

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

THE COOPERATIVE PROGRAM

The Cooperative Program is a plan or method by which our pooled gifts reach all Baptist causes with the least possible cost and lost motion.

It is not, in reality, a program. It is a plan of mission finance. It is not an end in itself. It is merely a means to an end. The Cooperative Program is to our mission work what the line is to electricity—a medium or channel by which the money reaches the place we ourselves decide upon in advance.

To carry the illustration further, a missionary Baptist church is the dynamo, the Cooperative Program is the line, or channel, and the causes named to get the money are the lights to bless in teaching, healing, and preaching the gospel.

—L. G. Frey

Kentucky's Largest Denominational Paper



Gleanings From The Field

The First Baptist Church of Muncie, Ind., had its ninetieth anniversary recently. Brother L. E. Maples, formerly with the First Baptist Church of Jeffersonville, Ind., has been pastor at Muncie for the last three years.

Fourteen members of the New Hope WMS recently studied two books. The first, "Handclasp of the Americans," was taught by Mrs. Jess Jepson, of the Simpson County Association. Pastor J. L. Hart taught the foreign mission book, "Japan's New Day."

Pastor J. C. Hembree resigned at Pilot Knob Baptist Church after being there for twenty-one years. The church has gone from quarter-time to full-time preaching, during his pastorate, with mid-week prayer meetings and a fine Sunday school. They have a new meeting house that cost \$12,000.

Miss Dorothy Alice Freeman, daughter of Mr. and Mrs. Hosey Freeman, Catlettsburg, Ky., hopes to enter soon the School of Nursing at Kentucky Baptist Hospital, Louisville, to prepare for special work as a nurse. Miss Freeman is an excellent young lady and is now attending Marshall College in West Virginia.

The YWA Girls of the New Hope Baptist Church, Adairville, with Pastor and Mrs. J. L. Hart, visited the Logan County Jail at Russellville on November 16. After a short talk by Dr. Hart the girls sang some hymns, passed out some New Testaments, religious literature, fruit, candy and other food.

Pastor Lucius M. Polhill, Deer Park Church, preached in a series of evangelistic meetings with Dr. T. J. Barksdale at the Calvary Baptist Church, Louisville, in November. The meetings resulted in thirty-five additions, twenty-eight of them being by baptism and seven by letter. Pastor Barksdale says that the church "is now in a gracious state of revival."

Charles Shacklette, student in Georgetown College, is the new musical director associated with Pastor Preston L. Ramsey at the First Baptist Church of Somerset. He succeeds Mr. W. L. Huguen, now gone to be with John R. Rice, at Wheaton, Illinois. He has been elected on a temporary and part-time basis. He is a Senior, and expects to continue his course at Georgetown.

Mr. and Mrs. Harvey Shrader, members of the DeHaven Memorial Baptist Church of LaGrange, Ky., celebrated their fiftieth anniversary on November 27. On that occasion all their descendants—four children and eleven grandchildren—were present, as were many, many friends. Brother and Sister Shrader were united in marriage at the Liberty Church November 30, 1899, by their pastor, Arthur S. Allen, now living in Louisville.

With the completion of examinations and the opening of the new term recently President Ellis A. Fuller, on behalf of the Southern Baptist Theological Seminary, conferred four degrees upon students. Logan B. Thomas, St. Petersburg, Fla.; Davis Moore, Arkadelphia, Ark.; and Fuller Brent Saunders, Ottoman, Va., were each given a Doctor of Theology degree; and Angel Martinez, San Antonio, Texas, was granted a Bachelor of Divinity degree.

Dedication services for recently completed buildings and those now under construction at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will be held during the week of the Annual Midwinter Conference and the Holland Foundation Lectures, February 6-10, Ralph D. Churchill, publicity director, has announced. Buildings to be dedicated include the three wings of the Memorial Building, Fleming Library, Scarbrough Hall, and Truett Auditorium. J. M. Price Hall, the Religious Education Building, will also be dedicated at that time.

The Baptist State Board of Missions is producing a film strip on The General Association of Baptists in Kentucky. An urgent request is made of you, if you have any pictures of any of the leaders in our Kentucky Baptist Association, of the past years, that you would send them to L. O. Griffith, 127 East Broadway, Louisville, Kentucky. Good care will be taken of these pictures, and they will be returned to you in six weeks to two months. We are very anxious to have this story of Kentucky Baptists, so it can be given in a pictorial way.

H. W. Ellis, for a good many years pastor in West Kentucky, Tennessee and Missouri, and prior to his entering the ministry a registered pharmacist, now resides at 1763 Monroe Street, Paducah. Brother Ellis is now serving as a pharmacist in one of the best drug stores in Paducah, having accepted retirement something like a year ago. He does a great deal of supply work. A man of his spirit and ability will not be idle in the work of the Master. He is the author of the book, "Fishing for Men," and is now engaged in writing another book of sermons.

The funeral for Mrs. Anny Tully Ransom, 85, was held at the Herbert C. Cralle Funeral Home in Louisville on November 17. She was the wife of Rev. U. A. Ransom, retired Baptist pastor. She spent much of her life engaged in teaching music and art, giving private lessons in her home. She and her family were active in the life of the Crescent Hill Baptist Church for many years. Besides her husband, already mentioned, she leaves a daughter, Miss Anabel Ransom, and one sister, Mrs. Jettie Gordon. Her remains were taken to the Resthaven Cemetery for burial.

J. C. Raikes, for six years pastor at Magnolia Baptist Church, Magnolia, Ky., has been called to be pastor of the J. M. Weaver Memorial Baptist Church, Louisville. He began his new duties there on November 27. He will continue the studies he has started in the Southern Seminary. In his new work he succeeds Pastor Judson Segars, now Sunday School Field Worker at Atlanta, Ga.

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Western Recorder

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Facing Foes of the Faith

By HAROLD J. PURDY, Bowling Green, Ky.

"The best refutation of error is the proclamation of the truth." Those words stood out from the yellowed pages of sermon manuscripts I was reviewing recently, written more than a century ago by Dr. J. M. Pendleton, the brilliant preacher and author who was the second pastor of the church your speaker now serves. His fidelity to God's Word is evident throughout those messages he preached so long ago. There is no sign of hesitancy about the verities of "the faith once delivered unto the saints." As Dr. Truett used to say, "He was no religious stammerer." He had a conviction that Christ was the answer to the problems of his day and every day. This one sentence, "The best refutation of error is the proclamation of the truth," gripped my heart and suggested what I feel is God's needed message for this hour.

The Christian life is presented in the New Testament in a three-fold aspect. Twenty-two times it is called a *stewardship*, a trust from God. Again, it is pictured as a *pilgrimage* between two eternities. The writer of Hebrews puts it: "Here we have no continuing city but we look for one to come." It is often portrayed as a battle against the forces of sin. "Fight the good fight of faith." "Endure hardness as a good soldier of Jesus Christ." "Put on the whole armor of God."

Jesus lived His life with all of these aspects in view. "I must be about my Father's business," was his constant attitude. He was always aware that He had "come from God and was going to God."

In the twenty-second chapter of Matthew we see Him standing against His enemies, putting them to flight with the power of His words.

Our Lord was nearing the end of His earthly ministry and His foes were closing in for the kill. Do we not have here in these inspired words the warning of our own danger and the pattern for our own conduct?

In these tragic days the flames of a world on fire leap against the blackened horizon of world affairs. The enemies of truth and righteousness press in upon every hand. Unless we meet and defeat them we are faced with bankruptcy morally and spiritually, nationally and internationally.

[Editor's Note: We greatly regret that limited space forces abbreviation of this the annual sermon to the 1949 General Association. The preacher is pastor of the First Baptist Church, Bowling Green, Ky. The Scripture read was Matthew 22:15-46.]

WESTERN RECORDER

Let Us Face the Foes of the Faith

Enemy number one of New Testament Christianity is *godless materialism*. Yesterday it was the Herodians who approached Jesus to entangle Him in His talk. They came with flattering, misleading statements. "We know that thou art a teacher sent from God," they said. But our Lord discerned their hearts. He knew them to be corrupt politicians whose ambition was to re-establish immoral Herod on Judea's throne. They were motivated only by the lust for material gain.

Today, modern Herodians are fast gaining control of world politics. The most alarming present-day fact is the rapid spread of atheistic, materialistic Communism. Thievery, rape and murder are being perpetrated in China under the red flag. Lunarcharky, former Commissar of Education for the Soviet Union, said in an address, "Our task is to destroy all kinds of religion and morality. Only so can we make progress."

This godless philosophy has crept into America. The tentacles of materialism are felt in labor unions, Hollywood, and Washington. We are in danger of falling to the enemy within. Well does Dr. R. C. Campbell say, "Every dead nation has followed the same course: adversity, prosperity, luxury, dissipation, desecration and ruin." We have gone too far along that road. Mr. Babson pointed out, "We taught the last generation to go faster and farther, but we did not teach them where to go: and so they ended up in the blind alley of war. We taught the last generation to produce more, but we did not teach them what to produce: and so they made bombs instead of Bibles, cannons instead of churches. When will we begin to teach this generation the way and the will of the Lord?"

Enemy Number Two

Enemy number two of the faith is *authoritarian religion*. Yesterday it was the Pharisees who were constantly seeking to destroy Christ. Jesus reserved His most scathing words for them. On one occasion he turned upon them to say, "Woe unto you, scribes and Pharisees. For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

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Three

"The Ground is Level at the Cross"

By C. D. COLE, Mortons Gap, Ky.

"... One is your Master, even Christ; and all ye are brethren"—(Matt. 23:8).

A pastor once remarked that he had a church of the middle-class people. Another boasted of the millionaires in his church. But I would not want to be the pastor of any class you might name. *No church ought to be class-conscious.* I want all of us to be Christ-conscious and not class-conscious. The class spirit ought to be guarded against in every church.

One day Charles Evans Hughes and a Chinese laundry girl were received into the same Baptist church. In receiving them the pastor remarked that "The ground is level at the cross." By this he meant to say that there are no distinctions in Jesus Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). In any given community all the saved ought to be in the same church regardless of their social and financial standing in the world. The world has its classes socially, financially, and culturally, but there should be no classes or castes in the body of Christ. To carry worldly distinctions into the body of Christ is to make it a monstrosity, and rob it of its beautiful metaphor—that of the human body. The church is compared to a human body. The church at Corinth was called a body of Christ.

The human body is a marvelous system of sympathizing and co-operating units, joined together for mutual aid and service to others. Suppose it should be otherwise. Suppose the foot should say to the head, "I am down here on the ground, I resent your being above me, and I am not going to take you to the places you want to go; get there the best way you can." Or suppose the stomach should say to the mouth, "I am not going to digest what you send down here." Or the teeth should say to the stomach, "I am not going to grind what I send down there." Suppose the whole body should break up into little classes and cliques with only class interest. None of us would like to live in such a body.

Now in a large community there may have to be more than one assembly or body of Christ for the sake of the work. If there are too many believers to meet in one assembly, let them be divided into as many groups as may be needed, but never on the class basis.

Because of serious doctrinal differences it is necessary to have different

Georgetown College Choir In Louisville Recital

The Georgetown College Choir will present the Messiah at Walnut Street Baptist Church auditorium, Louisville, Tuesday, December 13, 8:00 P. M.

All our Baptist people in the Long Run Association are invited to attend and fill the auditorium to capacity.

denominations. People who differ radically on grace and the polity and ordinances of a church could not have church fellowship—they could not work together in promoting the kingdom of Christ on earth. If they were sincere in their convictions they would, of necessity, be pulling against one another. The various denominations have declared themselves as to what they believe on vital and fundamental doctrines and make their appeal on that basis. And this is the only true basis for appeal. To appeal to class prejudice, whatever the class may be, is to violate the very spirit

of Christianity and break the norm of the church of Christ.

There Should Be No Class Consciousness

1. *Socially.* A church should not be broken up into social classes, or be of the same social class. When a church degenerates into a social club it has reached the end of its usefulness. A church must never become a mutual admiration society. There must be no social classes of high and low, of great and small. Masters and slaves were members of the same church in the days of Paul.

2. *Financially.* Christ wants no church made up of rich people entirely, or of poor people entirely, provided there are rich and poor in the community. In Christ there is neither rich nor poor and it should be the same in His body, the church. In the early churches most of the members were poor, but there were some of the rich and mighty.

3. *Spiritually.* No church should be made up of the spiritually minded exclusively. Then what would become of the babes and immature believers? A church composed of people of deep spirituality and piety would mean fine fellowship, but not much service. It would relieve the pastor of many headaches and heartaches, and lift many burdens, and make his work easy and delightful. But what is a pastor for if there are no loads to lift and no crosses to carry?

I do not want to be pastor of a perfect church on the one hand, or of unregenerated members on the other hand. A perfect church would have no place for the babes in Christ, and a church of lost people would have no desire for the glory of God. And neither kind would have any goal for which to strive.

4. *Doctrinally.* If anybody might be called a doctrinal preacher it is I. And what I believe doctrinally I must preach earnestly and faithfully. But nobody has to agree with all the doctrines I preach in order to be a member of this church. There would be no room for introduction if all members were doctrinally mature. Anybody who has had an experience of grace—anybody who has taken the place of a helpless sinner before God and who is trusting the Lord Jesus Christ for salvation, and is willing to be taught, is welcome here as a member.

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More About the General Association

(Continued from Last Week)

E. Keevil Judy, Henderson, presented the report on Teaching, Training and Enlistment, introducing W. A. Gardiner, Sunday School Secretary, who made the presentation of certain recognition banners. Others introduced at this time, included Byron C. S. DeJarnette, who presented George Fletcher, of the Training Union Department; J. Chester Durham, Student Secretary, who also in turn presented James Hadley, a newcomer, who came to the BSU Department during the year.

Secretary W. C. Boone gave the report of the Executive Board. He said that we now have workers in ten departments. We now have ninety-seven state missionaries, local, county, district, associational and state workers. He reported the coming regional meetings next spring, four in eastern Kentucky, March 7-11, and four in western Kentucky March 21-24.

The Kentucky Secretary stated that the Baptists in the state have again exceeded all previous years for giving. This year it was \$1,057,037.17. The designated gifts showed a decrease. The total receipts were \$1,874,434.72. "Kentucky Baptist churches," said Dr. Boone, "have gone beyond all past records for the third consecutive year. Reports already received give a total of 24,393 baptisms, a gain of 1,406, or 6½ per cent above last year. . . . We now have in our white Baptist churches 503,762 members. For the first time in our history we have passed the half-million mark, and Kentucky will hereafter be entitled to an additional member on all of the Southwide boards because we have reached more than half a million members."

Thomas T. Holloway, Dallas, regional secretary, made a report for the American Bible Society, and the General Association adopted a resolution from the floor commending their work.

