

Western Recorder

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Kentucky's Largest Denominational Paper

January 19, 1950

The First Baptist Church of Barboursville presented Pastor Fred Tarp-ley with a Tape Recorder for Christmas.

The new pastor at River View Church, in Nelson Association, is Roy Mitchell of California, Ky., who comes from Flagg Springs Church in Campbell County. He began his new work on January 1.

Marion Baptist Church, Marion, Ky., is planning an evangelistic campaign for March 13, 1950, with Pastor Wayne Dehoney, of Immanuel Baptist Church of Paducah, being the evangelist, according to Pastor Leslie Gilbert.

After ten fruitful years at Bloomfield, George Childress has accepted the call of Bethel Church in Baptist Association, and moved on the field to begin his new work on January 1. Brother Childress was formerly pastor of Ninth and O Church in Louisville.

The Vicco Baptist Church recently closed another revival, to which came 24 for baptism and two for rededication. The church has added new seats and a new furnace, painted inside and sanded the floors since Brother Thomas Boring has been the pastor there.

Miss Marjorie Moore has resigned as managing editor of *The Commission*, organ of the Foreign Mission Board, Richmond, Va., and was married last month to O. K. Armstrong, of Missouri, free-lance writer for a number of publications.

President Harvey D. Bruce, of East Texas Baptist College, Marshall, Texas, did the preaching in a recent revival in the Grand Avenue Baptist Church, Fort Smith, Arkansas, where Joe Earl Bryant is pastor. In this meeting there were 43 additions, 38 of them being for baptism and 5 by letter.

J. Raymond Nelson has resigned as pastor of the First Church, Bethesda, Washington, D. C., on account of a heart ailment he suffered some months ago. Going to Bethesda Church in 1938 when there were 48 members, he has seen 555 added to the rolls, and today there is a net enrollment of 392.

After being pastor of the Columbia Baptist Church, Falls Church, Va., Cecil H. Franks has resigned there, and expects to work with the State

Mission Board of Virginia in the Virginia section of Metropolitan Washington. He expects to organize a new church at the corner of Lee Boulevard and Westcott Street.

The Baptist Standard has entered its new publication house at 2222 San Jacinto, Dallas—the first time it has had a home of its own. Editor David M. Gardner says that they have provided in this new building a library—a thing they have needed all through the years—and he prints a list of the books they desire to add to its shelves.

There were 256 present on "M" Night Mass Meeting of Ohio County Training Unions held December 5 at Beaver Dam. Rev. Geo. Fletcher of Louisville delivered the main address on "Reviving Our Churches Through Spiritual Training." This was the largest attendance ever recorded at an Associational Training Union meeting in Ohio County.

The unveiling of a bust of the late Dr. William J. McGlothlin, president of Furman University during 1919-33, took place in exercises in the Greenville, S. C., institution recently. Mrs. Kathryn McGlothlin Odell, the eldest daughter of Dr. McGlothlin, lifted the covering. Sculptor A. W. Davidson, teacher on the faculty of Brenau College, Gainesville, Ga., who executed the assignment, and Alumnus George S. Wise, '28, New York City, donor, were both present for the unveiling.

The body of Miss Claudia Gardner, 55, was brought from Richmond, Va., to Louisville, Ky., for burial in Cave Hill Cemetery on December 25. She was a daughter of the late Prof. Charles Spurgeon Gardner, long professor of homiletics and Christian sociology at the Southern Baptist Theological Seminary. She was a cousin of Dr. W. A. Gardiner, Kentucky Sunday School Secretary, and a sister-in-law of Mrs. Joie Bennett Gardner, Louisville, widow of her brother.

Pastor O. B. Falls has retired from the pastorate and is making his residence at 1101 Bradley Lane, Richmond 24, Va., according to the *Religious Herald*. He does not expect to quit preaching just because he has retired from the pastorate. He expects to preach in revivals, special engagements and supply work. Brother Falls is the father of Miss Helen

Falls, Dean of Women at New Orleans Baptist Theological Seminary, and formerly for some years Young People's Secretary in the WMU of Kentucky.

Rev. Jackie Robinson, all American basketball player and Olympic star, was with the Immanuel Baptist Church in Paducah, Wayne Dehoney, Pastor, for a weekend of meetings, December 30-January 1. He spoke to a large city-wide gathering of youth on Friday night, showed his Olympic pictures and spoke at a Watch Night Service on Saturday night, and filled the pulpit in three services on Sunday. Not only is Jackie an outstanding Christian athlete, but he is one of the most dynamic evangelists and preachers that Immanuel has ever had.

Miss Margie Perkinson, Secretary to Byron C. S. DeJarnette in the Training Union Department of the Baptist State Board of Missions in Kentucky, and Richard Dale Wallace, student at the Southern Baptist Theological Seminary, were united in marriage at Calvary Baptist Church, Birmingham, Ala., on December 27, and took a trip down the Gulf of Mexico, visiting Mobile, Ala., and Pensacola, Fla. Mrs. Wallace is from Birmingham, Ala., and is a graduate of Howard College there. Mr. Wallace is from Revere, Mo., and is a graduate of William Jewell College, Liberty, Mo. He was Student Secretary during 1948-49 at Howard College, before coming to the Seminary.

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

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By J. B. Lawrence

The CHURCH in the Kingdom of God

In the study of the kingdom of God, in the teaching of Jesus, the kingdom is constant, essential, determinative. For Jesus, the kingdom represents the reality which it is His mission to establish among men. It is that reality. Some features of that kingdom are definitely established in His teaching.

1. He uses the word, *kingdom*, exclusively in the singular, which means that the kingdom of God, in His thought, is one universal *regency*. It is also implied, in the accompanying terms "of heaven" and "of God" which are descriptive, that the kingdom which He came to establish is in opposition to the kingdoms of the world.

2. The kingdom is not of the earth, but it is from heaven. The citizens of this kingdom are heaven born, "born from above," and the principles of government, as well as the methods of establishment, are altogether different from those pursued by earth-kingdoms.

3. This kingdom is a divine regency enthroned in heaven, the seat of its power, and set up in the hearts of those who accept Christ as Saviour, Lord and Master. On earth it is now spiritual and invisible.

The Greek word *ecclesia* translated *church*, means a *called out assembly*. It is first used by Christ in Matthew 16:18. He says, "I will build my church."

Our Lord and the New Testament writers did not coin the word nor did

they employ it in an unusual sense. Before their time it was in common use with a well understood meaning, and, like any other good word, was employed according to the established laws of language. That is, it might be used abstractly, or generically, or particularly or prospectively or literally without losing its essential meaning.

Its essential meaning is an assembly whose members have been properly called out from private homes or business to attend to public affairs. This definition necessarily implies prescribed conditions of membership. It applies alive to the *ecclesia* of the self-governing Greek state (Acts 19:39); the Old Testament *ecclesia*, or convocation of na-

tional Israel (Acts 7:38); and to the New Testament *ecclesia*. When our Lord says, "On this rock I will build my church," the word naturally retains its essential meaning. Indeed, even when by accommodation it is applied to an irregular gathering (Acts 19:32, 41), the essential idea of assembly is retained.

Of the 117 instances when this word is used in the New Testament, in all but five (Acts 7:38; 19:32; 39; 41; Heb. 2:12) it refers to a *local church*. And, since Hebrews 2:12 (though a quotation from the Old Testament) is prophetic, finding fulfillment in New Testament times, we need not regard it as an exception. Hence, 113 uses of the word, including Hebrews 2:12, refer either to a *particular assembly of believers on earth*, or to their *general assembly in glory*. That is, in nearly all the cases, it means the particular assembly of baptized disciples of Christ on the earth—as the church which is at Corinth.

No word is more abused and mis-used than the word *church*. The average reader understands by it, *organized Christianity*. It connotes, in his mind, all the organizations claiming to be churches and looking to Christ and the Bible as the warrant for their existence. **Nothing was ever further from the truth. Christ's church is not split up into warring, ecclesiastical organizations.** The New Testament knows of just one organization, just one body of Christ, just one congregation, just one system of doctrine and practice. **A church, then, is not just any religious organization; it is something religiously definite. What it is must be determined by the teachings of the New Testament.**

Christ made His own redemptive work essential to salvation, and all the law, ritual and rites of the established order of no avail for salvation. These things lead us to believe that **He never intended to give the word church the flavor of ecclesiasticism which some religionists ascribe to it.**

(Continued on Page 30)

Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. 40:30, 31

By Hugh A. Brimm

Testimony of Hugh A. Brimm Before Senate Committee on Interstate and Foreign Commerce

Honorable Chairman and Members of the Committee on Interstate and Foreign Commerce:

I am the Executive Secretary of The Social Service Commission of the Southern Baptist Convention. This Commission has been authorized by Southern Baptists to promote study and research on the problems related to the manufacture and consumption of beverage alcohol.

Those who comprise this denomination reside in twenty-two states and the District of Columbia. There are approximately 27,000 churches and 6,500,000 members who are affiliated with the Southern Baptist Convention.

On the basis of the records, I do not think you can find any body of Christians in America today who are more solidly united in their opposition to the liquor traffic and its attendant evils than are Southern Baptists. They have gone on record time and time again as being firmly opposed to the abuses and evils of beverage alcohol. As an outstanding example of Baptist opposition to liquor I should like to quote from the December issue of SPIRITS, a monthly magazine for wine and liquor executives. In evaluating the reasons for the recent decisive defeat of the wets in Oklahoma, the writer on Page 49 lists as *reason number one*, "Oklahoma has more than 3,000 churches, most of them the evangelistic type. The dries were able to marshal these rather solidly, especially in the rural regions, on the basis this was a moral issue of right and wrong."

Honorable Chairman, in Oklahoma more than one-third of all the churches are Southern Baptist and 55 per cent of these are in the rural areas. Southern Baptists are proud, Sir, to be "the evangelistic type."

Recently I sent out through our denominational channels of communication a request for clippings of liquor advertisements. No mention was made as to what use I would make of them. I was out of my office for the

next several weeks and upon my return, one corner was literally piled up and overflowing with letters and packages containing the requested clippings.

Though they had not been solicited, numerous letters expressed the indignation and opposition of the writers at the flood of liquor ads on the pages of newspapers and magazines.

Because of the limitations of time and space I am able to cite only a few of these letters.

Many writers stated that they refused to take magazines that carried liquor ads and one, Mrs. E. J. WHITAKER of Baton Rouge, Louisiana, wrote as follows:

"I read your request for advertisements for liquor items. It has had one direct action on my part. I was just about to send in my subscription for NEWSWEEK. After clipping the ads, I decided not to send."

Another, Rev. G. E. PUCKETT of Attalla, Alabama, clipped ads from both the Birmingham, Alabama, and Chattanooga, Tennessee, newspapers.

He wrote:

"May I mention only one peculiarity connected with the situation here. Of course both Birmingham and Chattanooga are wet, as are most larger cities, but Gadsden and Etowah County are dry and have voted dry in every local option election since the first one—and the elections are called every two years by the wets. Still the paper continues to run the wet ads and throw them in the faces of

those who have repeatedly expressed themselves on the issue."

Honorable Chairman and Members of this Committee, I think if you will make a careful investigation you will find a groundswell of resentment similar to this expressed by the Rev. Mr. PUCKETT. People in dry counties who have thrown liquor out by legal ballot find liquor advertisements thrown back at them without regard to the expressed convictions of a majority of voters. I do not think that in such instances media of communication, whether they be radio, newspaper or periodical, are operating in the people's interests. These people have the right to be protected.

In my closing word I want to register positive protest against the malicious deceitfulness of liquor propaganda. If one would be gullible enough to believe all that is said and inferred by the type of persons, the luxurious settings illustrated in liquor ads, he would naturally conclude that liquor is capable of making one successful, happy, cheerful, congenial, gracious, gentle, and content.

But the word, "gullible," is too kind an adjective if one so believes. The word "stupid," would be more accurate. How can one possibly read of the ever-mounting wave of brutal murders, vicious rape and blood-splattered wreckage in which the reason given by the guilty parties is ever the same, "I was drinking," and conclude that liquor in any form is potentially anything but a killer, a debaucher of character, a prostitute of virtue, a breaker of homes, a de-throner of reason, a blight and curse to mankind. The editor of a western paper was right when he warned after a drunken driver had run down two children, "Mothers, get your child off the streets, the man of distinction is driving."

In all my search through liquor ads, not one has ever printed the truth that the brand being boosted contains by pharmacological classification a narcotic, and by chemical classification a poison. Such is alcohol.

The only truthful ad I have ever found is this:

"The Road to Ruin"
Walk In—Wobble Out—At
La Victoria Bar
1½ Miles South of
Estancia, N. M.

VOICE—One never realizes how the human voice can change until a woman stops scolding her husband to answer the telephone.—Neal O'Hara.

By S. L. Morgan, Sr.
Wake Forest, N. C.

Deacon Tickle's Prayer

"Lord, we'll do the best we can, till we can do better!" Now for months those words have continued to ring in my ears. They were the words bursting out of the heart of a plain, zealous deacon in prayer. His was a weak little church, and new deacons had just been added to the board. They and the older deacons had met officially for the first time. The pastor was to instruct them in the duties of their office. First, he asked each of the deacons to lead in a brief prayer. Deacon Tickle was haunted by the memory of "years of sinning waste," and now for a few years all his heart had gone into the effort to redeem the past and to be a good man and a good deacon. When his turn came for a sentence prayer, he felt he must do more than pray; he must pray, must preach to the other deacons, must confess their shortcomings with his own, and must pledge them to be good deacons—all in a sentence. And so he broke out fervently and humbly, "Lord, we'll do the best we can, till we can do better!"

Deacon Tickle was praying his own prayer, and putting into the mouths of the other deacons the prayer that he felt they ought to pray, "Lord, we know we are ignorant and indifferent, and that we don't do the best we can with what we know. But we pledge with God's help to do better." The interim pastor heartily commended the prayer as a model prayer for himself and for each of the deacons: "We are ignorant and incompetent and cold, and we are ashamed of it. But we pledge here and now that by the grace of God we'll never rest till we know more and do better."

A Model Prayer for Leaders

Would to God that Deacon Tickle's prayer might become the model prayer for every preacher, every deacon or steward, every teacher, every Christian worker. "Lord, I don't know much now, and I don't do the best I can even with the little I know. But here and now I pledge to do better with what I know, and never to rest till I know more and do better!"

