

Western Recorder

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Thanks Unto the Lord"*

*Official Organ of
Kentucky Baptists*

*Kentucky's Largest
Denominational Paper*

November 24, 1949
Vol. 123 No. 47



Gleanings From The Field

The subject of the article by Dr. W. C. Taylor, of Brazil, in our issue of October 27, should have been "WOULD YOU GO JUMP IN A WELL?"

Missionary H. B. Edwards conducted a revival meeting in the Flat Creek Baptist Church in which there were six additions, five of them being by baptism.

Pastor David Q. Byrd has resigned as pastor of the Waddy Baptist Church, Waddy, Ky., and has accepted the pastorate of the Poplar Springs Drive Baptist Church, Meridian, Miss.

W. K. Sisk, Jr., has accepted the call of Central Baptist Church, New Orleans, to become assistant pastor, and has already taken up his new assignment. He also attends New Orleans Baptist Theological Seminary.

Dr. K. Owen White is the new pastor of the First Baptist Church, Little Rock, Ark. He has resigned the pastorate of the Metropolitan Baptist Church, Washington City, where he has been located for about ten years.

After four years of notable achievements at the Southwide Baptist Church, Jacksonville, Fla., the Rev. A. M. Herrington has resigned to enter the Southern Baptist Theological Seminary, to pursue graduate studies. Dr. John Jeter Hurt, Sr., of Atlanta, is serving Southside as interim pastor.

R. B. Hooks, Superintendent of Evangelism in Kentucky, held a revival meeting with Pastor Robert E. Wallace, Wheatcroft, Kentucky, at the Pride Baptist Church, in Ohio Valley Association during October 24-November 2. Eighteen were added to the church, fifteen of them being by baptism—most of them being mothers and fathers.

Pastor Evans T. Moseley, Harrodsburg, Ky., was the evangelist, and Roy O. Goad was the song leader, in a revival held with Pastor George M. Trout at the Grace Baptist Church of Lexington October 9-21. The preaching and personal work resulted in a total of twenty-eight additions—eighteen being by baptism and ten by letter.

At a chapel service at Georgetown College on Thursday morning, November 3, President Samuel S. Hill presented a gift on behalf of the col-

lege to Dr. Otis W. Yates, who has resigned as Promotional Director of the college to accept the post of Executive Secretary of the Central Kentucky Baptist Hospital in Lexington. He will continue to reside in Georgetown.

Dr. G. H. O'Donnell, pastor of the Central Baptist Church of Indianapolis, Ind., after having served as Acting Editor of The Baptist Observer, same city, since October of last year, has been made Editor of that Hoosier Baptist bi-weekly. Dr. O'Donnell succeeds Dr. T. J. Parsons, who retired last fall a year ago following twenty-seven years in that work.

The resignation of Dr. E. L. Skiles as pastor of the Georgetown Baptist Church, Georgetown, Ky., was presented on Sunday morning, November 6. The Georgetown pastor has accepted the pastorate of the First Baptist Church of Pensacola, Fla., where Dr. J. Leo Green recently resigned to go to Gainesville, Fla. November 20 will be his last day at the Georgetown church.

Mr. D. H. Hall and family, of New Albany, Miss., have given a new Moller organ to Blue Mountain College, Blue Mountain, Miss., and it has been installed in the Modena Lowrey Berry Auditorium. Also the auditorium has been redecorated. Mr. Hall is the father of Dr. Dick Houston Hall, Jr., pastor of the First Baptist Church of Decatur, Ga., formerly pastor of River View Baptist Church, in Nelson Association, and Erlanger Church, in North Kentucky.

Since R. E. Naylor became pastor of the First Church, Columbia, S. C., three years ago the membership has considerably increased. That church is completing the enlargement of its original auditorium so that it will hold an additional 400, and is adding more class rooms and a small auditorium to provide for an additional adult department in the Sunday school, thus caring for at least 100 or more. These improvements will cost upwards of \$140,000.

The Highland Park First Baptist Church, Louisville, of which Rev. E. H. McElroy is the widely loved pastor, has just closed a revival in which there were 37 additions—20 for baptism and the rest by letter. Of the 20 received by baptism, 15 were

adults and 5 younger people. The editor of the *Western Recorder* was the evangelist. Joe and George Canzoneri, both from Southern Seminary, directed the singing—Joe leading the choir and congregation and George working with the Juniors.

Max Markley, deacon and farmer of Bluffton, Indiana, was elected President of the Indiana Baptist Convention during the meeting of that body recently in New Albany. A year ago he was Vice President of the Indiana Convention, and has served on many important boards and committees for Baptists in the Hoosier State. He is president of the Salamonie Association Council of Baptist Men, and is Superintendent of his own Sunday school. He and his wife have been aggressive in promoting foreign missions, all the while being active missionaries in spirit within their own territory at home.

IDEAS—An American will tinker with anything he can put his hands on. But how rarely can he be persuaded to tinker with an abstract idea. *Leland Stowe.*

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Western Recorder

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Baptist Principles in The Life of Today

By DR. GEORGE RAGLAND, Lexington

"Unto whomsoever much is given, of him shall much be required"—Lk. 12:48

These words of Christ express a timeless truth. They were true for Christ's disciples in the day when they were uttered and they are true of Baptists in the day in which we hear them again. They will be true for the judgment of the last day and they are true for the judgment of the present day. Here is the principle of rewards and punishments according to the amount of what we have here received. We must give account according as we have received.

In the light of this truth let us look at "Baptist Principles in the Life of Today."

Baptist Principles In the Life of Yesterday

Any thought of Baptist principles in the life of today must start with Baptist principles in the life of yesterday: "Unto whomsoever much is given." Here is the start of study of Baptist principles in the life of today. Two things stand out here—peculiarity and persecution.

Peculiarity

Baptists have been a peculiar people with distinctive doctrines. These

This is an address delivered by request before the Tennessee Baptist State Convention, 1949, and printed here by permission of Dr. Ragland, Pastor, First Baptist Church, Lexington, Kentucky.

WESTERN RECORDER

cuted people. One needs but to read such evidence as is given in Lewis Peyton Little's *Imprisoned Preachers and Religious Liberty in Virginia* to have a higher regard for the price of persecution which Baptists have paid for their distinctive beliefs.

Listen, for example, to these words: "The men who secured our Religious Liberty did so by passing through fiery trials and severe persecution. . . . The Religious Liberty that we enjoy today with so much nonchalance is a rich legacy that was bequeathed to all the world by our Baptist forefathers. . . . This glorious heritage . . . was acquired through much labor and many hardships."

The persecutions of the early day have continued in varying fashion through the years. Baptist peculiarity has cost Baptists persecution.

Baptist Principles in the Life of Today

Baptist principles in the life of yesterday call for Baptist principles in the life of today. Two things stand out here—preservation and privilege.

Preservation

Baptist principles in the life of yesterday must be preserved in the life of today.

Baptists have become a great people not through superior natural abilities. We have had no monopoly of mind nor of method. Others have had men of great minds and great ability. Others have had their share of sense and sentiment and sincerity.

Baptists have become a great people through superior scriptural conviction. We have had a heritage of distinctive doctrines. These doctrines must be preserved by us at any cost.

Today contrary doctrines clamor for recognition in church and state.

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COURAGE—Standing, as I do, in the view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone.—Edith Cavell, English nurse, just before her execution by Germans, World War 1, quoted by Ernest Protheroe, *A Noble Woman.*

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Persecution

Because they have been a peculiar people Baptists have been a perse-

Three

The Unity of the Faith

By JERONIMO RAMIREZ, Pastor
Barranquilla, Colombia, South America

[One of our faithful foreign missionaries, Arthur R. Dailey, translated this article into English. In his letter he said concerning the author and the article: "... I thought it was good enough to be worth translating and offering you. The author, Jeronimo Ramirez, is one of our Colombian pastors. He came from a fanatically Catholic home and was studying to be a priest—was almost ready to be ordained—when he was converted. The story of his conversion is interesting. While on vacation from his seminary he went to an evangelical meeting hall with the intention of breaking up the service. It happened to be a prayer meeting service and he was so impressed by the simplicity and sincerity of the prayers that he began to investigate the evangelical religion and to study his Bible. His was genuinely sincere, and was led to a conviction of sin and faith in Christ and finally to work with our mission. The article was published in our Baptist paper, 'El Heraldo Bautista' (The Baptist Herald)."]

A Roman Catholic author, writing about the dark days of the Middle Ages, said, "Happy times those, in which there was Christian unity, with only one spiritual and political empire, when human destinies were entrusted to a pope and a universal emperor." Happy times for the Roman Church, which, with the help of the civil powers, was able to impose itself upon the conscience of men; but terribly ominous times for the soul, for liberty and for culture.

Perhaps there was an enforced religious union, with a faith which was a mixture of Bible truths, human fables and traditions; but the disasters which this blind, compulsory union produced still leave their mark a thousand years later.

In contrast to the words of the above mentioned writer, we can confidently say that the apostolic times were truly blessed. When the churches had as their theme the words of the Apostle Paul to the Ephesians, "One body and one spirit . . . one Lord, one faith, one baptism, one God and Father of all." Happy times when, in spite of dissensions, there

In many churches of those times, as shall always be true, there reigned complete unity of doctrine, which unity continued for at least two hundred years, until it was destroyed by pride, ambition and cupidity, thus creating chaos and anarchy, of which certain men were quick to take advantage.

But in saying that the unity was broken, we must remember that the apostasy was not all-inclusive, and that a great number of churches and individuals remained true to the God-given faith of the New Testament.

Thus these groups, called dissenters and heretics by the apostates, kept in its purity and its entirety the treasure of the faith. During the cloud-covered-years of Roman Catholic dominance this true faith remained indelible in God's Book and in the hearts of thousands of persecuted believers, with the result that the authentic Christian faith has never disappeared from the earth. Today thousands of churches preserve it in its primitive purity for the world.

Not a Superficial Unity

Nevertheless, it is urgent that all Christians should return to complete unity of doctrine and practice. God wishes it thus, millions of believers desire it, a lost world requires it. We do not advocate the information of one church universal; there would have to be thousands and millions of churches, but all of the same faith, following the same divine constitution, guided by the same Spirit, carrying out the same program until all were brought together in the general assembly of the first-born in heaven.

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FRIENDSHIP—To continue friendships, be not too friendly. It is the way of human nature to look down upon them who place themselves in a dependent position.—Edward Courstin.

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THE NATIONAL FOUNDATION FOR
INFANTILE PARALYSIS

Hunting for Noah's Ark

By DONALD WISEMAN, O.B.E.

An American mission led by Dr. Aaron Smith has just climbed Mount Ararat, lying north-east of Lake Van, near the Turco-Russian border, to search for remains of Noah's ark. As they have reported that, while finding nothing, they have "prepared the way for further expeditions," the time would seem to be appropriate to examine the whole affair. Much ridicule has been poured upon this venture which has so extraordinary an "archaeological" objective.

The idea that the ark still rests upon some mountain where it landed after the Flood is by no means new. Berosus, an historian of the third century B.C., wrote: "But of this ship that grounded in Armenia some part still remains in the mountains of the Gordyaeans, in Armenia, and some get pitch from the ship by scraping (it) off, and use it for amulets." The same idea was recorded by Abydenus in the second century A.D. More recently there has been a revival of the view that the ark remains upon the mountain, preserved from decay and destruction by the durability of the timbers chosen for its construction, by the pitch used within and without, and by the perpetual snow lying on the peak of the mountain. One such account tells how an Archdeacon Nouri, of the Nestorian Church, climbed Ararat, after three unsuccessful attempts, to find the old ark held firmly in the rocks; and though it was half filled with snow and ice he was able to make a detailed survey and check that the measurements agreed with Genesis, chapter six! Efforts to arrange for the removal of the ark for exhibition in the United States failed!

A more frequently quoted story tells how a Russian airman, Vladimir Roskovitsky, while testing a new supercharger, flew to 14,000 feet and saw the ark, partly submerged, in a blue lake on the south side of Mount Ararat. Following this notable discovery, the Russian Government, it is said, sent a military force of one hundred men to confirm and photograph the remains. This was done after nearly a month's hard climbing. Unfortunately, we cannot confirm this

story, as it is stated that the detailed report was destroyed during the Bolshevik Revolution!

In assessing these accounts the following facts must be borne in mind. It is known that no supercharger was fitted at that time to a Russian, or any other aircraft, which would enable such a height to be reached. Mount Ararat was little known and unclimbed. This is untrue of Great Ararat, called Agri Dagh by the Tartars and Massis or Amasis by the Armenians. For example, between 1829 and 1897 at least sixteen different parties reached the summit (16,916 feet) by several routes, without encountering the ark. These expeditions, which included several Russian ones, published detailed reports of their journeys. Viscount Bryce, Professor of Civil Law at Oxford and British Ambassador to the U.S.A. during the 1914-18 war, climbed the mountain in 1876 and

wrote: "Mounting steadily along the same ridge, I saw at a height of over 13,000 feet, lying in the loose blocks, a piece of wood about four-feet long and five inches thick, evidently cut by some tool, and so far above the limit of trees that it could by no possibility be a natural fragment of one." In 1922 my father took photographs in this same area, some of which show the sea-shells which cover the mountain-ridge.

Mount Ararat itself has twin peaks. The Lesser (12,840 feet) lies seven miles away from the Greater, although their bases are contiguous at eight thousand feet. Snow lies above the 13,000 feet line throughout the year.

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SPECIALIZATION—The Fifth Century Greek word "iodiotes," from which our word "idiot" was derived, denoted a private citizen who took no part in public affairs. Their term for specialization—which has no counterpart in English—was "banausia." It denoted the state of a person who concentrated on one speciality to the point where his development as an all round personality suffered. And they held this person in even more contempt than the "idiot" who refused to take part in public affairs.—Reese H. Taylor, *Modern Industry*.

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TELEGRAM

Memphis, Tennessee
November 14, 1949

Editor, Western Recorder,
127 East Broadway
Louisville, Ky.

Please urge Southern Baptists to ship to New Orleans Relief Center, 601 S. Olympia Street, every available pound of used clothing and relief supplies so as to arrive prior to December 15, date when Relief Center is to close. Need in Eastern Zone is still desperate.

R. Paul Caudill, Chairman
Baptist World Alliance Relief Committee

All of Us In It!

By DR. GEORGE RAGLAND

Kentucky Baptists are joining with Southern Baptists in a special emphasis of stewardship and tithing. At its last session the General Association authorized a Committee on Stewardship and Tithing and the Committee was appointed consisting of Brethren R. T. Skinner, Secretary, L. M. Polhill, L. E. Martin, O. B. Mylum and George Ragland, Chairman.