George H. Riggs read the report on Civic Righteousness and Public Morals. This report divided its subjects under two headings: The Curses and the Cures. Beverage alcohol

was the first curse itemized, the second was broken homes, and the third, corrupt government. The committee recommended that the General Association re-affirm their confidence in the work of the Anti-Saloon League of Kentucky, give encouragement to the Kentucky Christian Citizenship Council, that Baptist people use the power of their vote in election of Christians to public offices, that we all seek to get obscene literature off the news stands and magazine racks, and commend the work of the Social Service Commission of the Southern Baptist Convention under the direction now of Executive Secretary Hugh A. Brimm. In adopting this report the General Association re-elected five members to represent the body on the Board of Trustees of the Anti-Saloon League of Kentucky, as follows: W. A. Frost, George E. Hays, Sr., William W. Stout, L. W. Benedict and R. H. Hobbs.

One of the finest addresses of the entire General Association was delivered at this point in the program by a layman-Deacon Stephen S. Jones, member of the host church.

Wednesday Afternoon

The report of the Kentucky Baptist Foundation was offered by George D. Caldwell. This report called for several recommendations: (1) January 1950 will be designated as Christian Will-Making Month, and (2) Representatives of our institutions be requested to suggest to their benefactors the naming of institutions in their wills.

Executive Secretary A. M. Vollmer said, "If, instead of publishing resolutions on the death of our Baptist members, we would publish their wills, we would then see what were the dominating factors in their thoughts."

Superintendent H. L. Dobbs presented charts giving a graphic survey history of the Kentucky Baptist Hospital in its twenty-five years of existence. E. L. Skiles, President of the Board of Trustees of the Central Baptist Hospital, Lexington, introduced its new Secretary, Dr. O. W.

Yates, and S. E. Tull outlined the events which led to his recent return to Kentucky to perform the work laid down by the late A. Mack Parrish at the West Kentucky Baptist Memorial Hospital at Paducah. Joseph Stopher spoke concerning the work of the children's homes. Harold D. Tallant read the Hospital Commission Report. This Commission is seeking to foster and correlate the work of the several Baptist hospitals in Kentucky.

The report of the Children's Commission was read by J. D. Herndon, Owensboro. This commission does not think it advisable at this time to recommend that the two homes be placed under a single group of trustees, but recommended that any future homes be placed under one or the other of the present boards. The report recommended that the programs of both homes be conducted so as to co-operate with each other, and that each home shall have a board of fifteen trustees.

Dr. Leo T. Crismon made the report of the Kentucky Baptist Historical Society. This report emphasized the work being done by the Society to secure subscriptions to the new work prepared by Dr. Frank M. Masters, on *A History of Baptists in Kentucky*, now in the hands of the printer.

An informing address was made by Porter Routh, Secretary of Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tenn., and Recording Secretary of the Southern Baptist Convention. Among other things he said that there are about 700,000 Baptists in Kentucky. This, of course, includes our Negro brethren. Secretary Routh said that Kentucky's population has increased 1.8 per cent from 1940 to 1949. During the same time the Baptist church membership has increased 24 per cent.

The time having come for the report of the Executive Committee on the Georgetown College matter, Moderator Humphreys called upon Brethren C. W. Elsey and Clinton B. Coots to lead in prayer. The report was read by H. Leo Eddleman, which report, in the main, requested a charter change regarding the manner of electing the college Trustees. The report was adopted and the trustees, having previously agreed to same, the change is now in process of being implemented.

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Better Writers for Better Baptist Papers

By G. S. DOBBINS

Professor Church Administration and Religious Education
Southern Baptist Theological Seminary, Louisville, Ky.

That the health and growth of the denomination depends in large measure on our state papers is evident to any student of our Baptist life. What circulation is to the human body, these papers are to our Baptist body. How to make them maximally valuable is an ever present problem.

Is it enough to select an editor and turn responsibility over to him? The dictionary defines an editor as "one who superintends, revises, corrects, and prepares a . . . newspaper for publication." The editor's first business is not to write editorials but to secure and edit materials from others. A great daily newspaper has at its masthead, "All the news that's fit to print." Obviously much that comes in to the editor of a religious paper is not, in the form in which it is received, "fit to print." Some of it may have no place in a religious journal; much of it must be virtually re-written before it reaches the standard set by a conscientious editor.

The near-despair of the editor is the neglect or refusal of men to write who have something most worthwhile to say. "I can preach," runs the typical excuse, "but I just can't write." Yet the minister who reaches hundreds with his spoken word might reach multiplied thousands with his written word. The fact is that any man who preaches well can write well if he masters a few simple principles. Journalism is an art so closely related to preaching and pastoral ministries that the transfer of skills from one to the other is relatively easy.

May not the editor lay some of the blame for his difficulties on the seminaries? In every seminary heavy stress is laid on teaching students to preach, but traditionally little has been done to teach them to write for the denominational press. Growing realization of this neglect and need has led to the instituting of a course in Southern Seminary listed in the catalog as "The Ministry of Writing."

In this course some of the best books on journalism are used as texts, modern journalistic techniques are carefully studied, much practice is required in journalistic writing, and the various features of modern newspapers and magazines are thoughtfully analyzed and evaluated. From this background the shift is made to religious journalism. The goal is the development of writers with skill and purpose whose preaching and teaching ministries will be supplemented by equally effective writing ministries.

A recent assignment in this course called for comparative study and evaluation of the papers which make up our Southern Baptist press. An objective rating scale was devised, consisting of the following tests: (1) physical appearance, (2) editorial skill, (3) reader appeal, (4) constructive purpose, (5) quality of con-

tributed articles, (6) quantity and variety of materials, (7) amount and appropriateness of advertising. Results of the study may be thus summarized:

1. Our Baptist editors are experiencing grave difficulty in maintaining high journalistic standards for obvious economic reasons—mounting costs without correspondingly increased income.

2. The trend of some of the papers seems to be too much in the direction of becoming "denominational bulletins," organs for promotion of denominational interests and institutions. "Reader appeal" was often rated low.

3. High quality of editorials often stood in strong contrast to poor quality of contributed articles. It would seem that many of those who could write best are not being induced to write.

4. Quantity and variety of high-grade contributed articles had to be rated for some of the papers as "medium to low."

5. There urgently needs to be a widespread revival of concern for our Baptist papers, expressing itself in deeper appreciation of their function, more adequate financial support, and greater willingness and ability to write for their pages.

All together, we ought to realize our sense of partnership with our Baptist editors, aiding them not only to secure more readers but to attract more and better writers. Perhaps the editors themselves could get together and devise a simple, practical "correspondence course" for many who would write if they were given incentive and even a modicum of instruction in how to do it.

TELEGRAM

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WE NEED YOUR HELP. PLEASE CARRY FOLLOWING IN NEXT ISSUE: MAIL RECEIPTS FOR YEAR ROUND BAPTIST HOUR. FAR BELOW EXPENSES THUS FAR. ESSENTIAL TO OVERCOME. MUST REACH DECEMBER 31 WITH NO DEFICIT. WE APPEAL TO EVERY BAPTIST FOR PRAYER, SPIRITUAL AND FINANCIAL. PLEASE ENLIST YOUR FRIENDS AND MAKE THIS BROADCAST A SUCCESS."

SOUTHERN BAPTIST RADIO COMMISSION

Why I Am A Baptist

By AMANDUS L. N. SORENSEN
120 Suburban Court, Lexington, Ky.

I am not a Baptist because of any religious inheritance. None of my ancestors were Baptists. They were Lutherans and Lutherans very rarely switch over to other beliefs. I became a Baptist by choice and by conviction. These convictions came from studying the New Testament and from church history.

I am a Baptist because I am a Christian. I was not converted while I was a Lutheran. I never heard the word conversion or regeneration, or a new birth among Lutherans in Denmark. I was converted, through the Holy Spirit; a light of joy from heaven because I fully saw it was through the efficacy of Christ's dying for my sins. It happened instantly one cold winter night, riding home with others in a sled from revival meetings held in Clark's Grove Baptist Church, January 17, 1894. It was 27 degrees below zero.

I am a Baptist because I believe in the independence and democracy of the local church. Here I find myself in fellowship with millions of others who hold to the congregational church order.

I am a Baptist because I am opposed to sacramentalism which in the end is salvation by magic in whole or in part, and is diametrically opposed to the sufficiency of Biblical doctrine of immediacy of the soul with God in the secret place.

I am a Baptist, because I am opposed to sacerdotalism. (Priesthood or priestcraft representing an individual to God). I believe in the priesthood of all believers, but in no other priest. Those who pretend to such a priesthood are to my mind intruding between me and my Saviour Jesus Christ.

Baptist, because I believe in the Gospel which is the essence of all Scripture. This makes me an evangelist, one who believes that salvation is of God.

I am a Baptist, because I believe in the voluntariness of religion which excludes forced religion of any kind,

especially the forced baptism of infants and includes the separation of church and state and the religious liberty of the citizen.

Because, I believe in the regenerate church membership. The local church should have as members only those who have been born by the Holy Spirit and are led by the Spirit. Only such a church can witness to the truth and power of the Gospel. Every unregenerate member witnesses against the Gospel and is a drag or



hindrance and a dead weight for the church and a scandal to the unbelieving world. Here is the weakness of all churches of our day.

A Baptist because I believe in the equality and liberty however, which cannot oppose itself to the truth as found in the Gospel.

I am a Baptist because I believe in two ordinances, baptism and the Lord's Memorial Supper, which originated in the primitive spiritual age of the church and had the sanction of our Lord Jesus and the early church behind them. I accept them not as saving ordinances, sacraments, rites or ceremonies, but as fitting and useful symbols of spiritual emblematic gospels and acted parables, preachers of the experience of the inner life. They illustrate the meaning of our Salvation.

I am a Baptist, because I believe in immersion, the Biblical immersion of the one who has already surrendered his heart and life to Christ and who in this symbol publicly declares his alliance to his Saviour and publicly re-enacts in this outward form his death to sin and rising to an inner experience of new life.

Lastly, I am a Baptist because these principles of ours have stood the test of time—all conforming to the New Testament. Therefore, essential to the progress of the religion of Christ; because they come from the very core of the Gospel; because they are already largely victorious; because they are bound to win, for they are, we believe the real Truth from God's Word.

Filled With the Spirit

The average church membership consists of three classes in relation to the Holy Spirit: the first is for Him and covets the experience of being filled with the Spirit; the second is opposed to such teaching because it seems to condemn the way they live; the third is indifferent as to whether there be a Holy Spirit or not—at least their attitude seems to say this.

This division is a pity, for the greatest need of Christians is to be filled with the Spirit. There is no doubt that the teaching is ignored and the experience unsought because these are improperly related to the miraculous in their effect.

Such need not be the case. We have reason to believe it would be so should circumstances require it. But the New Testament does not so much require the miraculous as the effect and therefore proof of the divine infilling, but it uniformly expects the manifestation of special moral strength—strength to confront danger and shame if necessary, strength to declare all the gospel, although in doing so every personal interest and even life itself may be imperilled.

This is the record we find in the Acts of the Apostles and in the experiences recorded by Paul. The infilling of the Holy Spirit means spiritual power in our personal possession of the Comforter, in apprehension of and growth toward the full-orbed truth of God, in a vivid assurance concerning the person and work of Jesus, and in a sincere pursuit after holiness which negates the world, the flesh and the devil.—Watchman-Examiner.

Facing Foes of the Faith

(Continued from Page 3)

Today, there is a foe of Christ in another garment. It is that system of religion which seeks to rob the individual of his right to have direct access to God without interference or proxy; it is that system which substitutes church for salvation by thy blood, and the priest for Christ our High Priest.

The history which has grown up around the domination of political and religious life by such an ecclesiasticism is dark indeed. Our Baptist fathers left a trail of blood across the centuries resisting it in every form.

Foe Number Three

Foe number three is *theological liberalism*. Yesterday the Sadducees came to Jesus with a supercilious pose. There was a sneer in their attitude. These were the theological liberals of their day who had relegated to the scrap-heap such doctrines as the supernatural, the miraculous and the physical resurrection of the dead. Jesus declared to them: "Ye do err, not knowing the Scriptures nor the power of God."

* * *

Today modernism would substitute a "thus saith the mind of man" for a "thus saith the Lord." Actually modernism is not modern at all. It is the same spirit of rebellion against God's truth which Satan manifested at the dawn of creation when he planted questions by saying, "Thou guard against those who seek to rob the Manger of incarnation, Calvary of its atonement, and the Garden Tomb of its victory over death." Such teaching cuts the nerve of evangelism and missions.

Face the Facts of the Faith

Now, having faced the foes, let us face the facts of the faith.

We have in this marvelous Scripture a lesson we need. Confronted with opposition our Lord never resorted to mere denouncement; He did not harangue his foes; his ministry was never simply negative. Always He made a positive pronouncement of the truth and, when He did, opposition melted. On this occasion He called attention to two pivotal points

upon which New Testament Christianity rests and around which all other matters of doctrine and practice revolve.

Man's Personal Relationship to God

Notice that He first focused upon man's personal relationship to God. A lawyer came to Him with the question, "Master, which is the great commandment in the law?" Jesus



W. A. CRISWELL

The Pastor of the First Baptist Church, Dallas, Texas, will speak on "His Ministers a Flame of Fire," on Monday night, January 9, and on "Scars for the Lord," on Tuesday afternoon, January 10, of the Third Annual Kentucky Baptist Evangelistic Conference at the Walnut Street Baptist Church, January 9-11, 1950. Arrangements for this program are being completed by Superintendent R. B. Hooks, of the Department of Evangelism of the General Association of Baptists in Kentucky.

replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39). Our Lord plainly showed our vertical obligation to God

and our horizontal obligation to our fellow man.

"Thou shalt" lifts man out of the category of a cog in some political or religious machine. It makes him competent before God and of infinite worth.

Man's Value

If you have read Van Loon's geography you will recall a very strange illustration he uses to show the insignificance of man in this vast universe. By mathematical calculation he shows how all of mankind could be compressed together into a cube one-half mile long, one-half mile wide and one-half mile high. Then he imagines that cube teetering on the edge of the Grand Canyon. A curious, little dog comes by and puts an investigating nose against that cube and over it goes to the bottom of the canyon. Van Loon then imagines a visitor from Mars standing on that spot a hundred years later and looking down at the floor of the canyon below. All he would see, says the author, is a mound of dirt where the grass is a little greener and the flowers a little brighter.

* * *

If that the worth of man? That is the world's view. But Jesus had an opposite estimate. Taking a soul in one hand and a world in the other He weighed them and said, "What doth it profit a man if he gain the whole world and lose his own soul?" There is no way to know what one soul is worth unless you measure it in terms of God's love at the Cross.

Man Responsible

There is a corollary truth. Not only is man of infinite worth but he is answerable directly to God. The law of love makes its demands upon every individual. We must bring men to realize they are responsible to God for every thought, word and action before we can have a better world.

(Continued on Page 12)

"I've decided on a name for the baby," said the young mother. "I shall call her Euphrosyne."

The husband did not care for the selection, but being tactful, he was far too wise to declare his objections.

"Splendid," he said cheerfully. "The first girl I ever loved was called Euphrosyne, and the name will revive pleasant memories."

There was a brief period of silence, then, "We'll call her Elizabeth, after my mother," said the young wife firmly.