In a retrospect of a lifetime I recall besides Deacon Tickle's prayer only one other prayer so worthy to be a model for its downright sincerity and humility, and for its unconventional, startling phraseology. The other was that of the grand old man, Dr. R. H. Marsh, of blessed

memory, who for some years was president of the Baptist convention of North Carolina. I was helping him in one of the last revival meetings of his long life. I had held up in a ser-



mon our own sorry lives in contrast with the life of Jesus and his cross. Immediately I asked Dr. Marsh to lead in prayer. His first sentence was a startling ejaculation of fervor and humility: "Lord, we are ashamed of ourselves, and we know you are ashamed of us!"

I hold up these two prayers above all others I have heard as model prayers especially for the pastors, the church officials and other leaders in our churches, and do so with a def-

inite objective. It is as a warning against our taking our officials and leaders for granted. It is to be feared that these leaders so generally take themselves for granted, and are taken for granted by the church that puts them in office. I do not doubt that to do so is one of the gravest errors of the church today. It is the error—and sin, I think—that, when we put people in office, we take them for granted, assume that they are our best in spiritual attainment, put them on a pedestal, and leave them there, assuming and leaving them to assume, that they are "finished products." We often treat new members in the same way, especially those of unusual talent and prominence. We likely even put them on a pedestal at once, by choosing them as officials or teachers. In either case we are likely doing them an irreparable and lasting wrong. Usually it is assuming that the official or the new member is a "finished product," his Christian character completed, leaving him to fancy he has reached the pinnacle of Christian attainment. The safer assumption by far is that the preacher, the deacon, the teacher, is as yet, so to speak, a Christian *only in spots*, with "lost provinces" yet to be explored and opened up to the redeeming power of Christ. There are in the new officer, the new member, however promising, ugly passions to be subdued, character twists to be ironed out, wrong attitudes to be corrected, wrong beliefs to be set right.

I do not doubt for a moment that the most effective and fruitful preaching I have ever done was heart-to-heart with my deacons or other officials, when I urged, "Let us not take ourselves for granted; the pastor, the deacons, the teachers, are but beginning to be the divine men and women that Christ means us to become—and must become—if we are to build round us a spiritual church. We cannot build a church of higher spiritual quality than that which others see in us as their leaders. What we do is as nothing compared with what we are. To become Christlike—that is our main business as officials, not what we do in office."

(Continued on Page 32)

Oh, ask thou not, How shall I bear
The burden of tomorrow?
Sufficient for today, its care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day.

—J. E. Sarby

By J. E. Skinner
Murray, Ky.

"It Abideth Alone"

(Jno. 12:24)

The secret of the fruitful Christian life is so hard to learn! It was hard for the Apostles who had been taught it by the Master from the beginning, though they could say: "Lo, we have left all to follow thee!" "Leaving all" else to follow Jesus is a long step in the right direction, but it is **only** a step. That step must be followed by the burial of that little "grain" of life in the will of God. Otherwise "it abideth alone." No other place is worthy of such a burial. No alternative. It is the Master's only burying ground for a resurrection to fruitful service in His name, and to refuse the burial is to "abide alone."

Nor did the Master leave us to guess as to what He meant. He was illustrating the principle by applying it to His own life—now ready to be sacrificed completely to the will of the Father at Calvary. Over and beyond all that, lay the rich, fruitful fields of His glory with His Father—"And I, if I be lifted up will draw all men unto me"—bringing to pass the complete application of His Eternal Covenant of Redemption.

Buried In The Will of God

Then, as with a tender hand, He applied the same principle to His own disciples both then and now, saying: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor" (VV. 25, 26). Thus the same principle leads over the same pathway. The redeemed life must be planted—completely buried—in the will of the Father, or else "it abideth alone" and is miserably wasted!

We used to sing of "crosses heavy to bear," but with no conception of the meaning of the Master, when He said: "If any man will come after me, let him deny himself, TAKE UP HIS cross, and follow me" (Matt. 16:24). Here again it is a "cross" of self-sacrifice to the will of God; and here again the rich fields of a fruitful life spread out before us. The parties engaged in this transformation of life are the Saviour Himself and the sur-

rendering individual, and not the individual and the assembly of the saints. It should be easy to follow a



Dr. R. C. Campbell
1950 S. B. C. Preacher

congenial multitude. But it is not so easy to bury one's life in the will of Christ, even though it is the only means of bringing forth "much fruit."

Alive In Christ

The Master's familiar illustration presents the universal principle which opens the secret of the fruitful Christian life: "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth

much fruit." No one familiar with the forces of vegetable life can fail to understand Him. He applied the same principle to the spiritual realm—to His own life—and the accomplishment of His holy purposes, as well as to the lives of His disciples in every generation—and there is no escape from it for us. Just as we "died to sin" and were "made alive in Christ" in regeneration, even so we must die to the old self-life and live the new life with Christ, if we would "bring forth much fruit." Otherwise "it abideth alone."

It follows, therefore, that the Lord's purpose in our salvation is not alone to save us from the penalty of sin, though it does all that, but also to save us to a redeemed life of fruitful service for the glory of the Saviour, "Who died for all, that they which live should no longer live unto themselves, but unto Him Who died for them and rose again" (2 Cor. 5:15). Ours is to be a separated life—wholly separated from the world and its selfish purposes, however laudable they may seem to the flesh—and wholly separated unto Christ in a voluntary surrender to His holy will for us (Rom. 12:1, 2). "... Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). Neither Satan nor we must have any further claim upon Christ's "purchased possession" (Eph. 1:14). Nor must our little "grain" of life "abide alone," but it must be buried in the will of God, that it may "bring forth much fruit."

Uruguayan Missions

Radio Norte Baptist Church in Montevideo dedicated a new building November 9. A week of evangelistic services followed the dedication, with Pastor Lorenzo Pluis of the Once Baptist Church of Buenos Aires preaching. Missionary B. W. Orrick baptized eight following the services and expected to baptize five more before the end of the year.

A Baptist church was organized at Paysandu, city of 50,000 people, on November 20. An annual pastor's encampment was held in Paysandu the week preceding and many pastors remained for the dedicatory service.

O Lord! my best desires fulfill,
And help me to resign
Life, health, and comfort, to Thy will,
And make Thy pleasure mine.

—William Cowper

January 19, 1950

By John D. Freeman

Four Seminaries Enough

It is my growing conviction that Southern Baptists will be unwise indeed if they undertake to support more than four seminaries, including the three here in the Southland and Golden Gate Seminary in California.

We need other theological schools, but they should not be modeled after the standard theological seminary; they should be Bible institutes in organization and in their program of work.

An institution like the Mountain Preachers Bible School of Pineville, Kentucky, is invaluable to Baptists at this time. It is providing instruction and training for a group of preachers who have been deprived of the privilege of attending college and seminary, and in many cases, because of age or other conditions, are unable to do so.

It is quite necessary for Southern Baptists to maintain some theological schools of the institute grade, for there are many churches needing better prepared pastors whom such schools can give better training than the seminaries can. There are thousands of churches in villages, small towns, and open country for whose pastors the seminaries cannot provide suitable training.

There is also need, desperate need in these days, for specialized training for certain mission workers in rural fields here at home, and in every field abroad. The seminaries cannot maintain mills and shops and fields and barns, without which rural and village workers cannot be given adequate training. Some Baptist colleges are providing training in agriculture, animal husbandry, dairying, and such; but so far fewer than five schools in the entire Southern Baptist Convention are offering such courses. Yet it is a well-known fact, recognized by all other large evangelical denominations and by Catholics, that to be a good leader on a rural field the pastor must know the basic principles of such things.

Furthermore, many missionaries should be able to direct building programs, both for home and institutions. They should be able to help create needed community industries, such as the cannery, the grist and saw mill,

the food processing plant, the curing houses for grains and potatoes, etc. The man who is training to be a city pastor does not need to know such things; but he who is to make a "wise master builder" for the rural field must know both how to plan for and to secure the fullest equipment whereby the people may be led to have the



"more abundant life" which Jesus came to give them.

Clear Creek Mountain Preachers School now has a good saw mill. The church pew factory is rapidly nearing completion and will be in operation early in 1950. As rapidly as funds are available, other rural industries will be established, so that the students, while being taught in class rooms, may also receive special training in the laboratories and clinics, and, vital to many, may also earn enough money to defray the cost of their education.

Southern Baptists have two or three missionaries who give all their time to helping small churches construct needed houses of worship and service. Every one of the great rural states could easily keep five or more such men on the field; and contributions

made by churches in lieu of the usual architects' fees, to say nothing of contractors' profits, would more than pay their wages.

These men would render valuable services: First of all, they would lead churches to construct modern and adequate houses instead of leaving the building to inexperienced carpenters who often build a structure both unsightly to the eye and unsuitable for the work a church has to do. Secondly, they would save rural churches from twenty to fifty per cent of the usual cost of building. Such a trained missionary can go on a field, remain for days or weeks, direct the building program, help with his own hands, and inspire the people to add their toil and give their money. An example of this is Percy Ray of the Home Board staff, who usually leaves the field with a good building and little if any debt on it. Construction work at the Clear Creek Bible School provides practical training in this field.

One other factor in training pastors that such a school as Clear Creek Mountain Preachers Bible School has is its nearness to the type of churches in need of the specialized care. Every Baptist Bible institute should be located in the heart of a needy field, an area that provides actual practice ground for the students. Within a radius of 100 miles from Pineville, Kentucky, are no less than 1,500 rural churches and many areas in each of which there should be a Baptist church or an extension unit from some established church. Thus it is readily seen that this school offers room for widespread training in actual work, much of it under the direction of resident pastors, or the associational missionaries.

The four seminaries can provide replacements for all the churches needing pastors with their type of training. But they cannot provide the type of training needed by the pastors of thousands of open country and village churches. This is the work of another kind of school, and Clear Creek Mountain Preachers Bible School is setting a fine example for other institutions of the kind.

The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

—Susan Coleridge

Abernathys to Study Mission Prospects in Korea

Fort Smith, Ark.
December 27, 1949

Dear Friends:

After repeated requests from Korean Baptists to our Foreign Mission Board that they send missionaries to help them, and after a careful survey of the field by Dr. Cauthen, Secretary for the Orient, he and the Foreign Mission Board asked us to consider going to South Korea to work and study the field for a minimum of a year. If at the end of a year it is felt that Southern Baptists should project a long term program in that field we are to make such recommendations to the Board.

During the survey of south Korea Dr. Cauthen found 40 active Baptist churches organized into a Convention. Many of these churches had been carrying on over a period of two generations without any missionaries to help or encourage them. The five years following the bombing of Pearl Harbor, Baptists in Korea suffered terribly at the hands of the Japanese Government. Most of the preachers and leaders spent years in prison because they wouldn't compromise their faith by going to the Shinto shrines to worship. Also, because these leaders dared to say that Christ is greater than the Japanese emperor and was "Lord of Lords and King of Kings," many died in prison, others were so weakened, at the time of the Japanese surrender, they soon died. Dr. Cauthen met some of the survivors. You will feel, as our Board does, that such Christians as these are worthy of our help and support.

There are over 16,000 Chinese in south Korea, most of whom came from our Shantung Province. There are already some Chinese Baptist churches there. Also many Korean Christians who used to live in Tsinan, and with whom we were privileged to work, are now living in South Korea. We shall feel at home from the time we arrive in Korea, and can go right to work. We shall not have to learn a new language. Many Koreans speak Chinese and English.

We are sailing February 3, 1950 from San Francisco on the "S. S.

PRESIDENT CLEVELAND" of the American President Lines for Yokohama, Japan. It is planned for us to spend a few days there consulting with Dr. Edwin Dozier who accompanied Dr. Cauthen to Korea, about plans for the work in Korea. Then we shall proceed by ship or plane, on to Seoul, where we will live. Seoul is a modern city in many respects with a population of 1,500,000 souls.

Our temporary mailing address in Korea will be, "c/o Rev. Horace Underwood, Chosun Christian University, Seoul, Korea." Mail sent to us at Fort Smith will be received before we leave, or forwarded to us.

It has been a joy to fellowship

with all you dear folks during our stay in America, and to speak in your churches about what God has done for you through your representatives in China through the years. We have spent 30 of the best years of our lives as missionaries to China. It is not going to be easy to begin work in a new country, and starting at the bottom as we set up housekeeping again. May we continue to count on your prayers, as in the past, that God will use us in His own way in Korea. Our God is able!

We love every one of you, and thank you for every kindness shown us while in your midst. May the dear Lord continue to bless you richly in all you do for Him, is our prayer.

Yours In His Glad Service,
John and Jewell Abernathy

"The public school is not fulfilling its primary purpose of education for citizenship in American democracy if it maintains a policy of silence with respect to faith in God."—Dr. Luther A. Weigle, Dean-emeritus of Yale Divinity School.

McKinney's Intermediate Girls Give Banquet to Their Mothers

McKINNEY, Ky., December 30.—The Intermediate Girls' Class of McKinney Baptist Church held a Thanksgiving Banquet for their mothers on November 22. Eleven

with fruit, candles and novelty place cards. The dinner was served by candlelight. A short program was given by the class, including a short playlet and special music along with



Mothers Feted by McKinney's Intermediate Girls

members of the class were present with their mothers, or adopted mothers. Others attending were their teacher, Mrs. Joe Waltz, and three girls of the Young People's Class who served. The tables were decorated

other Thanksgiving recitations. Programs were mimeographed on colored paper. The banquet was closed with a Thanksgiving prayer by Pastor Joe Waltz, after which the girls took their departure for their homes.

By W. Hines Sims

Good Church Music

We frequently hear the expressions such as: "The music of our church is good music;" "Our choir sings only good music;" "You should hear our organist; she plays only the best music." Such statements immediately raise the question of what constitutes good church music.

What Is Good Music?

What, indeed, is good church music? Need it be composed during a certain era of church history? Must it be composed by certain writers? Is it good because some individual says it is? Does the music have to be generations old before it has merit? Is the music which is good in one church good for all other churches? Who determines whether the music is good or bad, and who sets the standards?

We can most sensibly settle and answer these questions by a definition of good music and by saying that whether it is good or bad is determined by the people of the church. What is good in one church may not at all be good in another. *Good church music is that music which produces the greatest spiritual results and continuous growth in a given situation.* Its final test is the salvation of the lost, the edification of the saints, and the worship of God. If it does not have these results why have it?

The Test

But surely there are standards? Yes, there are. These standards are not set by individuals, but have emerged through the ages as a means of evaluating our music. If we would test our music let us ask these questions: Does our music result in a lifting Christian experience for our people? Is it worshipful? Does it appeal to the hearts of the people? Do our songs contain sound doctrine, scriptural truths, emotional appeal, and cultural values? Is our music evangelistic? Do we adapt it to the age groups involved? Do we emphasize the theme of the service through our music, and are the hearts and minds of the people attuned to God and His purposes in their lives?