The Committee has had meetings and has made appeals unitedly and through its individual members to our Kentucky pastors and churches to join in this Southern Baptist emphasis. The *Western Recorder* has given the most cordial support to the Committee, and its readers have had messages from each of the members of the Committee. We are fast coming to the close of the campaign and it is now time to perform what we have been planning to do. This last appeal goes out that *all of us may be in it*.

Alexander MacLaren has well said that "The true Christian life in its entirety may either be regarded as God's work or the believer's. We keep ourselves when we let God keep us, and God keeps us by making us able to keep ourselves. God commits something to us; we commit something to God. All we are and have is given to us and that not for ourselves but for God. The beginning of evil is the weakening of that sense of responsibility, and the dawning of the dream that we are our own. The tendency of human nature is to forget stewardship. The very word 'talents' which is borrowed from Christ's parable is used in common speech without the slightest sense that it suggests anything about stewardship, faithfulness or reckoning. Let us, then, take care to cultivate the sense of responsibility."

Stewardship of Talents

How often we speak of "talents" as a commendation of man instead of a trust of God. The very word hints at temptation when it ought to speak to us of stewardship and remind us of reckoning day. God will not hold guiltless the people to whom He has given talents whether of time or money.

Stewardship of Time

Some one has said that God's twin laws are one-seventh of man's time and one-tenth of man's income. No

honest student of Scripture will deny that God has made it plain in His Word that one-seventh of man's time and one-tenth of man's income is God's. We dare not take as our own that which is declared to be God's. Both of these twin laws are for man's benefit and both have been reaffirmed in both the Old and New Testaments. Both were endorsed by Jesus when He was upon earth. His keeping of the Sabbath was what brought the final break with the world and His keeping of stewardship brings a constant break with the world. He dared to keep both. So must we.

"Mine and Thine"

Howard Agnew Johnston says that mine and thine are the pronouns of civilization. God says "All the tithe of the land is mine." Man is wise when he says to God "All the tithe of the land is thine." He is foolish when he says to God "All the tithe of the land is mine."

God says to Christians "Ye are not your own." We are foolish to believe that we are our own.

The way we use the pronouns mine and thine tells what we are. When we claim that all things are "mine" we speak the language of the world. When we acknowledge to God that all things are "Thine" we speak the language of grace. If we are not our own then what we have is not our own. We rob Him when we claim it

is ours. We worship when we recognize it as His.

His Word is plain about the matter. He says "Bring ye all the tithes into the storehouse." He says "Let every one of you lay by him in store as God hath prospered him."

"All of Us"

Here is all of us in it and all of us bringing all the tithe.

The Committee on Stewardship and Tithing has recommended that our pastors and churches give careful consideration to Dr. J. Howard Williams' message on "God, Man and Money" as published in the special Lesson Leaflet issued by the Sunday School Board of the Southern Baptist Convention. The message deals with God's ownership and man's stewardship and God's financial plan and man's generous reward. It deserves wide reading and wider practice.

Personal testimony is permissible for the glory of God. Dr. Howard Williams' testimony has a message in it. So does the testimony of John D. Rockefeller and other well-known titheers. We bear testimony to the influence in our own life of that faithful and humble layman, H. Z. Duke, whom it was our privilege to know years ago in Texas. His fidelity as a steward came as the result of seeing his pastor, the lamented F. M. McConnell, tithe and his faithfulness as a steward made him one of the most successful business men of his state.

Personally, we could not think of failing in the stewardship of tithes and offerings. God's Word is behind it in promise and the experiences of years testify to the joy it gives. He cheats himself who dares to cheat God. Happiness and reward are in store for the Christian who will be honest and faithful in the matter of stewardship and tithing.

Again we say to our Kentucky brethren in the pulpit and in the pew that we must do our best now and show that Kentucky Baptists are not behind Southern Baptists or any Baptists in their loyalty to the Lord and to His Word for our living and our giving. May He help all of us to be in it!

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Baptist Principles in The Life of Today

(Continued from Page 3)

Communism and Catholicism and Protestantism would shackle the souls of men if unhampered. The world is crying for freedom now just as truly as it cried for freedom in Revolutionary days when Baptist soldiers of the Cross fought for freedom for themselves and their posterity. They fought and suffered then that people might be free and in that freedom they became great. Their democratic doctrines turned the world upside down and made Baptists the hope of oppressed people and the harbingers of a new day in a new world.

We must not be less Baptist now than they were who passed on to us their scriptural convictions in distinctive Baptist doctrines. A threatened world today looks, even without knowing it, to Baptists to save the day for God and for the world. We have always advanced best where the people are the freest. "The world," says George W. McDaniel, in *The People Called Baptists*, "moves freedom's radiant way." In this way Baptists must go and lead others to go.

In this way Baptists must go by preserving the truth of God in scriptural convictions and distinctive doctrines and by promoting Baptist trust of truth in a sorely needed world. Would that time permitted a consideration of each of our distinctive doctrines. It would refresh our souls if we could today drink deep draughts of our Baptist belief that the New Testament is the Law of Christianity—*all the Law of Christianity—always all the Law of Christianity*—and refresh ourselves with the truth that the New Testament fulfills the types of the Old Testament and sets the pattern of our living in this day of grace—the grace of the Lord Jesus Christ. We would see ourselves freed from all proxies in religion and take our place as priests able to approach God for ourselves.

It would bless our souls if we could today linger with our Baptist belief of individuality—of responsibility to God when we must each stand face

to face with God without any sponsor but Christ.

It would refresh us if we could today give time to our Baptist belief of freedom of conscience—scriptural conscience according to God's word—freedom to serve God not by constraint of man or government but by conscience.

It would do us good if we could today refresh our minds with our Baptist belief that salvation is essential to baptism and church member-



DR. SAM F. LOWE
Director, The Radio Commission
Southern Baptist Convention

ship—of blood before water—of salvation rather than sacramentalism or sacerdotalism. A consideration of Baptism and the Lord's Supper would bless us.

It would be good if we had time today to consider our Baptist belief of God's order in the Gospel of His Son, and hear again His accent of the Great Commission and the subordination of going and baptizing and teaching to the main business of making disciples.

Paul had a twofold passion—a passion for Christ and His Church—an inseparable passion. Hear him as he says: "I fill up that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is

the church." So must we have a twofold passion—for Christ and His Church.

Our Baptist doctrine of the church is today being assailed by both church and state and we must dare to defend it. Within the realm of church there are attacks of federated systems and within the realm of state there are attacks against separation of church and state.

Within the realm of church there is attack of unionism—uniting of various denominations. Within the realm of state there is attack of unionism—union of church and state.

As Baptists we must meet the church threat with our distinctive belief that the church was built by Christ and not by man—a particular congregation and not an organized denomination—a pure democracy with all its members equal—of the people, for the people, by the people—under no law but the law of Christ—the New Testament law of Christ.

As Baptists we must meet the state threat with our distinctive belief that the church is a spiritual body and that only saved people can belong to it. "The state, a secular body for secular ends, can never be united," says B. H. Carroll, "to the church, a spiritual body for spiritual ends, without irreparable injury to both."

Baptist doctrine of the church calls for believers' baptism, equality of members in rank and privileges, independence and self-government. Baptist churches elect their own officers and have control over their own affairs. Baptist churches have but two ordinances—Baptism and the Lord's Supper—both given by Christ and both symbolic and not saving—both preachers of the Gospel of Christ's death and burial and resurrection.

Baptist churches do not unionize with other denominations nor with institutions of state. Baptist churches cannot be controlled by the state nor taxed by the state. As Baptists we must oppose all governmental use of tax money for religious groups and propaganda. The angry fight against the Barden Bill ought to be a warning to all Baptists.

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The Unity of the Faith

(Continued from Page 4)

But there should be no superficial union to deceive the world. Such a union would last at most only for the duration of the assembly at which it was organized, and would bring about a state of affairs worse than before it was formed. Such a union, in the words of one author, would be no more than a pretense, a colossal deceit which would make Satan laugh. What is needed is a solid unity of faith, of Christian living and of effort, such as Christ indicated by the words, "I in them and they in me, that they may be made perfect in one."

Today, in the face of the tremendous need for world unity to avoid destruction, the imperative need for a perfect unity of all Christians throughout the world is obvious. It is said that Mr. Stettinius, former Secretary of State for the United States, replied to representatives of various churches which had presented petitions before the assembly of the UNO in San Francisco, by asking why all Christians could not speak with a united voice. The truth implied by this suggestion is clearly understood and such a condition exists because many churches have not listened to the voice of the Bible, and because the Holy Spirit has not spoken through them. They have not taken account of the command of Paul in the first century: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). Here is perfect unity: one mind, one judgment, one mien.

Not Man-Made Machinations

Always I had looked with profound favor on the efforts to form a unity of churches; for a long time this disunion was the greatest hindrance to my conversion, until I realized that all true believers are united by the bond of the Spirit, and realized that the disunity of others was not sufficient cause for me to remain eternally separated from Christ. Later I

learned that those who promote such union do not seek the same end as our Lord, nor are they agreed on the foundation which is established in the Bible, in spite of the fact that "other foundation can no man lay than that is laid, which is Jesus Christ."

One of the presidents of the World Council of Churches said these words, "Some day, God willing, there will be one church of Christ on earth. I am convinced that that day draws nearer with every act of co-operation, with every hour of united worship and with every day of Christian fellowship." But union services, congresses and assemblies, banquets of religious leaders, etc., are not sufficient in themselves to produce the much sought after "union." No man-made machinations will bring about complete unity of believers. The only

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efficient method is through the Bible; we must follow it, submitting our will to the authority of the Holy Scriptures; for if we would have solid and durable union, *some authority* is necessary. We shall have to submit ourselves to an "infallible" pope or to the authority of an infallible Bible. The divine authority of the Bible is exactly what the ring leaders of unionism have rejected! The program which they propose is nothing more than hay and stubble.

Who Is to Blame for the Confusion

Some would put all the responsibility on the papal church, but it does not all belong there. It should fall likewise upon those who, to a greater or a lesser degree, have followed in the footsteps of her apostasy. On this count Baptists are not guilty, because we existed before other Christian groups.

When the first denomination appeared, Baptists had a history more

than a century old; the principles which we uphold are those which resound throughout the New Testament, those which the Christian martyrs defended with blood and heroism and those which we must follow faithfully until the end, never departing from the "faith which was once delivered to the saints."

Around this one, divine and biblical foundation, all the Christians of the world can join hands and hearts. It is the only foundation which will last throughout eternity. This foundation consists of one God and Father of all, one Lord, one Spirit, one body, one faith, one baptism.

While such perfect unity is being achieved, we must continue proclaiming with all firmness and energy the same precious faith, without fantasy, scorn for other brethren who do not agree with us in all points. We shall try also to preserve this unity before all our own churches. Some tend to be too much concerned about denominational differences, neglecting, as a consequence, the unity of their own local church. From day to day we must cling more tenaciously to the Bible, making it the rock of our life and our faith, studying and teaching it under the direction of the Holy Spirit. At the same time we must reject all "doctrines of devils" (I Tim. 4:1), give no heed to erroneous spirits, and apply strict discipline in cases of heresy. Thus shall we walk "Till we all come in the unity of the faith, and of the knowledge of the Son of God . . . unto the measure of the stature of the fullness of Christ."

A Seed

A little seed in a tiny brown coat
Lay fast asleep under ice and snow.
With a kiss of warmth the sun one day
Touched the seed to awaken and grow.

It stretched and burst its tiny brown coat,

And reaching up saw with delight
That Springtime had come, a time to work

And bless the world with blossoms bright.

Likewise a talent may dormant lie
Until the warmth of the kindly cheer
Of a friend, or some inspiring word
Will lead to a truly useful career.

—Tabitha Marie Ritzman,
Monroe, Wis.

CONSCIENCE—The man who is governed by his own conscience seldom has a lawsuit.—Marcelene Cox, *Ladies' Home Journal*.

Evangelizing the Nominal Christian

By EDWARD HUGHES PRUDEN
First Baptist Church, Washington, D. C.

In the last few years our Southern Convention has done a notable piece of work in the area of promoting simultaneous evangelistic crusades in our larger cities. These crusades have resulted in bringing into the churches thousands of new Christians as well as Baptist church members who were living in these communities but who had never transferred their membership to the local church. While we commend this program wholeheartedly and have participated in it consistently we believe the time has come for us to give some concerted attention to the evidently unsaved *within* our churches.

In recent months several reports have been circulated concerning churches which have undertaken to revise their rolls only to discover that there were upon these rolls hundreds of names of persons who could not be located by any known process. "The Survey Bulletin" from Nashville recently reported that a church of 2,400 members had just cut its membership roll to 1,184. Over 2,000 people who were nominal Christians and members of this church could not be located in any way. One feels that this particular church presents no unique picture, but that all over our Convention territory are to be found churches with hundreds of members who have not indicated the slightest degree of interest over a period of many years. We like to boast of our six million Southern Baptists, but one wonders how many we actually have if all the facts were fully known.

One wonders just what is responsible for this tragic situation. A part of it is certainly due to the fact that too few churches possess any sort of plan or program by which new mem-

bers are integrated into the life of the church. Little if anything is done to instruct them in the duties and privileges of discipleship, and certainly many of them are permitted to believe that no definite requirements will be made of them in order to remain in good standing in the church. One finds it much easier to get into the average church than he would experience in seeking membership in a lodge or a civic club. It is also altogether possible that in putting a great emphasis upon the number of people we baptize we have unconsciously given the impression that

getting a person baptized is the supreme task before us.

We feel that it would be a magnificent thing if we could follow our 1950 and 1951 programs of evangelism with a year or two of special emphasis upon evangelizing the nominal Christians whose names are now on the rolls of our churches but who mean absolutely nothing to the church to which they belong or to the cause of Christ generally. A Standard of Excellence for church members might be suggested comparable to those now used in the Sunday school and B. T. U. and persons coming into the church could be made to feel that they are becoming a part of a very extraordinary fellowship and that therefore a very extraordinary quality of living and participation would be expected of them. This procedure would certainly increase the amount of respect which the average person now has for the church, and it would also help us to feel a bit more honest when we publish our church statistics.



The 10,000th student to enroll at Southern Seminary, Louisville, since the Seminary was founded in 1859 was Clyde D. Sears, 25, Indianapolis, Ind., shown with Mrs. Elroy Lamb, secretary in registrar's office. The Seminary enrollment this year reached 823 for the first term to break all previous records. An additional 51 men and women are enrolled in the Seminary's School of Church Music, and 196 women are enrolled in the WMU Training School.