"The Ground is Level at the Cross"

(Continued from Page 4)

Class Consciousness Is Dangerous

The various groups in a church would be considered only as working units and should not be allowed to develop a class-consciousness. A Sunday school class may become class-conscious so that the members will think only of the class as a place of fellowship rather than a working unit to reach others for Christ and the church. It is an insult to Christ to join a class and have no further use for the church.

I do not believe in a tither's club in the church. It could be made an interesting thing, but it could also lead to class-consciousness. Tithers could meet and discuss the blessings of tithing and congratulate one another on their spiritual advancement. Nor would I want a church made up entirely of tithers. That would exclude the saved who might not have been developed in the grace of giving. Tithing is a blessing and every tither should humbly let it be known for the glory of God and as an example to others, but not as a display of spirituality. In endorsing tithing I do not say that tithing represents the whole of Christian stewardship. I do not think of tithing as a goal but at the same time if a man reaches the goal above and beyond the tithe he will have to reach and pass the tithe. And those who tithe are nearer the goal than those who do not.

* * *

I also believe tithers need to be warned that tithing is not the whole of Christian piety. The largest giver in a previous pastorate, a consistent tither, was a woman. She was a thorn in the side of the church because of her touchiness and over-sensitiveness. She was a good woman, but her girls were godless and she resented any effort to correct them. Tithing does not excuse one from absenting himself from the public worship. Tithing does not cover a multitude of sins as some seem to believe.

"The Shouters' Club"

And as to demonstration in public worship, I would not want a *shouters' club* to pass on the spirituality of those who do not shout. I neither encourage nor discourage outward demonstration in the services. If you

are quiet and reserved you may come and listen with shut-mouth. If you are of the demonstrative kind and wish to say "Amen," you are welcome to do that. And if you are the deeper-emotional kind you may shout without any fear of rebuke. But I do object to the idea that shouting is a necessary mark of spirituality.

I believe it was Major Penn who used to have a committee in his revivals to look after the shouters. If their lives were consonant with their loud profession they were let alone, but if not they were tactfully silenced.

Christianity Brings Unity Around a Person

The world has its social clubs where people of special and particular interests may have fellowship. There are clubs for the educated and cultured where nobody else could possibly feel at home. There are clubs for those of musical talent where nobody else could be at ease. There are clubs for lovers of sports. But no kind of a club has any place in the body of Christ.

Christianity brought an entirely new thing into this world. It brought unity and this unity was around a person, the Lord Jesus Christ. In Christ there is a common salvation—deliverance from sin; there is a common hope—the hope of glory; there is a common faith—the faith once delivered to the saints; there is a common task—the task of making Him known to all the world; and there is a common relation—the relation of brethren.

* * *

When Christ came He found this sin-soaked world rent asunder by deep clefs of alienation and animosity. There was the clef of racial divisions of Jew and Greek and Samaritan and Roman. There was the clef of sexual division that flung men and women to opposite sides of a great gulf. There was the clef of social position of rich and poor, bond and free. There was the clef of culture which made wise men look down on the unlearned and the unlearned hate the wise men.

Into that disintegrating mass of human society came One who called men to Himself and said, "One is

your Master, even Christ; and all ye are brethren." And it must have been to their own astonishment that male and female, Greek and Jew, master and slave, rich and poor, philosopher and fool, found themselves sitting at the same table as members of one family and children of the same Father. And they looked into one another's faces and said, "Brother." There had never been anything like that before. And shall we do anything to mar or do away with such a glorious relationship?

Yes, "the ground is level at the cross!"

More About the General Association

(Continued from Page 5)

Wednesday Night

An adjustment in the program on Wednesday night was necessary in order to allow Pastor W. Marshall Craig, Dallas, Texas, to make earlier transportation connections, so that the Cooperative Program report was heard earlier. The Dallas pastor was introduced by Lewis C. Ray, Chairman of the Committee. Speaking on the text, "And Jesus answered them, saying, the hour is come," Dr. Craig said that today everything is being tested. "Our religion is being tested. Our government is being tested. The world is trying to get along on insufficiencies, instead of coming to the All-sufficiency—Jesus Christ Himself. It is the hour of gigantic opportunity. It is a serious hour in the history of mankind. As someone has said, 'Men do not polish rails when the ship is going down.' This is the day, and this is the hour, for the proclamation of the Word of the Son of God."

Home and Foreign Missions

W. Peyton Thurman, Hopkinsville, introduced Courts Redford, of the Home Mission Board, who said that six short years ago we had eight Christian Indians in Florida. Now we have 244. He said that one-fourth of all of the church members are non-resident members.

F. Russell Purdy, Lexington, presented Missionary V. LaVelle Seats, of Nigeria, who spoke on behalf of foreign missions. "We are building in Africa on foundations that were erected 100 years ago. I happen to know that it has cost something to

(Continued on Page 12)

"When Is a Church Lost?"

Writing under the above caption in the October 27 issue of *Word and Way* (Missouri), Editor H. H. McGinty comments on the recent action taken by the St. Louis Baptist Association in withdrawing the hand of fellowship from the Second Baptist Church of St. Louis. Porter Routh reports in a recent issue of *Survey Bulletin* that the Missouri Baptist Association took like action. Editor McGinty says:

It has been announced that the St. Louis Pastor's Conference and the St. Louis Baptist Association have withdrawn the hand of fellowship from the Second Baptist Church of that city.

This information will be received by our people with regret and approval—regret that this severance became necessary and approval of the forthright manner in which these two bodies handled an aggravated situation.

This drastic action was the culmination of a long period of strained relationship between the Second Baptist Church and her sister Baptist churches of St. Louis. The culmination came recently with the publication of a series of newspaper advertisements in which the church assumed the role of a "community church" and openly invited membership without regard to scriptural baptism and without consideration for fundamental New Testament teachings. We understand that the church has for years received Catholics and others without baptizing them.

When, after friendly counsel and brotherly remonstrance, the pastor and the representatives of this church admitted these irregularities and avowed the purpose of the church to continue them, there was no alternative left except exclusion.

Any church is free at all times to adopt any course it may choose. But when a church ceases to be a Baptist church it forfeits the use of the name and the privileges of that fellowship. No association of churches can dictate the conduct of the local church, but an association has every right to say who shall be seated in its councils. Otherwise, it would be helpless and defenseless.

The departure of a church from the New Testament faith induces a sorrow sufficient to make angels weep. Breaking of the ties of Christian fellowship forged in the crucible of the years, is an occasion for profound regret. The loss to the Baptist witness of a church situated in the heart of a great city, with approximately a million dollars worth of physical assets, is incalculable.

But as tragic as the losses are, the loss of our principles would be far more tragic. Financial losses can be recouped. New churches can be instituted. Broken fellowships can be restored. But when principles are lost, all is lost. Church life and Christian fellowship are but

dead, dry bones unless the flow and operation of great principles shall make them live.

The courageous action of the St. Louis Association is reassuring. It has given an impressive demonstration of self-discipline. If there are those who have thought that we will wink at anything for the sake of harmony and numbers, there is cause here for reconsideration.

The turning months and years may bring more and more of this kind of action by Associations and Conventions. Baptists are what they are today because of the Bible and their faithful and even militant contention for its truth. If the St. Louis Baptist Association and the Missouri Baptist Association had the right (and they did) to withdraw fellowship because the New Testament teaching concerning Baptism had been set aside, then any association or convention has the right to withdraw from a church which departs from the vital teachings of the New Testament as believed and practiced by Baptist generally.

If it be replied that "Baptists have never agreed in every detail," then we answer: We think this overstates a condition. Baptists in general have been amazingly close together in belief and practice. Their differences have been few as compared to their astounding unity. And those small differences constitute no ground for wider diversities.

Getting Ready for the Revival

Many revivals fail, even before they begin, because sufficient preparation has not been made and far enough in advance.

It is a mistake to announce that a revival will begin on such and such a date, if by that is meant that the pastor and his people are going to wait until the announced date to begin work. This leads, almost always, to failure, and revival failure is tragic.

At least three months ahead of the revival, very definite work should start. The fact is, it should go on throughout the year. A very accurate census should be taken of the entire field, every unsaved person and his address carefully noted and listed, every unaffiliated Baptist in the entire community should be located and booked. *Haphazard preparation does not lead to a great revival.* It never did, it never will.

When the field has been thoroughly worked, far in advance, then a group of real, personal

workers, volunteers, people who have a burning passion and zeal for the salvation of the lost, people whose lives witness to the power of the gospel, should be brought together regularly for prayer and training. The great, evangelistic churches—churches which year-by-year report large numbers of baptisms and additions by letter, etc.—all have a working group like this. These people, trained and committed to the work, take the list of names assigned them and accepted by them, and make them objects of earnest, agonizing prayer. Long before the evangelist arrives, these workers are already on the field, day by day, night after night, contacting the unsaved and the unenlisted. Again and again they meet, with the pastor leading, and talk over and pray over those who must be reached.

With such preparations, do not be surprised if a wave of revival begins in the church before the evangelist comes. That is as it should be.

Then, when the day actually comes the unsaved and the unenlisted start from the very first service to surrender to Christ. Let it never be forgotten that Pentecost's great revival came after a period of preparation in prayer. The power of the Holy Spirit came, and still comes, on hearts that are prepared to receive Him and do His will. He works only in the warm atmosphere of prayer and consecration. And only the Holy Spirit of God can bring the revival.

We have seen revivals where the census was not taken, when the pastor, because of illness, or for some other reason, could not do these things. But they were never the large, sweeping revivals they would have been if the field had been thoroughly worked and the hearts of the people made ready. Do these things and leave the results with God.

Many Northern Baptists Object to Merger

MISSIONS, an organ of the Northern Baptist Convention and in many respects an excellent magazine, has run into opposition to the proposed merger of the Northern Baptist Convention with the general body of the Disciples of Christ. As would be expected, MISSIONS has espoused the merger.

In the November issue EDITOR LIPPARD, in praiseworthy fairness, published a letter from RANDLE R. MIXON, Newton, Kansas, which voiced

strong opposition to the merger and which takes MISSIONS to task for failing to consider the opposition in its report of action taken at the San Francisco Convention. Part of MIXON's letter follows:

"... I have high regard for your job of reporting. However, I feel that the editor has expressed his own bias with reference to the relations between Baptists and Disciples. You refer to the futile attempt to postpone further relations between Baptists and Disciples, and to the fact that the report of DR. STRATON's Commission was adopted by an overwhelming majority.

"From where I sat on the platform at San Francisco, I would not agree with MISSIONS that the report of DR. STRATON's Commission was adopted by an overwhelming majority. Of course the vote was not counted and your prejudice or mine would have to be taken into consideration.

"So far as I am personally concerned, our purpose was accomplished at San Francisco in the demonstration of a strong count of opposition which will have to be ultimately dealt with.

"There are a good many of us in this part of the world who feel that Northern Baptists spend too much time worshipping the golden calf of "ecumenicity." We are, nevertheless, loyal Northern Baptists, and we are anxious to see the Kingdom of God grow as we labor together for Christ. We believe in denominational co-operation, but we do not feel that it is necessary to unite denominations so that we may co-operate.

From the above, and from many other such statements appearing in papers in Northern Baptist territory, one feels justified in concluding the move toward merger is by no means unanimous.

Baptists Must Rally to Their Schools

The Rockefeller Foundation reports that "American colleges and universities are now in difficult financial condition." The report makes the point that the crisis is most acute as regards the small, private liberal art colleges and certain church-related institutions.

The reason for such crisis is—the college endowments now bring, on the average, 3.74 per cent as compared to the 1930-31 interest rate of 5.27.

Here is weighty reason for Baptists everywhere rushing to the financial support of their schools and colleges and seminaries. All of them need much larger endowments, and beyond that, they need sustained and vastly enlarged support through the Cooperative Program.

Facing Foes of the Faith

(Continued from Page 8)

Daniel Webster was asked what he considered his greatest thought. He replied, "My accountability to God." Life is a journey along a road where many a sign says, "Travel at your own risk." Einstein's theory of relativity has become a famous topic of discussion. Einstein says there is no fixed center in the universe, nothing constant or absolute. That theory has not hurt us particularly as applied to the physical realm; but when it creeps into the moral and spiritual there are disastrous results. Once men had a permanent standard of right and wrong. Now nothing is absolutely right or wrong, good or bad. What was wrong yesterday may be right today. The modern philosophy is, "Let yourself go. Do what comes natural."

Jesus forever settled this matter. God is that unchangeable center and all life revolves around Him. The Word of God declares, "So then every one of us shall give account of himself unto God" (Romans 14:12).

The Gospel Is Christ

The second pivotal point of our faith is the Lordship of Christ. Jesus brought men face to face with the inevitable, inescapable question, "What think ye of Christ. Whose Son is He?" Christianity is not merely an expression of tender sentiment. It is faith in the Christ who is Lord of all. The Gospel we preach is not something about Christ, it is Christ! If we are to win against His foes we must exalt this living Lord. The lost world's first and greatest need is deliverance from sin. Christ alone can save.

Late one night I was called by telephone to the hospital. The man that I met at the door was a stranger but I recognized the name of the one he wanted me to see. He was a notorious bootlegger and dope peddler. "He's asked for you," the man said. "He was shot in a cafe tonight." When I stood by the bed I looked into eyes filled with agony and longing—the kind of longing that moves your soul. He said, "I sent for you because I believe you are interested in folks like me. I've heard you preach. Tell me, is there any hope for a sinner as bad as I am?" With a silent prayer

in my heart I said, "The Book says that though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." I told him of Jesus 'the mighty to save.' We prayed. I felt his hand grip mine. When the prayer was finished he gasped, "He did it! He did it!"

Yes, He did it then, He is doing it now, He will continue. What greater message could we have.

"What think ye of Christ?" With Milton we may see the Son of God riding out with His shining train of angels into the midst of chaos. Taking his golden compasses "prepared in God's eternal store" he makes a sweeping circle and sets the bounds of the universe. Standing at the center of the newly formed cosmos he sends planets spinning from his hands into their mysterious courses. Here He is, the creating Son of God.

But we have never thought of Him in the fullness of His glory until we kneel at His feet with John, the Seer of Patmos, and hear the blood-bought throng sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his father; to Him be glory and dominion forever and ever. Amen."

Those early disciples went out to meet a hostile world with its materi-

alism, its dead religions and its error, and turned it upside down in one generation. They were athrob with the good news that Christ was the hope of a sad, sick world. In this desperate hour the forces of evil can be pushed back and victory for Christ's cause can be won when we show men our living Lord. With His presence and power we can conquer every enemy.

More About the General Association

(Continued from Page 9)

lay the foundations for missions in Nigeria." He said that we today in our mission cause are giving too little and too late. He quoted Dr. H. Cornell Goerner as saying that if we would send all of the output of our three seminaries—every graduate for this year—it would not be sufficient for our quota to enter the foreign fields.