Is our music worshipful, educational, and evangelistic?—

By asking ourselves these foregoing questions, we can evaluate our individual church music programs. If our music does not come up to these spiritual values, we need to set in motion the corrective forces essential to a more worthy program. We may have to make a critical study of our situation and try to determine the needs of our church.

Diagnose the Congregation

In doing this we must diagnose our congregation. We must determine the spiritual needs and the cultural and appreciation levels. We need to consider the outside music influences such as the schools and radio. We must adopt our music to the masses—not to a selected few. We must make our music practical, and select that which both appeals to the people and contributes to their spiritual lives. We must grow in our appreciation—but before we can grow we must begin at a level of mutual understanding and appreciation and all grow together.

By making this rather critical analysis we can all improve our church music and proceed to activate a program which will contribute most to the spiritual lives of the people. We must keep in mind that the music is the people's part of the service, and through it they express their adoration, praise, worship, and advance

their doctrine, knowledge of the Scriptures, and Christian experience.

We Must Touch the Masses

When we fail to touch the masses in our music, our music program is a failure. It is far better to plan a program of simplicity, spiritual appeal, and worshipful content which will benefit all the people than to think in terms of what a few musicians say is good or poor music. The real test is a spiritual test and not one of aesthetic values and technical virtuosity. Let all the people worship through the music.—*The Baptist Training Union Magazine.*

A Prayer

Oh Lord, up in the sky,
Above us all, it seems so high;
Hear my prayer to Thee tonight,
Help me to serve Thee, and do right.

For to all temptations have I yielded,
Not knowing that thou wouldst have shielded:

For Satan will turn your soul to black,
Maybe by then it'll be too late to turn back.

Oh Lord, stay with us all;
Help us to build strong armies,
So that we won't fall.
And make us ready for Thy call.

For someday when our work is done,
Our souls will meet the Holy One.
So give us strength, power, and glory,
So we can live on to tell Thy great story.

—Harry Norman Hisle,
Nagoya, Japan

[The above simple prayer-poem was written by the only son of Harry V. Hisle, deceased, and Mrs. Frances Mae Hisle. He is a member of Simpsonville Baptist Church, Simpsonville, Kentucky, and is in the air force.]

Snatching a Tune from Walpole's Harp

"Every man has his price," was the epithet Sir Robert Walpole hurled through the halls of Parliament more than two centuries ago. Paraphrasing that sentence for Southern Baptists, it can be said, "Every southern seminary has its Price." At Southwestern in Fort Worth there is Dr. J. M. Price, Sr., Dean of the School of Religious Education; at New Orleans Baptist Theological Seminary there is his son, the handsome young Dr. J. M. Price, Jr., who is Professor of Religious Education; and at the Southern Seminary in Louisville there is Dr. Theron D. Price, six foot six inch giant who is Assistant Professor of Church History. Yes, *Every Seminary Has its Price.*

**Einstein's Greatest Discovery—
—The Dignity of Man**

The scientific world stands drop-jawed and agape at the announcement that DR. ALBERT EINSTEIN has scribbled a strange mathematical formula which bids fair to upset Newton's theory of gravitation.

Dr. Einstein is taken seriously now. When, at the age of 26, in 1905, he postulated his theory of relativity, his claim did little more than make the experts pound out question marks and pitch eyebrows.

But, from that discovery came, ultimately, the atomic bomb, and atomic power which, if men will stay away from each other's throats long enough to develop, will usher in a new era. (If they don't, then atomic power will usher them out in a blinding, vaporizing flash).

Just what the ultimate possibilities of Einstein's new theory are, no one can say; not even the top scientists. It is too big. Years will be required to unfold it and demonstrate it, even as was the case with the law of relativity. Let it be said here, however, that *one day it will shock the world.*

Greater Than Relativity

But neither this new theory of gravitation nor the law of relativity can be called Einstein's greatest discovery. Where he made his greatest discovery no one knows. But he demonstrated the high principle once, as he has on many occasions, during a world tour. He was in China. He needed to get some place. But when he discovered that, to get there, he'd have to ride in a rickshaw that was drawn by a human being working like a horse, he refused to ride.

His statement of refusal was simple: "I'll not be a part to the making of a man a draft animal."

Scientists followed the implications of his law of relativity and explored the possibilities of the atom, made the most terrible weapon the world has known, blasted Hiroshima and Nagasaki with their untold thousands into eternity: and now, before this awful power, the world breaks into a cold sweat as it looks into the very uncertain future.

If the world would take that simple, little principle announced by Einstein in China—the dignity and worth and rights of the individual—a truth stated by Jesus nearly 2,000 years ago—and run that principle out through the warp and woof of human relationships, then there would be no

more atomic bombs dropped, no more wars, no more international folly, no more interracial hatreds.

Because his respect for man predominated, Einstein recoiled from the awfulness of atomic war, indeed, all war, and said: "War seems to me a mean, contemptible thing... I would rather be hacked to pieces than take part in such an abominable business."

Let man accept this high principle, of which Christ Himself is the Author, and then nuclear energy and the uncovering of the secrets of gravitation will be safe in his hands. But only at the feet of Jesus, in fullest surrender, can man really learn to love his neighbor as himself.

Eddie Rickenbacker and Character

Eddie Rickenbacker, president of Eastern Airlines, is quoted as saying in *American Farm Youth*: "The four corner-stones of character on which the structure of this nation was built are: Initiative, Imagination, Individuality, and Independence."

None can deny that these are great stones, but we do not believe he can afford to say these are all the nation needs. If young people are to make a large and good and lasting contribution to the strength of the nation, there must be in them a deep sense of *right* and *wrong*: and there must be a sense of *personal responsibility to God*.

People can have all four of the stones he mentions and still be as mean as the devil. Satan has initiative, imagination, individuality, and independence, and he has them in great measure. So do his followers.

Mr. Rickenbacker told a great story of courage and faith and prayer after he came out of the trying experiences of the last war. He needs to tell young people to put more than his four stones into their character and into their contribution toward the building of a greater nation.

**What Shall We Do With
Invisible Baptists?**

Even those of us who reject the invisible church theory must admit that too many church members must be classified as unseen. At least their churches never lay eyes on them. Either through their own or their church's neglect they have become disconnected and unaccounted for, except for the fact that their names are on out-of-date rolls.

The Southern Baptist Convention has appointed a committee to study this problem, but after all *it is a matter the churches themselves must handle*. The committee's report may offer some guidance.

Churches hesitate to throw away a name. Request for a statement or a letter may come. The church keeps hoping. But then, all the time, the roll becomes more and more tangled. Inaccuracies in reports multiply. We now have hundreds of thousands of Baptists who cannot be found. Many of them may be dead, but their churches do not know it, and they are included in the annual reports. Most of them are just plain lost to their churches and the denomination for the reason that they left without telling where they were going and they have never connected themselves with another Baptist church. All there is to show for them is a name—no address, no anything. That part of the floating Baptist population has water-logged and sunk.

What Can Be Done?

Whatever *can* be done, one thing is certain, not much *has* been done. Each church needs to begin with its own members. Make them membership-conscious from the moment they join. Make them duty-conscious. Let it be drilled into their thinking month in and month out. Make them to know that church membership *must mean something* and that the church demands something, and that, when residence is changed membership should be changed as soon as possible. We talk about the sovereignty of a New Testament Church—here is a good chance to exercise some of it.

Let us be forever through with the old sleeve-worn idea that one does either himself or his church a favor by violating his church covenant and holding his membership "back home" when he has moved away and no longer attends or contributes toward the work of the kingdom through his church.

The church ought to require of members that they promptly notify the clerk or pastor of a change in address, and, out of a sense of duty and loyalty to the Master, the members ought to cooperate. If the member has left the church area, then the pastor and church where he has gone should be notified of his presence there and every effort put forth to enlist him in his new location. It is nothing short of criminal for a church to try to "hang on" to its members when they have left and no longer attend.

Down in New Orleans some years ago, we saw

a small vessel pulling in slowly toward the docks. The men were on deck with coiled ropes in hand. At a signal they cast their ropes to others on the dock, and the call came to "pull in and tie up." It was a great lesson. Let us say to every Baptist in a new community, "Pull in and tie up." That is the way! It will solve a problem for these invisible Baptists as well as for suffering churches.

When these displaced Baptists will not do this, and after every effort has been exerted to enlist them, then let their names be placed on an inactive list and not counted in reports, and let them be notified that within a specified time, if nothing has been heard from them, that their names will be dropped. They will resent this? In most instances they will appreciate the fact that their church makes demands. The average delinquent Baptist would be a better Baptist and Christian if the church to which he belongs demanded more of him.

Helping the Doctors

VICTOR LINDLAHR, in "You Are What You Eat," *Journal of Living* (Dec. '49) quoted a prominent New York City physician as saying that two-thirds of his income would be cut off if people ate properly.

That is more than likely true. And a considerable portion of the remainder could be lopped off if people would drink properly—holding to the best drink in the world, WATER.

Illness, accident, death, follow in the wake of those who break down their health by bringing into the stomach and blood those drinks that ruin the body. Make a rule to stick to water! It will be hard on the doctors, but they would rather see you well. They can still make a living, and you'll live to see them enjoy it.

►If the people of the United States will only act *white* there'll be no color problems.

►Now that the Christmas race is over again, it can be revealed that, for the most part, it resulted in a *tie* for the men: that is, those who didn't get *socked*.

►If we only had a Congress as good as the candidates tried to make voters believe they would be!

►Our people will take the law more seriously when those in authority quit winking and blinking and nodding at so-called church and charity bingo games.

►If you are going to enlist people, make plans their size.

FOR JANUARY 22, 1950

The First Christian Martyr

Acts 6:8-15; 7:54-60

By HARLEY C. CHILES, Murray, Kentucky

STEPHEN is one of the most beautiful characters and charming personalities mentioned in the Bible. He was not a superhuman character, but he embodied in himself the highest qualities of Christian manhood.

I. The Depiction of Stephen. Acts 6:3-7:60.

STEPHEN is introduced to us in connection with a quarrel in the church about the distribution of alms among needy widows. Complaint of partiality and unfairness having arisen, the apostles suggested that the church select seven men of unquestioned integrity, in whom the members had full confidence, to look after the distribution of church funds and kindred matters. This procedure would allay all suspicion and would enable the apostles to give their undivided attention to prayer and to the ministry of God's Word.

In compliance with this suggestion, seven reputable men were chosen and set apart as "helpers" of the apostles, whose time was being unduly consumed by material affairs. That was an exceedingly wise decision. What a pity that all ministers and churches have not exercised similar wisdom! Those selected were chosen from the HELLENISTIC group, which was the group from which complaints were heard first.

Among the seven chosen, STEPHEN had the first place. Being "Full of faith and of the HOLY SPIRIT," he was supernaturally endowed with power. He was such a remarkable man because his soul was charged and surcharged with the power of God. God gave him the ability to perform miracles, which power he used to relieve suffering humanity and to point men to the LORD JESUS CHRIST.

We are impressed with the fulness of STEPHEN's life. In what did that fulness consist? He was full of wisdom (6:3). Though young in years he was exceedingly wise. Those with perplexities and personal problems freely talked with Stephen about

them. They consulted him about the difficulties in connection with the administration of the church affairs. His suggestions revealed the keen insight of genius. He was full of faith (6:5). Because of his faith there was a fine intimacy between God and him. He also had faith in men, and they had absolute confidence in him. He was full of power (6:8). He wielded a tremendous influence wherever he went. He was full of courage (7:51), so that he spoke fearlessly. He was full of the Word of God (7:2-53). He was full of the HOLY SPIRIT (7:55). This accounts for his numerous graces and excellent qualities. He was full of trust (7:59). He was full of compassionate love (7:60).

In addition to performing miracles, STEPHEN developed into an eloquent and effective preacher of the gospel. In both spheres he became unusually proficient and successful. Many of the cultured and religious aristocrats would have been glad to have ignored him, but they were not able to do so. Due to his bold and fearless proclamation of the gospel certain enemies of Christ engaged STEPHEN in an argument. He defended his Christian position with such wisdom and zeal that he confounded his opponents. When they were unable to answer his convincing arguments, they had no alternative except to acknowledge their errors or to silence him. They resorted to violence.

II. The Defense of Stephen. Acts 7:2-53.

These infuriated opponents were enraged by the boldness of STEPHEN and his unanswerable logic, whereupon they seized him, took him before the Sanhedrin, and bribed witnesses to swear that he was guilty of blasphemy, in order that they might put him to death. It was the custom of that court to allow an accused person to plead guilty or not guilty, and to speak in his own defense. When this privilege was granted to STEPHEN, he delivered the address which is recorded in Acts 7:2-53.

III. The Death of Stephen. Acts 7:54-60.

When one cannot meet an argument or explain his conduct he frequently resorts to anger. Such was the reaction of STEPHEN's enemies when he delivered his masterful address and exposed their sins. Discerning their reaction, STEPHEN remarked in substance, "You may put me to death if you desire, but you cannot prevent the doors of heaven from opening wide for me, nor can you interfere with CHRIST JESUS standing at the right hand of God to welcome me home, for already I have seen Him in that very position." Refusing to believe the truth which he spoke, the furious mob surged like angry beasts upon the helpless prisoner, and rushed him out of the city to administer capital punishment by stoning him.

As they pelted him with stones, he prayed and committed his soul into the keeping of the Saviour, whom he beheld in glory. Evidently, the first stones struck him while he was standing. As they continued to strike him he struggled to his knees and prayed for those who were taking his life, saying, "Lord, lay not this sin to their charge." This was a convincing proof of the transforming power of the love of Christ in the human heart. His attitude, like that of the Saviour on the cross was one of pity, love and forgiveness. His supreme desire was to accomplish God's will in his life, and if that will included death for him, then he would welcome it. With unshaken courage, sweet composure, genuine faith and fervent love, STEPHEN went to his death in the prime of usefulness. After living beautifully, he died bravely.

By his presence, his silence and his willingness to guard the garments of the murderers, SAUL gave his hearty approval to Stephen's martyrdom. STEPHEN's demonstration of how a real Christian can die for CHRIST made an indelible impression on Saul. His voice in prayer never ceased to echo in SAUL's ears. As AUGUSTINE said, "If STEPHEN had not prayed, the church would not have had PAUL." Humanly speaking, if STEPHEN had not prayed, PAUL would not have preached.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—R. W. Emerson.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

Do you like to see the list of Standard Sunday schools at the top of the page each week? I am sure you do if you appreciate the value of the Standard in the improvement of your Sunday schools. We are glad to add the list below, which brings our total for the year up to ninety-six:

Lynch—Pastor Alfred R. Hoe; Superintendent C. H. Hollin.