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WESTERN RECORDER

Nine



"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O mist High;

"To show forth thy lovingkindness in the morning, and thy faithfulness every night.

"Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

"For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.

"Oh Lord, how great are thy works! and thy thoughts are very deep" (Ps. 92:1-5).

God Moves in Mysterious Ways

Some Say, "It Was An Accident;"
We Say, "God"

The sovereignty of God and His omniscient, omnipotent workings in the affairs of men must be held as an essential, precious truth.

Some incline to say concerning unusual happenings, "It was an accident." Others, who know Him, whisper reverently, "It was God."

Illustrating this truth, Rev. R. B. Hooks, Superintendent of Evangelism, related a personal experience. He was then pastor of East Baptist Church on Paducah. He had worked late that Saturday night, winding up his preparations for the next day. He had left his study and gone home. The telephone rang. A man, member of the church, said to the pastor, "I know the hour is late, but I have a soldier here with me who is greatly burdened for his soul. Will you meet us at your study right way."

Pastor Hooks went back. Soon he was faced by the troubled lad. The soldier had finished basic training and was home on brief furlough before receiving his assignment during the last war.

Restless, as most of the boys were, he had said to his mother, "I think I'll go over on the river and shoot some ducks." So he did. Soon one came over. The shot. A duck in the water. Retriving

the bird, the soldier was surprised to find attached to the leg a thin metal strip on which had been impressed the name of the man and his address up in Michigan who had reared the duck on his farm. Under the name was this simple Scripture reference: "Mk. 11:22—Have Faith In God."

That was the last shot that day. God had shot home His truth.

The soldier, immediately under conviction, went back to his mother, got the Bible and began to read. Conviction deepened. The friend was contacted, the preacher called, and the study visited.

Brother Hooks read more of the Bible to him in the study that night, told him how to be saved. On their knees they went, and soon the lad made his surrender to Christ. He was to leave Paducah the next morning, but God reached him that night.

The man in Michigan, a Christian who felt it his duty to send out the Scriptures in strange ways, was written to. Word came back that, a little while before, he had died. That soldier is now back from the war. Lives and works in Paducah. But he is a Christian because a plain, earnest follower of Christ did what he could, because "God works in mysterious ways His wonders to perform." Because, too, another plain layman did what he could to bring the lad to a pastor whose heart was aflame for the lost.

"I Don't Believe I'll Go Tonight." ... It's Business Meeting"

That's what they say. Thousands of them. And because it's business meeting night they either make themselves comfortable at home or else run over to the neighbor's house. He doesn't like business meetings either. It goes on in nearly every church. Maybe you've done it. Maybe not.

The question bobs up, Why do we act that way? Before we start taking it out on the church and the way "they do things down there," let's talk about ourselves. Maybe at least a part of the trouble lies inside. It takes a pretty brave man to have it out with Mr. Self, but it helps. It might go something like this:

"Frankly, Mr. Self, and regardless of what you may have said, you feel the way you do about the church business meetings because you lack a personal and deep sense of responsibility for the general affairs of your church. You just want to belong. You want to enjoy the singing and the pastor's sermons and talks and the general good

fellowship; but when it comes to helping decide things that require earnest study and action, well, you are perfectly willing to roll that on the shoulders and the time of others. You know that isn't fair. The fact is, Mr. Self, you are just a little bit selfish. You need to take up your cross and bear it.

"You complain, Mr. Self, because the business meetings are dry and long; because a few people make all the motions; because everything is already pretty well set before the meeting starts. But way down inside, Mr. Self, you know that the reason most of the motions and seconds are made by just a few is, there are so many just like you who take no part on the business affairs of your church. And you know too, Mr. Self, that plans have to be made in advance if the business of the church is to go on. You know too, that a Baptist church is a spiritual democracy, and that any plan made is open for discussion and change by members just like you. That is the reason you should be there and take part.

"No, Mr. Self, you'll have to admit that the basic reason why you are not interested in the business meetings of your church is, you are willing to roll your responsibility on other shoulders, you do not have a sense of personal responsibility."

That kind of personal approach will solve more problems than just the attendance on and interest in the church's business meeting.—Try it!

Western Assembly Site Investigated

Following instructions of the Southern Baptist Convention, a committee headed by Dr. T. L. Holcomb, executive secretary of our Baptist Sunday School Board, recently made a complete and thorough investigation of the new site for the Western Assembly near Glorietta, N. M., and brought back a most favorable report.

The new site is located on an 880-tract ranch not far from Santa Fe. It was bought by the New Mexico Baptist Convention and deeded to the Southern Baptist Convention to be used as the Western Assembly place. Plans include an auditorium seating 3,000 as well as sleeping and feeding quarters for those attending. It is expected that actual construction will begin, following the meeting of the Chicago Convention.

All too few realize the spiritual value of Baptist assemblies either in their own states or south-wide. Such places as Ridgecrest are anything but play places. Baptists need the fellowship of those beyond their own immediate church and associa-

tion and state convention. Nothing can substitute. They come together for serious business, and only eternity can measure the good done by such comings together. We're glad the West will have such a place.

►Our Superintendent of Evangelism—R. B. Hooks—informs us that: in 1944, 637 churches in Kentucky reported no baptisms; in 1945, 605 churches; in 1946, 559 churches; in 1947, 904 churches; and last year—1948—although we won and baptized 22,907, there were still 413 churches that did not report even one baptism.

►There were only 60 churches in Kentucky that baptized 50 or more persons in 1948. One church baptized 185—largest number from any one church—and it had a membership of 2,663. One church with a membership of 140 baptized 72.

►A number have felt that the Northern Baptist Convention would vote to unite with the Disciples of Christ. Perhaps it will. But anyway, the Illinois Baptist State Convention has officially voted that it is not interested "now or later" in organic union with the Disciples of Christ.

►DR. WALTER L. JOHNSON, pastor, First Baptist Church, Fayetteville, Arkansas, has published a sermon of his on NEW TESTAMENT BAPTISM. It is in tract form and deals effectively with all phases of the subject. It can be secured by writing the author at the above address. The price is, one copy 12c; ten copies \$1.00; one hundred copies \$8.00.

►According to estimates by the American Medical Association, problem drinkers in the United States now number 3,000,000; about 750,000 of these are chronics.

►A veteran trapeze performer is said to have advised a young aspirant, "Throw your heart over the bars, and your body will follow." How true that is in just about everything, even in the pulpit: throw your heart at your hearers and the real message will follow through.

►"I" trouble certainly can limit a person's vision.

►The National Catholic Rural Life Conference which met recently in Burlington, Vt., heard the statement that 60 per cent of the Roman Catholics living in New York City never attend mass. They were also officially informed that only 5,000 of the 70,000 villages in the entire United States are served by a Catholic priest, and that only 10,000 of the 150,000 rural churches are Roman Catholic. Nevertheless, it is a well known fact that Catholics are making the strongest bid in their history for the rural communities of america.

VAN BUREN—The Church That Was Started With A Bicycle

By PASTOR R. E. BOOKER Fellowship Baptist Church, Lawrenceburg, Ky.

[EDITORIAL NOTE: This little feature story is full of human interest about a man who had a bicycle—prosaic as that might seem—but who wrought wonders with what he had. God's question of Moses, "What is that in thine hand?" might well have been the inspiration for the answer wrought out by the hero of this little story. Paul could use his tent-making as an entering wedge into friendships which rounded to the everlasting glory of God, and the establishment of churches throughout Asia Minor and even into Europe. Why not a carpenter's shop? a scapel? a shoemaker's last? a bicycle? or what have you? Each according to his own genius. And here the story is told by one of the boys who wanted to ride a bicycle—too poor to buy one of his own—and throughout the subsequent years he has been a Christian, and most of the time a Baptist preacher, relaying to others the message of love he heard from the lips of E. B. Farrar—the man who started a church with a bicycle.]

Whenever I pass by the attractive, little house of worship of the Van Buren Baptist Church, recently built on Story Avenue, Louisville, Ky., my thoughts wander back to the early nineties when for the first time I attended a Sunday school. The class was held in a rented store room. The attendance was chiefly of small children and young people. The only man present was the young minister in charge, E. B. Farrar, a seminary student.

This man of God was reared in a comfortable home in the State of Georgia. He gave up a lucrative business in answer to the call to devote his life to the work of the ministry, and enrolled as a student in the Southern Baptist Seminary.

The only luxury he brought to Louisville with him was his bicycle. Few people of this generation remember how a bicycle looked then. It was a clumsy thing and of unnecessary

height, and uncertain behavior when it bounded on a protruding cobblestone in the street.

While he was taking a pleasure ride one afternoon, his attention was attracted to a gang of nearly forty boys, loafing on the corner of Campbell and Fulton Streets. Yes, loafing, and yelling, and repeating the vile and vulgar words they had learned from some of their elders. Two open saloons were nearby. This sight, and surrounding evidences of poverty and spiritual destitution, stirred up in Mr. Farrar a feeling that he must do something to save these boys.

The boys looked rather tough, but he offered them a ride on his bicycle. One by one they climbed up on its high seat while he kept it balanced

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until every boy in the gang had his ride.

As soon as he won their confidence he inquired whether they attended a Sunday school. The question bewildered them. None of the boys knew what a Sunday school was. So, he told them the story of Jesus and salvation; and offered to meet with them again on the following Sunday. The boys responded immediately and agreed to meet with him for more Bible stories.

They met in a large cellar under the home of one of the boys. For seats they used rough sawed boards mounted on rocks or boxes to raise them above the dirt floor. The hymns, Bible stories and Gospel messages he taught them so completely captured their interest that they soon outgrew their meeting place. And the Sunday school was moved to a store room about the time I became one of his pupils. I was five years of

age then. And after the Sunday school was over each boy present was allowed to mount the steel steed and pedal his weight through the air with the greatest of ease.

A few women and young girls became pupils during the early stages of the organization. The men would not attend. Most of them spent their idle time drinking and gambling in the saloons. So, E. B. Farrar enlisted a group of his pupils to sing Gospel hymns with him on the street corners. And the men left the saloons long enough to listen to his earnest Gospel messages.

Some of these men were convicted of sin, and accepted Christ as their Saviour. A spiritual revival soon swept over the whole area known as "The Point." Men and women in many of the homes were converted. And a moral transformation soon became evident in the community.

In order to reach more people with the gospel he held tent meetings with the help of those who had been converted under his ministry. Many more people were converted; and some of them became earnest Christian workers under his leadership. My parents were attending these tent meetings when they found Christ as their Saviour. Both of them became earnest Christian workers and continued in Christian service as long as they lived.

This work passed through about six years of struggle and testing before a church organization could be formed. Money to meet expenses was hard to get. Wicked leaders in the community put up stiff opposition to the mission work being done. Its influence was hurting their business. Every time a drunkard was converted the saloons lost some business. So, they several times influenced property owners not to rent their buildings to the mission. Finally, the only available meeting place was a cow stable. But the work continued. And at every service the place was filled with people eager to hear the gospel.

Some time during the year 1898 the Broadway Baptist Church adopted this work as a mission, and appropriated money to maintain the work. An abandoned pottery building was purchased and converted into a splendid building.

(Continued on Page 32)

INTEGRITY—He who makes an idol of his self-interest will often make a martyr of his integrity.—Origin unknown.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

It is glorious the way the applications are coming to us for the year which began the first of October. The following brought our total on November 16 to sixty.

Crittenden—Pastor R. E. Lawrence; Superintendent Fred H. Turpin.

Oak Ridge—Pastor Claude T. Mason; Superintendent Kenneth Kelly.

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

Lebanon Junction—Pastor Joe Canzoneri; Superintendent Roy L. Daniel.

Lexington, Porter Memorial—Pastor O'Ray Weeks; Superintendent O. L. White.

Corbin, Central—Pastor Harold Wainscott; Superintendent J. C. Cottingham.

A Young Man Leads in Little River Association

Brother Gordon Gray, superintendent of the Little River Sunday school association, reports that teams have visited most of the churches and writes: "We plan to continue until the LAST church has been visited." That is the spirit of a real soldier of the Lord.

Elkhorn Campaigns

Seventeen churches engaged in simultaneous Sunday school enlargement campaigns the first week in November. Associational superintendent, Wm. Homer Smith, and superintendent of missions, Edwin A. Walker, did good work in enlisting the churches. The largest attendance for one night was fourteen hundred which is very good.

Many of the best workers from over the South assisted and the churches all seemed to be well pleased with these workers. Several other churches will have training classes in the near future, brother Walker conducting some of them, and others will be conducted by the pastors. It will be great if EVERY church will have at least one training class during the year, but it will be greater if all churches will have three or four weeks of training. Chevy Chase members, led by the pastor, talked about 100 awards. If the churches of Elkhorn association will average 100 the total will be 4,700.

We expect great things during the coming months in this good association led by their pastors and superintendents and by the Sunday school Association and Missionary Walker.

Gains In Standards

Last October and November Kentucky had forty (40) Sunday schools to qualify as Standard. On November 16 this year we reported sixty and have sent applications to several others who have requested them. Join this good company of standard Sunday schools and thereby improve your school.