Thursday morning

During the miscellaneous business period early on the Thursday morning program Moderator Humphreys appointed the following committee previously authorized to confer with the Christian Education Department and report to the first meeting of the State Board: H. Leo Eddleman, Chairman, E. Keevil Judy, William Austin Roberts, Verlin C. Kruschwitz and Ernest N. Perry.

Chairman Lucius M. Polhill read the report on Southwide Education. Professors Robert A. Baker, of Southwestern Seminary, Fort Worth, and

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Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

They still come, these applications for Standard recognition. The following have been received since the former list was published:

Liberty—Pastor Bob Covington; Superintendent W. H. Bondurant.

Swiss Colony—Pastor W. R. Rogers; Superintendent E. C. Binder.

Concord—Pastor Franklin Lipscomb; Superintendent Harry Hughes.

Studies in Acts Now Ready

The book, *Studies in Acts*, is now in the BAPTIST BOOK STORE and you may order what you need.

Last year 278 churches in sixty-two associations in Kentucky received 6,483 awards for the study of the book, *Studies in John's Gospel*. The Louisville BAPTIST BOOK STORE sold more copies of this book than any other of the Baptist Book Stores in the South. Let us study ACTS.

Convention At London

The Southeastern Regional Convention met with the First Baptist Church of London with 182 people present from eight associations. The spirit was good and the program excellent, with Dr. James L. Sullivan of Nashville bringing two great messages. President E. O. Edwards was succeeded by Rev. Fred A. Tarpley. Next year the convention will meet at Oneida.

North Central Region Sunday School Convention

The North Central Sunday School Convention met with the Porter Memorial Baptist Church in Lexington with about 250 in attendance from twelve associations. Rev. G. R. Henson, of Dry Ridge, was elected as president. Dr. E. L. Skiles, the president, had moved to Pensacola, Florida, where he has gone to serve as pastor. Next year the Convention will meet with the Florence Baptist Church. Drs. James L. Sullivan and G. S. Dobbins were the speakers from beyond the Region. They both made a great impression on the workers present.

Plan to Teach Acts

Studies in Acts is the book recommended for Bible study by the churches in January. We hope there will be many churches studying this book. It deals with Bible material that will be used in the Sunday school lessons for January, February and March. This will be a wonderful opportunity to improve the teaching for the quarter.

Kentucky Led in October

Kentucky led the states of the South in the number of Standard Sunday schools in October with forty-nine. Texas was second with eleven; and California, Florida and Tennessee came third with eight each. IS YOUR SCHOOL STANDARD? LET US SUGGEST THAT YOU USE THE STANDARD AS A MINIMUM PROGRAM OF WORK FOR YOUR SUNDAY SCHOOL.

Henry County Superintendent Speaks

Mr. Lawrence Tate, Superintendent of the Henry County Sunday School Association, writes that he hopes to make his association 100 per cent in the number of Standard Sunday schools. Glorious!!! Every Association would do well to attempt such a goal.

Awards for "Studies in Acts"

Yes, awards in the Sunday School Training Course will be given those who study and pass examinations on the new book, *Studies in Acts*.

Changes in Convention Dates

Please note the following Regional Convention dates as they now stand. It was necessary to change some of these to the dates given here: March 14—Central Region, Third Avenue Church, Louisville. March 16—Southern Region, First Church, Bowling Green. April 7—Northeastern, Salyersville.

SUNDAY SCHOOL ATTENDANCE November 27, 1949

Church	Missions	Total
Louisville, Walnut Street (4)	316	1,779
Louisville, Ninth and O (1)	230	1,334
Louisville, Carlisle Ave. (2)	215	1,151
Louisville, Parkland (1)	53	994
Lexington, Porter Memorial (2)	299	980
Owensboro, First (1)	82	906
Louisville, Crescent Hill (1)	106	816
Bowling Green, First		762

Somerset, First	756
Mayfield, First	754
Evansville, Ind., Grace (2)	753
Louisville, Victory Memorial (1)	748
Frankfort, First (1)	746
Owensboro, Third	738
Madisonville, First	738
Paducah, Immanuel (2)	657
Murray, First	655
Lexington, Calvary (1)	645
Louisville, Baptist Tabernacle	642
Glasgow (1)	640
Louisville, West Bdw. (1)	630
Louisville, Beechmont	624
Newport, First (1)	618
Ashland, Pollard (2)	609
Lexington, Immanuel	602
Hopkinsville, Second	597
Danville, First (2)	581
Lexington, Grace	579
Catlettsburg	573
Evansville, Ind., Calvary (2)	558
Louisville, St. Matthews	543
Hopkinsville, First	540
Barbourville, First (1)	538
Middlesboro, First	534
London, First (1)	512
Elizabethtown, Severns Valley	507
Paducah, First (1)	499
Danville, Lexington Ave. (1)	492
Louisville, Deer Park	492
Princeton, First	487
Louisville, Eastern Parkway	483
Louisville, Clifton (1)	476
Lebanon	465
Fulton, First	462
Corbin, First	438
Louisville, West Side (1)	437
Hodgenville, First (1)	432
Henderson, First	428
Covington, South Side	411
Henderson, Immanuel	410
Corbin, Central	409
Shively	402
Georgetown	402
Paducah, Twelfth St. (1)	395
Henderson, Audubon (1)	395
Campbellsville	392
Owensboro, Hall St. (1)	390
Morganfield (1)	376
Franklin, First (1)	374
Louisville, Third Ave. (1)	366
Erlanger (1)	365
Dayton, Ohio, Westside (1)	358
Greenville, First	354
Winchester, Central	342
Cynthiana (2)	341
Versailles	319
Beaver Dam (2)	319
Middlesboro, Old Yellow Creek	312
Horse Creek, Hima (1)	311
Meadow Home (near Louisville)	311
Mackville	307
Middlesboro, E. Cumberland Ave.	301
Owensboro, Eaton Memorial (1)	296
Louisville, Gethsemane (2)	296
Pleasant Hill (near Campbellsville)	279
Paducah, Trinity	276
Louisville, Baptist Temple	270
Bardonia	269
Richmond, First (2)	258
Bellevue	255
Jellico, Tenn., First	250
Frankfort, Thorn Hill	250
LaGrange, DeHaven Memorial	245
Hall's Gap, Fairview	245
Ludlow, First (1)	237
Auburn	237
Crestwood, Crestwood, Ky.	236
Sturgis, First	229
Vine Grove	229
Hazel	228
Lawrenceburg, First	228
Louisville, East	228
Owensboro, Seven Hills	226
Dayton, First	223
Scottsville	223
Bruner's Chapel (near Harrodsburg)	221
Sand Spring (near Lawrenceburg)	219
Buechel	219
Lebanon Junction	219
Lexington, Hillcrest	218
Owensboro, Crabtree Ave.	217
Falmouth	216
Deep Creek (near Harrodsburg)	213
South Elkhorn	208
Owerton	208
Hartford	208
Hardinsburg	201
Newport, Trinity	200

Baptist Training Union Department

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

REPORT OF BAPTIST TRAINING UNION DEPARTMENT October 1, 1948 to October 1, 1949

In thanks to God for His blessings and in appreciation of our General Secretary, Dr. W. C. Boone and Kentucky Baptists, we are happy to present this report of our greatest year, in many respects, of Training Union work.

Where We Are Now

On October 1 we had 924 churches with Training Union work, with 60,000 members enrolled. Of these 767 have Directors. We have 680 Story Hours with 8,160 children enrolled; 880 Junior Unions with 10,560 members; 830 Intermediate Unions composed of 9,960 members; 798 Young People's Unions with 9,576 members; and 860 Adult Unions with 10,320 enrolled, making a total of 4,048 units. During the year there were 19,144 awards granted for Study Course work done in 369 churches. Forty-four Associations are organized for Training Union work. More than 11,000 attended Associational, Regional, and State meetings, in which there were about 200 professions of faith and life dedications.

Gains Since Last Year

More Story Hours	84
More Junior Unions	45
More Intermediate Unions	38
More Young People's Unions	11
More Adult Unions	66
More Units	254
More Study Course awards	4,503
More enrolled	11,000

1934 and 1949

In the chart below, the first column shows the figures for February 1, 1934 (the day when your present State Training Union Secretary began work in this capacity), and the second the report for October 1, 1949:

Churches with Training Union work	569	924
Training Unions with Directors	218	767
Number Units (Story Hours and Unions)	1,368	1,794
Total Enrollment	30,260	51,644
Associations Organized	28	44
Regions Organized	5	8

Associational Work

On October 26, 1948, a State Clinic for Associational Officers was held at Twenty-Third and Broadway Baptist Church, Louisville, with an attendance of 94 from 22 associations.

Increasing interest in Associational work has been created and unusually

fine work has been done by Rev. George W. Fletcher, who since May 1, 1949, has been Director of Associational Work in our State Training Union Department.

One or more Planning Matters for Associational Training Union Officers will be held in the latter part of 1950.

"M" Night

In December, 1948, there were 3,997 in attendance upon the Associational Mass Meetings in 17 associations from 218 churches.

The State Goal for "M" Night on December 5, 1949, is 7,500. There should be a great mass meeting in every association. The Director or some other interested person is responsible for planning the program and arranging for the meeting.

Watch Night Service in Every Church

It is suggested that every Training Union hold or co-operate with the church in holding a Watch Night Service on Saturday night, December 31, with a program of fellowship, thanksgiving, and dedication.

Study Course Month

Much progress and increased interest in Study Course work has been noted during the past year. March, 1950, is suggested as Study Course Month, although for many churches some other time will be more suitable. Each church needs two courses each year, one in the Manuals and one in other books. An Enlargement Campaign should be conducted in connection with the study of the Manuals. For the completion of many books in both the Sunday school and Training Union Course, either Sunday School or Training Union credit will now be given.

Please write this department for the pamphlet entitled **The Graded Training Union Study Course for all Church Members**, the Enlargement Campaign tract, and the Request for Awards blanks.

20%-ERS

The following churches had an equivalent of 20 per cent of their resident church membership present.

November 13:
Dallasburg; First, Jellico; Valley View; First, Dawson Springs; Victory Memorial; Newport; Gethsemane.
November 20:
First, Hodgenville Gethsemane; Dallasburg.

THE ADULT CHALLENGE

By Dester E. Jones
State Approved Adult Worker

This Great Day

We are living in the greatest day of opportunity the world has yet seen. Especially as it pertains to Adult work in the Training Union. This part of our work is still in its infancy, scarcely twenty years old, and yet it is growing by leaps and bounds. The State Training Union report this year to the General Association shows 924 churches having Training Union work, with an enrollment of 60,000, which is a gain of 16.3 per cent over the previous year. The total number of adult units was 860, a gain of 66 from last year. But there are still 1,330 churches which do not have Training Union work in our state. More than 400,000 church members in the fair State of Kentucky are not enrolled in Training Union. The most of these are Adults. Therein lies the challenge to our churches and Adult unions. It is our responsibility; let us rise to meet it!

The idea of Adult Education and Training is coming more and more to be realized and promoted. Federal, State and local governments are opening ways whereby Adults may receive additional training in secular education. Adults are becoming conscious of this need and taking advantage of it. We as churches and Adult Unions should lay hold of this opportunity to give spiritual guidance and training or we fail in one of the moments in life.

We are frank to say that the major emphasis must be placed on Adult enlistment. Then the Adults shall be encouraged to bring their sons and daughters, and that every age group shall we well provided for. Our problem is an Adult program. However, one of the best approaches to an adult is through a son or daughter.

The harvest is ripe, the opportunities are great and the field is before us. Let us put our hands to the plow and never look back or give up until the work is done! We have the foundation, the framework and the promise of a fruitful harvest. Get hold of the church roll and find those forgotten people, and enlist them in an enriching program of development and useful service for the Master! The world of today demands the most highly trained Christian personalities we can possibly produce. We must not fail to give the best.

Woman's Missionary Union

MRS. CHARLES ISON WRITES ABOUT COMMUNITY MISSIONS

I wish to present to the women of Kentucky WMU some splendid definitions gleaned from various sources which they would do well to memorize and emphasize in their daily lives. "Community Missions is a life touching a life." "It is doing what Jesus would do." "It is living Christ." "It is the very heart of WMU work." "It is the very heart of Christianity." "It is God's plan of saving souls." "It is the test of our obedience to the Great Commission." "Just as Community Missions is the heart of our work, so prayer is the heart of Community Missions." "Unless the Community Program is a prayer-filled program, it will fail." "The whole aim of Community Missions is Soul-winning."

As a result of the careful study of these definitions of this important part of our work the following recommendations were presented to the September Board Meeting of Kentucky WMU, were adopted and became the 1950 Plan of Work in Community Missions for WMU of Kentucky.

"Realizing that every organization in a New Testament Church ought to make the winning of the lost its first objective and realizing that Community Missions is the very heart of our WMU work, and if we fail to do Community Missions we will not be a missionary society no matter what we call ourselves, we recommend:

1. That the theme for 1950 in all our Community Missions work be, "Survey and Serve."
2. That every WMS have a Community Missions Committee composed of not less than three members and including the Young People's Director, to make a survey of the community and prepare a calendar of Community Missions activities for the society, leading the women and young people to meet the needs revealed in the survey.

3. That the Community Missions Calendar of Suggested Monthly Activities for each organization (available at WMU Headquarters) be followed when practical.

4. That the great emphasis be placed in every society upon Soul-winning, striving to enlist each individual member.

5. That the "Guide for Community Missions" be studied annually, along with "Soul-winning in the Community" by Mrs. Maude Hathaway, or some other book on evangelism.

6. That a monthly Community Missions Day be held in the WMS, when the society will come together for prayer, and then go out in personal witnessing.

7. That the promotion of family worship be stressed more faithfully.

8. That we emphasize and manifest Christ's uncompromising standards for Christian daily living in all relationships of life.

9. That in all our activities emphasis be placed upon spiritual results, with Soul-winning as the supreme aim.—Mrs. Charles Ison, State Community Missions Chairman.

BLOOD RIVER ASSOCIATION HOLDS CORONATION SERVICE

A Coronation Service for the Girls' Auxiliary of the Blood River Association was held at the First Baptist Church, Murray, on October 18. There were fifty-eight girls participating

Patricia Wilson, Barbara Orr, Kay Story, Rebecca Huie, Lynda Taylor, Nancy Dowdy, all of Sinking Spring; Frederica Byars and Peggy Ann Bramlett, both of Hazel.

Ladies-in-waiting: From Sinking Spring Church, Ola Mae Hutchens,

Dougal; Elm Grove Church, Betty Lou Stamps, Anna Beth Roberts, Norma Lassiter; Hazel Church, Jean Ray, Edith Herndon, Jane Russell; Cherry Corner Church, Barbara Shelton, Audie Burton.