Latonia—Pastor John E. Huss; Superintendent Ira Cummins.

Hart—Pastor Jewell Arthur; Superintendent Shively Pope.

Ekron—Pastor A. B. Craighead; Superintendent James Craycroft.

New Rules For Awards

Mr. J. N. Barnett writes as follows:

1. Ten class periods of forty-five minutes each, or the equivalent, are required for the completion of a book for credit.

2. The teacher of a training class is given, when requested, an award on the book taught.

3. The teacher shall give a written examination covering the subject matter in the textbook, and the student shall make a minimum grade of 70 per cent. The examination may take the form of assigned work to be done between class sessions, in the class sessions, or as a final examination at the end of the course.

EXCEPTION: All who ATTEND ALL OF THE CLASS SESSIONS; AND WHO, IN THE JUDGMENT OF THE TEACHER, DO THE CLASSWORK SATISFACTORILY, MAY BE EXEMPTED FROM THE EXAMINATION (This is limited to those who read the book before the close of the week.)

4. Applications for Sunday school awards shall be sent to the state Sunday school department.

Directions for Students

1. IN CLASSWORK. (1) The student must attend six of the ten forty-five minute class periods to be entitled to take the examination. (2) The student must certify that the textbook has been read (In rare cases where students may find it impracticable to read the book before the completion of the classwork, the

teacher may accept a promise to read the book carefully within two weeks.)

2. INDIVIDUAL STUDY by CORRESPONDENCE.

Those who wish to study the book without attendance upon a class will use one of the following methods:

- (1) Write answers to questions printed in the book, or
- (2) Write a development of the chapter outlines.

WRITE YOUR NAME, YOUR ADDRESS, YOUR CHURCH AND YOUR ASSOCIATION ON YOUR PAPER AND SEND THE PAPER TO THE SUNDAY SCHOOL DEPARTMENT, 127 East Broadway, Louisville, Ky. This applies only to those who study by correspondence.

Mayfield Has Two Good Schools

Mayfield had two good training schools the first week in January.

FIRST CHURCH—Rev. George A. Jones had a glorious week with an attendance as high as 105 even though the streets were covered with ice. Superintendent George Cook is a fine young layman who is putting his best into the work. Pastor W. H. Horton is the good pastor and he rejoices over the fine response of his people.

HIGH POINT—Brother C. P. Hargis was with Pastor C. W. Lawrence and Superintendent H. L. Jones at the High Point Church in Mayfield the first week in January and reports a fine school. These good people came in a fine number in spite of the ice and snow. We may well watch with interest the progress of these two churches in the coming months.

Murray Convention

The Sunday School Convention for the Southwestern Region is to be held in Murray, Friday, January 20. Dr. D. F. Ackland is one of the speakers.

SUNDAY SCHOOL ATTENDANCE

Church	January 8, 1950	Mission	Total
Louisville, Walnut St. (4)	286	1,872	
Louisville, Ninth and O (1)	262	1,472	
Louisville, Carlisle Ave. (2)	247	1,226	
Lexington, Porter Memorial (2)	295	1,046	
Harrodsburg (4)	222	1,016	
Lexington, Ashland Ave. (2)	180	1,006	
Louisville, Parkland (1)	60	992	
Bowling Green, First (1)	19	966	
Owensboro, First (1)	62	946	
Evansville, Ind., Grace (3)	351	931	
Louisville, Crescent Hill (1)	102	910	
Covington, Latonia (2)	124	872	
Frankfort, First (1)	89	833	
Louisville, Victory Memorial (1)	143	783	

Lexington, Immanuel	765
Murray, First	756
Lexington, Calvary (1)	752
Somerset, First	749
Owensboro, Third	738
Mayfield, First	718
Madisonville, First	714
Louisville, Beechmont	680
Newport, First (1)	672
Louisville, Baptist Tabernacle	664
Louisville, West Bdwy. (1)	614
Evansville, Ind., Calvary (2)	604
Hopkinsville, Second	602
Ashland, Pollard (1)	588
Middlesboro, First	583
Louisville, 23rd and Bdwy.	579
Louisville, Clifton (1)	575
Lexington, Grace	570
Glasgow (1)	570
Hopkinsville, First	565
Louisville, Deer Park	560
Covington, Calvary	558
London, First (1)	549
Danville, First (2)	547
Paducah, Immanuel (2)	539
Louisville, Eastern Pkwy.	539
Elizabethtown, Severns Valley	536
Louisville, St. Matthews	523
Danville, Lexington Ave. (1)	496
Pineville, First (1)	496
Campbellsville (1)	479
Williamsburg, First	460
Shively	452
Central City, First	443
Louisville, West Side (1)	39
Hodgenville, First (1)	425
Louisville, Third Ave. (1)	21
Corbin, First	419
Erlanger (1)	72
Henderson, Immanuel	418
Mt. Vernon, First (4)	416
Henderson, Audubon (1)	140
Corbin, Central	74
Louisville, Meadow Home (1)	390
Winchester, Central	50
Dayton, Ohio, Westside (1)	46
Stearns	375
Louisville, South Side	372
Paducah, Twelfth St. (1)	46
Owensboro, Hall St. (1)	368
Fulton, First	364
South Jefferson	366
Owensboro, Eaton Memorial (1)	109
Franklin, First (1)	38
Corbin, Central	361
Greenville	256
Louisville, Franklin St.	43
Bellevue	16
Paducah, First (1)	351
Cynthiana (2)	351
Morganfield (1)	346
Winchester, First	346
Richmond, First (2)	339
Middlesboro, E. Cumberland Ave.	330
Evansville, Ind., Walnut St.	55
Evansville, Ind., Temple	23
Frankfort, Thorn Hill	320
Louisville, Gethsemane (2)	23
Middlesboro, Old Yellow Creek	315
Pleasant Hill (near Campbellsville)	313
Ft. Thomas	307
Louisville, Shawnee	305
Louisville, Baptist Temple	290
Paducah, Trinity	50
Jellico, Tenn., First	287
Sand Springs (near Lawrenceburg)	279
Columbia (2)	278
Pardtown	272
Mt. Sterling, First (1)	271
Ludlow, First (1)	270
Oneida	267
Willisburg	267
Owensboro, Seven Hills	267
Louisville, East	80
Louisville, Kenwood	64
Harard, Petrey Memorial (2)	15
Auburn	258
Crestwood, Crestwood, Ky.	257
Pikeville	254
Lexington, Hillcrest	253
Sturges, First	252
Scottsville	251
Dayton, First	249
Lawrenceburg	248
LaGrange, DeHaven Memorial	246
High Point (1)	240
Owensboro, Crabtree Ave.	239
Monticello, First	236
Frankfort, Crestwood	235
Halls Gap, Fairview	232
Stuebenville	224
Hazel	221
Jeffersonton, First	213
Hartford	213
Bruner's Chapel	211
Falmouth	211
Lexington, South Elkhorn	210
Deep Creek (near Harrodsburg)	209
Vine Grove	206
Newport, Trinity	204
Cumberland (1)	204
	35
	203

Baptist Training Union Department

BYRON C. S. DEJARNETTE, State Secretary
Louisville, Kentucky

127 East Broadway

Our Very Best Wishes

Our very best wishes are extended to our Office Secretary, Miss Margie Perkinson, who on December 27 was married to Rev. Richard D. Wallace, a student in the Southern Baptist Seminary at Louisville. Congratulations to Mr. Wallace. The wedding took place in Calvary Baptist Church, Birmingham, Alabama. We wish the very best for Dick and Margie as she continues her work with the Training Union Department as Office Secretary and as he continues his work in the Seminary.

Address Wanted

We received a letter from Phyllis Darrah, but cannot send to her the information requested, because we do not have her address. Will she please send us this and also the name of her church.

Southern Baptist Training Union Promotional Program for 1950

Set up by the Training Union Department of the Baptist Sunday School Board and the State Training Union Departments.

THEME: In Christ Is God's Everlasting "Yes."

AIM: To Help Us to Find in Christ God's Provision for All of Life's Needs.

SCRIPTURE: 2 Cor. 1:19-20 RSV.
SONG: "The Solid Rock."

Goals

- 2,500 Additional Churches with Training Union Work. Kentucky 100.
- 250,000 Increase in Training Union Enrolment. Kentucky 5,000.
- A Functioning Associational Organization in Every Association. Kentucky 50.
- 450,000 Study Course Awards. Kentucky 17,000.
Administration 25,000—Ky. 1,500
Adult 125,000—Ky. 5,000
Young People 100,000—Ky. 3,500
Intermediate 100,000—Ky. 3,500
Junior 100,000—Ky. 3,500
- All associations reporting at least one study course. Kentucky 78.
- 12,500 churches reporting at least one study course. Kentucky 600.
- 12,500 churches in the Crusade

Fourteen

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

ARE YOU INTERESTED IN YOUNG PEOPLE? Then continue to read and catch a vision of what can be done to enlist many more Young People in your church to train them in church membership. WHAT CAN BE DONE?

1. Organization

When organized with the proper officers, committees, and groups, people are reached. Everyone will do more when given something to do. Each will be more efficient and will attend more often. The officers are to be members of a Baptist church, but every member should be placed on a committee and a group.

2. Meetings

A meeting should be held every week, and the best time is on Sunday evening just before the preaching service. You can meet without a preaching service, but properly functioning Unions should assist in having worship every Sunday evening though the Pastor is absent. The best materials are found in the Baptist Young People's Union Quarterly. Use it as a basis for the program. REMEMBER that efficient organizations PLAN and once each month your Union will meet to plan for the coming month in an Officers' Council.

3. Activities

The following ACTIVITIES help to bring young people to Training Union: a well planned program each week; a Study Course each year; reading the Bible daily; attending preaching service and prayer meeting; establishing family altars; enlisting in Stewardship and missions; a social each quarter and regular visitation of absentees and prospects.

4. Efficiency

Surely the minimum grade should be 70 per cent in the Eight Point Record System. Try it in your Union and see your work grow stronger.

THAT'S THE STANDARD OUTLINE FOR YOUNG PEOPLE'S UNIONS. Yes, you are exactly right! Will it reach and enlist more Young People in Training Union? I DARE YOU to adopt it in your Union and conscientiously strive to reach and go beyond the Standard in your work. IT WILL REACH AND ENLIST YOUNG PEOPLE!

to Enlist All of Their Members in Daily Bible Reading and Prayer, following the Training Union Bible Readers' Course. Kentucky 250.

6. 10,000 Training Unions Committed to Putting on a Crusade to Increase Prayer Meeting Attendance in Their Churches. Kentucky 250.

Beat Your Record in 1950

Beginning with the first reports received, the above challenge will be used each week on this page as the heading for the attendance report of those churches notifying us that on a certain Sunday night their total Training Union attendance exceeded their attendance on any Sunday night in 1950 up to that time.

On each Sunday when you beat your record in 1950, please write on a card the name of your church and the total attendance for that night and mail it by Monday morning to Training Union Department, 127 E. Broadway, Louisville 2, Ky.

For example, if on the first Sunday in January you had 100 total present in Training Union, and on January 22 you have 101, you write on a postal card the name of your church and the fact that on January 22 you had 101 present and that this beats your record to that date in 1950. If you have 150 the next Sunday send it in. But if you do not have more than 150 on any Sunday night after that in 1950, you do not send any more attendance reports in during the year.

This invitation is open to every church, regardless of size, location, or anything else. The 20%-ers list is discontinued. We thank those who have been reporting for this and congratulate them.

7. Goal for Attendance Simultaneous Associational Meetings on December 4, 1950, of 150,000. Kentucky 7,500.

(To Be Continued)

WOMAN'S MISSIONARY UNION

127 East Broadway, Louisville

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

Executive Secretary
Young People's Secretary
R. A. Secretary
Missionary

Mrs. George R. Ferguson
Miss Marjorie Jones
Rev. Glendon McCullough
Miss Annie Allen, Prestonsburg

Financial Secretary
Miss Ann Griffin
Office Secretary
Miss Sue Coker
Stenographer
Miss Mary Konkle

Are You A Fostering WMS?

One of the points on the WMS Standard of Excellence is that the organization foster Young People's Organizations. The whole WMS is responsible for the young people. The young people's organizations are to be nurtured, encouraged, and aided month by month. Some suggestions for fostering are:

- Choose capable, consecrated leaders.
- Provide correspondence courses for them. (Order from Birmingham)
- Furnish at least three copies of their program magazine for each Auxiliary.
- Provide convenient meeting places. Have meeting in homes, near schools, if possible.
- See that each organization is provided a teacher for at least two mission study classes during the year. The Mission Study Chairman should plan this with the Counselors and chairmen of organizations.
- Plan for annual Church Stewardship Night and give young people a chance to participate. Plan this with your pastor.
- Make it possible for young people to attend camps and Houseparties.
- Provide material (see Counselors for materials needed) for Forward Steps and Ranking System. Help in planning for Coronations and Recognition Services.
- Pray for and visit the Auxiliaries.

Every WMS Should Study the Manual

As we think of and plan for the advanced program for 1950, we should become more thoroughly acquainted with the work of our Woman's Missionary Union. Many societies have already studied the Manual and have found the valuable information given in it. Heretofore, the individual societies have studied the Yearbook at the beginning of the year. The Manual is more explicit in its discussion of the different phases of the work. Make your plans to have the WMU Manual taught to your society. Copies of the Manual may be obtained from the Baptist Book Store for \$1.00.

Young People's Notes

YWA Focus Week

At the beginning of the century women over our southland began studying about missions in their small missionary societies. As the women entered into the breadth of worldwide reach through their societies, the young women began to group together and study the world. From Virginia to Texas they chose names that varied until in 1907 a wise committee investigating preferences brought the majority decision for Young Woman's Auxiliary with Daniel 12:3 as the watchword. A song was selected, "O Zion Haste," and into

Regional Conferences on Stewardship and Evangelism

- March 7—Williamsburg
- March 8—Pikeville
- March 9—Harrodsburg
- March 10—Covington, First Church
- March 21—Paducah, Immanuel
- March 23—Glasgow
- March 24—Leitchfield

The place of Western Region's Conference will be announced later. Watch the *Western Recorder* for further details.

the YWA pin five pearls were embedded for the five fundamentals of YWA, —Prayer, Bible Study, Mission Study, Community Missions, and Stewardship.

In 1929 the first THE WINDOW OF YWA was published. In it are programs for the organizations, articles on Mission work, in our homeland and foreign countries, Letteretts from Missionaries, suggestions to organizations, and many other interesting features.