SUNDAY SCHOOL ATTENDANCE

Church	November 13, 1949	Missions	Total
Louisville, Walnut St. (4)	327	1,862	
Louisville, Ninth and O (1)	260	1,440	
Louisville, Carlisle Ave. (2)	216	1,148	
Louisville, Parkland (1)	60	936	
Lexington, Porter Memorial (2)	300	935	
Harrodsburg (4)	205	924	
Owensboro, First (1)	79	922	
Covington, Latonia (2)	214	902	
Bowling Green, First	849		
Louisville, Crescent Hill (1)	91	834	
Lexington, Ashland Ave. (2)	183	833	
Louisville, Victory Memorial (1)	173	815	
Evansville, Ind., Grace (2)	156	782	
Frankfort, First (1)	94	772	
Hodgenville, First (1)	55	771	
Somerset, First	749		
Mayfield, First	721		
Owensboro, Third	720		
Madisonville, First	708		
Louisville, Baptist Tabernacle	701		
Murray, First	678		
Louisville, West Bdwy. (1)	78	670	
Newport, First (1)	58	668	
Lexington, Calvary (1)	35	637	
Lexington, Immanuel	636		
Louisville, Beechmont	629		
Paducah, Immanuel (2)	69	618	
Glasgow (1)	35	605	
Evansville, Ind., Calvary (2)	158	594	
Hopkinsville, Second	570		
Danville, First (2)	75	545	
Louisville, St. Matthews	545		
Louisville, Clifton (1)	87	544	
Elizabethtown, Severns Valley	534		
Louisville, Deer Park	514		

Hopkinsville, First	510
London, First (1)	31
Shelbyville, First	493
Princeton, First	478
Louisville, Eastern Pkwy.	476
Lexington, Grace	466
Louisville, West Side (1)	87
Campbellsville (1)	40
Covington, South Side	446
Barbourville, First (2)	60
Paducah, First (1)	28
Paducah, Twelfth St. (1)	144
Louisville, Third Ave. (1)	29
Danville, Lexington Ave. (1)	34
Owensboro, Hall Street	417
Erlanger (1)	54
Meadow Home (near L'ville) (1)	50
Henderson, Immanuel	395
Dayton, Ohio, Westside	394
Fulton, First	393
Henderson, Audubon (1)	51
Lebanon	386
Williamsburg, First	385
Shively	379
Bellevue	355
Winchester, First	350
Cynthiana (1)	49
Corbin, Central	345
Louisville, Franklin St.	341
Greenville, First	336
Corbin, First	330
Owensboro, Eaton Mem. (1)	25
Winchester, Central	307
Richmond, First (2)	18
Willisburg	304
Versailles	302
Louisville, Gethsemane (2)	73
Ludlow, First (1)	21
Louisville, Baptist Temple	282
Evansville, Ind., Walnut St.	278
Middlesboro, E. Cumberland Ave.	276
Eardstown	276
Pleasant Hill (near Campbellsville)	267
Sturgis, First	258
Louisville, East	258
Louisville, Shawnee	255
IaGrange, DeHaven Memorial	255
Paducah, Trinity	253
Louisville, Kenwood	253
Mackville	251
Owensboro, Seven Hills	251
Falmouth (1)	15
Scottsville	244
Frankfort, Thorn Hill	242
Bruner's Chapel (near Harrodsburg)	237
Crestwood	234
Dayton, First	233
Sand Spring (near Lawrenceburg)	231
Lebanon Junction	230
Horse Creek, Hima (2)	37
Hazel	221
Owensboro, Crabtree Ave.	221
Fairview (near Hall's Gap)	220
Shepherdsville	220
Albany (1)	38
Mt. Sterling, First (1)	45
Lawrenceburg, First	215
Vine Grove	210
Auburn	209
Newport, Trinity	206
Jellico, Tenn., First	205
Pikeville	205
Deep Creek (near Harrodsburg)	204
Steubenville	201
Jeffersonton, First	201
Eubank	201

ROOM FOR A FEW MORE AT CLINIC

There is room for a few more workers who may wish to attend the Sunday School Clinic at Paducah, November 28-December 2.

Your room and meals will be given you free.

You will pay three dollars registration fee if you are to be entertained.

A great force of workers from Nashville will be with us for the program.

From 9:00 A. M. to noon and then from 7:00 to 9:00 each evening the best in teaching in the Sunday school will be offered.

One award for the morning sessions and one for the night classes will be given that each may earn two awards during the week.

ALL WHO LIVE NEAR ENOUGH TO DRIVE FROM HOME EACH DAY WILL FIND THAT THIS IS A REAL OPPORTUNITY. EAST BAPTIST CHURCH IS THE PLACE OF MEETING.

Baptist Training Union Department

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

From the Claxons in Africa

The following interesting letter was received from Rev. and Mrs. W. Neville Claxon, who after serving for a year on the Gold Coast are now in Nigeria, the letter being written from aboard the MV Salaga:

"The past few weeks have been filled with busy days for the Claxon family. Now, as we are leaving the Gold Coast, we will catch our breath and tell about a few of the things we have been doing. Beginning 'way back on—

"May 15—Miss Neale C. Young, WMU worker and Miss Ada Jackson, Young People's worker (and from Kentucky!) from Nigeria, arrived in the Gold Coast for a month's stay. They held mission schools for the women and encouraged them especially to learn to read the Bible. Mrs. Ayorinde, native WMU worker of Nigeria, came along and helped in a mighty way. She and her husband, who is pastor of the First Baptist Church, Lagos, studied in our own country for several years. We enjoyed the fellowship of Misses Young and Jackson in our home in Kumasi.

"June 15—Meeting at Dunkwa of all the GC churches. About twenty churches were represented and we organized them into the Gold Coast Baptist Conference, setting up a Constitution and By-laws and adopting a good budget for carrying on the work. The churches agreed to pay the expenses of a young man to study in the Seminary at Ogbomosho, Nigeria, so he will come back to the Gold Coast and help in the work. Truly this was a successful meeting and we feel that it will have much to do with the future of the work. The greatest need just now is for trained pastors for our churches.

"June 19—After the Sunday Service at Dunkwa, the leaders having announced to the King of Dunkwa that we would salute (visit) him, the congregation went in a body to his house. There, six leaders, including our pastors and myself, were ushered into the King's presence. Although he understood English, we went through the proper ceremonies. The King sat at the end of the room in a large dentist-style chair. His foot-

man stood at his left. When the King was ready, the man at his left gave a word to a man at attention at the other end of the room. He spoke to the King's Prime Minister at the King's right, who told our Yoruba man, who speaks the native language, to tell our business. He spoke to Rev. Mr. Idowu, our field worker, Mr. Idowu turned to me, and I stated the purpose of our visit (courtesy and to encourage our receipt of church land). Then the message started on the long journey back to the King! But all the time, the King had understood my English! After the introductions, the King dismissed formalities and talked to us freely in English. Later, he took us in his private car (an American Chevrolet!) to see his new palace, which was under construction. The palace is a tremendous structure overlooking the Mengel Lumber Company, a branch of the Louisville, Kentucky, firm. The King spoke of his good American friends.

"In the vast living room of his new mansion, we had a service and a prayer. He pledged anew his promise that our church should have a good plot of ground. He urged that we have a pastor in his town. Thus this missionary made an approach to a native leader that the cause of Christ may be advanced in the Gold Coast. If the King can be won to the King of Kings, the possibility is greater that we can bring the people to the Prince of Peace.

"June 30—Farewell to Kumasi, as we boarded the train, bag and baggage and the cat! We had a hectic getaway, but we can be thankful that we did not have much time to think about leaving those whom we have come to love. At Sekondi we had a nice stay at the Government Rest house, overlooking the sea.

"July 2—Visa confirmed at last (after seven weeks' waiting)! Passage obtained after 11:00 A. M. Then a rush to get our freight from the railway station to the customs shed, our baggage at the rest house seven miles away; packed and then—the cat examined so we might take her along. All this done and aboard by 4 P. M.

(To Be Continued Later)

Intermediate Highlights

Miss Dorothy Blankenship
State Intermediate Worker

Regional Conventions for 1949 are now ancient history, but stepping out from between the pages of the History Book come eight outstanding Intermediate Leaders to guide and direct the work in our Regions across the State. I am very proud to have these consecrated, capable Intermediate Leaders for my co-partners this year.

How about dropping the leader of your Region a little note telling her that you'll be praying for her and working with her this year? Let's become acquainted with the leader of our Region. She is most anxious to be of assistance to you, but the only way she'll know of your problems and needs will be for you to contact her. Jot down your Regional Leader's name and address and then use it often during the year.

Region	Leader
Southwestern—	Mrs. R. P. Hocker, Jr., Arlington, Kentucky
Western—	Mrs. Charles Chance Centertown, Kentucky
North Central—	Mrs. P. G. Shuck 135 Louisiana Avenue Lexington, Kentucky
Central—	Mrs. O. W. Stites, Jr. R. R. 2 Anchorage, Kentucky
Southern—	Mrs. Harold Lee 730 Twelfth Street Bowling Green, Kentucky
South Central—	Miss Winnie Cocanougher 203 High Street Lebanon, Kentucky
Southeastern—	Mr. C. W. Terrill, Jr. c/o First Baptist Church Middlesboro, Kentucky
Northeastern—	Miss Joy Ann Miller South Shore, Kentucky

A Visitation Idea

Cut from cardboard a large wagon wheel and hang on display in the Department Assembly room, or Union room. On the spokes write the names of absentees and prospective members. As the members visit and enlist the absentees and new members a strip of brown paper is pasted over the name on the spoke. If used as a department idea, have a wheel for each union. If used for an individual union, have a wheel for each group. The object is to visit all absentees and new members and enlisting them, thereby covering the spokes with brown paper.

20%-ERS

The following churches report an equivalent of 20 per cent of their resident church membership in Training Union on November 6.
First, Jellico; Dallasburg, Wheatley; First, Dawson Springs; Victory Memorial; Lebanon; Gethsemane; Harmony Baptist Chapel.

WOMAN'S MISSIONARY UNION

127 East Broadway, Louisville

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

Treasurer
Mrs. W. H. Jaegle

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

Southeastern Region Meets at Oneida Institute

The WMU of Southeastern Region had an unusually good attendance in its meeting at Oneida Institute on October 26. By noon over three hundred, including local people, were in attendance and were fed in the dining room of Oneida Institute. In the afternoon session, held in the school chapel, even standing room was at a premium as the students crowded in to hear Miss Rose Marlowe.

The entire program, based on the theme "Who is the King of Glory?" was of high caliber. The worship period was in charge of the local pastor, Rev. Lyn Claybrook, while greetings were brought by the Institute President, Rev. D. C. Sparks. A pantomime, "Making the King of Glory Known through Foreign Missions," was given by the English Department of the Institute. Inspirational messages by Mrs. Harold J. Purdy, Miss Marjorie Jones and Mrs. George Ferguson, and the climax of all by Miss Rose Marlowe sent everyone away with a desire to do more in the work of the Kingdom.

Eleven of the twelve organized associations made reports in the business session. The main event of this period was the election of a new president, Mrs. Gifford Walters, Cumberland, to take the place of Mrs. H. C. Hopper, who has completed her allotted period of four years, in faithful service. The courtesy committee, in their report called attention to the fact that Mrs. Hopper during her term of office has reorganized one Association and organized two new Associations and seventeen new missionary societies. This, in addition to her many mission study classes and inspirational visits to Associational meetings makes her record an enviable one.

The visit of these ladies and pastors has made possible four more scholarships for needy students at Oneida. The love gifts in the dining room amounted to \$217.60 while the afternoon offering of \$75.00 was divided equally between Miss Marlowe and the Institute. In addition, two other friends gave \$200 for scholarships.—*Reported by Maralea Arnett.*

North Central Region Meets at Georgetown

The women of North Central Region were thrilled at the privilege of holding their fourteenth annual meeting in the beautiful John L. Hill Chapel on the Georgetown College Campus on October 27. The day was perfect, and 627 women attended the meeting enjoying the inspiration, information and fellowship offered us. Mrs. Logan English, Regional Vice-President, presided. Mrs. J. R. Hagan, Regional Young People's Leader, had charge of the afternoon session. Miss Bobbie Blaine Burke a student at Georgetown College told

Attention!

Presidents - Superintendents Regional Vice-Presidents!

Please fill in and return the card sent you recently for a report of 1950 officers. It is most important that we receive this information during November.

Attention G. A. Counsellors!

Please send to the State Young People's Secretary, immediately, the names of each G.A. working on Forward Steps of "Queen" or higher and the name of the step on which she is working.

of her trip to Europe last summer and the great needs on all the European mission fields.

Inspirational messages were brought by our State President, Mrs. Harold J. Purdy, our Executive Secretary, Mrs. George R. Ferguson and our new State Young People's Secretary, Miss Marjorie Jones. Miss Rose Marlowe of China, stirred the hearts of all of us in her missionary message.

Dr. S. S. Hill, president of the college, led the morning devotional service and music was provided for the program by the Georgetown College Chapel Choir with Mr. William Anders, director, Miss Ollie Dale Jelle, accompanist and also by Miss Mary Hambrick, violinist. The meeting adjourned to meet at First Church, Winchester, next year.—*Mrs. J. R. Peak, Secretary.*

Southwest Region at Murray

On November the first, Southwestern Region of Kentucky WMU had its annual meeting with the First Baptist Church at Murray, Kentucky. We had a record breaking crowd of nearly four hundred present. Mrs. Paul Stewart, our Regional Vice-President arranged a most interesting and inspiring program. The theme for the day, was "Who is the King of Glory?"

Rev. H. C. Chiles, pastor of the host church led the opening prayer, followed by greetings from Mrs. Hugh McElrath, president of the WMS of that church. We were delighted to have Mrs. Harold J. Purdy, president of Kentucky WMU with us that day. After her inspiring message we had a short business session followed by the introduction of Associational Superintendents as follows: Blood River, Mrs. E. C. Parker; Graves County, Mrs. C. W. Lawrence; West Kentucky, Mrs. G. W. Archer; West Union, Mrs. G. C. Lovan.

The following Regional chairmen brought reports: Mrs. Schultz Riggs, Community Missions, Mrs. D. H. Ray, Stewardship; Mrs. Hugh McElrath, Mission Study.

Our own Miss Rose Marlowe brought our missionary message and her word picture of the needs of China moved our hearts to resolve to do more for Missions. Mrs. George R. Ferguson, Executive Secretary of W.M.U. of Kentucky, made an interesting talk.

Mrs. J. D. Brame, our Regional Young People's Leader presided in the afternoon. She presented Miss Marjorie Jones of Louisville who is our new state Young People's Secretary and she brought us a very fine message. We are sure she is the right one for the place.

We were all thrilled when Miss Marlowe called our Regional Vice-President to the stand and presented her with the WMU pin of China. Mrs. Stewart is a very faithful and efficient leader.

At noon members of Blood River Association served a most bountiful and delicious lunch.—*Reported by Mrs. G. C. Lovan.*

A little girl writes to her Mother ... in Heaven



Dear Mommy in Heaven
My Sunday School teacher
says God can do anything, so I guess
He will see that you get this letter
cause I know you are in Heaven.
If you can see us down here you
will be glad because Johnnie and
me are now so happy. It was so
awfull after you went away.
Grandma tryed to take care
of us but she is so old and she didn't
have any money. Then a nice
man came and took us to a great big
house. They called it Children Home
and it is warm and beautifull and there
are lots of children here and a good
lady they call our house mother.

She is very good to us. Who takes
care of us? I asked her and she said
all the good Baptist people. Some
send potatoes and meat and clothes
and on Thanksgiving Day every-
body gives a whole lot of money.
Isn't that wonderfull?

Mommy, don't worry about me
and Johnnie. We are very happy
and we try to be good. We go to
Sunday School every Sunday. We
have lots of fun too. I wish all the
boys and girls who don't have a
mommy or daddy could have a nice
home like this.
Goodby, Mommy we love you
Marry and Johnnie

This simple, trusting letter of a little child tells
how much a real home means to homeless and
orphaned youngsters. For her sake — and for the
sake of hundreds of needy and appreciative

children like her — won't you really give a full
day's pay this year as your share toward the
maintenance of our two Baptist Homes at Glendale
and Spring Meadows?