Queens: From Elm Grove, Mary



in the service. Miss Marjorie Jones, Young People's Secretary for the WMU of Kentucky, and Mrs. Eugene Shipley, Young People's Leader for the Blood River Association were in charge of the program. Awards were:

Maidens: Lois Robertson, Memorial Church; Ila Faye Rone, Memorial; Nancy Crider, Memorial; Shirley Chilcutt, Memorial; Mary Evelyn Billington, Memorial; Carolyn Stokes, Memorial; Lottie Taylor, Ann Falwell,

Faye Wilkerson, Rachel Brandon, Fay Story, Lila Myers, Shirley Geurin, Ilene Tinsley, Fay Dowdy, Betty Billington. From Murray, First Church, Shirley Joyce Chiles, Linda Jackson, Kay Weatherly; From Hazel Church, Ruth Ann Lassiter, Janice Langston, Janelle West; from Cherry Corner Church, Judith Workman, Mary Scott, and Shirley Outland.

Princesses: From First Church, Murray, Louise Jones, Maxine Mc-

Martha Street and Wanda Outland; From Hazel, Myra Jo Wilson and Barbara Ann Langston; from Murray, First Church, Betty Bondurant and Mary Ann Grant.

Queens Regent: Joan Love, Murray First Church. Carole Outland was Sunbeam girl for Queen Regent.

Ushers were: Sue Parker, Loretta Seaford, Mary Yarbrough and Nelle Futrelle, all from First, Murray.



THANKS from all the children at Glendale and Spring Meadows
for your generous Thanksgiving Offering in our behalf



"SHEP," HERO DOG

By Christine Goldsmith

"Shep" was only a three-year-old dog but he showed what stuff he was made of during a grass and forest fire.

It had been an unusually hot, dry summer. Fields, pastures and forests were dry as tinder. Shep was just an ordinary dog yet he heroically rescued from death a flock of sheep that were in his care.

A grass fire starting in a grain field owned by Shep's master was the trouble maker. Fanned by a strong breeze the flames swept rapidly toward the farm buildings and dry pastures. All the ranch-hands were valiantly fighting the flames, intent on saving the buildings. In the excitement no one thought of the danger the flock of sheep in the nearby pasture was in. But Shep sensed that danger to his charges.

With no urging or directing, and unnoticed, he ran to the flock, rounded the bewildered, frightened animals and hurried them into the corral around the watering trough. In herding the sheep to safety he was forced to run through the burning grass and his heavily furred paws caught fire. Running to the watering trough he jumped in and put out the fire burning his paws. Then his dog instinct made him aware that six sheep had been left behind in the rush. He hurried back through the smoke and fire to their rescue. By this time the fire had rapidly approached the missing six sheep and the brave dog had to run through burning grass and stubble to reach them. It was impossible to take them along the usual route because of the fire, and the fence cut off all escape. But the undaunted Shep snapped at the heels of the frightened animals and finally forced them to push down the fence so that an opening could be made and a safe avenue to the corral opened.

Shep's duty had been well done, every sheep was safely in its place, but at the painful cost of badly burned feet for the dog.

For days Shep could scarcely hobble around, but when it came time, mornings and evenings, to drive his charges to and from the pasture he was right on the job. No human with burned feet could have been as faithful as this heroic dog. His own per-

sonal danger mattered not to him, his duty came first.—*Our Dumb Animals*.

A Horse Named "George"

This is a true story of two little girls and a horse named "George." It seems that during the War Between the States, Mary and Milly lived in a rambling long-house down South with an older sister and their Aunt Amelia; and that one August afternoon they came into the house after the Federal cavalry had made a raid. Aunt Amelia lay on the lounge, sobbing. Something was wrong.

"Where is George, Aunt Amelia?" "Those Yankees took him off to Carthage. I know that Miss Sallie will be heartbroken when she hears of it."

Mary and Milly grabbed their pink sunbonnets and went out the door like—well like two streaks of lightning, let us say; but they called back: "Tell sister we've gone for George." It seems that by going "across lots" they were able to catch up with the cavalry before it gained the Carthage Pike. But a vicious dog chased them into a yard. They shrieked and the owner came to the door.

"Oh, do come and take your dog away! For we're in a dreadful hurry."

No doubt the owner was surprised, but quite ready to help them get

away. At last they caught sight of blue uniforms in the distance. It took perhaps five minutes to come up near the blue coats and Mary waved her bonnet—and the captain drew rein. So did the entire company. Milly, going up to the man in front, asked: "Are you the captain, sir?" The astonished officer admitted that he was.

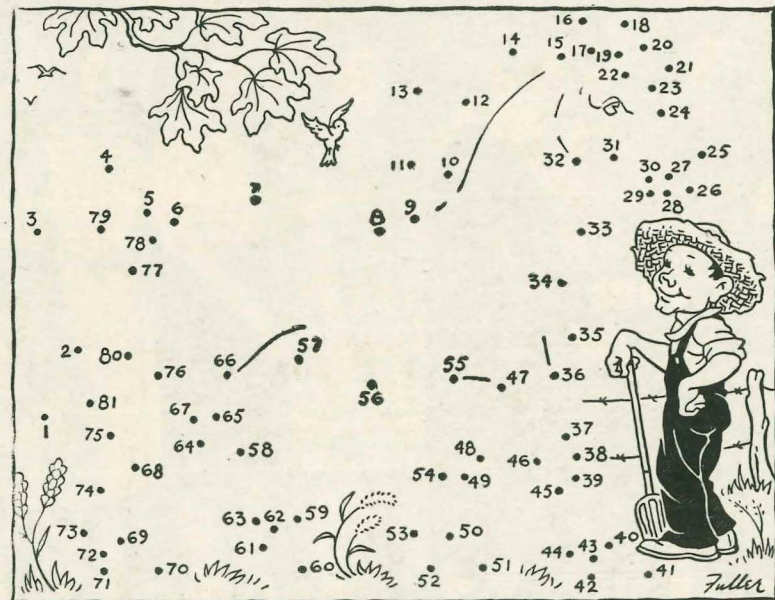
"Then, sir, do, oh please do, give us back George!" A magnificent bay nickered at the sound of his name.

"He was the only horse we had and we would miss him like he was one of our family," came the further appeal. Mary went over to "George," and fastened her fingers in his dark mane; but the young officer tried to make it clear that all such captures became General Payne's.

"But oh, sir, just think how your own little girls at home would feel if some big, strange men were to take away their own dear horse!"

A change came into the captain's face. He turned to the man whom "George" was bearing, and commanded: "Dismount and give that horse to these children!"

The captain alighted and took a blanket from under his own saddle and put it on George. Can't you picture Mary and Milly in their pink sunbonnets riding joyfully home on George's back? And don't you think they were two brave little girls?—Clarence M. Lindsay, in *Our Dumb Animals*.



With your pencil carefully draw a line from Number 1 up to Number 2, then to Number 3, and so on. Soon "George" will appear.

Newell Epperson is New Educational Director At Third Avenue Church

The Third Avenue Baptist Church in Louisville, Kentucky is happy that God has seen fit to send Mr. Newell Epperson to us as our Educational Director. Mr. Epperson comes from the First Baptist Church in Tucson, Arizona where he served as Educational Director. Although he is a quiet, soft-spoken man, he is powerful, being endowed with such power that comes only from above.

Mr. Epperson has graded our Sunday school from the Nursery through the oldest Adult Department, and as a result, our Sunday school has begun to grow. This is particularly noticeable in our four nurseries, which become overcrowded as more and more parents come and bring their children. Due to lack of space, these nurseries are being forced out of their present building, and plans are now under way for a new "Baby Building."

We, at Third Avenue, are grateful to Mr. Epperson for his spirit, his efficiency, and his willingness to work.—T. E. Williams, pastor.

Walter E. Sanders Goes From Mt. Zion, E-town, To Wingate, N. C.

ELIZABETHTOWN, Ky., November 10.—Brother Walter E. Sanders has become the pastor of the Wingate Baptist Church, Wingate, N. C., going there from the Mount Zion Baptist Church in Severns Valley Association of Kentucky. He was pastor of the Mount Zion Church from March, 1943, until July, 1949. During his pastorate here new Sunday school rooms were built and a central heating system was installed. The auditorium was redecorated throughout. Several



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new organizations were started, and much progress was noticed in all areas of the church life. The Southern Seminary bestowed a Th.D. degree upon him in May, 1948. The home of Mrs. Sanders is in Elizabethtown. At his North Carolina church, Dr. Sanders is pastor of the church which serves the Wingate Baptist Junior College.

Cox's Creek Pastor, Wm. Hundley, Preaches in Little Union Revival

BARDSTOWN, Ky., November 9.—Little Union Baptist Church, in Nelson Association, closed its revival October 14. Pastor W. D. Hundley of the Cox's Creek Baptist Church, was the evangelist who assisted Pastor T. H. Gordon. Brother Hundley is said to have brought inspiring messages each night and morning. The church was filled and the balcony and chairs had to be used almost every night. There were forty-one who came for baptism, eight by letter and seventy-five who came to rededicate their lives to the Lord. Baptismal services were held Sunday afternoon, October 16, in the baptistry at the Cox's Creek Church. Brother Gordon, who just recently became pastor at Little Union, baptized forty-six candidates, five of whom came previously to the revival.

Churches in Henry County Sponsor Schools of Missions for Baptists.

Sam Branham, missionary in Henry County Association, along with many of the good pastors, is arranging a fine School of Missions program for Henry County Association, December 11-16. Most of the churches in Henry County will participate.

Some of the very best men from the State, Home and Foreign Mission Boards will be on the Henry County program. From the State Board we have the names of such men as A. M. Vollmer, Buell T. Wells, G. R. Pendergraph and R. L. Pogue. From the Home Board we have secured Dr. L. W. Martin, W. T. Edwards, Willie Welch, and A. A. Chaplik. From the Foreign Board we will have Earl Parker, Frank Mitchell, M. R. White,

R. A. Jacob and Dr. Henry Turlington.

This is the first simultaneous missionary training program ever attempted by Henry County Baptists and Sam Branham has done a good job in planning this schedule. We urge all the Baptists of Henry County to attend each service. If your church is not in the program then you are urged to attend the church nearest to you.—W. H. Curl, Director Missionary Training.

Gleanings

The Lawrenceburg Baptist Church has recently organized a Brotherhood. At the first meeting on October 17, Mr. T. L. Nash, of Lexington, was the special speaker. Thirty men were present and elected as the first president Mr. Otis Corn. All the other officers have been elected and the organization is meeting every other Thursday night.

Pastor W. R. Simmone, of South Campbellsville Church, was the evangelist in a revival at Friendship Baptist Church, six miles from Hodgenville, Ky., where Thomas Propes is pastor. This is a new church, just organized in April 1948. Brother Simmone was the first to hold a meeting in this church. There were four professions, and one renewal. Brother Simmone has been asked to return for their next revival.

Levon Moore, Pastor of Lawrenceburg Baptist Church preached in a revival meeting at the Oakwood Avenue Baptist Church in Richmond, Virginia, October 23-30. During this week Richmond engaged in a simultaneous campaign with more than fifty Baptist churches participating. Dr. Frank G. Voight, a native of Louisville, Ky., and a recent Th.D. graduate of the Southern Seminary, is the pastor of Oakwood Ave. There were twelve additions to the church during the meeting.

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Macon Pastor in Revival at Porter Memorial Church

LEXINGTON, Ky., November 11.—Ernest Saloom, pastor of the Tabernacle Baptist Church of Macon, Ga., was our evangelist in our revival at the Porter Memorial Baptist Church here October 17-28. This proved to be one of the best revivals we have had at Porter. The lost were brought, and the parents brought their children.

Ernest Saloom is a great preacher. He is sincere and humble, and God used him mightily here. Our folk fell in love with him, and our crowds were the best ever for every night, including Saturday nights.

Mrs. Saloom accompanied her husband, and she gave invaluable service by singing and playing one of the pianos. She, too, was a sweet, humble person, and our people loved her.

The visible results were: forty-five for baptism and fifteen by letter and statement. The Lord's day following the revival we had five more by letter and four more for baptism. Several of our own came the following Sunday for baptism and by letter, including thirty boys from Greendale, the group with which Mr. Encil, our layman, has been working for eight years. Many of these boys are there because there is no other place for them—not because they have committed any crime or misdemeanor. Let us pray for them. We have baptized seventy in the last two Sundays.

Brother Wayne Buck, a Georgetown College senior, is our new Music Director, and he is doing a fine job with us. He played a great part in our meeting by making our music count. He has a splendid tenor voice, leads well, and secures the cooperation of the people.

This week we have just finished our part in the Enlargement Campaign. With our new building, we had just previously added five new departments and several classes. We are yet to create a new young married couple's department, which will give us two departments all through our Sunday school.

We have with us Brother John A. Farmer, from Columbia, S. C. He is

a great man and brought some fine messages woven in with Duke McCall's book, "God's Hurry." We are happy that he came our way. Brother V. B. Filson, Lexington, taught, "A Church Using Its Sunday School." He is a great teacher. We had a total of 188 enrolled.—O'Ray Weeks.

Miss Beth Hayworth, New Student Secretary On Eastern's Campus

RICHMOND, Ky., November 29.—Miss Beth Hayworth, Kernersville, N. C., became BSU secretary at Eastern State College, Richmond, Ky., in June of this year. Kentucky Baptists are fortunate indeed to have her at that state school to work with the 500 Baptist and Baptist preference students enrolled there.

Miss Hayworth came to the Kentucky BSUU program from a rich background of educational and BSU experience. She is a graduate of Bryce Commercial College, High Point, N. C.; Mars Hill College, in the same state, and the WMUU Training School, Louisville, Ky.

During the period elapsing between college and the Training School, Miss Hayworth served as church secretary for the First Baptist Church, Washington, N. C.

The Baptist Student Union at Eastern is steadfastly growing under the leadership of Miss Hayworth. She has already won the hearts of the townspeople, church members, and the college students, and her splendid work is evidence of a life wholly surrendered to His service.—Marian Smith, State Department of Student Work, Lexington, Ky.

Elkhorn Board Passes Resolutions Regarding Going of E. L. Skiles

LEXINGTON, Ky., November 29.—The Executive Board of the Elkhorn Baptist Association in Kentucky passed resolutions concerning the leaving of Dr. Elwyn L. Skiles from the pastorate of the First Baptist Church of Georgetown, Ky., to assume his new duties as pastor of the First Baptist Church of Pensacola, Florida. "Whereas he has, during recent years, as pastor of the George-

town Baptist Church, Moderator of the Elkhorn Association, Chairman of the Board of Trustees of the Central Baptist Hospital, and in many ways tangible and intangible, served in a most noteworthy manner so as greatly to further the interest of his church and the denomination, and to win for himself the appreciation, esteem and abiding affection of the people," the resolution read, "therefore be it resolved, that this body make expression on behalf of the Elkhorn Association of this sentiment of appreciation, esteem and affection, together with the sense of loss to us which his going creates and the assurance of every best wish and prayer for a mutually rich spiritual experience in the fellowship of pastor and people in the new field of service."

In Memoriam

MISS KATIE CANNON

The death of Miss Katie Cannon, who for a number of years had been a member of the Georgetown Baptist Church, occurred on August 16, 1949, at the John Graves Ford Memorial Hospital in Georgetown, Kentucky.