In 1935 Focus Weeks for all the young people's organizations were begun. This year the YWA Focus Week is February 5-11. Plans should be made for the focus of attention of the whole church to be made upon the Young Women's Auxiliary.

Mimeographed suggestions have been mailed out to YWA Counselors. Other suggestions will be found in the current issue of THE WINDOW OF YWA.

YWA members might like to sit together on Sunday morning of the Focus Week. Ask the pastor to recognize them. A special YWA sheet might be inserted in the bulletin, telling of the purpose and achievements of this particular YWA.

A special Community Missions project might be carried out during the week. Along with the Community Missions project an enlistment campaign will be helpful. If all members do not subscribe to THE WINDOW OF YWA, special emphasis should be placed on this.

The WMS should provide some social function for the YWA members and for prospective members of the organization. This should be planned well in advance.

If you have an outstanding Focus Week program write to the Young People's Secretary and let her know about it. Additional suggestions for Focus Week will be sent if needed and requested.

Some Important Announcements

Mission Study Chairmen will please note that no WMU Awards or promotional aids are to be distributed after January 1, 1950. Also, books formerly listed under Kingdom Builders are being transferred to the World Missions and Missionary Fundamental Series making two instead of three series as before. (See page 53 of the Year Book).

Your State Young People's Secretary would like to receive the names and addresses of the officers of all city or Associational YWA Councils. Please state also your regular time of meeting. Send these to the State Office as soon as possible.

Please send, also, the names of young people who are working on the advanced steps or ranks for Forward Steps or Ranking System of GA and RA respectively.

WESTERN RECORDER

January 19, 1950

Fifteen

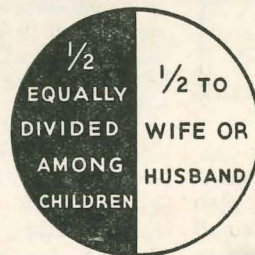
Your Will Is The Only Voice You Will Have In The Distribution Of Your Estate

MARRIED MAN OR WOMAN

with

CHILD OR CHILDREN

REAL ESTATE OTHER PROPERTY



*Upon the death of the surviving wife or husband to be equally divided among the children of the intestate.

*In the case of the surviving wife personal property or money on hand or in the bank to the amount of \$1,500.00 is exempt from distribution and sale and is set apart by appraisers of the estate to the widow and children of the deceased husband, or if no widow to his infant children surviving.

Children of deceased children take their parents' share.

Advancements to children must be accounted for.

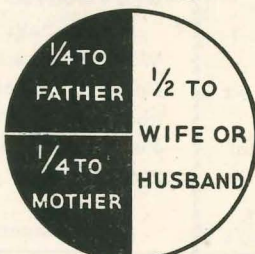
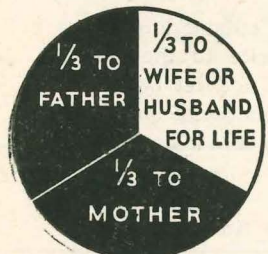
MARRIED MAN OR WOMAN

with

NO CHILD OR CHILDREN

(Father and Mother Surviving)

REAL ESTATE OTHER PROPERTY



*Upon the death of the surviving wife or husband to be equally divided between father and mother of intestate or their heirs.

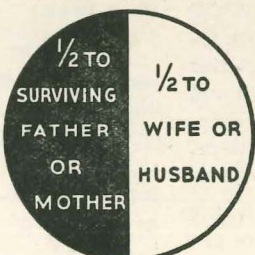
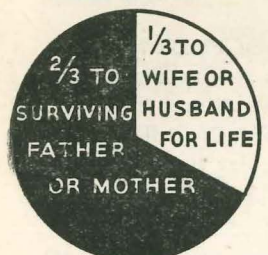
MARRIED MAN OR WOMAN

with

NO CHILD OR CHILDREN

(Father or Mother Surviving)

REAL ESTATE OTHER PROPERTY



*Upon the death of the surviving wife or husband to surviving father or mother of intestate or his or her heirs.



The accompanying charts show how your estate will be divided according to the laws of Kentucky

January Is Will-Making Month

When You Make A Will

The law gives you the right when you make a Will to dispose of your property as you see fit and further to decide who shall handle the details of its management and disposition. Failure to exercise this right by a properly drawn Will means that your estate will be distributed strictly according to law, irrespective of the relative needs of your dependents, and will be handled by an administrator named by the Court.

The better way is to have your Will drawn NOW by your own Lawyer to meet your precise wishes. By naming the

Kentucky Baptist Foundation as the beneficiary and administrative agent of your bequest in behalf of any of our Kentucky Baptist colleges, hospitals, orphanages, or missionary enterprises, puts the Will of Christ in your Will.

In England it is looked upon as a disgrace for anyone to die without a Will, and it is truly strange for a Christian to die without having something in his Will for the promotion of Christianity.

For Further Information Write

THE KENTUCKY BAPTIST FOUNDATION

Incorporated

127 East Broadway

Louisville 2, Kentucky

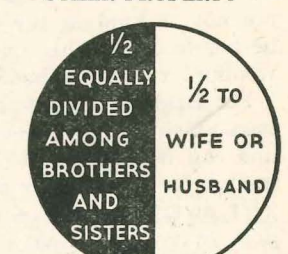
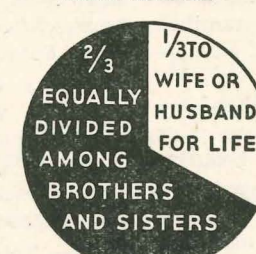
MARRIED MAN OR WOMAN

with

NO CHILD OR CHILDREN

(Neither father or mother surviving)

REAL ESTATE OTHER PROPERTY



*Upon the death of surviving wife or husband to be equally divided among brothers and sisters of intestate.

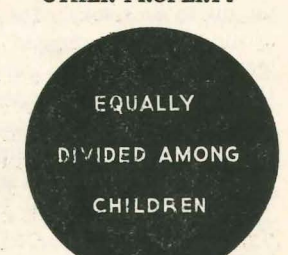
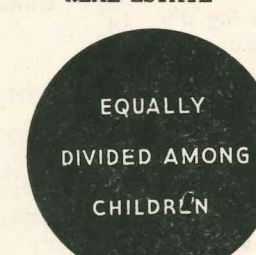
Children of a deceased brother or sister take his or her share.

WIDOW OR WIDOWER

with

CHILD OR CHILDREN

REAL ESTATE OTHER PROPERTY



Children of deceased children take their parents' share. Advancements to children must be accounted for.

UNMARRIED MAN OR WOMAN

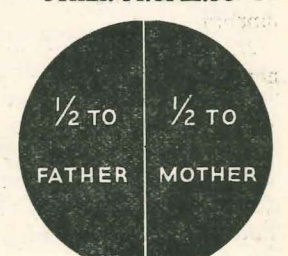
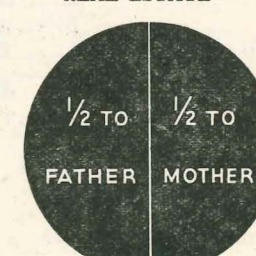
or

WIDOW OR WIDOWER

with

NO CHILD OR CHILDREN

REAL ESTATE OTHER PROPERTY



If either father or mother is deceased survivor takes all.

If neither father nor mother survive estate is equally divided among brothers and sisters and their descendants.

The Foundation Will Prepare Your Will In Confidence Without Cost To You

"Bucky Come Home"

By EDWARD L. VAN DYKE

If "Bucky," the pet deer of the Watson Tappan family of Lockwood, New York, only knew that all humans are not as kind as the two families he has known in his year of life, he wouldn't run away again.

For Bucky doesn't know there are men who swagger about with guns and call it sport to shoot a beautiful animal for food they do not need. He isn't aware that there are roaming dogs that would chase him to death.

As it is Bucky is probably extremely lucky to be alive today.

Last fall, when Bucky was a mere baby, with spindly, trembling legs, he was found frightened and alone in a field on the Tappan farm at Lockwood, near Waverly. His mother was gone—dead, perhaps—and Bucky was lonely and bewildered.

The Tappans and their two children are big-hearted. Bucky was taken to the Tappan home, fed, petted and taught to do tricks. He grew up unafraid of two-legged creatures—learned the Tappans were his friends. He would, when prompted, leap over chairs and other obstacles; make himself at home on a living room rug and even lie down on a davenport.

It was a wonderful life—but last March Bucky grew restless and decided he wanted to see something of the world. He disappeared completely and the Tappans, broken-hearted, gave him up for lost.

But Bucky wasn't lost to them.

On day recently Bucky showed up at Pine City, a little community south of Elmira near the Pennsylvania State line and a good 30 miles east of his old home at Lockwood. Bucky knew nothing of geography—but he knew he was lonesome for human companionship.

So it was that Mr. and Mrs. Kenneth Dunham looked out of their home—to see a strange sight—their children playing in the yard with a nearly full-grown deer. They were even more surprised when the deer followed the children right into the house, calmly stretching himself out on the floor.

The Dunhams, of course, fell in love with Bucky. But they were unselfish—they knew the deer must have been somebody's pet—greatly desired by his former owners.

They telephoned a newspaper at Elmira. A photographer came and after Bucky had posed with the Dunham's fifteen-year-old daughter, Mary Faye, they awaited results.

Results were prompt. The very next day Mrs. Tappan drove to the Dunham home. When Bucky's delight at seeing his former mistress clearly proved ownership, the Dunhams bade Bucky good-bye.

Mrs. Tappan entered her car; in climbed Bucky—auto rides were an old story to him—and along the 30-mile trip people stared at an odd sight—a deer, very much alive, peering out of a car window—and now and then nuzzling the driver's neck.

Bucky has resumed his old routine at the Tappan home. The Tappans, of course, are hoping Bucky will not have the wanderlust again. He might not be so lucky next time, and find new friends like the Dunhams.—*Our Dumb Animals.*

Working Animals

Everyone is familiar with the usual work animals—the camel of the Sahara, the water buffalo of Asia, the cows, oxen and horses employed in so many lands. But animals other than these work for man, too.

Did you ever think of the pig as a

work animal? In China, for instance, pigs are taught to double for horses, and pull loaded carts and wagons.

In France, they work at an even stranger task. Here they are trained to locate truffles in the woods, by sense of smell, and to lead their masters to the delicacies.

Porky pinch-hits for a plough in France, too. Tied under the trees in orchards, the rooting of the pigs keeps the soil in a well-loosened condition.

Another animal pinch-hitter is the donkey. Donkeys, of course, have for ages carried or pulled man and his burdens. But in South America they pinch-hit for butter churns. Containers of cream are tied to the donkeys, which are then made to trot until butter results from the jolting.

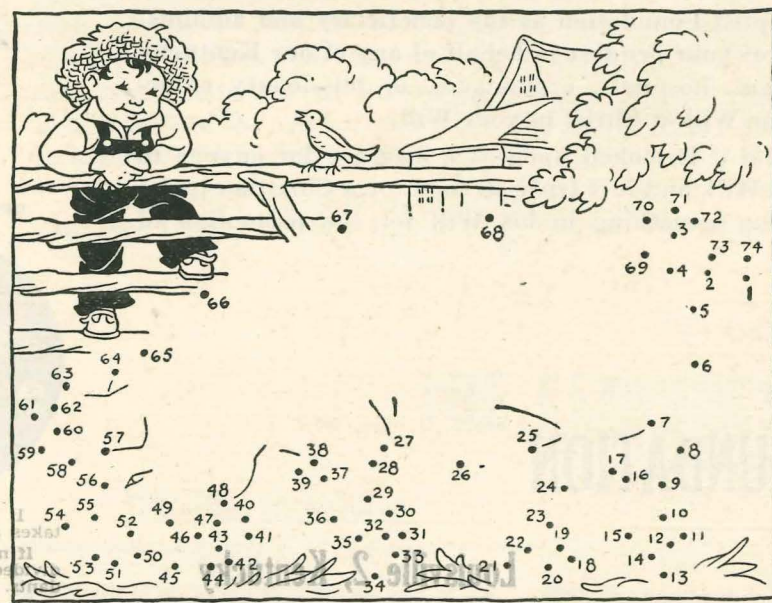
In both Holland and Belgium it is a common sight to see a dog doing a horse's work.

If you think that Santa's pets—the reindeer, are useful only for pulling his sleigh, you should talk with a Laplander. To the Laps the reindeer is invaluable. It is hitched to ploughs, wagons, sleds—and also, is a prime food source, giving large quantities of milk, cream, butter and cheese.

The Siberians employ the reindeer for still another purpose—as a saddle animal. It takes a good rider, however, to stay on a reindeer's back.

In many other lands where reindeer are plentiful, they are used like horses or oxen, on farms, on roads, in cities.

Everywhere, man employs whatever animals he can, to ease his own burdens.—*Ida M. Pardue in Our Dumb Animals.*



In some countries Mr. Pig is used as a work animal.

Fourth Avenue Will Observe 60th Anniversary January 25-29, 1950

Fourth Avenue Baptist Church, Louisville, where Dr. M. A. Cooper is pastor, will observe its Sixtieth Anniversary January 25-29, 1950. Services will be held each night except Saturday, at 7:45 P. M.

Wednesday evening, January 25, Dr. Ralph R. Couey will speak on the subject "The Church And Its Founder." Dr. Couey is a former pastor of Fourth Avenue, and now pastor of the Lexington Avenue Baptist Church, Danville.

Thursday evening, Dr. D. Swann Haworth, former pastor, will speak on "The Church And Its Members." Dr. Haworth is now pastor of the First Baptist Church, Vicksburg, Miss.

Dr. John L. Hill, of the Sunday School Board, Nashville, will speak on "The Church And Its Organizations," Friday evening.

"The Church And Its Missionary Program" is the subject for the Sunday morning 11:00 worship hour, when former pastor, Dr. J. O. Williams, will preach. Dr. Williams, now director of Education and Promotion of the Sunday School Board, will bring a message Sunday evening, also, on "The Church And Its Drawing Power." All friends and former members are invited to the services.

Deacon Grover C. Jenkins Of Walnut Street Church, Louisville, Passes

Brother Grover C. Jenkins, who entered eternal life October 31, was a good man. All who knew him witness to that fact. His church recognized his goodness when it elected him a deacon and a teacher of the Junior Baraca Class.

He was Christ-like in spirit. His deacon brethren will long remember that when he spoke the Spirit was in control and he spoke in love, kindness and "sweet reasonableness."

He was Christ-like in compassion. The poor and underprivileged found in him a friend and champion.