Make your 1949 Thanksgiving Offering **ONE FULL DAY'S PAY!**

The First Thanksgiving

Today, November 24, is Thanksgiving Day.

What comes to your mind when someone mentions Thanksgiving?—Turkey, dressing, cranberry sauce?



That first year in the New World was a very hard year for the Pilgrims, and if it had not been for the help of some friendly Indians, all the Pilgrims might have died. The red

But soon the crops and supplies were all gone. The harvest that fall of 1622 was not a large, beautiful one like the year before, and the people realized they would not have enough food to last through the year, without help from the mother country. They were too discouraged to have a harvest festival. Besides, there was not enough to eat.

Food became scarcer and scarcer and all the colonists were so glad for the spring to come. Once again they planted their crops with the hope that there would be sufficient harvest in the fall. But a drought that lasted from May until July set in. Some of the corn was revived by a rain in July, and the pilgrims had a public thanksgiving service on the 30th of the month.

Although there is no authority claiming this as the original "Thanksgiving Day," we may claim it, some historians say, for two reasons: it was both a religious and a social celebration, and this was the first time in the history of America that the Governor appointed a day for thanksgiving. All observances of special days before this time had been appointed by the church.

In 1631 the colonists had another year of failures. Their crop failed, their stock of corn was almost used up, the extremely cold weather caused a scarcity of game, and the ship which Governor Winthrop had sent to England for a supply of food, had not returned.

The people were desperate as the corn dwindled each day, and soon a fast day was appointed (a day of special prayer). Just at that time, the ship, filled with provisions from home, returned to the colony, and the "fast day" was turned into a day of thanksgiving and celebration in joyful thanks.

So, the first Thanksgiving Day of which any written record remains in the Colonial Records of Massachusetts was in Boston on February 22, 1631.

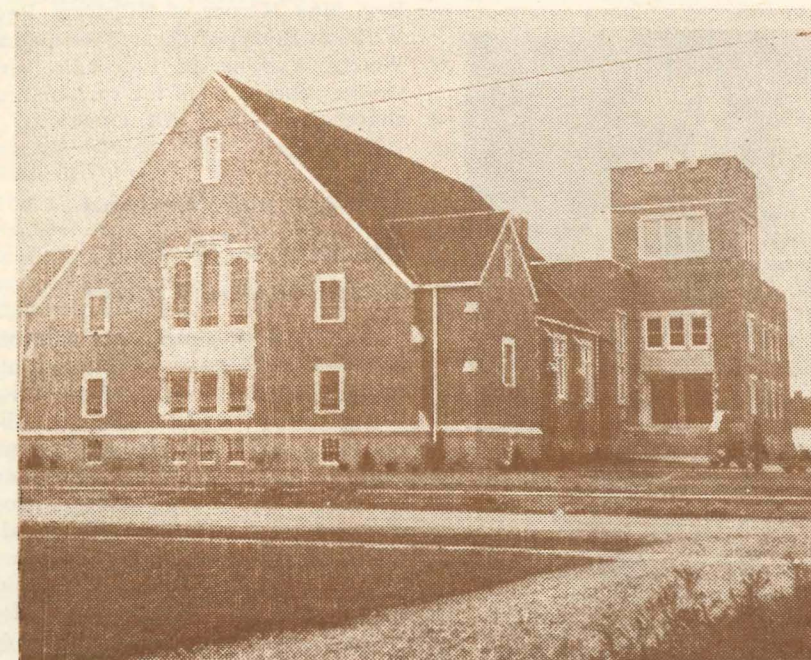
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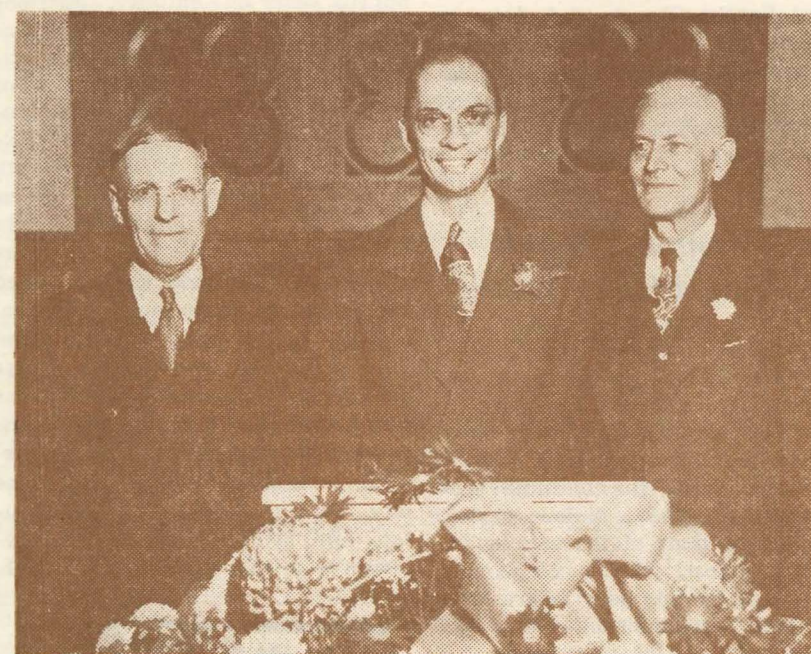
November 24, 1949

Louisville Area News

New Meeting House of St. Matthews Church



Front elevation of the St. Matthews Baptist Church, located at the corner of Grandview Avenue at Macon, which was dedicated October 30.



Three of the speakers at the afternoon program of the new edifice of the St. Matthews Baptist Church. (Left to Right) (1) Dr. E. C. Stevens, who offered the Dedicatory prayer; (2) Pastor Verlin C. Kruschwitz, and (3) Dr. Emmett F. Estes, who preached the Dedication Sermon.

Three Deacons Ordained At Clarksville's New First Baptist Church

CLARKSVILLE, Ind., November 8.
—Dr. J. Estill Jones, New Testament

teacher at the Southern Seminary, delivered the sermon at the First Baptist Church of Clarksville, Ind., for the ordination of three new deacons—Marvin Snider, John Fortenberry and Jack Sullivan. The service took place on Sunday afternoon, Octo-

ber 30. Brother James R. Russ, pastor of Utica Baptist Church, Utica, Ind., led in the prayer. The examining council was composed of Dr. Jones, Pastor William H. Lee, and Carl Morris, of Clarksville; R. G. Stith and Charles M. Foster, of Beechmont Church, Louisville, and C. S. Snider of Baptist Tabernacle, Louisville.

The Clarksville Church is a recent addition to the Long Run Association. It was organized just a year ago and met for its first year in a residence. In September it was moved to a former service garage on Highway 62. October 30 was the first day that the church met in McCullough's Chapel—a church building borrowed until a building can be erected. In the past two months the attendance has more than doubled, jumping from 43 to 88.

In October William H. Lee was called to be pastor and immediately moved to Clarksville with his family. Mr. Lee graduated from Mississippi College and is in his first year at Southern Seminary. He held pastorates in Mississippi before moving to the Ohio Valley.

Mrs. Lee also attended Mississippi College, and is now enrolled in the W.M.U. Training School. They have three children—Billy, 7; Marilyn, 4; and Jimmie, 2. Before entering the ministry the Lees lived in Mobile.

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Supper is Given to Officers of First Church of Irvine



Officers at the First Supper at the First Baptist Church of Irvine

IRVINE, Ky., November 5.—The First Baptist Church of Irvine on October 21 observed for the first time in its history a supper for all officers of the church. This group of forty-five represents seventy-five different offices in the church, Sunday school, Training Union, W.M.S., and Brotherhood.

Those participating in the discussions at the supper meeting were: S. H. Tharp, Superintendent of the Sunday school; Miss Mattie Haoferry, Director of the Training Union; Mrs. T. D. Shumate, President of the W. M.S.; and Byron Arnold, President of the Brotherhood. Each of these outlined their plans and hopes for the departments for the coming year.

This church is sponsoring a mission program, with three full-time missions under the care of a full-time mission pastor, Rev. Nat Mayhall. The Irvine Baptists believe in missions and in tithing, says Pastor J.

C. Stephens, "and God will bless any church which will sponsor missions and give the Lord that which belongs to Him."

Clover Bottom Church Has Annual Homecoming; Ordains Two Deacons

VERSAILLES, Ky., November 1.—The annual homecoming of the Clover Bottom Baptist Church was held Sunday, October 9, with a large number present. During the morning services Rev. Eugene I. Enlow, pastor, outlined the aims of the church for the coming year. The church plans to buy a bus in the near future, and during the day a substantial sum was contributed for this purpose.

Lunch was served by the ladies of the church at the noon hour.

Former pastors who were present included Rev. Ike W. Manley, of Georgetown, and Rev. Brooks L. Hargrove, of Louisville.

The highlight of the afternoon service was the ordination of two new deacons—Brethren Turley Curd and George D. Hill. The ordination sermon was delivered by Dr. T. J.

Powers, pastor of the Versailles Baptist Church. Pastor Enlow, Moderator of the examining council, was assisted in the laying on of hands by Rev. Max Harper of Hillsboro, Rev. Willmott Story, of Clear Creek; Rev. Woody Watkins, of Louisville, and twelve deacons from the surrounding churches.—Wilbur Hill, Clerk.

Dr. George Ragland Finishes 27th Year At Lexington Church

Dr. George Ragland completed his twenty-seventh year and began his twenty-eighth as pastor of the First Baptist Church of Lexington on November 6. His church is 132 years old, and has the ministry of some long pastorates, as men are wont to reckon such tenures of office, but he has already served that body ten years longer than any of his illustrious predecessors. Dr. Ragland has also managed to find time in the midst of this busy city pastorate to serve on many important committees and boards of his denomination throughout his years in Kentucky. Just one year ago he completed two terms as Moderator of the General Association of Baptists in Kentucky. For some years he was one of the Kentucky brethren serving on the Executive Committee of the Southern Baptist Convention. Before coming to his present pastorate he taught Greek for a decade in Baylor University, and for another decade planted the roots of Hellas in the cranial cavities of youthful Georgetownians. During the last several years he has championed, along with many of the other brethren of the Bluegrass, the erection of the Central Baptist Hospital, now being built in his home city. Brethren will wish to congratulate him as he begins his twenty-eighth year with this great church.

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is assurance that every possible measure of comfort will be provided for family and friends.

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"Youngest Pastor in Kentucky" Completes First Year at Visalia

VISALIA, Ky., November 7.—Special services were held at the Visalia Baptist Church, Sunday November 6, in recognition of Pastor Bob W. Brown, who has completed his first year at the church. At the morning service the pastor spoke on "The Family of God." At 2:30 in the afternoon eight were baptized. The evening service at 7:30 was followed by an observance of the Lord's Supper.

Pastor Brown was called to the church last year, and was recognized at eighteen as the youngest pastor in the state. He was ordained January 9, 1949, by a council of seventy-five Baptist leaders at Burlington, Kentucky. The Visalia Baptist Church under his leadership has shown great progress in all departments. A building program is well under way, Sunday school has increased from sixty to 135 enrollment, and average attendance from thirty-seven to eighty, thirty-three new members have come into the church, twenty-three by baptism, plus many improvements in the church building. A great interest is evident in the whole church program.

A student at Georgetown College, the young pastor is from Burlington, Kentucky, where he was graduated from High School in 1948. He is the son of Mr. and Mrs. Walter Brown of Burlington.

Oakland Church Elects New Superintendent And Church Treasurer

SPARTA, Ky., November 7.—In the election of officers of the Oakland Baptist Church for the coming year Raymond Skirwin was elected as Sunday school superintendent and W. L. Nall as the next treasurer.

The former superintendent was Robert Jones. For the past sixteen years Mr. Jones has served in this capacity with the exception of nineteen months which period was spent in the U. S. Army. Under his leadership the school has increased considerably, attained the Standard, and has grown from one or two classes to twelve at the present time. He

has accepted the position of teacher of the young people's department.

The former treasurer, Charles Hendren, has served faithfully in that capacity for the past nine years. He has been a deacon for the past four and a half years.—Ray Alexander, Jr., Williamstown, Ky.

Don't Make This Mistake When You Build Your Church!

By John W. Kurtz, Dayton 7, Ohio

DAYTON, Ohio, October 26.—It is no honor to God and the cause of our Lord to be able to pay cash for a building that will be inadequate in less than six months to accommodate the crowd.

In February of 1949 the West Side Baptist Church of Dayton, Ohio, in White Water Association of Kentucky Baptists, entered its new building with a seating capacity of 500, debt free. Already people are having to go to the basement in an overflow room to hear the program. Last Sunday morning there were 648 attending, and for the evening service there were 678. Now we must begin to pay thousands of dollars to correct the mistake that is less than a year old.

The writer has been pastor on the field since June of 1949. He along with Music Director Wayne Stivers was asked to conduct the fall revival. There were thirty-five additions to the church during the meeting. This boosts the total additions to the church since June to ninety-three. In addition to the present missionary program the church has contracted with the Skyline Broadcasting Company to radiocast our morning worship service. This program may be heard within a 200-mile radius from Dayton, 980 on the radio dial, at 11:00 o'clock, Eastern Standard Time.

Gleanings

Pastor John W. Kurtz, of the West Side Baptist Church, Dayton, Ohio, conducted a revival at the First Baptist Church of Cleves, Ohio, during October 31-November 13.

Pastor Paris B. Akin, Allensville Baptist Church, near Winchester, Ky., did the preaching in a revival meeting with Pastor Otto Pierson at the Petersburg Baptist Church, Octo-

ber 3-14. There were fourteen additions to the church—seven for baptism and seven by letter. There seemed to be a spiritual awakening among the church membership. This meeting was held in connection with the Simultaneous Evangelistic Crusade of Campbell County and North Bend Association.

News Happenings in Old Cedar Church And Neighborhood

OWENTON, Ky., November 1.—The sound of contractor's machinery and the clicking of rock are very welcome to our community these days. We have a new road under construction from Taft Highway over Claxon's Ridge to Highway 227 which is nearing completion.

The basement of Old Cedar Baptist Church was dug in 1929. Now the walls are going up, and in a few weeks a beautiful stone structure will be completed if every one keeps busy. Twenty men came some days ago and removed the roof of the old structure; such a spirit of co-operation has never been seen here before.