Miss Katie had been an invalid for many years and had not been able to attend Sunday school and church services. She was a member of the local Woman's Missionary Society and she was always eager for her sister, Miss Stella, to return from the circle meetings to tell her about the program and plans of the Missionary Society.

She was a very patient sufferer. Realizing at her age that she would never be well again, she spent much time planning how she could help others. Friends brought her many beautiful bouquets of flowers during her years of confinement, and always they were divided and sent into homes of sick friends and to her neighbors to enjoy as they went about their work. She also gave as remembrances some of her beautiful old fashioned china to friends thus showing her unselfish attitude and the joy she received in sharing with others.

She looked forward with appreciative anticipation to the visits made by her pastor.

Her cheerful manner and alert interest in people were an inspiration to all who knew her.

We extend our sincere sympathy to her devoted sister, Miss Stella Cannon, and commend her to the God of all Comfort, who doeth all things well.—Mrs. H. T. Hall, Mrs. W. B. Jones, Mrs. R. S. Moore.

Our PERSONAL DIRECTION

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

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December 8, 1949

Sand Run Baptist Enters New Educational Building

BURLINGTON, Ky., November 21.—Sunday, November 13, was a high day for the Sand Run Baptist Church, near here, according to Pastor James W. McGregor, for it was the day they entered their recently completed Educational Building. The building, consisting of two floors, contains ten class rooms on the second floor, while on the ground floor is a large space which is used for two of the men's classes, also space for suppers and other church socials. Located here, separated by a concrete block wall, are the furnace room and the coal bin.

The cost of this new building was approximately \$10,300, including a new roof on the old part of the sanctuary and the heating of the old church, as well as the new, with furnace heat.

On Sunday evening, November 6, the Baptist Training Union at Sand Run was one year old, and there were present 106 people. A study course is being planned for November 22-26. *God's Hurry* will be studied by the Adults and Young People, and the Juniors and Intermediates will study *The Junior and His Church*, and *The Meaning of Church Membership*.

Jellico Pastor in Successful Revival In Trinity, Newport

NEWPORT, Ky., November 25.—During our simultaneous evangelistic campaign in Northern Kentucky, we had Pastor Francis R. Tallant from the First Church, Jellico, Tenn., who is also the president of the Kentucky State Training Union Convention, as our evangelist. The Lord gave us a gracious revival under the very sound, fervent preaching of this good man of God. I believe it was the best revival that I have ever held in my experience. There were thirty additions to the church in one service. On the revival Sunday there were 401 in Sunday school and ninety-two in Training Union. In all, there were sixty-five decisions, thirty-four of these being by baptism, nine by letter and three by statement. The rest were definite

rededications of backsliders who are showing the reality of their rededications by their faithfulness in all of the services since.

Brother Tallant is an able preacher of the word and our church was greatly strengthened and blessed by his ministry.—Leo Drake, Pastor.

Covington Pastor Preaches in Revival Held at Warsaw Church

WARSAW, Ky., November 25.—A revival meeting was held November 7-20 with Dr. A. Lowell Adams, pastor of First Baptist Church, Covington, as evangelist. There were ten additions, five of whom were for baptism. A Homecoming Day was held on the closing day of the meeting. A bountiful basket dinner was served in the basement of the new Sunday School Annex.

A building program is now under way and should be completed by Christmas. A dedication service will be held some time after the first of the year. More complete details of the building will be given at that time.—Robert H. Willets, Pastor.

Four New Deacons Ordained at Beaver Baptist Church

CYNTHIANA, Ky., November 6.—The Beaver Baptist Church, in Union Association, called together a council today to consider the ordination of four men of good report as deacons of this church. Brethren Yancy Wurtz, Noble Henson, Hanson Judy and John T. Hickman were the names of the men up for ordination, having been elected by the church.

The council was composed of Pastor Barney Frazier, Powersville and Willow Churches; Pastor Hayward Comer, Richland and Blanket Creek Churches; Pastor John Mullins, Indian Creek Church; Pastor Walker Stockburger, Union Church; and Pastor Argel McCamish, formerly of Beaver Church, but now in Livia, Ky.; and Deacons from the several churches; together with M. M. McFarland, the missionary of the Association.

Brother Hayward Comer preached the ordination sermon, and Brother

Frazier led the ordination prayer. Missionary McFarland acted as moderator, and Deacon Wurtz led the closing prayer.

The church was filled with local members and visitors.

Gleanings

Rev. Virgil Wright, Route 2, Falmouth, has just been honored with an unanimous call by the Fairview Baptist Church, Kelat, Union Association.

A Father-Son Banquet was held at the First Baptist Church of Dayton, Ky., on Monday night, November 21. The speaker was an F. B. I. agent from Louisville.

Student A. H. Comer, of the Southern Seminary, is pastor of Richland and Blanket Creek Churches in Union Association. He reports good training classes in both churches and the organizing of a Training Union in the Blanket Creek Church.

As a result of the revival in the Falmouth Baptist Church, Pastor Carl Sears baptized thirty-three upon profession of faith. Rev. George A. Jones, of the Sunday School Department, did the preaching. There were sixteen who united with the church by letter and by relation.

Rev. Virgil E. Clark, who has had a profitable pastorate at Belmont Baptist Church, in Union Association, is now pastor of the Gardnersville Baptist Church, in Crittenden Association. His new address is DeMossville. Brother Clark graduated from Georgetown College in the Summer School.

Pastor Donald P. DeHart, of the Butler Baptist Church, Union Association, is having a Training Class in *What Baptists Believe*. The Union Association Missionary, M. M. McFarland, is the teacher. Brother DeHart is in his third period as pastor of the Butler Church. He is beloved by the church and the people of the town.

Pastor Leo Drake, of the Trinity Baptist Church, Newport, Ky., has just concluded a series of evangelistic meetings for two weeks—November 7-18—at the First Baptist Church, Aurora, Indiana, where Brother Charles P. Highsmith, formerly pastor at Dallasburg Baptist Church, Wheatley, Ky., has been pastor for the last four years. There were several souls saved and added to the church. Many rededicated their lives to the Lord and His service in the church.

Logan County's New Friendship Church Dedicates Sunday School Rooms



The Building Committee (reading from left to right): William Sogar, J. W. Matlock, Carl Lee Carpenter, Oscar Ray Wren, Willie Hughes, Paul Robbins, Lloyd Hall and W. B. Ladd.

RUSSELLVILLE, Ky., November 19.—The New Friendship Baptist Church, which was organized in Logan County in 1834, had the dedication of its new Sunday school rooms October 30. W. B. Ladd, the pastor for the past three and a half years, led in the improvement program of this church. The cost was almost \$8,000, with much of the labor being donated by the members. The Sunday school enrollment has almost doubled in the past two years, and the average attendance has greatly increased.

Brother Ladd states that the Build-

ing Committee was one of the most co-operative groups with which he has ever worked.

Even though the weather was raining outside, the all-day dedication service was attended by a large number of local people, as well as visitors who had been won to Christ years ago through the service of the New Friendship Church. L. O. Griffith brought a missionary message on Sunday morning. E. E. Spickard, of Lewisburg, brought the dedication sermon, and the pastor, W. B. Ladd, led in a most appropriate ceremony at the close of the afternoon session.

Simpson B. Rowe in Poplar Grove Revival

WEBB'S CROSS ROADS, Ky., November 25.—Rev. Simpson B. Rowe, pastor of the First Baptist Church of Russell Springs, Ky., was the evangelist with Pastor B. E. Settles at the Poplar Grove Baptist Church. Great crowds filled the house at every service. There were twenty-five additions, of which twenty were by baptism.

Brother Settles has been the pastor for twenty years.

Evangelist Rowe was also with Pastor B. E. Settles at the Mt. Washing-

ton Baptist Church in Marion County for eleven days during October in another great revival which resulted in eleven additions. There were many rededications in both revivals.

Ralph S. Voris, Four Mile, Preaches in Mt. Vernon Revival

MT. VERNON, Ky., November 25.—The First Baptist Church of Mt. Vernon has recently closed a successful series of evangelistic services with Dr. Ralph S. Voris, Pastor of Riverside Church, Four Mile, Ky., as the

evangelist. There were forty-two who came forward. Twenty-nine of these came for baptism.

The church auditorium was filled each evening, and on the closing night there was scarcely standing room for the many who came to hear the plain Gospel messages that Dr. Voris brought.

Shortly before coming to Mt. Vernon, Dr. Voris held a revival at the Silver Creek Baptist Church at Berea, in which there were nine decisions. Dr. Voris has a great appeal for both young and old, and a very distinct manner in bringing his messages.

The writer, Pastor Wendell Belew, led the singing, with Mrs. Voris as the accompanist at the piano.—Wendell Belew.

Ohio Preacher is the Evangelist in Meetings At Hyattsville Church

HYATTSVILLE, Ky., November 25.—Pastor W. A. Fox, of the New Zion Baptist Church, Hamilton, Ohio, conducted a revival at the Hyattsville Baptist Church here October 31-November 11. There were several who came for baptism and by letter for membership in the church. This church has just completed a new \$15,000 meeting house. The first service was held therein October 30. The church is less than two years old. Brother J. O. Matlock is the pastor.

Gleanings

The members of the Scottsville Church recently gave a present of a vacuum cleaner and all attachments to their pastor and his wife, Brother and Mrs. C. W. Devine.

Jess Moody, young Texas evangelist, and Frank Boggs, song leader, are to conduct a youth revival in the First Baptist Church of Bowling Green during February 12-17. Pastor Harold J. Purdy and his people are making preparations for this event.

Pastor Stanley Smith, a local missionary who worked jointly for the Mitchellsville Baptist Church and the Baptist State Board of Missions, lost his residence at Perryville the day before Thanksgiving. The house was burned by fire until it was a complete loss, though most of his household furniture was saved.

Elect Lady of Murray Passes to Her Reward

MURRAY, Ky., October 21.—Mrs. Fannie Grogan McElrath, 74, widow of the late Barber McElrath, and one of Murray's most gracious and lovely ladies, died Tuesday evening, October 18, at 9:00 o'clock, from a lingering disease of three years. Her condition became worse on Wednesday, October 12, and she was removed from her home on North Fourth Street to the Murray Hospital, where she slipped away from the watchful and loving care of her two sons, Tom and John McElrath, who have cared for her tirelessly through her entire illness.

"Miss Fannie," as she was lovingly called by all who knew her, was pianist and Sunday school teacher for young ladies for forty-years at the First Baptist Church here, prior to her illness. She and Mr. Barber, pioneer dry goods merchant and wholesale grocer, who served as Sunday School Superintendent twenty-five years, worked together for the church of their faith and its people. Their home was unsurpassed for hospitality, and was always open to the young people of Murray. "Miss Fannie" was an inspiration to all who knew her.

Mrs. McElrath was the daughter of the late Dr. R. L. and Rebecca Waters Grogan. She was born six miles east of Murray near Pottertown, moving to Murray with her parents at an early age. She was well educated and excelled in music. During her lifetime she played for more than 500 funerals and numerous marriage ceremonies, many of them for "her girls" of her Sunday school class.

Besides her two sons, Tom L. and John C. McElrath, she leaves a brother, J. R. Grogan, Miami, Florida; a half-brother, H. E. Grogan, Chicago; and one aunt, Mrs. W. J. McCoy of Washington, D. C., formerly of Murray.

Funeral services were held this afternoon at the First Baptist Church by Drs. J. E. Skinner and H. E. Chiles, assisted by the Revs. J. H. Thurman and George W. Bell.

Active pallbearers were relatives, William McElrath, Frank A. Stubblefield, Elliott Wear, John Rowlett, Neva Waters and Leon Grogan.

Honorary pallbearers were Deacons

of the First Baptist Church, and Drs. Hal Houston and Ora K. Mason.—The Ledger and Times.

Pack Baptist House of Worship is Dedicated in McLean County

OWENSBORO, Ky., 28.—The desires of many years were fulfilled and the answer to many prayers were realized on yesterday when the members of the Pack Baptist Church, in McLean County, along with all interested friends, met in an all-day meeting for the purpose of dedicating their new church building.

The dedication sermon was preached in the afternoon by the Rev. John



Ivey, pastor of the Utica Baptist Church. Rev. D. Arthur Dailey gave the history of the church, and Field Secretary Eldred M. Taylor preached on, "The Future of the Church."

A revival which began November 21 is now in progress at the church. Field Secretary Taylor is assisting Pastor Floyd Burns in this labor of evangelism.

Gleanings

Brother A. A. Thacker has resigned as pastor of the Fordsville Baptist Church to accept the call from Audubon Baptist Church, Henderson, to become pastor of the Audubon Mission on Letcher Street. Brother Thacker has been pastor at Fordsville approximately eight years. He plans to move to Henderson about December 1. His new address will be 1110 Letcher Street, Henderson, Ky.

A Training Union Enlargement Campaign and Study Course was held at the Immanuel Baptist Church of Paducah during November 7-11. Teachers of the classes were: Pastor L. Cleo Roberts, Oakwood Baptist Church, and Mrs. Roberts, Knoxville,

Tenn.; Pastor and Mrs. Francis Tallant, Jellico, Tenn.; and Miss Libby McNeil, Educational Director of the First Church, Paducah, Ky. Wayne DeHoney is pastor at Immanuel.

The Hopkinsville New Era recently published a brief history of the Second Baptist Church in its city, written by Pastor J. H. Maddox. This history reviewed the life and activities of the church and the men who have led it since its beginnings in 1908. Pastors there have been Brethren E. J. Weller, W. R. Goodman, E. O. Cottrell, R. L. Brandenburg, L. E. Martin, and the present pastor, J. H. Maddox.

Albert H. Cullen, Pastor of Calvary Church, Evansville, Indiana, has just been returned to his home after five and a half weeks in the Deaconess Hospital of that city. Brother Cullen underwent a gall bladder operation. His condition became so critical, it called for a second major operation to save his life. Prayer meetings were held in Calvary Church day and night as well as in churches throughout the Association. One colored Baptist church of the city called for a special prayer meeting in his behalf. Brother Cullen will be totally disabled for another four weeks. After that the doctor has advised a two months' complete rest before occupying the pulpit.

IN MEMORIAM

MRS. EUGENE TARRY, SR.

MURRAY, Ky., November 15.—God in His infinite wisdom has called unto Himself Mrs. Eugene Tarry, Sr., and we, the members of the Woman's Missionary Society of the First Baptist Church, Murray, Kentucky, feel her going has been a great loss to us. She has served loyally and efficiently in many places of leadership and at the time of her death she was program chairman.

Her life has been a benediction to us and her devotion to all phases of church work will continue to challenge us to do our best in His service. As a Sunday school teacher and teacher of missions she has left her good influence on the lives of many young people in Murray.

Her children bear witness to her consistent Christian living and we extend to them and Mr. Tarry our sympathy and thank God for the beautiful life and influence of our sister.

Therefore we, the Woman's Missionary Society in regular meeting, October 18, express our desire that a copy of this tribute be sent to the family, a copy be spread on our minutes and a copy be sent to the Western Recorder for publication.—Mrs. George Upchurch, Mrs. R. H. Fallowell, and Mrs. Armanda White, Committee.