He well represented the Invisible, but none-the-less present Saviour to many who came to Walnut Street Baptist Church. Many will miss the

kind man who grasped them by the hand, smiled in their faces, spoke sincere words of welcome of Christian greeting and made them glad they had come.

Walnut Street Baptist Church thanks God for Deacon Jenkins' life and service and assures his family of its love, sympathy and prayer.—*Bulletin, Walnut Street Baptist Church, Louisville.*

Ex-Pastor of Carlisle Avenue, Louisville, Writes from Texas

By W. C. Taggart, 2434 Simmons Ave., Abilene, Texas

ABILENE, Texas.—Just a word touching an article on the dedication of the Carlisle Avenue Baptist Church in Louisville which appeared in the *Western Recorder* of June 23. I confess that I am late, or slow, in writing this. On page sixteen of that issue of June 23 is an article setting out a brief report of the work and dedication of the new building. When I was pastor of that mission in 1911, it was organized into a church. The pastor of the church which promoted the mission was there; and also some brethren from Broadway Baptist Church, along with Drs. E. Y. Mullins, President, and Thomas A. Johnson, Librarian, of the Southern Baptist Theological Seminary, both of whom were among the number. I was asked to speak after the organization was completed. The building at that time faced the north and stood on "stilts." Whenever it rained water stood under most of the building.

During the nine months or so of my pastorate there I baptized sixty-nine people into the fellowship of the Carlisle Avenue Church. Fifteen of these came from among the Catholic people, including one entire Catholic family. The names of several of them I could give here. At that time this was the largest number of baptisms in the Long Run Association. I was twice asked to speak to the Long Run Association after the report went into the office.

At the time I was broken to pieces. My wife had just died, and I had two babies on my hands. The boy was then about thirteen months old, and his sister was some twenty months older. The son and father are still living. My boy, William C. Taggart, Jr., is today pastor of the First Baptist Church of Elizabethtown, Tenn. His foster mother and I are living here in Abilene, Texas. We do four days of visiting each week in the Hendrick Memorial Hospital here. This work, which we perform with another lay visitor, is rendered gratis. We have been doing this for eight years. We love the work, and do it for Christ's sake.

Denton R. Coker Addresses "M" Night In Shelby County

SHELBYVILLE, Ky., December 30.—The First Baptist Church here was host to the twenty-four churches in the Shelby County Association at the Training Union Mobilization meeting on December 5, with 520 people, representing nineteen churches, in attendance. There were seventeen pastors present, with twelve churches meeting their attendance goals. H. C. Lawson, Director of associational work, assisted by Rev. Wayne Ward, pastor-adviser, was in charge of the meeting. Themes, goals and plans of work for 1950 were presented by departmental officers. In the absence of Dr. G. S. Dobbins, Professor of Church Administration at the Southern Baptist Theological Seminary, the message was given by Brother Denton R. Coker, student in the Seminary.

Dr. Hugh R. Peterson was the inspirational speaker for the fifth time at the Valley View Baptist Church, in Long Run Association, for its Watch Night service.

Reginald W. Johnson has resigned as pastor of the River View Baptist Church, Nelson Association, and has accepted the call to the Victory Baptist Chapel, Louisville. He served four years at River View, at which time the church was remodeled, a basement was dug, Sunday school annex erected and furnace installed. Johnson hails from Coral Gables, Fla.

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Robert Brandon is Elected Chairman of Frankfort Deacons

FRANKFORT, Ky., January 10.—Mr. Robert Brandon has been elected Chairman of the Deacons at the First Baptist Church, Frankfort. He hails from Benton, Ky., but for some years has been the Supervisor of Machine Records in the Highway Department at the seat of Kentucky's state government. He is both a teacher in the Sunday school, and a leader in the Intermediate Training Union. For two years he has also been chairman of the Finance Committee of the church.

Walter L. Brock Dies of Heart Attack at Lexington

LEXINGTON, Ky., January 11.—The funeral of Dr. Walter Lucas Brock, 75, was held at the Immanuel Baptist Church here yesterday afternoon at 2:00 P. M. Speakers included Pastor E. N. Wilkinson, and two preacher-friends of many years—Charles W. Elsey, Shelbyville, and A. R. Abernathy, Dry Ridge. His passing was sudden, being stricken with a heart attack. He has been Chaplain of the Kentucky House of Reform, Greendale, since his retirement from the pastorate in 1946.

Born November 11, 1874 in London, Ky., he was a son of the late Mary Lucas and Daniel Ragan Brock. He graduated from the University of Kentucky and the Southern Seminary. He was married November 5, 1914, to Miss Nettie Watkins, of London.

He was ordained by the First Baptist Church of London in 1903 and was pastor there on two occasions—1903 to 1905, and later from 1907 to 1911. He then spent six years as pastor of the Felix Memorial Baptist Church of Lexington. Then he became Secretary of the Sunday School Department of the Baptist State Board of Missions in Kentucky for nearly three years.

During World War I he was a camp pastor at Pensacola, Fla. When the war clouds subsided he returned to Lexington to become pastor of the Immanuel Church, and remained there for six years. He then went to Appalachia, Va., where he remained

during 1924-25. He then spent several years at the First Baptist Church of West Frankfort, Ill., and returned to the church at Appalachia, Va., and remained there until 1946.

He leaves his wife, two sons, Daniel N. and Walter L. Brock, Jr., both of Lexington; one daughter, Mrs. French M. Clevinger, and a granddaughter, Ann Brock Clevinger, both of Arlington, Va. He also leaves four sisters—Mrs. Charles A. Chandler, and Mrs. W. P. Gordon, both of Lexington; Mrs. E. S. Albright, Denver, Colo.; and Mrs. Charles R. Baugh, Pineville, Ky.

Three Deacons Ordained At Crestwood, Frankfort

FRANKFORT, Ky., January 14.—The Crestwood Baptist Church of Frankfort ordained Messrs. Curtis Burge, Stanley Salchi and Cho Harney as deacons on Sunday afternoon, January 8.

Ten deacons and six ordained ministers composed the council. Pastor D. LaMarr Kitson acted as Moderator, and Edward Blakeman as clerk. The ordination sermon, "The Strength of the Church," was delivered by Pastor Harold Brown, of Providence Baptist Church.

The charge to the church was given by Pastor Carroll Trotter, Forks of Elkhorn Baptist Church, and the charge to the candidates was given by Pastor Raymond Sanderson, Evergreen Baptist Church.

Brother Charles Rutledge led the ordination prayer, after which the laying on of hands closed the service.

John L. Hill, Former Georgetown Dean, to Promote Assemblies

Dr. John L. Hill, who a short time ago retired as book editor of the Baptist Sunday School Board, Nashville, has been named Director of Promotion for the Baptist Assemblies, by the Sunday School Board. His new duties will evolve around Ridgecrest Assembly in North Carolina, and the new assembly at Glorieta, New Mexico. It has not been so very many years since Dr. Hill was President of the Assembly at Georgetown, Kentucky, so that the work ought to be familiar to him.

Western Region

Selton Brackett is Ordained a Deacon At Audubon Baptist Church

HENDERSON, Ky., January 3.—The Audubon Baptist Church met December 28 for the purpose of considering the ordination of Selton Brackett as a deacon. The council was composed of the following deacons and pastors: Dorris Fulkerson, Fred Cohron, Charles Herron, G. L. Utley, Rudy Rideout, John Cheatham, W. T. Borden, Robert Wooton, Sherman Hill, George Williams, A. A. Thacker and John R. Flynn.

Elected in council were John R. Flynn, moderator; George Williams, clerk; G. L. Utley, interrogator; A. A. Thacker, to preach sermon, and Dorris Fulkerson, to offer prayer.

Following the questioning of the candidate to the satisfaction of the council, motion was made to recommend to the church that he be ordained. The motion was seconded and carried. Acting then upon the motion of the council the church moved to proceed with the ordination.

Pastor A. A. Thacker preached the ordination sermon, after which Brother Dorris Fulkerson led in prayer. The ordained brethren then laid their hands upon the head of Brother Brackett, bidding him God's blessings.

In Memoriam

MRS. ROSA JANE HOWARD
OWENSBORO, Ky., December 19.—God in His infinite wisdom on November 26 called unto Himself Mrs. Rosa Jane Howard. She was loved by all who knew her. She had been blind for eleven years. She was sixty-two years of age at the time of her passing, and was a member of the Panther Creek Church. She had lived for the Lord. She was sick only a few weeks. Her children bear witness to her consistent Christian life, and we extend to them and to Mr. Howard our sympathy. We thank God for the beautiful life and influence of our sister.

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

KEAR BROTHERS
FUNERAL HOME
401-405 EAST MAIN STREET
LEXINGTON, KENTUCKY

January 19, 1950

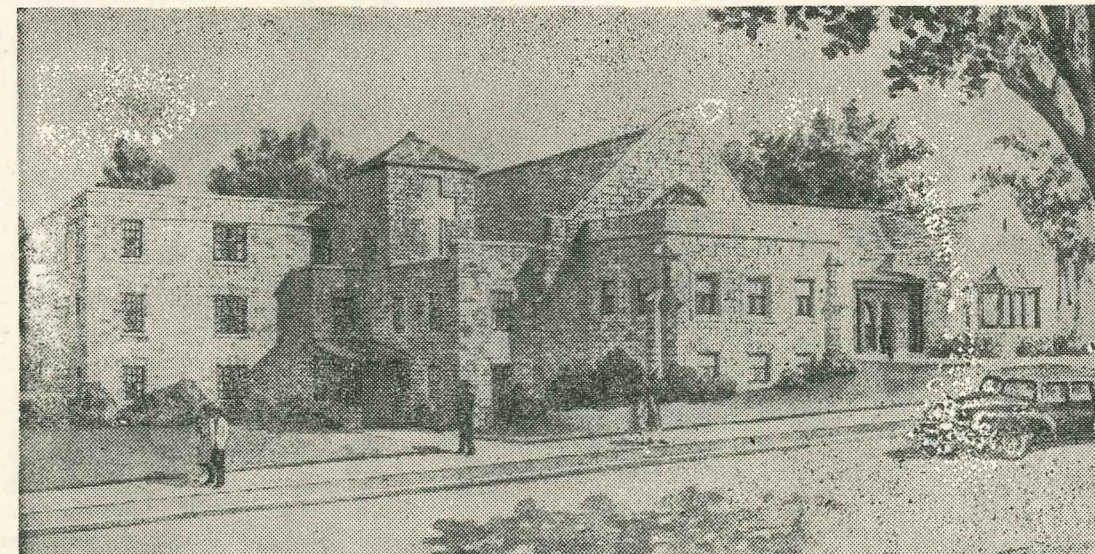
Ft. Thomas Baptists Vote to Build New Three-Story Annex

FT. THOMAS, Ky., January 15.—In special business session the Ft. Thomas Baptist Church on Sunday morning, January 1, voted to authorize the Building Committee to proceed with plans to construct a three-story Educational Annex and the expansion

struction. The church property is now valued at above \$85,000.00. Said Pastor T. E. Dougherty:

"This venture presented a challenge to every member of the church. It calls for the sincere, consecrated effort of us all. Nothing less than our best

will be the second expansion program this church shall have undertaken in the first 35 years of her existence. With this new building we will have for the first time a separate department assembly for each of our eight separate departments in Sunday school.



Showing Architect's Forecast of How the Remodeled Baptist Church of Fort Thomas Will Look When Completed.

of the sanctuary so as to double its present seating capacity. The Trustees were authorized to sign contract agreements with contractors to begin construction immediately.

Total contract agreements call for an expenditure of \$120,000.00 exclusive of furnishings for the new plant. It is expected that at least twenty per cent of the total cost will be raised during the course of con-

struction. Our prayers and gifts will bring us to the completion of this task in 1950. Take your place in the front ranks as we march to victory and conquest for Christ in our year of opportunity." The pastor stated as he presented the challenge to build to his congregation.

"During this year we will enter into a new era," he continued. "This

We will have 20 new class rooms, bringing our total number up to 40. We can then add twelve new class units above the primary department and give every existing class adequate quarters. Our present Nursery Building adjoining our church will continue to take care of our ministry to the three Nursery Departments and the Beginners now functioning in this building. This is in fact, our year of opportunity."

"Going Out Into the Highways and Byways" With Wire Recorder

DRY RIDGE, Ky., December 30.—A report from Knoxville Baptist Church. Bro. E. Jones is the pastor, and he and his wife make an excellent team of consecrated workers for God. Knoxville is a country church with full-time preaching, weekly teachers' meetings and prayer services. The church has the *Western Recorder* in the budget. We have just installed new windows which improve the looks as well as fulfilling a need.

The church has purchased a wire

recorder to use in extension department work. The church service is recorded on Sunday morning, and is taken that afternoon and during the week to the homes of sick members who are confined to bed and unable to attend. Last Sunday it was the privilege of the writer to go with the pastor and his wife, and Mr. and Mrs. Massey, down to visit Brother and Sister Landrum and play the wire recorder for them, and also to the home of Mr. and Mrs. Kenneth Ruby. We also took the wire recorder to the General Association and brought back the sermon by Dr. Robert G. Lee and we now hear his message.

We have been averaging 80 per cent at weekly teachers' meeting, which is not bad for a country church. Pray for us that we may be revived and go out after the lost as there are many around here. "The harvest is ripe but the workers are few," but we are beginning to grow.—Omer J. Lindsey, Teacher, Men's Bible Class.

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"Your Health Our Business"
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21 Dixie Highway, Erlanger, Ky.

WESTERN RECORDER

Twenty-one

Distinguished Baptist Returns to Kentucky For Christmas

The Commonwealth, newspaper of Somerset, gave front-page approval of the naming of their favored son and citizen, John Sherman Cooper, American Delegate to United Nations Assembly, as being Kentuckiana's "Man of the Year," by Radio Station WHAS recently.

Former Campbellsville Pastor Makes Large "Catch" in Florida

The Campbellsville News-Journal contains a picture of Pastor Harvey F. Morrison of the South Miami Baptist Church, South Miami, Florida holding two large fish—one in each hand—which he writes back are "part of my catch on a recent fishing trip."

H. M. Acton, Ex-Glasgow Baptist, Honored with High French Award

GLASGOW, Ky., January 5.—Dr. Hul-Cee M. Acton, son of Dr. and Mrs. J. W. Acton of Glasgow, and head of the modern language department of Howard College, Birmingham, Ala., has received word that the of-

ficer d'academie award of France has been conferred upon him.

Notification of the award was received in a letter from the French consul-general in New Orleans which cited Dr. Acton for "your distinguished services in the teaching of the French language and culture."