Wednesday, October 12, at six o'clock the folk met in the parsonage to celebrate the birthday of the pastor—W. M. Wilson. They brought baskets loaded with such food as fried chicken, salads, sandwiches and cakes. A beautiful birthday cake was placed in the middle of the table with a musical centerpiece. The pastor was lured to a neighbor's house for supper. At least he thought that because of the little deceptions played upon him. When he returned to his own house the candles were burning and the "cake" was playing "Happy Birthday." Filled with emotion, but happy indeed, he expressed his appreciation for the thoughtfulness and the nice gifts he received.

After Scripture reading and prayer the group jammed around the old organ and sang hymns until a late hour. Everyone was made happy with this Christian fellowship.—Mrs. Albert Karsner, in The News-Herald and Owen County Democrat.

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Southern Kentucky News

Brownsville Church Completing \$14,000 Parsonage for Pastor

BROWNSVILLE, Ky., November 15.—The Brownsville Missionary Baptist Church has had a successful thirteen months' under the leadership of its pastor, Rev. Grant L. Jones. During these months there has been an increase in attendance in all services, especially the evening services on Sunday. The prayer meeting has more than doubled in attendance and in interest, and we are proud of this.

When Brother Jones became our pastor the framework to a \$14,000 parsonage was up and is now nearing completion. Brother Jones and his family have been living in the parsonage since last May. There is a small debt, but we are sure it will soon be paid off. The building is truly a monumental achievement for the church at Brownsville.

There have been eleven additions to the Brownsville Church in these months, although there has been no revival. Six of these came by letter and five by baptism.

Feeling the need for a special series of evangelistic services, a revival was started on November 14, and the closing service will be on Thanksgiving morning. Pastor Bailey F. Davis, of the First Church of Franklin, Ky., is the evangelist.

Beneficiary Church in Casey County Becomes Itself a Benefactor

LIBERTY, Ky., November 6.—Three months ago the Poplar Springs Baptist Church, in Casey County, was supported by the State Mission Board. At present we are supporting ourselves and are sending a monthly offering to our State Mission Board.

Last spring this church was discouraged and was not having Sunday school. We now have a regular attendance of about seventy. We are now having half-time preaching services instead of quarter-time.

Through the co-operation of our God-fearing members whom we found when we came on the field the first of August, we are greatly increasing our field of work. As in most cases of our churches which may have thought they were down-and-

out, we found that there was still a faithful remnant of devout Christian people who love the Lord enough to put forth every effort to advance for Christ and carry on the wonderful work of spreading the glorious Gospel of our Lord and Saviour. We are now making an effort to establish a Sunday school and Baptist church at one of our great mission fields on Calhoun Creek.—G. W. Smith, Jr., Route 4, Liberty, Ky.

Elizabethtown Pastor With J. L. Robinson At Lancaster Church

ELIZABETHTOWN, Ky., November 7.—We closed our meeting last Friday night at the Lancaster Baptist Church with twenty-seven additions, twenty-two on profession of faith and baptism, and five coming by transfer of membership. It was indeed a joy to be associated with Dr. James L. Robinson in this revival series. The Lancaster Church has made nice progress under his leadership and there have been baptisms all along during the past year at the regular services.

Liberty Pastor Goes To Vine Grove Church

LIBERTY, Ky., November 7.—Rev. A. E. Webb, pastor of Liberty Baptist Church for the past sixteen months, has taken up work as pastor of the First Baptist Church at Vine Grove, Ky., and has moved on the field.

Prior to his coming here he resided at Muldraugh, Ky. He hails from Arkansas. He is married and has one daughter—Paulette. At the present time Brother Webb is a part-time student at the Southern Seminary at Louisville.

During his pastorate here he did a fine work. He was liked by the members of other churches as well as by our own members. He had such a soul-winning personality and always greeted everyone with a cheerful smile. He had something nice to say to them, and always a word of encouragement for each one.

Gleanings

The Pine Hill Missionary Baptist Church, Rockcastle County, Pine Hill, Ky., voted at a business meeting re-

cently to dig a basement and build Sunday school class rooms therein. The new project is now under construction and will soon be ready for use.

A joint service of the New Hope and Adairville Baptist Churches, in Bethel Association, was held in the Adairville Church on November 9. Pastor J. L. Hart, himself a returned missionary, and now pastor of New Hope Church, spoke on "The Bible and Missions." Pastor Hughlan P. Richey, of the Adairville Church, took an offering for the American Bible Society.

IN MEMORIAM

MRS. CHARLIE MARKSBERRY, JR.

MARYSVILLE, Ky., November 7.—The Death Angel made a hasty call to the home of our dear sister, Nannie Lee Smith Marksberry on September 23, 1949. She was born in Washington County, Kentucky, May 14, 1902. She confessed her faith in Christ in early life and united with the Mackville Baptist Church, later in life moving her membership to the Springfield Baptist Church. She was united in marriage to Charlie Marksberry, Jr., in 1919. To this union five children were born—two boys, Dudley and Cleo Marksberry, and three daughters, Mrs. Bobbie Gray, Mrs. Clay Brady and Mrs. Joe Hardin; five sisters—Mrs. Boyd Brown, Springfield, Ky.; Mrs. John Gowin, Sr., New Washington, Ind.; Mrs. James Lannan, Hoopeston, Ill.; Mrs. William Matherly, Bergin, Ky.; Mrs. Arthur Gowin, Anchorage, Ky.; six brothers—Robert Smith, Springfield, Ky.; Andy Smith, Lillard Smith, Elmer Smith, Mackville, Ky.; John N. Smith, Milford, Ill.; James T. Smith, Baltimore, Maryland; and eleven grandchildren.

Funeral services were held on Sunday afternoon, September 25, at the Springfield Baptist Church by her pastor, Rev. W. Lloyd Hellams, assisted by the Mackville Baptist pastor, Rev. George R. Gaddie. Pallbearers were the members of the Young Men's Bible Class. Interment was on Cemetery Hill.

Mrs. Marksberry suffered a paralytic stroke at 4:30 and was taken to the Harrodsburg Hospital. Death came at 9:00 o'clock Friday night.

The funeral procession and overflowing audience bore evidence of the high esteem in which she was held. She always greeted each acquaintance with a smile.—A sister, Mrs. John Gowin, Sr.

VIEWPOINT—The fellow who says that a housebreaker was not a professional but an amateur out of employment, she told him to come back at 9 the next morning, when she would see about getting him a job. He came, and she got him work.—Jas. Weber Linn, Jane Addams, A Biography.

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Western Kentucky News

Teachers and Officers At Glenville Pull for Large Attendance

OWENSBORO, Ky., October 28.—The Glenville Baptist Church boasts of having one of the best Training Unions in the Daviess-McLean Association. Last Sunday they had 122 present out of an enrollment of 142. For the past year the average has been near 100.

The Sunday school has increased considerably in the past year. Its average was 133—the largest in the history of the church. If the present attendance continues the average will go to nearly 150 for next year. The increase is partly due to the active work of all the teachers and officers. The Training Union Director is Alford Lovan and the Sunday school superintendent is Joseph Bartlett. The pastor is Brother Mitchell Bennett.

Two Bennetts Return From Hospital and Are Much Improved

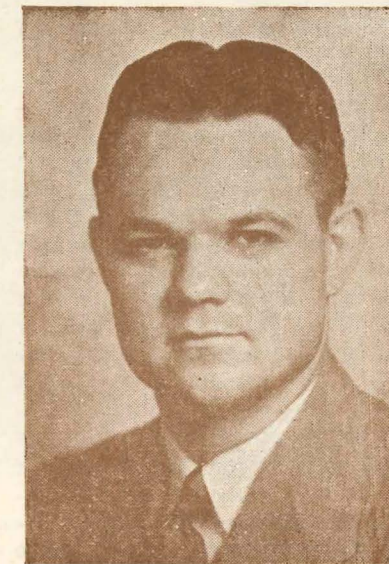
OWENSBORO, Ky., October 28.—Thomas Mitchell Bennett, four-year-old son of the Rev. Mitchell Bennett and Mrs. Bennett, followed his father by thirty minutes as a patient in the Owensboro-Daviess County Hospital, when he fell at the home of his grandparents, Mr. and Mrs. Thomas Thurman, 2104 McConnell Avenue, Owensboro, on Wednesday, October 5, and sustained a broken leg. Brother Bennett is pastor of the Glenville Baptist Church in the Daviess-McLean Association. Both Brother Bennett and his son are much improved and have been removed to their home.

Brother of Evansville Pastor to Helm Him in Evangelistic Meetings

EVANSVILLE, Ind., November 7.—The Walnut Street Baptist Church here has invited Rev. Aubrey C. Halsell, brother of its own pastor, Thomas E. Halsell, to lead in revival services beginning November 27 and running through December 4.

Aubrey C. Halsell is pastor of the Poplar Avenue Baptist Church in Memphis, Tenn. He is a graduate of

Ouachita College, Arkadelphia, Ark., and the Southern Baptist Theological Seminary. He served as Chaplain in the U. S. Army for five years, and while in Alaska led in the organization of the First Baptist Church of Anchorage, Alaska. This Anchorage church is now the mother church of an entire association. The Lord has blessed him greatly in evangelistic work, and many times 200 or more have been saved in single revivals conducted by him. He organized the Poplar Avenue Church of Memphis, where he is now pastor, fifteen months ago, and it is now comprised of a membership of more than 400.



Aubrey C. Halsell

During the twenty-six months that Thomas E. Halsell has been pastor of the Walnut Street Church in Evansville 262 members have been added to the membership of the church.

The current Quarterly Review, Nashville, Tenn., lists the Walnut Street Church among the top ten in the Southern Baptist Convention which had the highest ratio of baptisms in 1948. The Walnut Street Church is given credit by Editor Porter Routh for having 106 baptized in a church having a membership of 501. This, he says, is one person baptized for every 4.7 members.—Mrs. L. Armstrong, Church Clerk.

Gleanings

Brother George R. H. Gass was with Pastor C. D. Covington and the Immanuel Baptist Church for a ten nights' singing school during the

month of October. The attendance was good and the church was helped. While he was at Immanuel he organized a Training Union, a Junior group of ten and an Intermediate group of fifteen. Brother Gass is missionary of Little Bethel Association.

Pastor J. H. Maddox, of the Second Baptist Church of Hopkinsville, assisted Brother Harold O. Waitman and Casky Baptist Church in a revival recently. There were seven additions, five of them being by baptism. The Casky Church will go to full-time January 1. Also Pastor Maddox began some meetings with Dr. P. C. Walker at Pembroke Church on November 20.

J. D. Grey, of New Orleans, in Good Revival at Princeton

PRINCETON, Ky., November 1.—The First Baptist Church experienced one of the best meetings in all its one hundred years of life. It was of seven days duration, August 22-28 with sixty additions to the church. Dr. J. D. Grey, Pastor of the First Baptist Church, New Orleans, La., was the evangelist and Rev. John Hammatt, Pastor of the Calhoun Baptist Church, Calhoun, Ky., was the song leader.

Dr. Grey's messages were soul stirring, producing a great response in the hearts of both saints and sinners. Bro. Hammatt proved to be a fine companion laborer with Dr. Grey. Both his solos and the congregational singing contributed in a large way to the results of the revival. From the very beginning service and on to the end of the meeting large overflow crowds filled the auditorium of our church each evening. The morning service which was held at 7 A. M. was attended by hundreds. We thank God for these two brethren and for the way He used them in our midst.—H. G. M. Hatler, Pastor.

TEMPTATION—God is better served in resisting a temptation to evil than in many formal prayers.—William Penn, Quaker colonist.

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School of Missions in East Union Association

JELICO, Tenn., November 1.—The week of October 23-28, witnessed something new in the annals of East Union Association. For the first time a group of ten churches in East Union put on a simultaneous School of Missions. It was the first simultaneous effort ever made by this body.

The School of Missions was a wonderful success. The reports show that 4,775 people attended the sixty-six services conducted in ten churches. There were also three services conducted in the public schools. In spite of the fact that the coal strike had thrown many of the men out of work, enough money was contributed to pay all the expenses and there was left for the Cooperative Program the sum of \$115.80. This is a fine financial showing for a program of only ten churches.

On Friday, October 28, there was a Missionary Rally conducted in the First Baptist Church of Jellico, and, in spite of the fact that the rain fell in torrents, more than 100 people attended this Rally. Seven of the ten churches were represented at the Rally and five churches not taking part in the program were represented.

The Missionary Rally was in some ways outstanding. There were three periods of one hour each given to a discussion of Home, State and Foreign Missions. Home Missions was ably discussed by Rev. Frank Kelley, Missionary to the Spanish speaking people; Rev. Willie Welch, a Cherokee Indian; Rev. G. O. Foulton brought a fine message on the Home Board work among the language groups; and Rev. H. L. Carter discussed the Rural Church Program in Kentucky. Rev. Earl Parker brought a fine message on Foreign Missions. This message was a challenge to parents to dedicate their children to the Lord for his use anywhere in the world.

The State Board program was briefly discussed by the writer, W. H. Curl, who then introduced Dr. Herbert C. Gabhart, who told about his trip to Europe with a wonderful description of conditions in the various countries of the western part of the continent. Dr. Gabhart praised the work of Dr. W. C. Boone, our beloved State Secretary, and told what

a fine leader he was and how well he organized the trip to Europe.

The success of East Union was due to several persons. The pastors of the participating churches cooperated in a fine way. Rev. John Davis, our missionary to East Union Association, did an outstanding job. The W.M.U., under the wise and capable leadership of Mrs. M. G. Hardin, gave wonderful assistance in promoting the program. East Union Association has been benefited very much by this program.—W. H. Curl.

Miss Elizabeth Reeder And Pastor A. F. Hornsby Married in Maysville

HALDEMAN, Ky., November 2.—Rev. A. F. Hornsby, pastor of Halde- man, Ditney and Slaty Point Baptist Churches, in Rowan County, was married September 29 to Miss Elizabeth Reeder of Haldeman. Brother Hornsby has been pastor and missionary in Rowan County for four years. Miss Reeder is a summer vacation Bible school worker. They were married at the First Baptist Church in Maysville, with Pastor A. D. Odom performing the ceremony.

Mrs. Hornsby is the daughter of Mr. and Mrs. Nathan Reeder, Halde- man. Mr. Hornsby's home is in Atlanta, Ga. The newly married couple is residing at the present time at Haldeman, but are planning on making their future home at Ditney.

Harlan Whitlow Ordained At First, Pineville

PINEVILLE, Ky., November 11.—The First Baptist Church here ordained Brother Harlan Whitlow, from the Clear Creek Mountain Preachers' Bible School to the Gospel ministry November 2.