HARDEN BROWN

OWENSBORO, Ky., November 23.—Harden Brown, who would have been sixty years of age on December 6, 1949, departed this life suddenly at his home here on Monday afternoon, November 14, at 3:15 o'clock. He was a member of the Third Baptist Church, active in the Men's Bible Class, and the Brotherhood. He was a good, kind, husband, strong in his convictions and honest in his dealings with his fellowman. He will be missed not only by his wife, but by his many friends as well.

Corinth Church Has Dedication for New Class Rooms, Etc.

CORBIN, Ky., November 15.—A dedication service was held at the Corinth Baptist Church, Route 2, near here, on Sunday, October 30. At that time the brethren expressed their appreciation to God for making possible the complement of seven Sunday school rooms and an additional room for the choir, making possible the increasing of the seating capacity of the church.

After Sunday school a dedication sermon was given by Pastor W. F. Roaden. Dinner was to be served outdoors, but because of the rain it was served inside the church. Singing was resumed at 1:00 o'clock, with various quartets, trios, and Corinth's own choir. The music continued until 3:00 o'clock. In spite of the weather there was a large crowd present.

Corinth Church began full-time services two years ago when Brother J. M. Skeen came to be the pastor. The Sunday school has an average attendance of 185.

Rural Church Programs Held in Lewisburg in Bracken Association

MAYSVILLE, Ky., November 18.—Rev. R. B. Hooks, Louisville, Ky., was the visiting speaker at the Lewisburg Baptist Church, near here, on November 6. He brought an inspiring message, explaining the nature of his rural church work.

Previous to the coming of Brother Hooks, Brother George Grubbs, also a Field Worker, spent two weeks with us in August, leading us in a Rural Church program. There were thirteen additions to the Lewisburg Church, and many people were revived.

During the month of October we averaged seventy-two in Sunday school, with an offering of \$60.43. We have voted to send regular offerings to Missions, and also to put the *Western Recorder* in our church budget. We had only about twenty people attending Sunday school prior to last May.

I believe that God will bless all

our churches through the use of the Rural Church Program. We cannot expect these rural churches to share their part in the winning of the lost to Christ when they are asleep, and not on the job for Christ. If we can awaken these churches to their responsibilities, and to a realization of what they can do, through the grace of God, then we will find them increasing in membership by leaps and bounds.—Terrill Durham, Maysville, Route 3, Ky.

Clarence Kilburn is Ordained By the Union Church, Near London

LONDON, Ky., November 11.—The Union Church in the Booneville Association set apart Brother Clarence Kilburn to the work of the Gospel ministry in an ordination service November 5. The ordination council consisted of eight men—five ministers and three deacons. Rev. Boyd Sandlin, Moderator, and pastor of Union Church, also examiner of the candidate; Elder Calvin Middleton preached the ordination sermon. Elder Thomas Stubblefield gave the charge to the church and candidate, and offered the ordination prayer. Others in the council were Rev. James T. Sasser, Clerk; Rev. Hargus Shackelford and Deacons Miles Caudell, Riley Simpson and Leo McWhorter. One quite unusual feature about this service was that Brother Kilburn's mother was a corpse in his home at the time of the ordination.

Missionary Training Problem for Churches in Greenup Association

Bert Caldwell, the hard working missionary in Greenup Association has arranged a simultaneous School of Missions for fifteen churches in Greenup Association, December 11-16.

Missionaries from all three of our Boards, State, Home and Foreign will take part. The leading churches in Greenup Association are participating and we look forward to a great week.

The following men are scheduled to speak in this program: D. Chester Sparks, L. O. Griffith, Chase W. Jennings, W. K. Wood, M. W. Rankin,

W. B. Nally, J. B. Rounds, Sam Hider, J. T. Gillespie, John Isaacs, G. G. Lanter and Richard Bryant.

This is a fine array of speakers and we congratulate the Baptists of Ashland and Greenup Association for having the opportunity to hear so many outstanding men. Every Baptist in Greenup Association is urged to attend these meetings.—W. H. Curl, Director Missionary Training.

Couch Brothers Join In Revival Meeting At Yerkes Church

YERKES, Ky., November 15.—Rev. A. C. Couch, pastor at the Yerkes Baptist Church, held a revival with the Combs Baptist Church, where his brother, Shafter Couch is pastor, for two weeks, ending November 12. Twenty-eight professions were made, and nine dedicated their lives to full-time Christian work, and one joined by letter.

Four New Deacons are Ordained at Augusta

AUGUSTA, Ky., November 20.—An ordination service was held at the Augusta Baptist Church on Sunday, November 13, at 2:30 o'clock. Four deacons were ordained at this service. They were: Harry Cablish, Shirley Gibson, Bert Gibson and Charles Hook. Pastor Field M. Leichardt, of Augusta Church, was assisted in this service by Pastor Robert Shettler, of the Calvary Baptist Church of Maysville, who gave the charge to the new deacons, and Rev. Henry M. Childs, former pastor of Augusta, but now pastor of the Tabernacle Baptist Church of Maysville, who gave the charge to the members of the church as to their duties to the deacons.—Miss Lucy Field.

Twenty Added to The Laurel River Baptist Church

FARISTON, Ky., November 28.—A revival has just closed in the Laurel River Baptist Church, with the pastor, Heston Hatcher, doing the preaching. There were twenty additions of the church, seventeen of which were received by baptism and there by letter.

Reviewing the History Of Pack Church In McLean County

By Eldred M. Taylor, Field Secretary Daviess-McLean Baptist Association Owensboro, Ky.

[EDITORIAL NOTE: The reader is referred to the article, "Pack Baptist House of Worship is Dedicated in McLean County," on page 23 of this issue of the *Western Recorder* in connection with this article concerning the same church.]

Pack Church is a member of the Daviess-McLean Association, and was organized in 1941, in a one room school building known as the Pack School. This served as the meeting place for the church until the new building was started.

In 1947, the church purchased the building and grounds from the McLean County Board of Education following the consolidation of the rural schools. The erection of the new building began in September, 1948, and it was necessary to tear down the old one the first part of October, leaving the church without a house of worship. However, not a single ser-

vice was missed, as Sunday school, prayer services, and preaching were held regularly in the homes in the community.

Services in the new building began in January 1949, though it was not yet completed. There was a great spirit of co-operation manifest throughout this building period, which enabled this community to build a fine church at a reasonably low cost.

A great amount of the labor was donated by various ones helping where they could, and trees were given and were sawed into building materials to be used where finished lumber was not needed. Also there were many cash donations from churches and friends who were interested in this work. The contractors, Mr. Noble Austin and Mr. Park Anderson, for the carpenter work, and Mr. Therman Ellis, for the block work, were greatly interested in the cause and, though not members of the church, gave it every consideration possible and did a truly fine job at a reasonable cost.

Full usefulness depends on new thoughts and new horizons. Life must look to the future, not to the past.—*Sunshine Magazine*.

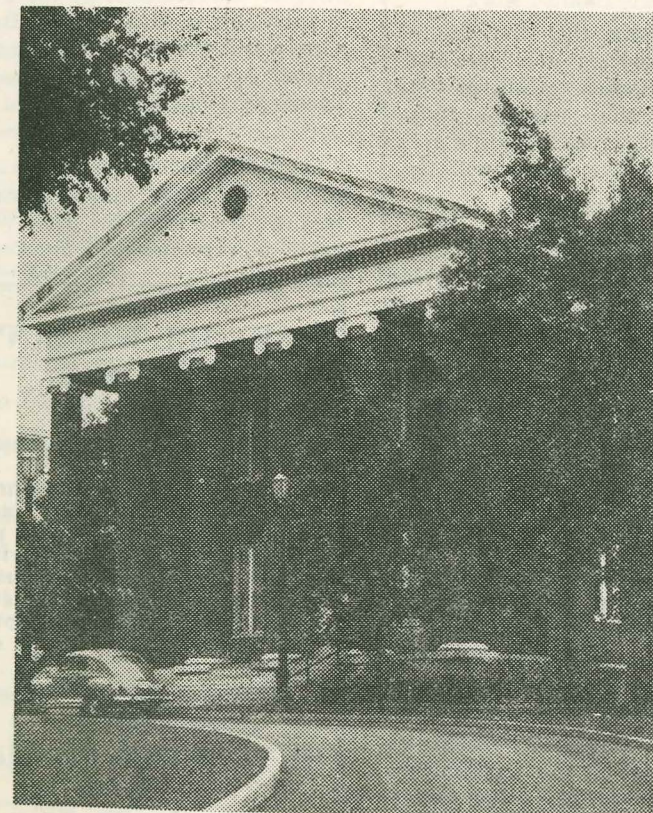
British Baptists Plan Advance

LONDON, England — (BP) — The Baptist churches of this country are sounding the note of advance under the leadership of M. E. Aubrey, who is approaching the later stages of his secretaryship of the Baptist Union. One of the most striking evidences of Baptist vitality has been the great assemblies organized recently in London. At these meetings, which were attended by more than 20,000 young people, the challenge to missionary service was sounded. In addition, London's largest hall was filled with 10,000 Baptist women at a special meeting.

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Foreign Mission Advance

M. THERON RANKIN
Executive Secretary

GENEVIEVE GREER
Editorial Assistant

Zurich Seminary

Purchase of land adjoining the present grounds of the Zurich seminary and the erection of a dormitory were authorized by the Foreign Mission Board at its monthly meeting November 10. Funds already allocated for use in Europe will provide the \$100,000 needed for the property and building.

Dr. J. D. Franks, who laid the groundwork for establishing the international seminary, arrived in the States November 9 and spoke to the Board members regarding the theological seminary and the proposed addition to its property.

The maximum number of students expected the first year was twenty-four. But twenty-six are already on the campus and several more are making arrangements to enter later. Apparently the number of students at the seminary will be limited only by how many can be accommodated, Dr. Franks said. Every student received is first recommended by Baptist leaders in his country.

The present student body represents twelve different countries. Room assignments are so made that none from the same nation room together. The international outlook gained by students at the school will have a tremendous influence on the European nations as each goes back to his own country to serve.

When Dr. Franks returns to Zurich early next year he will serve the seminary as personnel representative and business manager.

South China

South China mission stations were rapidly falling to the Communists as Secretary Baker J. Cauthen wrote out his November report to the Foreign Mission Board. The Communist army, gathered on the borders of Kwangtung Province early in October, made the initial push into Kukong with very little fighting. Miss Clifford Barratt, missionary in Kukong, reported that church services proceeded as usual after the turn-over. Once or twice soldiers have come to her gate to make inquiry, but have not asked to enter the property.

Mission activities in Canton have gone on as usual since the Commu-

nist army took over the city. There was a heavy loss of civilian life as the retreating Nationalist army blew up ammunition dumps, the airfield and a big bridge over the Pearl River the night before the Communist army occupied Canton. But the occupation itself was peaceful and the city quietly accepted the change of government with no looting or rioting.

Shiuhing, where Missionary Margie Shumate is located, has also been occupied, and the remaining South China stations will undoubtedly be occupied within a very short time.

ADVANCE—At Home and Abroad

The strength of the Advance Program lies in the fact that it is a program of advance for the entire Southern Baptist Convention. A tithing church membership committed to faithful stewardship and an equitable distribution of funds by local churches and the state conventions will automatically increase all Southern Baptist work.

This means that the whole Baptist program must be extended in order to extend the foreign mission program. It is sound policy. As the cords are lengthened, the stakes will be strengthened.

So far, the difficulties encountered under the Communist regime have not been as great as anticipated.

Rome Training School

Miss Virginia Wingo, director of the women's training school in Rome, Italy, plans to move into the new school building in January with four or five students. The building is to be completed in December and partly furnished. However, formal opening of the training school will not be held until sometime during the fall of next year when about a dozen students are expected.

A memorial of the women of the South to Mrs. Frank W. Armstrong, the cornerstone of the building was laid June 2. The site, on Via Antelao in the Monte Sacro section of Rome, was chosen in the summer of 1948.

Miss Wingo, appointed April this year, arrived in Rome August 16 and is taking language classes in the Berlitz school there.

European Baptist Federation

A committee of seven European Baptists from as many countries met with Dr. W. O. Lewis of the Baptist World Alliance in Zurich, Switzerland, in October to lay basic plans for a federation of Baptist groups in Europe. The committee was appointed at the meeting of the Executive Committee of the Baptist World Alliance in London last year.

The group in Zurich adopted a constitution, arranged for another meeting of the committee in Paris next year, and made tentative plans for a general convention to meet in Copenhagen in August, 1951.

Other Items

Dr. T. B. Stover and Miss Jo Withauer, missionaries to Brazil, were married November 1 in Rio de Janeiro.

Mr. Basil M. Gwathmey, a local member of the Foreign Mission Board since 1911, died October 18 in Richmond, Virginia. His father, Mr. R. R. Gwathmey, served for many eras as treasurer of the Board.

The resignation of Dr. and Mrs. W. J. Kilgore, missionaries to Argentina, was accepted by the Foreign Mission Board with regret. Dr. Kilgore was professor of theology and related subjects at the Buenos Aires Theological Seminary.

UNDERSTANDING—We always admire the other fellow more after we have tried to do his job.—William Feather, *Haystacks and Smokestacks*.

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Beechmont Ladies' Class Grows and Grows



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Mrs. Hubbard Upchurch, the teacher, is shown in the front row on the left.

The Golden Circle Sunday School Class at the Beechmont Baptist Church, Louisville, has shown a remarkable growth since it was organized in October, 1946. It was one of four young adult classes of a new department organized in a dwelling house just then purchased by the church. Mrs. Arthur Little, first teacher of the class, gave the class vision, a visitation program, and a desire for growth.

Mrs. Hubbard Upchurch became teacher of the class about April, 1949, and under her the enrollment grew from twenty to fifty by October 1, 1949, at which time the class was divided, with Mrs. C. W. Schuermeyer as the teacher of the new class. The two classes are continuing to grow. The class has continually provided teachers and workers for the Sunday school and church.

Arkansas Baptists Take Position on Alien Immersion, Etc.

LITTLE ROCK, Ark.—Arkansas Baptists, during their 96th annual session here, took strong action on certain historic principles they regard as fundamental in Baptist practice.

The Convention voted to refuse to seat any person or persons coming as messengers from churches which accept alien immersion or practice open communion. The action also banned those coming from churches which affiliate with the Federal Council, the World Council of Churches, or other like organizations.

The action followed close on that taken by Missouri Baptists in withdrawing fellowship from the Second Baptist Church of St. Louis, on the ground it had departed from the historic Baptist position.

The action of the Arkansas Convention also harks back to the action taken by the Oklahoma City Southern Baptist Convention when E. P.

Aldredge moved to refuse seats to those messengers coming from churches affiliated with the Federal Council of Churches, or any of its several branches. The matter of alien immersion or open communion was not included in the Aldredge motion. It will be recalled that the Aldredge action was tabled on motion by President R. G. Lee.