Founded by Napoleon in 1808, the academic award is considered as a high honor and is conferred on only about five per cent of teachers. The French Minister of National Instruction selects those to whom the awards are to be given.

The insignia which accompanied the award certificate must come from France and is to be presented in a public ceremony to be held at a later time.

Dr. Acton, who has been at Howard College since 1926, received his A.B. degree from Georgetown College and his A.M. and Ph.D. degrees from the University of Wisconsin. He has also studied at the University of Paris and the Sorbonne.

He visited his parents over the holidays, returning to Birmingham last Saturday morning.

[EDITORIAL NOTE: In addition to the foregoing, clipped from The Glasgow Times, it is well to remind our readers that Professor H. M. Acton is Chairman of the Deacons at the Ruhama Baptist Church, in Birmingham.]

Gleanings

Miss Janrose Phelps and Curtis Roy were united in marriage recently by Pastor E. R. Prather at the Ferguson Baptist Church.

Speakers on the program of the centennial of the Hopewell Baptist Church, near Somerset, included Brethren Bert Whitaker, H. M. Cooper, M. C. Loveless, Ralph Patterson, DeWitt Burton, John A. Jones, J. J. Carter, Patrick Dibbs, Fred. Hunt and Circuit Judge R. C. Tarter.

Dr. Preston L. Ramsey, pastor of the First Baptist Church of Somerset, spoke to the Ministerial students and Volunteer Band at Cumberland College, Williamsburg, Ky., on January 5, and to the entire faculty and student body at the chapel exercises on the morning of January 6.

Miss Stella Mae Ping, and Waldo Gaskin were married on Christmas

Day at the residence of Pastor Gerald K. Ford, of the High Street Baptist Church, Somerset, Ky. The bride is a daughter of Mr. and Mrs. D. C. Ping, and the groom is a son of Mr. and Mrs. C. A. Gaskin. Both are graduates of the Somerset High School, and the groom also graduated at the Southern School of Printing, Nashville, and is now a linotype operator on the staff of The Somerset Commonwealth.

Mrs. Sandusky, Mother Of Georgetown Teacher, Dies in Somerset

SOMERSET, Ky., January 6.—The funeral of Mrs. Clara Baugh Sandusky was held at her residence here yesterday morning with Pastor Preston L. Ramsey, of the First Baptist Church of Somerset, Pastor D. L. Hill, Corinth, Miss., and Rev. L. D. Fisher participating. Burial was in the Somerset City Cemetery.

Mrs. Sandusky was the wife of Circuit Judge J. S. Sandusky, and was the mother of Miss Jeanne Sandusky, of the music faculty of Georgetown College. She also leaves three other children: Miss Evelyn Sandusky, Kingsport, Tenn., William S. Sandusky, Somerset, Ky.; and Mrs. Laura Snow Massey also of Somerset. Also there are five half-brothers and sisters.

She died following several months of illness. Native of Clinton County, Kentucky, she was the daughter of the late Mr. and Mrs. A. F. Baugh. Her early education was obtained in the Clinton County and Albany schools. Later she went to Georgetown where she resided with her uncle, Prof. A. L. Rhoten, and attended classes at Georgetown College.

Her marriage took place August 4, 1906, at Monticello, Ky. Twenty years ago Judge Sandusky and his family moved to Somerset. Mrs. Sandusky was not only active in her church life but also in the local Woman's Christian Temperance Union affairs, and other organizations.

I love to think that God appoints My portion day by day; Events of life are in His hand, And I would only say, Appoint them in Thine own good time, And in Thine own best way.

—A. L. Waring

January 19, 1950

First, Hopkinsville, Rejoices in Victory

HOPKINSVILLE, Ky.—December 18, 1949 proved to be a day of victory for the First Baptist Church of this city. It marked the beginning of the third year for the pastor, Dr. William Peyton Thurman, and it had also been set aside as the day when the church would strive to reach a goal of \$100,000 for its new building program. The members had promised themselves to place this amount in the building fund before any definite program of building was begun.

The total in the fund on the previous Sunday was \$92,011.20, which left approximately \$8,000 to raise. By the time Sunday school was over on December 18 the \$100,000 was already in hand. At the morning hour of worship the pastor's theme was "Joy of Achievement." By the close of the hour the totals showed that over \$103,000 was in the Building Fund.

Additional property has recently been purchased by the church, which will make it possible to expand present facilities. Plans will begin now to take shape and it is hoped that, by the latter part of April, actual construction can be started. The people of the First Church are happy over this great spiritual achievement. They have been dreaming, for many years, of the actual process of enlarging their facilities.

On Sunday night of the 18th, there was another great spiritual experience in the ordination of nine deacons. The pastor, assisted by Dr. P. W. James, president of Bethel Woman's College, led in the ordination service. The men ordained were: Clifton Atwood, C. N. Bell, Jr., Kenneth Cayce, Jr., George N. Duffer, Joseph Gary, Graham Harvey, P. S. Humphrey, W. E. Lacy, and K. Josh Mize. The day was climaxed by a baptismal service at the beginning of the ordination service.

G. L. Stephens, Former West Kentucky Pastor, Dies in California

The Rev. G. L. Stephens, Campbell, Calif., died October 4, 1949. Bro. Stephens was born in Alberta, Ark., February 18, 1898, but had spent a large part of his life in Kentucky. He

was ordained to preach by the Milburn Baptist Church, Milburn, Kentucky, and served the following churches in Kentucky: Shiloh, Oak Grove, New Hope and Columbus, in West Kentucky Association. He served as Missionary in Graves County Association for a short time. In 1941 he went to Toledo, Ohio, where he led in the organization of Westwood Baptist Church, also two missions growing out of this church. In 1947 he moved with his family to California and organized what is now known as the First Baptist Church of San Thomas. He had also led in the organization of Oak Grove Church, one of the churches he served as pastor while in Kentucky.

Brother Stephens was indeed a good pastor, with a shepherd's heart for

CORRECTION
The time for the Baptist Hour on WVJS here in Owensboro is from 2:30 until 3:00 o'clock each Sunday afternoon, not from 3:30 until 4:00 as has been announced.

his people, was loved by children wherever he went and has left behind many friends among both old and young.

He is survived by his wife, Hester Evans Stephens; three sons, Donald and Isaac of Campbell, Calif., and Gene Lee, Menlo Park, Calif.; one granddaughter, Roberta Lynn Stephens; his father, Isaac, of Milburn, Ky.; one brother, R. E., and one sister, Iona Donaldson, both of Toledo, Ohio.—T. P. McGary, 1340 South Sixth Street, Louisville, Ky.

Pastor's Banquet Rewards 53 for Church Attendance

MORGANFIELD, Ky., December 29.—Fifty-three juniors and their teachers met in the basement of the Morganfield Baptist Church on December 13 for the Pastor's banquet. This

banquet was given in honor of the Junior-Stay-to-Church Club, and those in attendance were those who had remained for church for at least eight of the preceding ten Sundays.

What a wonderful time the pastor had as he met and played with those boys and girls who had been so faithful in their attendance upon the preaching service! Not only had they been faithful in attendance, but they had been attentive as well, for each one had turned in their "Stay-to-Church Club record book." In this record book there had been kept the dates they had attended, the pastor's text for each Sunday, his sermon subject, and what they liked best about the sermon. Some had complimented the pastor by writing that they had liked it all, and then others had gotten what the pastor had tried to say that day.

A prize was given for the best record book of those attending the required number of Sundays. Betty June Moman, a ten-year-old Junior, was awarded the gift for this.

We are looking forward to another Pastor's banquet for the Junior Stay-to-Church Club, and our sincere thanks go to Imogene Shelton, the well loved superintendent of this department and to her fine teachers and workers for this splendid bit of work. R. Truett Miller, Pastor.

Oscar Turnbow, Great Layman, Dies at Hazel

HAZEL, Ky.—The Hazel Baptist Church and this entire community suffered a heavy loss in the recent passing of Oscar Turnbow.

Mr. Turnbow was active in his church, serving as a deacon, assistant moderator, Sunday school superintendent, Sunday school teacher, trustee, and in many other capacities.

He is survived by his wife and three sons: O. B. and Bob who reside at Hazel, and Tom who lives at Mayfield. As a druggist here for many years, he made a host of friends by his fine, cordial spirit and helpfulness. The entire church and community sorrow with his family.

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First GA Coronation Service is Held in Barbourville Church

BARBOURVILLE, Ky., January 15. —The First Coronation Service for the Girls' Auxiliary of the First Baptist Church of Barbourville was held December 11 at the Evening Worship Hour. There were some forty-four

er for the Intermediate RA. The awards were:

Maidens: Betty Ruth Anderson, Anita McNeil, Emily Pickard, Betty Collier.

Ladies-in-Waiting: Launna John-

Jean Miniard, Mary Elizabeth Frazier, Marcia Jones.

Flower Girls: Susan Jo Pope, Eunafay Hammons.

Trumpeters: Leeman Tarpley, Aubrey Chestnut, III.



The First GA Coronation to be Held at Barbourville's First Baptist Church

people participating. Mrs. B. F. Warfield, Young People's Director, was in charge of the program, assisted by Messdames J. B. Campbell, Intermediate GA Leader; Lois Lawrence, YWA Leader; W. S. Williams, Junior GA Leader; and Pastor and Mrs. Fred Tarpley. The pastor is the new lead-

son, Janice Spivey, Frankye Lou Kidd, Virginia Kidd.

Princesses: Doris Johnson, Carla Jean Sutton.

Queens: Patsy Tydings, Patsy Warfield, Peggy Warfield, Myrtle Hamilton.

Crown Bearers: Judy Scent, Shirley

YWA: Barbara Kidd, Ellen Miller, Margie Bargo, Lovelee Detherage, Vivian Elliott, Kathleen Cobb, Marie Harp, Betty Bargo.

RA: Freddy Tarpley, Reid Osborne, Paul Osborne, James William Jones, James Bays, Herman Playforth, Donald Spivey, Daniel Hatfield.—Mrs. Lois Lawrence, Educational Secretary.

Hollis Spurlock Leaves Huntington to Assume New Greenup Pastorate

GREENUP, Ky., January 1.—Pastor Hollis Spurlock, of Huntington, W. Va., began his new duties last Sunday at the Greenup Baptist Church where he succeeds Brother Robert McAllister, who went to the pastorate of the Memorial Baptist Church in Orlando, Florida, last September. Brother Spurlock has been pastor in Huntington and its vicinity for the last seventeen years. He hopes to move his family to his new field in the very near future.

Morehead Baptists Have Best Financial Quarter In Kaze's Pastorate

Pastor Buell H. Kaze reports in his bulletin, *The Baptist Streamer*, that this has been the best quarter finan-

cially since he has been in the pastorate at the Morehead Baptist Church. A total of \$2,233 was raised through the regular offerings during the last quarter. With practically all bills paid, the church ended up the year with approximately \$1,000 in the current expense treasury. The Building Committee is expected to suggest that about \$850 of this be applied on their note, which will reduce their paper indebtedness to \$4,500.

Gleanings

Brother J. S. Bell, Hindman, began mission services at Smithboro on New Years.

Pastor Roy A. Hamilton, of the First Baptist Church of Paintsville, Ky., was in a recent revival with Pastor J. C. Hager at the Louisa Baptist Church. Twelve new members were added to the Louisa Church rolls.

The friends and members of the Fork Ridge Baptist Church, in the

Tri-State area, gave a suit of clothes and a complete outfit of wearing apparel to Pastor C. C. Earl for a Christmas gift.

An entire list of new members received for each month during the entire year of 1949 was printed in the church bulletin of the Hindman Baptist Church by Pastor J. S. Bell in his January 1, 1950 issue. This is a good way for the church members to scan in broad survey what has been accomplished. It is also a good way to take an inventory of the church's new stock in hand. If some of the new members are not as active and as enthusiastic at the end of the year as they were six months before, the Baptist members now have the chance to restore them to the love they once knew.

Modern: A word often used to justify what has no other merit.—Et Cetera.

Evangelism, Cooperative Program Emphasized By Georgia Convention

AUGUSTA, Ga. — (BP) — The Georgia Baptist Convention has voted to increase its Cooperative Program goal for 1950 with a continued division of distributable funds between state and Southern Baptist Convention causes. The distributable fund goal will be \$1,167,400, an increase of \$145,000 over the budget for the current year.

Keynotes of the 128th session, meeting here where the Southern Baptist Convention was organized in 1845, were on the Cooperative Program and its relation to missions and upon the evangelistic crusade within the state.

"Undesignated Cooperative Program gifts continue for the 15th consecutive year to show an increase," reported Dr. James W. Merritt, executive secretary-treasurer. Distributable receipts for the first 10 months of the year were \$760,631, an increase of \$52,885.

Secretary of Evangelism H. C. Whitener told the convention that reports from 78 of the 88 associations gave an incomplete total of 26,678 baptisms during the year—486 more than the total of all associations the previous year. He said all associations were planning to co-operate in the 1951 simultaneous crusade.

Dr. Spright Dowell, president of Mercer University, was re-elected president of the convention for a second year. The 1950 convention will be held November 14-16 at the First Baptist Church in Savannah which will be celebrating its 150th anniversary.

The convention adopted a report from the Social Service Commission deploring "as anti-Christian and anti-democratic the use of any Christian symbol by the promoters of racial hatred and bigotry." It added "any organized attempts to encourage racial or religious hatreds have no place in a Christian democracy."

Something for Baptists To Think About

By Louie D. Newton

A Baptist layman called me on the telephone and told me about a little girl, seven years old, born into a Baptist family that had gone to pieces,

and the little girl has been in a Roman Catholic boarding home in a southern city for the past two years.

This layman called me to know where he could place the child in a Baptist boarding home and school. I had to tell him that we do not have such an institution in Georgia. He asked why. And I submit that his question is something for our people to think about.

Church Has 581 Tithers

OWENSBORO, Ky. — (BP) — The First Baptist Church here has 581 tithers, according to Robert Humphrey, pastor. The church recently conducted a stewardship campaign climaxed with two messages on tithing by Dr. Duke K. McCall, executive secretary of the Executive Committee.

Sunday School Worker Dies

NASHVILLE, Tenn. — (BP) — Dr. Warner G. Rutledge, 45, state Sunday school secretary for Tennessee Baptists, died of a heart attack on December 20. He had been in the position for five years. Prior to that he had been pastor of the church at Bartlett, Tennessee. He was a graduate of Carson-Newman College and had attended Southern Seminary. Survivors include his wife, the former Ada Williams. His successor has not yet been named.