Brother Whitlow had been previously examined by a presbytery consisting of Pastor Charles A. Jolly,

moderator and questioner; Dr. L. T. Hastings, Dr. L. C. Kelly, Dr. T. D. Brown, and Dr. John F. Carter all of the Clear Creek faculty; Rev. R. B. Patterson, Sr., father-in-law of Pastor Jolly, Rev. B. W. Sams, Assistant Pastor to the First Baptist Church, Pineville, Brother Frank Bradburn, Clear Creek, and Deacons S. C. Friar and Lloyd Swafford. Brother Whitlow passed a most commendable examination regarding his views and positions.

At the regular ordination service on Wednesday evening, Dr. L. T. Hastings brought a very splendid message on the subject "Shepherding the Flock." Following this simple, earnest scriptural message the candidate kneeled for the ordination prayer led by Dr. T. D. Brown and for the solemn laying on of hands. Brother B. W. Sams then led the entire congregation in the singing of "Footsteps of Jesus." After which Brother Whitlow pronounced the benediction and the congregation extended cordial congratulations to Brother Whitlow.

Thomas Stubblefield Recovering from Injuries; Returns to Pastorate

LONDON Ky., November 11.—Thomas Stubblefield, who, with his wife, was in a serious head-on collision with a truck on July 10, and who was in the hospital sixty days, has returned to his duties as Pastor of the Pine Grove Baptist Church. His wife remains in the hospital, yet hoping to get home sometime in December.

Gleanings

Rev. Billy Pennington conducted a revival recently at the Goose Rock Baptist Church which resulted in the addition of seven members, two of whom came by letter. He was assisted by the pastor, Rev. Arlon Davis. The services were well attended, and the church was greatly strengthened.

The recent revival meeting at the Central Baptist Church of Corbin resulted in some forty additions. Rev. W. H. Lodwick was the preacher and Harry Wester the singer. Harold Wainscott is the pastor of Corbin's Central Church, and not Glynn Harwood, as erroneously stated on this page November 3.

"The Kentucky Club" is Organized at Fort Worth's Southwestern Seminary



THE KENTUCKY CLUB at Southwestern Baptist Theological Seminary boasts of seventeen students and three faculty members. Shown here are:

Front Row (Left to Right): H. L. Hardy, Jr., president; Mrs. George B. Leathers; Hugh D. Drury; Miss Mary Jane Starkey; Samuel V. Brents, Jr., vice president.

Second Row: Miss Maurita Morris, social chairman; Dr. J. M. Price; Miss Dorothy Walker; Earl L. Hohman; Rudy I. Bourland.

Back Row: James C. Coates; Dewey R. Brown; Harold Dutton and Robert D. Walker.

FORT WORTH, Texas, November 5.—Seventeen Kentuckians are numbered among the 1,364 students enrolled at Southwestern Baptist Theological Seminary for the fall term, Publicity Director Ralph D. Churchill announced this week.

Nine of these are studying in the School of Religious Education and eight, in the School of Theology.

In a recent meeting of the group,

organized into "The Kentucky Club," H. L. Hardy, Jr., of Fulton, Ky., was elected president. He is a graduate of Murray State Teachers College and a former president of the Kentucky State BSU.

Other officers named were Samuel V. Brents, Jr., of Albany, Ky., vice-president; George B. Leathers of Ridgeway, Ill., and Georgetown College, secretary-treasurer; and Miss Maurita Morris of Murray, Ky., formerly with the Kentucky State Training Union Department, social chairman.

Other Kentucky students are Rudy I. Bourland, of Elva; Thomas S. Brandon, of Benton; Dewey R. Brown, of McHenry; Mr. and Mrs. James C.

Coates of Bellevue; Hugh D. Drury, of Ekron; Harold Dutton of Lexington; Earl L. Hohman of Louisville; Thomas Neal Jones of Jeffersonton; Mrs. George B. Leathers, of Ashland; Miss Mary Jane Starkey, of Louisville; Miss Dorothy Walker of Owensboro; and Robert D. Walker, of Fordsville. Mr. Walker is the retiring president of the club.

Kentuckians on the faculty are Dr. J. M. Price, of Marshall County, for thirty-four years head of the School of Religious Education; Ralph D. Churchill of Murray, professor of religious journalism; and Miss Ann Bradford of Glasgow, professor of elementary religious education.

BOOK REVIEWS

CALVARY'S WONDROUS CROSS. By F. J. Huegel, Zondervan Publishing House, Grand Rapids, Mich. Price \$1.50.

The author puts the Cross of Christ at the heart of the believers' experience and practice. The book of fourteen sermons will challenge and inspire.

GOD'S FINANCIAL PLAN. By Dr. B. C. Land, Stewardship Publishing Company, Jackson, Mississippi.

This great little book by one of the best informed writers in this field, is needed by pastors and laymen alike as they face the problem of practicing and preaching stewardship. A copy should be in every Christian home.

ROBERT G. LEE—A CHOSEN VESSEL. By Dr. E. Schuyler, Zondervan. Price \$3.50.

This great biography of Southern Baptists' outstanding preacher richly deserves the tremendous and immediate reception it will receive. It is complete in every detail. A great many pictures of the step-by-step advance of Dr. Lee are given. The author has had access to letters by Dr. Lee and to him; there are many gleanings from the now-famous Lee scrapbook; many incidents of his family life are unfolded for the first time. Dr. English, throughout the book, deals with R. G. Lee as a "man whom God made great," "a chosen vessel." The minister or layman reading this book will be challenged to be a faithful steward of his talents; young people will be challenged to lay their all upon the altar. You will not wish, you will not dare to be without this great biography. There are 447 pages, fifty pictures, and twenty chapters, including the famous sermon, "Pay Day—Some Day."

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Co-operation in Missions

By JOHN CAYLOR, Home Mission Board

On the last Sunday in October a mission chapel was dedicated on Grand Isle in the Gulf of Mexico, just off the Louisiana shore. The participants in the service of dedication represented agencies in typical co-operation for advance in missions.

Grand Isle is a hill of sand piled up in the Gulf of Mexico near the place where Bayou LaFourche empties into the sea. It is the popular beach of New Orleans, although a hundred miles from the city. Traffic from New Orleans to Grand Isle makes the highway look like a city boulevard by the number of cars headed back to New Orleans late in the evening on Sunday. The young pastor of Raceland Church, a student in the New Orleans Baptist Theological Seminary, who, through the Louisiana State Mission Board is serving as student-pastor, furnished transportation for me seventy miles toward New Orleans where I was to catch a train and be on my way to a state convention. Along with him was a young doctor who is serving as house physician in the Southern Baptist Hospital in New Orleans while he is awaiting appointment by the Foreign Mission Board as a medical missionary to Africa. Thus a home missionary, a state missionary-pastor and a foreign mission volunteer were in the line of traffic from Grand Isle to New Orleans.

An Active Missionary

Home Missionary S. T. Smith, of Golden Meadow, Louisiana, serves the First Baptist Church of his city as pastor. This small church with French background has been a bright spot in home mission work for a number of years. Brother Smith preaches twice each Sunday at the

Golden Meadow church and drives thirty-five miles to Grand Isle for two services each Lord's day on the island. His week time activities find him just about as busy as his Sunday work. With a mission at Williams Chapel, just outside Golden Meadow, and the two churches to serve, he keeps his car running up and down the highway by the side of Bayou LaFourche quite regularly. As a home missionary Brother Smith finds himself in the midst of state mission work because of local circumstances and a fine spirit of co-operation.

The New Chapel at Grand Isle

In the summer of last year Brother Smith was conducting services on the isle wherever he could find a meeting place and enough people for a service. He engaged the services of Rev. T. H. Mercer, rural evangelist of Louisiana, jointly employed by the Home Mission Board and the state mission board of Louisiana for a tent meeting. After the revival permanent work was established and plans for a new building were submitted to the people.

The state mission board of Louisiana bought suitable lots for the building of a chapel. Mrs. Jenkins, of Mansfield, and the Woman's Missionary Union of Virginia, through Mrs. Jenkins, furnished \$3,000.00 toward the construction of the building. Other interested individuals gave money. Particularly helpful were representatives of oil companies engaged in drilling oil wells in the tidelands near the island. These friends, some of them not even Baptists, gave liberally toward the building of the chapel so they could have a place of worship on the island. Missionary Smith and a Frenchman by the name of Norah Dufrene, with their own hands, and with the help of other volunteer workers, constructed the beautiful chapel building. It is estimated that the value of the property is in the neighborhood of \$25,000.00. The Home Mission Board, the Louisiana Mission Board, the Virginia Woman's Missionary Union, Mrs. Mary Jenkins, of Mansfield, Louisiana, author of a book *Around the World in Louisiana*, whose missionary interest is world-wide, Golden Meadow Baptists, oil

drilling and operating crews, and many well-wishers co-operated in the building of the Grand Isle Chapel.

Dedication Service

The Methodist minister of Golden Meadow, Rev. L. W. Taylor; Mrs. P. Mercedes Adams, municipal judge, of Grand Isle; Dr. L. A. Stagg, Jr., associational moderator, and descendant of the original French missionary, Alonzo Stagg; Rev. T. H. Mercer, rural missionary, and J. E. Garner, student missionary, of Raceland, participated in the exercises.

Representing the Home Mission Board with a message on co-operative missions was John Caylor. Dr. W. H. Knight, secretary for Louisiana Baptists, preached the dedicatory sermon.

World Mission Advance

The chapel at Grand Isle is representative of the co-operation necessary for advance in world missions. Personal soul-winning at the local church level is a foundation. Associational missions is necessary. A state co-operating in the whole mission program of the world is important. A denomination-wide home mission board for correlation and co-operation is essential to a balanced emphasis. Foreign missions is the outreach.—Atlanta, Ga.

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Kentucky State Baptist Student Union Convention at First, Hopkinsville

By MISS NORMA RICHARDS, Bowling Green, Ky.

HOPKINSVILLE, Ky., October 31.—There were more than 1,000 young people who attended the Kentucky State Baptist Student Union Convention here the last week-end in October. Practically every college, university, and junior college in Kentucky was represented. The Friday night session was opened by Dr. R. Paul Caudill, pastor of the First Baptist Church, Memphis, Tennessee, who gave the keynote message on "Because Christ Loved." In this address he gave to Kentucky Baptist students a dynamic missionary challenge by picturing to them the need of a confused world for Christ. He told of many of his own experiences as he had preached in the war-marked cities of Europe, and how hungry the people are to hear the simple Gospel of the cross.

As is customary, Saturday morning was conference morning. However, before the conferences, Dr. Frank H. Leavell, executive secretary of the southwide student department, Nashville, spoke to the convention on the "Majors of BSU." The tremendous success of the BSU is attributed to these three majors: (1) It has been kept a student movement; (2) It has given the student the best; and (3) It has kept Christ first.

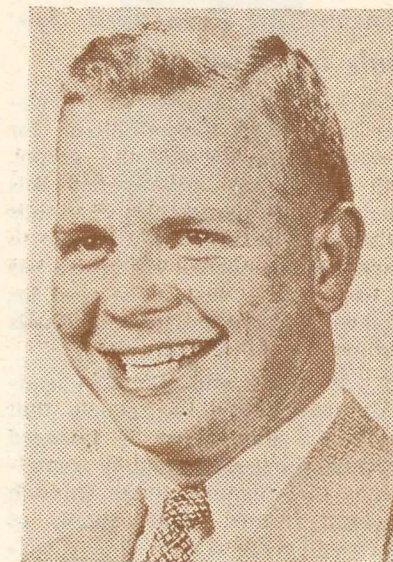
Conferences on "Science and Religion," "Finding and Following God's Will," "Summer Missions," "Youth Revivals," and "Soul Winning" were conducted by Dr. Ralph T. Overman, Dr. W. Peyton Thurman, J. Chester Durham, Jim Hatley, and Rev. Ernest Brown.

Dr. Ralph T. Overman, atomic research scientist from Oak Ridge, Tennessee, brought the Saturday after-

noon message on the relationship of Christianity to the atomic bomb.

The last two messages of the convention were brought Saturday night and Sunday morning by Howard Butt, Jr., an outstanding young layman from Corpus Christi, Texas. The Saturday night message was on the theme of the "Discomforting Christ" and on Sunday morning the life dedication message was delivered.

As a result of this great spiritual convention and the workings of the



Thomas Beard

Holy Spirit through the powerful challenges as delivered by Howard Butt, sixty-eight young people came for rededication saying that they were making a full surrender, thirty-seven came for full time Christian service, and seven came on profession of faith. Other decisions were made on Sunday night in many churches in the state as a result of this convention.

Thomas Beard, student at Western Kentucky College at Bowling Green, was elected President for the coming year. He is a junior in college, and is the son of Mr. and Mrs. T. M. Beard, Hardinsburg, Ky. He is a science major and a ministerial student. Tom has been active in his local BSU and is now serving as enlistment and evangelistic chairman on the Western BSU council. He plans to enter the Southern Baptist

Theological Seminary in Louisville after his graduation from Western.

He will be assisted by three vice presidents—Miss Patsy Wilson, University of Louisville, Enlistment Vice President; Miss Betty Abernathy, Berea College, Social Vice President; and David Jackson, Georgetown College, Devotional Vice President. The music for the coming convention in 1950 will be under the direction of Dick Robertson, of Murray State Teacher's College; with Miss Dot Wilson, also of Murray, as pianist.

Miss Nancy Bowles, University of Kentucky, is the new reporter. Three students were elected as special representatives for the coming year. These were: Bob Jones, Cumberland College, magazine representative; Bob Casey, Paducah Junior College, Ridgecrest representative; and Miss Betty Lou Parker, School of Nursing, Kentucky Baptist Hospital, medical representative.

The faculty adviser for 1950 is Mrs. Robert Lively, of the Bowling Green Business University, and the pastor adviser is Dr. Elwyn L. Skiles, Georgetown.

Last, but not least, is little Leo Durham, son of Student Secretary and Mrs. J. Chester Durham, who was elected mascot.

It was a great convention and each student who attended is grateful for the marvelous hospitality extended by the First Baptist Church in Hopkinsville and Bethel Woman's College. The convention results will mean much to the Baptist Student Unions in the state throughout the months to come.

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Hunting for Noah's Ark

(Continued from Page 5)

Where did the ark land? According to the Babylonian account of the Great Deluge, composed about 2,000 B.C. on the basis of older material, the boat rested on Mount Nisir, i.e., "The Mount of Salvation." Such a mountain was stated by King Ashurbanipal II of Assyria (883-859 B.C.) to be located east of his country. Even today tourists are shown the "veritable remains of the true ark" not far from Mosul. Berosus names the mountains of the Gordyaeans, or Kurds, for the resting place of Xisuthros' boat. This corresponds with Jebel Judi in South-West Armenia, which is also the ark's resting-place according to Syrian and Muslim tradition. The present name of Mount Ararat for the highest peak in Armenia south of the Caucasus is based on a misunderstanding of Genesis 8:4. The Genesis account is quite indefinite as to the place where the ark landed for it says that it grounded "on (one of) the mountains of Ararat." This confirms the general locality, for the name of Ararat and the Assyrian *Urartu* are identical, and denote the territory roughly covered by the mountainous province of Armenia.