Claude T. Ammerman, Kentuckian, Has 7th Anniversary in Troy

The Salem-Troy Baptist Association met this fall with the First Baptist Church of Troy, Ala., where Dr. Claude T. Ammerman is pastor. The church of Pastor Ammerman had 130 additions last year, and contributions of \$35,480.98. The year closed with a small balance in the treasury, and no indebtedness. The church noted Pastor Ammerman's seventh anniversary with them on a recent Sunday. Some 800 members have been added in those eight years, and \$208,000 contributed for all purposes. An indebtedness of \$14,500 was liquidated when he first went there, and extensive improvements have been made from time to time, such as redecorating the parsonage, erecting a building for the Northside Baptist Church, fostered by First Church, its own auditorium remodeled, redecorated, carpet laid, many rooms and departments furnished and equipped. Two furnaces have been installed, bulletin board erected, chimes and public address system installed, and many other such things have been done.

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Home Mission Authors—1950

By JOHN CAYLOR



Top Row: Harold E. Dye, John D. Freeman, Dorothy Grijalva, Joshua Grijalva;
Bottom Row: Marel Brown, Anne Crittendon Martin, Janice Singleton, John Caylor.

Authors of the books in the 1950 home mission series are presented in the above picture.

Rev. Harold E. Dye, pastor of Central Baptist Church, Bakersfield, California, is author of an attractive book on mountain missions. He gives the story of the life of Rev. A. S. Petrey, who for fifty-two years has been a missionary in the Cumberland Mountains in Kentucky. Harold Dye is no novice in the field of writing. He is author of two Broadman books, *Robes of Splendor* and *Through God's Eyes*, and the popular home mission book, *Shining Like the Stars*. The name of the biography of Brother Petrey is *The Prophet of Little Cane Creek*. Readers declare this to be the best work of the author.

Dr. John D. Freeman is a former editor of the *Western Recorder* and the *Baptist and Reflector*. He has written other books. This offering is titled, *Buried . . . Living* and describes the work of a young couple

going into a rural area and investing youthful life in rural ministry. It shows in a romantic story what consecrated young people and dedicated country folk can do in the building of a church and a community.

Rev. and Mrs. Joshua Grijalva are introduced as new writers. Mrs. Grijalva was secretary to Superintendent Loyd Corder of the Mexican Mission Work for a number of years. Joshua is pastor of the Antioch Mexican Baptist Church of San Antonio. These young people are college and seminary folk who have been blessed of the Lord in service to Spanish-speaking people. They write interestingly about Mexican migrants for Intermediate readers.

Mrs. Alex R. Brown (Marel Brown) is a well-known author of devotional and poetic offerings. She wrote *Lily May and Dan* in the race series for the Home Mission Board in 1945. Her book on home missions is titled, *The Greshams of Greenway*. She de-

scribes a farm family in a progressive series of incidents centered around the home and the church.

Mrs. Charles R. Martin (Anne Crittendon Martin) is the daughter of Dr. Crittendon, secretary of California Baptists, and the wife of Charles Martin, ministerial student in Southern Baptist Theological Seminary, and has served as managing editor of the *Baptist Student* and as publicity director of Howard College. She worked in the WMU offices on the magazine staff. Her picture story book on home and church life on the farm under the title, *The Farmer Twins* is a most attractive book.

Miss Janice Singleton is secretary of Woman's Missionary Union in Georgia. She has prepared background materials and helps in book form for those who teach the various books in the series. Her book is *Rural Resources Book*.

Dr. John Caylor, in releasing the 1950 series completes his third series of mission study books as editor with a total, including other home mission books outside the graded series, of twenty-seven new volumes of mission study books in the past three years.

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C. W. Bowles, Veteran Preacher, Dies at His Residence in Sonora

SONORA, Ky., October 25.—Rev. Charles William Bowles, veteran preacher, died at his home here on Monday, October 17, at the age of eighty-three years. Brother Bowles was the pastor of 14 churches in 46 years—nearly half a century. In his lifetime he has built no fewer than fourteen church buildings, and has a record of 4,500 baptisms at his hands.

He is survived by his wife, Mrs. Josephine Mabe Bowles, and three daughters: Mrs. LaMar W. (Elizabeth Bowles) Neblett, 576 Sunset Road, Louisville; Mrs. H. T. Gardner, Louisville; and Mrs. Peachie Locke, Modesto, California.

Brother Bowles is native of Glasgow, where he was born August 20, 1867. He was a son of the late Delilah and P. M. Bowles. He attended the Glasgow Public Schools and old Liberty College, in the same city. In early life he was a carpenter, a music teacher and a farmer.

Under the preaching of J. A. Veach he was converted in 1887 at the age of twenty, and was baptized into the fellowship of the Cave Hill Baptist Church, Hart County. The same church licensed and ordained him in 1906, and he spent three years in the Southern Seminary.

Among the churches of which he has been pastor are: Upton, Cave Hill, Lucas Grove, Buck Grove, Hill Grove, Vine Grove, Otter Creek, Stithton, Hiseville, Whitesville, Clarkson, Millerstown, and Oak Hill, Kentucky.

His funeral was at Sonora on Thursday, October 20, and burial was in the Upton Cemetery. The service was conducted by Dr. Hugh R. Peterson, former pastor at Sonora, and Melvin G. Faulkner, present pastor.

Some years ago when Brother Bowles retired from regular preaching the Sonora Baptist Church made him *Pastor Emeritus*, and paid him a small retirement honorarium to maintain him during his declining days. Brother Bowles was a country preach-

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er with the shepherd heart, affectionately enshrined in the homes of the people for several generations, a brother beloved who had entree into his own and neighboring pulpits throughout the years. Wherever he went he built churches, or enlarged them, because he built men and women and boys and girls in the nurture and admonition of the Lord.

More About the General Association

(Continued from Page 12)

J. M. Price, Jr., of New Orleans Seminary, were both present, and were introduced, but the report was spoken to by Dr. Ellis A. Fuller of Southern. In the absence of H. B. Kuhnle, the Report on Retirement Plans was

read by J. D. Herndon, Owensboro. The report of the committee on nominations was made by H. C. Gabbart, Chairman, will be published at a later time. Sufficient to say now that the next meeting of the General Association is to be held with the First Baptist Church of Murray November 14-16, 1950, with Pastor Fred T. Moffatt, Frankfort, as the preacher of the Convention sermon, and his alternate will be E. L. Hower-ton, Pikeville.

The climax of the entire General Association came at the conclusion with President Robert G. Lee, of the Southern Baptist Convention as the speaker. Practically every seat in the commodious Crescent Hill Church was filled, and Dr. Lee was at his best in his masterly sermon on "Baptists Together in Evangelism."

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'She Of Her Penury Hath Cast In All'

SHE WAS a wisp of a widow. Some wondered that the West Texas winds did not blow her away, but not those who knew of the zealous determination that fired her spirit.

For fifty-one years Mrs. J. L. Anthony had been interested in missions. With faith far stronger than her frail form, she asked the Lord to give her \$100 for the Lottie Moon Offering in 1947.

Most of her income was from sewing and in answer to her prayer the work poured in. Mrs. Anthony worked fourteen to eighteen hours a day for months, taking time out for prayer meeting, missionary society, and Sunday.

Christmas came and went and her goal had not been reached. Then on December 28, her fund reached \$102, and the pledge was paid.

That evening she had a stroke. Since then Mrs. Anthony has been unable to sew, and her greatest grief is that she is unable to make her gift for missions.

What makes Alba Riek Anthony like that? The story goes back to the blackland prairies of north Texas in 1896.

Against the positive command of her mother, who was not a Christian, Alba went to a brush arbor meeting at Plainview Church, northwest of Denton. But let her tell it.

"That night I hurried home to tell Mother and Daddy of my wonderful Saviour. Mother had already heard of my disobedience and was heart-broken. As I ran into her bedroom so happy, I felt that another tear would never dampen my cheeks.

"Mother," I said, "I am the happiest girl on this earth. I wish you and Daddy were Christians, too."

"Her answer I'll never forget. 'Don't call me Mother again. You

are not mine any longer. Go to your room and get everything that belongs to you and leave. Leave nothing to remind me you ever lived. I never want to see your face or hear your voice again.'

"It is a long story," continues Mrs. Anthony. "However, I lived to see Mother, Daddy, sisters and brothers saved and members of the Plainview Church."

So, after more than half a century, she sits in her chair and with her one good hand writes letters urging friends to give to the Christmas offering for missions. She urges that each church give a minimum of one dollar per member.

She sees results of foreign missions in her own home. Rooming there are four young men from Hawaii, pagans seven years ago, but now Christian students in Hardin-Simmons University. She gets interest on her investment in rejoicing over these changed lives.—*Baptist Bulletin Service*.

Power of Churches When United for Civic Good Seen in Oklahoma Dry Victory, Says Official

NASHVILLE, Tenn.—(BP)—Oklahoma's recent dry victory is still hailed as a cooperative victory. Roy S. HOLLOMON, Baptist pastor, who resigned his large Oklahoma City Exchange Avenue Church to become full-time secretary for the United Drys, said in a letter to the Baptist Press:

"There was but one dry organization—the United Dry Association of Oklahoma—in the field, and all the forces co-operated with it. The various denominations moved as one in this matter, showing the power of the churches when they are united for civic or moral good.

There was the feeling that more than prohibition in Oklahoma was at stake. The word had come from many states that they were watching the results with deep interest and with the hope that they too might be delivered from the power of liquor forces. The mail of the Association following the victory has justified this.

"The final official results were 323,-

270 dry votes and 267,870 wet votes, which gave the drys a majority of 55,400 votes. The wets had claimed a majority of 55,000 for themselves before the election."

Virginia Baptists Vote Fifty-fifty Division

RICHMOND, Va.—(BP)—The Baptist General Association of Virginia in its 126th annual session here voted a \$2,000,000 Cooperative Program goal. This will be divided 50-50 between state and Southwide causes, a "Fifty-Fifty by 1950" ideal toward which the entire Southern Baptist Convention has been striving.

The 1,147 messengers voted a change in the constitution of the association which permits nomination for treasurer and executive secretary from the floor by messengers to the association. Heretofore the nomination has been made by the Board of Missions and Education or in the event of a rejection of any such nomination the appointment of a special committee by the president to bring other nominations.

R. C. McDanel, a layman and professor of history at the University of Richmond, was elected president. There were three other nominations for the office—all laymen.

If it weren't for the installment plans a lot of animals would be wearing their own furs this winter.—*INS Research and Review Service*.

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The Baptist Paper

It is absolutely imperative that our Baptist people shall be informed if they are to be enlisted. Intelligence and integrity are the very life-blood of a democracy. Just here, the opportunity of our Baptist papers comes in, and there is an incomparable opportunity.

Every Baptist home in the land ought to get every week the denominational paper. May God hasten the realization of this acutely necessary goal! And may He also give needed wisdom for the editors and all others who write for these papers!

To the faithfully discriminating, constructive, Christian paper the denomination owes an immeasurable debt of gratitude. By all means, let us all worthily magnify our denominational papers. They furnish our supreme medium for informing our people. And let us pray, without ceasing, that the editors and all others who write for these papers shall be clothed with God's wisdom and Spirit for their exalted mission! Beyond question, our papers largely hold the key to our denominational spirit and progress.—*George W. Truett*.

Students' Annual of Bethel Woman's College Again Gets Recognition

HOPKINSVILLE, Ky.—Bethel Woman's College, Hopkinsville, is one of seven junior colleges of the nation to win a rating of First Class in the 29th annual All-American Yearbook contest, sponsored by the National Scholastic Press Association of the University of Minnesota, Minneapolis, Minn., according to announcement just received from Fred L. Kildow, director of the N.S.P.A. Bethel's yearbook, "The Scroll," has won a rating of First Class every year for fifteen years in the All-American con-

test of the N.S.P.A., and in 1936 won the additional distinction of All-American, or top, rating.

The theme of the yearbook which has just won was, appropriately enough, "The Forty-niners." Bethel's handling of the theme—originality of treatment, variety and interest of costing and settings throughout the book, and effective captions—received special comment from the committee of judges.

A project on which students spend much time, thought, and earnest effort, the yearbook is sponsored by Miss Annie Catherine Parrish, English teacher at Bethel, who has had the satisfaction of seeing "The Scroll" win First Class rating every year it has been entered in the All-American contest and also in the Columbia Scholastic Press Association yearbook competition, sponsored by Columbia University, New York City.

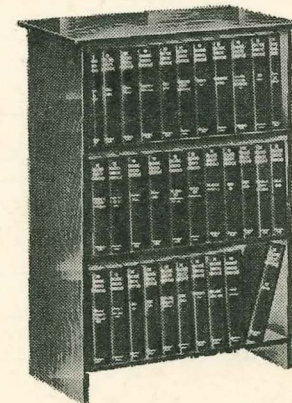
Yearbooks from twenty-five junior colleges competed in the group in which Bethel's "Scroll" won First Class rating. A total of 194 colleges and schools submitted yearbooks in the whole contest of the N.S.P.A.

Mississippi Goes 50-50

JACKSON, Miss.—(BP)—Mississippi Baptists voted to go 50-50 division of Cooperative Program funds between state and Southwide causes in their annual convention here last week. Other highlights of the session were: (1) Harmony meeting on Tuesday night; (2) Endorsement of 1950-51 Simultaneous Evangelistic Crusades; (3) Announcement that the *Baptist Record*, A. L. Goodrich, editor, had reached a total circulation of 65,133 and had earned a \$9,164 profit for the year; (4) Planning of a promotional film portraying state Baptist work.

Dr. W. E. Greene, of Clarke College, was re-elected president; and Rev. George Gay Ripley, was elected secretary. Dr. D. A. McCall, executive-secretary, was presented a new Ford automobile by friends from over the state.

VIEWPOINT—Music is the sound one's children make as they romp through the house. Noise is the sound other people's children make under similar circumstances.—*Small Talk*.



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Oklahoma Baptists Define "Baptist Churches" In Resolution

OKLAHOMA CITY, Okla.—Messengers to the recent session of the Baptist General Convention of Oklahoma took action on the point of irregularities in doctrine and practice among Baptist churches. The Convention adopted the following resolution:

"Whereas we affirm that this Convention has no right to make a credal statement to which any church must subscribe, we do affirm that any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"Therefore, Be it resolved that words, 'Baptist churches' which appear in Article II, Sec. 1 of our Constitution, be interpreted to mean churches that are sound in faith and practice, and be it further resolved,

"That churches which accept alien immersion, practice open communion or affiliate with the Federal Council, World Council or any similar unionizing organization, shall be considered unsound in faith and practice.

"Be it further resolved that we urge our pastors and other church workers to wage a campaign of teaching that our people may know the importance of preserving the ordinances as they were delivered by Jesus Christ and also the hurt that will come to our denomination when churches or other Baptist bodies enter into entangling alliances with unionizing movements."

In addition to the above action the Convention voted a \$900,000 Cooperative Program goal for 1950. Total attendance reached 1,769, including 1,386 messengers. Next year's meeting will be held at Tulsa on October 30—November 2. Dr. Thomas P. Haskins is the new president.

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