Gilcrafter.*

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Georgetown College Then and Now

(Continued from Page 3)

During the period of 1930-42 there was nothing spent for furniture and equipment, which means that President Hill was faced with such depletion that it has been necessary almost completely to refurnish and re-equip the college half-way to meet the demands of the throng of young people who have knocked at the door for entrance. During the period of 1943-49 the sum of \$97,362.15 has been spent for furniture and equipment, which is even yet so inadequate as to shame Kentucky Baptists for being willing for our young people to live and work under such conditions.

There are three urgent needs in capital improvements which must be met by Kentucky Baptists without delay. A new boys' dormitory is imperative. A Fine Arts building for music, art and speech is a must, and a student center building for the religious life and activities of the students. Thanks to the Cooke brothers, this student union building will soon be a reality.

Now, how can all this need be met? The answer is simple. Instead of Kentucky Baptists spending their time arguing over some detail of administration, thus making it appear to those of our constituency, who are able to give substantially, that their money would be wasted should they give it, we need to take courage in the leadership of President Hill and his administration, and lead our people to see the future of Georgetown in our Baptist life. Instead of our people being pitied for their liberal (sic) giving, we should challenge them to ever greater stewardship until every Baptist will at least honor God with the tithe.

This writer must strain his imagination every time he is on the campus at Georgetown really to take in

the scope of the college as it is now in comparison with what it was before. President Hill deserves the encouragement of every Baptist in Kentucky as he presses forward to give us a senior college to meet the demands of our young people as they face the future.

The Song of a Grateful Heart

I praise the Lord for making such wonderful arrangements for me.

He made the sun to shine for my day, and the moon and the stars to shine for my night.

He made beautiful flowers for me to see and smell.

He put the wool on the sheep and



the cotton in the bolls to make my clothes.

He grows corn, wheat, vegetables, and animals for my food.

He sends showers to quench the thirst of earth, man and beast, so I can live.

He grows the seeds and makes the streams for the birds that furnish my music.

He sends the busy bees to gather in my honey from the nectar of the flowers.

He gives me days in which to work and nights in which to sleep.

He gives me scenery and seasons so I won't be bored with living.

He gives me the Bible to guide me and his only begotten Son to die for me that I might live forever.

Praise his name! Hallelujah!—*Testimony of Negro Woman as told by W. R. White, Baptist Bulletin Service.*

Golden Gate Seminary Enrolls 167 Students

Enrolment in Golden Gate Baptist Seminary for fall session reached 167, according to an announcement by Dr. Benjamin O. Herring, seminary president. Of this number 142 are matriculated students, and 25 are special students. The students are from twenty states and three foreign countries. The leading states represented are as follows:

Texas, 48; California, 27; Oklahoma, 14; Arkansas, 9; Tennessee, 6; New Mexico, 6; Louisiana, 5.

Of the 142 matriculated students in the seminary, 110 are graduates of senior colleges and universities. The remaining students have had work in either junior or senior colleges but are not graduates of those institutions. Approximately 80 per cent of the seminary students are college graduates. The leading colleges are:

Howard Payne College, 19; Baylor University, 16; Oklahoma Baptist University, 13; Hardin Simmons University, 12; Eastern New Mexico University, 8; Union University, 5.

The students have degrees in 35 separate colleges, universities, or seminaries. Ten seminary students have degrees from Southwestern at Fort Worth, Texas, and five students have degrees from Southern Seminary, Louisville, Ky. Eleven Seminary-transfer students are enrolled.

Golden Gate Baptist Theological Seminary is not only an accredited institution of higher learning in the state of California, but also has a state charter giving it permission to grant any, or all, degrees in theological education. The seminary maintains high academic standards in accordance with similar institutions in the state.

CHARACTER—To know a man, listen carefully when he mentions his dislikes.—*Coin Machine Journal.*

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Ocoee Association Divides Into Hamilton County and Bradley County Associations

By J. C. WILLIAMSON
207 Ferger Bldg., Chattanooga

CHATTANOOGA, Tenn., Oct. 15.—Ocoee Baptist Association (Tennessee) is no more. It died at the close of the evening session of the annual convention on October 13, 1949, and in its place were born on October 14, in meetings held in Chattanooga and Cleveland, two Baptist Associations—Hamilton County Baptist Association and Bradley County Association.

At Ocoee's annual convention in 1948 a commission was appointed on recommendation of the Executive Committee to look into the advisability of a geographic division of the association and if they deemed it wise to proceed with plans. Three members of this commission were selected from each of the two counties involved. During the past year these plans took a definite form leading to this multiplication which was made on county lines.

Two reasons were given: one, the enormous size of the territory geographically. Second, the association had grown so large (126 churches) that it was hard to maintain efficiency in associational work and personal contact with the churches and their leaders.

Rev. Samuel Melton, Ocoee's last Moderator, became the first Moderator for Bradley County Association. Rev. Earl Stallings, the last vice-moderator for Ocoee became the first Moderator for Hamilton County Association. Rev. J. C. Williamson, Clerk and Superintendent of Missions for Ocoee became the first Clerk and Associational worker for Bradley County Association. The Associational Secretary (full-time worker), Miss Alma Ruth Pruett, became the secretary and clerk for the Hamilton County group. Sam D. Harris, is Treasurer for the Hamilton County group and Frank Manley, Treasurer for the Bradley County group. Of the cash on hand \$1000.00 went to Bradley County as a "nest egg" with which to begin business. In addition to this, Bradley County took up an opening day offering which amounted to about \$550.00. The gift of \$1000.00 was far more than the share due the Bradley

County group on a membership or actual gift to Ocoee basis of division.

The historic gavel made of a part of a log from the original building of Blue Springs Church (Bradley County) in which Ocoee was organized on September 30, 1859, was presented Moderator Melton of the Bradley Association. The historical records of Ocoee including a copy of the minutes of every session, with many of the early years in longhand, will be kept in the office of the Hamilton County Association. The minutes for 1948-1949 will carry the designation "Ocoee" this year for the last time.

Ocoee hasn't divided. It has multiplied. As one said, "If I know our

territory and our people, there is a closer bond of fellowship between the two countries now than before the multiplication because of the spirit of brotherly love demonstrated throughout the process of change."

Permanent address of the two associations are: Hamilton County Baptist Association, 206-207 Ferger Building, Chattanooga 2, Tenn.; and Bradley County Baptist Association, P. O. Box 22, Cleveland, Tennessee.

BUSINESS—This statement appeared more than 50 years ago in *Scientific American*:

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

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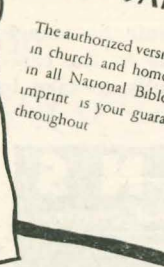
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