It is therefore a pity—when there is much good archaeological evidence which gives external evidence, were it needed, for the Biblical Flood history—that some bring this into disrepute by giving credence to views about the ark which have not been substantiated. Expeditions to find

it can do nothing to add to or detract from the truth of the Biblical account of the event. This was confirmed by our Lord Jesus Christ (Matt. 24: 36-42). The significance of the ark, as the divinely appointed and sole way of escape from judgment on the sinning world, is very real today. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. . . . Watch therefore: for ye know not what hour your Lord doth come."—*The Life of Faith*, London.

Convention President Appeals for Baptist Hour

The Baptist Hour now on 132 stations has untold possibilities for reaching millions with the gospel. With appreciative praise has this broadcast been received by thousands of listeners. But money sufficient to finance this wonderful enterprise has not been sent. Great is the need for increased mailing lists of individuals to whom Dr. Lowe can write.

If our pastors and others in leadership will inform our people that the Baptist Hour must be financed over and above their regular contributions to Kingdom causes through the local church, ample supply of money will come in not only to CONTINUE but to ENLARGE the Baptist Hour.

The Southern Baptist Convention asks that we do not approach churches or church organizations or ask money from church treasuries.

But let our people, without allowing their gifts to the Baptist Hour interfere with their gifts through the local churches, support this great endeavor. Such support will diminish no amounts now given to other causes. Something from hundreds of thousands of our millions of Southern Baptists will furnish the thousands of dollars needed week by week to finance this matter of preaching the Gospel to the entire nation.

Let whosoever readeth this, tell others and let all who read and hear send some money—NOW.

GOD—and Man—God does not ask about our ability or our inability, but our availability.—*Arkansas Baptist*.

Dr. L. M. Polhill Conducts Franklin Street Revival

The Franklin Street Baptist Church of Louisville, Ky., has just closed a most successful revival, which began October 10 and ran through October 21. Pastor I. Ferd Graves and his people had made extensive preparation for the meeting with over 560 visits and more than 500 telephone calls.

Dr. Lucius M. Polhill, pastor of the Deer Park Baptist Church, Louisville, did the preaching. He is one of our finest preachers, and his scriptural, clear and forceful preaching made a lasting impression. Thirty-six were added to the church, twenty-eight by baptism. Thirteen of the twenty-eight were adults—three married couples in the group.—*E. L. Averitt, Louisville, Ky.*

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State Health Department Warns Public

A new carbon monoxide hazard has been called to the attention of the people of Kentucky by Dr. Bruce Underwood, State Commissioner of Health. Dr. Underwood stated today that the Division of Industrial Health of the State Department of Health has reported that there is serious danger of carbon monoxide poisoning in many 1949 model automobiles under certain conditions.

Many of the new model cars have fresh air intake vents, used in connection with the heaters, located under the radiator grill at the front of the car. It has been found that, if the heater is being used in such cars, and the doors and windows are closed, a dangerous amount of carbon monoxide can enter the automobile if it is parked immediately behind another car the motor of which is running.

Use of heaters in closed cars of this type is inadvisable in lines of slow moving traffic, where automobiles may be stopped for minutes at a time almost bumper to bumper. In tests made by the Pennsylvania Department of Health, the lowest reading under these conditions after a minute's time was 250 parts of carbon monoxide per million parts of air. After three minutes, under the same conditions, a high reading of 1,500 parts per million was reached, and it was thought the concentration was higher than indicated, since this was the maximum that could be reached with the testing instruments. Cigarette smokers might do well to be even more careful about hearts in such closed automobiles, as a certain amount of carbon monoxide has already entered the blood from cigarettes, and saturation may be reached sooner. The degree to which the blood may become saturated with carbon monoxide is dependent upon the amount of the gas in the atmosphere, the length of exposure and the respiratory rate of the person exposed.

The Division of Industrial Health also pointed out the danger to me-

chanics in repair garages from running motors of automobiles in poorly ventilated garages. W. W. Stalker, Director of the Division, says the Division is equipped to test the amount of carbon monoxide in the atmosphere of such places.

The Great Dispersion

By **Erwin L. McDonald**
(Director of Public Relations
Southern Baptist Seminary)

Nothing has ever dispersed to such a great extent as did World War II. Those who normally would have



Erwin L. McDonald

lived out their lives in the localities of their births suddenly became world travelers. Many of these were not able to face victoriously the temptations that came with new surroundings.

A boy went out from a small town to work in a war plant. At home he had been active in his church and had enjoyed the esteem of every one. He was thrown now with strange people the most of whom had little time for God. For a while he

went to church regularly, then occasionally. Before long he was too busy to go at all. He laid his Bible aside to collect dust and he discontinued his daily prayers. Within a few weeks he was living in open sin.

The inclination to abhor evil at first but later to embrace it is one of the pitfalls near the path of us all. Aesop's fable, "The Fox and the Lion," illustrates this weakness of humanity.

According to the fable, a fox who had never seen a lion, when he came face to face with one in the forest, almost died of fright. The next time the fox met the lion, he was still frightened, but not so much as at first. But the third time he saw the lion he was so bold that he marched up to him and had quite a nice visit.

The thing that makes people incapable of overcoming temptation to do evil is not so much where they live as it is what they are like in their hearts. Overcoming temptation is not a matter of staying in your own backyard or of withdrawing to the seclusion of a monastery. Rather, it is a matter of clean hands and pure hearts.

The great dispersion is the dispersion from our hearts of evil thoughts and impure motives and a filling of our hearts with a hunger and thirst for righteousness. This is not achieved by turning over a new leaf. It is achieved only by a full surrender of the life to God through Christ.

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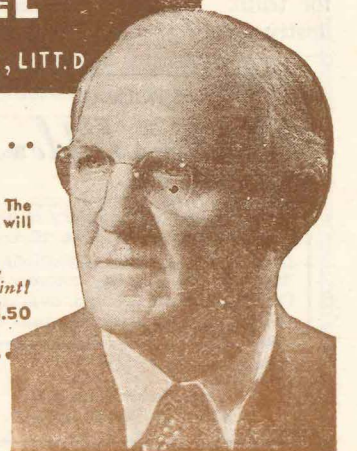
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Students Send Cow To Rome Orphanage

NASHVILLE, Tenn. — (BP) — The generous response to a recent appeal for good used clothing deserves grateful appreciation, reports William Hall Preston, associate in the Baptist Student Union Department of the Baptist Sunday School Board. Two boxes each have gone out to the Baptist Orphanage in Rome, Italy; the Baptist Seminary in Zurich, Switzerland; and to the Baptist Relief Center in Stuttgart, Germany.

Mr. Preston also said that it is interesting to note that the student Concert Mission group has been able to send the first of three cows (a \$300 check) to the Rome Orphanage, besides having \$400 toward a large washing machine for their Christmas present. The piano fund for the Girls' Training School in Rome (Miss Virginia Wingo, director) is over \$200. A group of ladies have given a much needed typewriter to the Zurich Seminary and books are now being collected for their library. Arrangements have been made to bring more than a dozen displaced Baptists to America. Shipments of food and clothing have been sent to other needy Europeans.

Baptist Principles in The Life of Today

(Continued from Page 7)

Privilege

Baptist principles make Baptists a privileged people in the life of today. "The principles of Baptists," says George W. McDaniel, "commit them to a large program."

"Unto whomsoever much is given"—and much has been given to Baptists—"of him shall much be required." We cannot lessen our stand for truth. We must not stand for it destructively as dead orthodoxy but

must stand for it constructively in a live orthopraxy.

Stingy Baptists can never advance Baptist truth. Cowardly Baptists are unworthy the name. Saved Baptists, serving because they are saved, serving as co-workers with their Lord and Saviour, will advance His truth.

Baptists have never had a greater opportunity than in this day of the world's need. For Baptists to forget their principles of yesterday in the life of today would be disloyalty. For Baptists to waver now would be suicidal. We need to defend our Baptist principles of yesterday, but we need to do more: we need not only defense but offense. We need to make real Baptist principles in the life of today.

God help us as Baptists to be at our Baptist business—the business of our Lord and Saviour Jesus Christ. God help us to sing and to live afresh "All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem; And crown Him Lord of all."

Baptist College Has Greatest Prayer Meeting

WACO, Texas.—According to C. E. BRYANT, Director of Press Relations, Baylor University, this Baptist college now maintains an average of 1,500 students in attendance at the regular mid-week worship hour each Wednesday night.

The worship service, known as the Baylor Religious Hour (called the BRH for short), is held weekly in Waco Hall, largest auditorium in the city, and is sponsored by the Baptist Student Union on the campus, and directed entirely by the students.

Baylor University, long known as the largest educational institution in the world, marked up this fall a new enrollment record with 5,143 students matriculating for the first week of school. It is an institution of Texas Baptists, and was founded in 1845 under the old Republic of Texas.

Texas Baptists are contributing individually toward erection of a \$750,-000 Bible building on the Baylor University campus. The structure—a memorial to the late Dr. J. B. TIDWELL who was chairman of Bible instruction at Baylor for 38 years—will be ten stories in height and the tower will be a shaft of light proclaiming the message, "I am the vine, ye are the branches" (Jno. 15).

A Teacher's Prayer

God help me live so my life will show Jesus to others in this world below; Help me to guide those I try to teach, And show them the Father within their reach.

Help me to pull them up from the mire By lifting them up to where You are, To walk in the light that Jesus gave When He died on the cross from sin to save.

Help me to live from day to day That I may point others to Thy way And help them to see the light divine Of Jesus Christ, wonderful Saviour of mine.

God, give me strength that I may win Others to Christ Who saves us from sin.

May I help them to live the Christian way

By showing them You in my life each day.

—J. O. Ward,
Lebanon Junction, Ky.

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Oklahoma City Police Accused Of Interfering In Dry Parade

OKLAHOMA CITY—(BP)—City police were accused of interfering with a dry parade sponsored by the United Drys on a recent Saturday afternoon, according to Dr. I. L. Yearby, pastor of Trinity Baptist Church, who served as county chairman. Police attempted, Yearby said, to break the two-mile long parade consisting of 325 decorated cars and 30 floats into small ineffective groups in spite of a regular parade license granted for the occasion and promised police protection. A formal protest was being filed with the police department.

Thurman J. Jordon, lay spokesman for the group, cited instances of contempt. One policeman attempted to stop the parade by telling one of the sections that it was all over. Another motorcycle officer was overheard to say to a pedestrian who wanted to cross the street, "Go on through, they (the paraders) are probably drunk anyway."

"The net result," said Jordon, "was that a great parade and demonstration against liquor, repeal, sin, crime, was broken up into sections, divided, slowed down, and seemingly hampered in every way possible by civil employees who were supposed to be doing their duty in an unbiased manner."

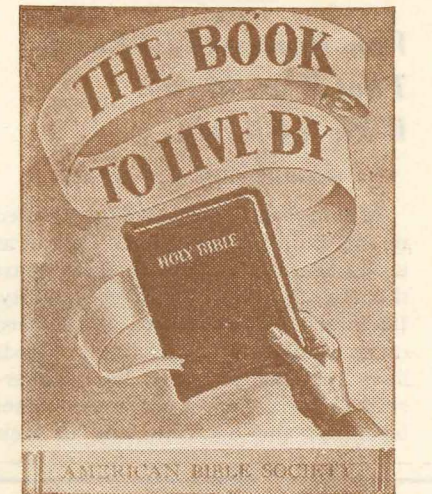
The committee is filing a series of questions to be answered by the police department. They are:

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1. Why wasn't this parade given the same escort and protection through town that is given other parades?

2. Were the policemen on duty instructed to let traffic break through, or to make a break in the parade to let traffic through? If you, the



***** police, can't give a parade protection on Saturday afternoon why was a permit issued?

3. Was there a co-ordinated effort on the part of the policemen on duty to render this demonstration as ineffective as possible?

4. Was the attitude and action of the various officers a reflection of

their lack of sympathy for the dry paraders' cause?

5. Would you say that there is any reason why the church people and dry supporters, after experiencing this Saturday afternoon, should not conclude that perhaps here is the answer to why our present prohibition laws have not been enforced effectively? A lack of sympathy on the part of law enforcement agencies, to the dry laws and the dry cause, is the answer in the minds of a multitude of people.

The First Thanksgiving

(Continued from Page 18)

For many years the celebration was regularly observed, although it was not proclaimed a national Thanksgiving Day until November 26, 1789 by President George Washington. During the Civil War the day was not observed regularly.

President Lincoln, in 1864, issued a proclamation that the fourth Thursday of November would be observed as Thanksgiving Day. Since that time we have had Thanksgiving Day in November of each year.

Before we go to sleep this night, let us stop and thank the Heavenly Father once again for all the good things He has given to us.

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The American Red Cross Appeals

We believe the parable of the Good Samaritan sets, among its other teachings, a good example of personal helpfulness to the unfortunate, the suffering.

In Louisville each day, 53 lives hang in the balance (we are certain a like situation exists in other communities) because of the need of one pint of blood each.

It takes less than one hour of a healthy person's time to donate this blood. Yet, often it is unavailable. Mainly, we believe, because healthy people do not know of the need, or no one has asked their help.

It is Christlike to aid the suffering. We say it reverently, but we believe that if our Lord were in the world in the flesh today, He would

encourage such thoughtfulness of others. Could each church, as a service in Jesus' name, appoint a member to look out for this, and arrange for at least one pint of blood to be donated weekly? If the churches will in this way render a public service, such act will show to the world that we love our fellow man, and that we love for the Master's sake. Get in touch with your local Red Cross organization.

Van Buren—the Church That Was Started With a Bicycle

(Continued from Page 12)

A church organization was formed in this building with E. B. Farrar as its pastor. For more than fifty years this church has served its community. Its ministry has had to be rendered under some trying difficulties. Floods have repeatedly caused its membership to be scattered, moving to other locations, and not returning to their

residences on the point. But this church has survived all that ever threatened its existence. And now, with its new building located above the flood level on Story Avenue, a much greater opportunity is open to this church at the present time under the pastoral leadership of John M. Ross.

The man who started this work during his Seminary days has long gone to be with his Lord. But his work continues, and stands as a monument to his self-denying service for Christ. To me it will always be Van Buren Church—The Church That was Started with a Bicycle.

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