PERSEVERENCE—Some of us could very well take a tip from an acrobat. He turns a flop into a success.—*Sunshine Magazine.*

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❖ You know the first few minutes of a party may determine the success or failure of the entire evening, so here is something different—a KIT containing a choice selection of 100 "ice-breakers." Prepared especially for use by church groups, each of the 100 4 x 6 inch cards gives the type of game, materials required, formation, and complete instructions for playing the game. Plan your social, take only the games needed from the 100-card selection, insert them in the beautiful pocket size binder, and you are "fully equipped"—no copying from books, no books to be carried around!

CHURCH PUBLICITY PACKET BOOK James P. Kirk 75 cents

❖ Here is a lifesaver for Sunday school superintendents, educational directors, Training Union workers—anyone interested in promoting church organizations through the medium of direct mail. You'll find 100 clever postcard-size suggestions and designs urging Sunday school attendance, announcing a Training Union party, inviting use of the church library, and advertising many other church activities. Simply pick your design, and trace the picture and message on a stencil for reproduction on post cards. Complete instructions are given—no art ability is required.

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Executive Committee Asks S. S. Board to Begin Glorieta Development

NASHVILLE, Tenn. — (BP) — The Sunday School Board was given a green light by the Executive Committee, Dr. Duke K. McCall, executive-secretary, for the development of the western assembly at Glorieta, N. Mex., just as soon as a clear title to the property can be obtained. The approval was made in keeping with an action of the convention last May in Oklahoma City. The Executive Committee was in session here this week for its mid-winter meeting.

* * *

The name of the Public Relations Committee will be changed to the *Public Affairs Commission*, if a recommendation of the Executive Committee is adopted by the 1950 Southern Baptist Convention. The move came out of a report of the Administrative Committee of the Executive Committee. Dr. J. M. Dawson, Washington, D. C., will continue as director of the *Public Affairs Commission*.

* * *

The title of Mr. Albert McClellan, director of publicity for the Executive Committee of the Southern Baptist Convention, was changed to *director of publications*, more descriptive of his duties. He is editor of *The Baptist Program*, a monthly magazine for ministers with 22,000 circulation, the *Baptist Bulletin Service*, 500,000 weekly, the *SBC Tract and Mat Service*, and director of the *Baptist Press*.

Seven Oklahoma Baptists Conduct Mission Tour Of Bahama Islands

NASSAU, Bahama Islands—(BP)—A real estate man, a newspaper editor, an educational director, and four ministers, all of them white, are conducting an eight-day preaching mission among the Negroes of the Bahama Islands. Their leader is Dr. Guy Bellamy, superintendent of Negro missions for Southern Baptists. They were invited here by the 100 struggling Negro Baptist churches of the islands. Divided into teams they are going from island to island conducting evangelistic services in each church.

All of the group are from Oklahoma. The Women's Missionary Union of Oklahoma County gathered 4,500

pounds of usable clothing to be distributed by the men in their tour.

Included in the party are Dr. Bellamy, C. B. Warr, a real estate man; Thurmon Jordon, editor, the *News Bulletin*; Dr. J. B. Rounds, Leland Hall, Harold Lassiter, and E. L. Smith, all of Oklahoma City; and Albert Kondy of Pawhuska.

Marvin Byrdwell Comes To Long Run Association

By H. Floyd Folsom,
Superintendent of Missions
and Evangelism,
Louisville, Ky.

This will introduce to many Rev. Marvin Byrdwell, formerly business manager for the Clear Creek Moun-



Marvin Byrdwell

tain Preacher's School and the Clear Creek Summer Assembly, Pineville, Kentucky, and now manager of CEDARMORE, the Long Run Baptist Assembly. Brother Byrdwell has had years of experience which will prove fruitful in his new ministry at CEDARMORE. With opportunities to go to other similar positions, he chose to cast his lot with Long Run Association in this new project because he could see there greater possibilities than at any other place. Long Run people will be looking forward with interest to hearing from Brother Byrdwell as he maps plans for the present use of what facilities are available, and also plans for the future development of this fine estate. He assumed his new duties on December 1, and will reside for the present in the stone house.

Smileage

"Ouch! I bumped my crazy bone!"

"Oh, well, comb your hair right and the bump won't show."

Tourist: "I say, old man, is this the road to Pickle Center?"

Old Inhabitant: "Wal, yes, it's the road, all right, but you better turn around if you want to get there."

The idle one said, "I feels ambition when I's sittin' aroun', dat's why I sits aroun'. But jes' as soon as I starts to go to work I gits plumb discouraged."

"With a single stroke of a brush," said the school teacher, taking his class 'round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can my mother," said a small boy.

"Mother goes to a Baptist church," said a little girl to the new neighbor.

"And isn't your father of the same denomination, dear?"

"I don't know zackly what daddy is; he don't go to church with mother. Uncle Robert says daddy must be a Seventh Day Absentist."

"I have brought back the second-hand car you sold me last week," said the minister. "It seems best that I give it up as too obstreperous."

"What's wrong?" questioned the dealer. "Can't you run it?"

"Not and stay in the ministry," the worried parson replied.

Two small boys were puzzling their brains to invent a new game. At last one of them said eagerly: "I know, Billy, let's see who can made the ugliest face."

"Aw, go on!" was the reply. "Look what a start you got!"

This Is The Steward's Time
While Possessions Are In Hand
To Fix The Eternal Reward Or
Lose It. Which Will It Be?

Kentucky Baptist
Foundation

Incorporated
127 E. Bdwy., Louisville 2, Ky.

January 19, 1950

Want to Get Rid of Liquor Ads?

Then here is a chance for you to do your part, a very important part. Read this carefully and then "go into action!"

On January 12 and 13 in Washington, D. C., hearings were held for any who wished to have a part on the Langer Bill (S. 1847). This Bill, if passed by the Congress, would make it illegal to transport across state boundaries *any form* of liquor advertising. **This would mean that the innumerable liquor ads which your children see in the popular magazines would be eliminated.** It also means that most liquor advertising in newspapers would be outlawed. This is one of the most important steps in the elimination of the liquor evils of our day.

Now here is what YOU can do:

1. Write to both of your Senators in Washington (Just write to your Senators now because this is a Senate Bill and the hearings were before a Senate Committee). Address your letter:

Honorable _____
Senate Office Building
Washington, D. C.

Dear Senator _____:

2. Ask your Senators to write to you giving their position on the Langer Bill. (Do it in such a way that your request cannot be evaded). Ask how they will vote on the Bill in its present form.

3. State briefly and clearly how you feel about the large number of deceitful liquor ads in the newspapers and magazines. Call their attention to the fact that children are not protected from such advertising.

4. ASK THAT YOUR LETTER BE RECORDED IN THE HEARINGS ON THE LANGER BILL AND THAT YOU BE SENT A COPY OF THE HEARINGS WHEN THEY ARE

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AVAILABLE. (This will not cost you anything and it is the **most important part of your letter**).

5. Send a copy of your letter to the office of the

Social Service Commission of the Southern Baptist Convention,
Dr. Hugh A. Brimm, Exec. Sect'y.
2825 Lexington Road,
Louisville, Ky.

P. S.—Your Kentucky Senators are: Garrett Withers and Virgil Chapman.

Cancer Mobile in Kentucky

Mrs. E. W. Jackson, Paducah, President, Woman's Auxiliary, Kentucky State Medical Association, announced today that plans had been completed for this organization to furnish a station wagon to the Kentucky Division, American Cancer Society, for use with the Cancer Mobile. The Cancer Mobile is the only one in the world and is a completely equipped travelling diagnostic clinic and serves the rural counties of Kentucky on invitation from county medical societies. A station wagon is needed to transport volunteer physicians and surgeons who staff the clinic.

Mrs. Jackson stated, "Due to the fact that cancer is the second greatest killer of Kentucky men and women, we feel that the action taken by our organization to assist with the diagnostic cancer clinics in the rural areas will be of inestimable value to the Commonwealth. Lives will be saved by early diagnosis and tangible re-

sults will be obtained. It is felt that no greater service can be rendered than by assisting with this program."

Mrs. Jackson appointed Mrs. J. E. Glauber, Carrollton, Kentucky, as Cancer Chairman of the Kentucky State Medical Auxiliary.

Erlanger Dedicates New Basement Auditorium And Ordains Deacon

ERLANGER, Ky.—The Erlanger Baptist Church, of which R. Don Gambrell is pastor, dedicated on December 18 the new basement auditorium which is a part of the general building program of the local church. Though a basement room, it is beautiful and large, and will, for the time being, seat the congregation.

At the dedication service which took place in the afternoon, several visiting pastors brought brief messages. An additional \$7,922.68 was raised for the building fund. This liberality is a fine witness to the spirit and unity of the church, and to the splendid leadership of Pastor and Mrs. Gambrell.

On the previous Sunday, December 11, the evening service was given over to a triple service—Christmas music, the ordaining of Mr. Dewey Ward as a deacon, and the baptizing of eight converts, the first in the new baptistry. The editor of the *Western Recorder* preached the ordination sermon. Three of those baptized were from the Kent-Boo Mission which is fostered by the Erlanger Baptist Church. The rest were from those making professions of faith in the regular services of the church.

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Gentlemen:

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Address _____

City _____

Church _____

Parcel Post Prepaid Anywhere in Ky.

Twenty-nine


The Church in the Kingdom of God

(Continued from Page 3)

We do know, however, that the New Testament churches were local congregations of believers. The evidence, here, is too plain to be misunderstood or denied. It does not even need amplification. But most words have a figurative as well as a literal meaning. The term *church* is not an exception to this rule. There is a tropical use in which the word is made to refer to an ideal body of the redeemed yet to be. This body has no existence as yet but is conceived of as a future assembly. But this assembly which is spoken of tropically as *the church* is not the body of the redeemed as now existing, but *the body of the redeemed as it will exist when the saints are all gathered together in the first resurrection.*

There is also a generic sense in which the word is used. In this sense it has the idea of *institution* and refers to all local church organizations just as the word *man* refers to all individual men. It is in this last sense that we use the term *church* as a co-operating body in the kingdom work.

If we take Paul as our instructor—and he has done more to crystalize theological thought than any other—we will find that a church is an *organism*. He likens it to the human body, or to a building fitly framed together. In his thought a church is not just an organization; it is an *organism* as well as an organization. The parts are not simply associated together, they are *vitaly* joined together in one living body of which Christ is the Head. He so describes the church at Corinth.



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This makes every local *ec-clesia* a complete *organism* which cannot be united with other organisms into a great state or national church any more than the men of a nation can be merged into one gigantic man called the national man. It also follows that the churches, being *complete organisms*, can co-operate in a great worldwide movement for the evangelism of the world just as all the men of a nation can co-operate in the forming of a national government. **One difference maintains: in the government the citizens make laws for their own government, but in the church Christ is head and law-giver, and the churches can unite in a cooperative way for the purpose of making the dominion of their King and law-giver universal.—Home Missions.**

You Can do Something About the Comics

Convinced that there needed to be less talk and more action on the problem of comic books for children, a citizen committee of 22 members was formed recently in St. Paul, Minn.

It was decided after several meetings that both parents and children needed to know how to select the desirable comics from the vast available supply. The following standards were formulated:

Comic books should be selected which:

1. Portray home life based on a stable and permanent marriage bond where all members through normal give-and-take relationships develop as useful members of society.
2. Foster wholesome respect for the human body and sex relationships in words, gestures, deeds and dress.
3. Use acceptable language free from profanity and vulgarity.
4. Show respect for religious, racial and national groups.
5. Avoid the presentation of gruesome scenes.
6. Portray violations of law as being dealt with according to proper legal procedures.
7. Present the law and the police and other representatives of the law with proper respect.

8. Do not excuse or make attractive or heroic the criminal or his deeds, and do not present the details, methods or techniques of crime.

9. Portray characters who, if imitated as heroes of youth, would contribute to the general welfare of our society and to wholesome personality development.

10. Emphasize the principles of our democracy as set forth in the Declaration of Independence and the Constitution of the United States.

11. Show respect for the moral laws of God.

12. Advertise products which if bought and used by youth would contribute to their general welfare.

* * *

A group of teenagers took the standard and evaluated some 400 titles on the news-stand. They found that 136 of these met the standards.

This list was made available to schools, churches, civic groups and dealers. The result: A number of druggists and dealers simply told distributors not to bring comics that were not on the recommended list. The community had become "comic conscious."—*Light*.

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He Was Somebody's Baby

Dear Parent:

That man who asked you for a "hand-out" the other day . . . did you get a good look at him?

He probably looked like any other tramp to you. A red face, seamed and lined from years of suffering and hardship, covered with a three-day's stubble . . . eyes bloodshot and shifty . . . thread-bare clothes, torn and ripped, and undeniably filthy . . . shoes (if you could call them that) worn to tissue thinness by his aimless wanderings in the city. You noticed the dejected slump in his shoulders, the clumsy fumbling of his grimy hands, the barely audible mumble of his voice as it came to you through yellowed and broken teeth.

All of these items you probably "took in" at a single glance. But no matter how observant you were, *you did not see him at all!* What you saw was only the house he lives in, much the worse for wear. The real person you did not see.

Once that person inhabited a body as young and clean and sweet as that of your own child. Once he manifested the innocence and exuberance now seen in your youngster. Yes, dear parent, that tramp—filthy, homeless and friendless—once *was* a little child. Perhaps he even went to Sunday school.

Obviously something happened along the line. Not all at once, of course, but gradually, imperceptibly. Maybe his parents lost interest in his

going to church. Then, because children always follow the example of their elders, he lost interest in Sunday school. His attendance became sporadic, then stopped altogether. Perhaps his parents no longer cared. They were too busy having a good time. Perhaps they said, "Let the child make his own decisions." And the child, treading in the footsteps of his parents, decided against God.

Look at him today. If his parents could have seen the future, how zealously would they have guarded his spiritual prerogatives—his right to a saving knowledge of the Lord Jesus Christ!

Today the tramp is hard, cynical, embittered. A few short years ago he was soft, tender, ripe for the gospel of God's love and grace.

We don't mean to say that every child not in Sunday school will turn out to be a tramp. Nor will every child not in Sunday school grow up to be a criminal. BUT—and we must face these facts squarely—vagrancy and crime are on the increase at a horrible rate.

Do not sin against your child. Give him every encouragement in things spiritual. *Take* (don't send) him to Sunday school every Sunday. Urge him to read God's Word, and to pray every day . . . and be sure you set the example.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—(Gal. 6: 7, 8).

What your child will be 10 or 20 years from now depends upon your care over him today. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).—*Good News Color-Tone*.

Aged Professor Pays Honor Debt; Bank Gives Money to Cumberland University

LEBANON, Tenn.—(BP)—In the years before the depression Jacob E. Boethius taught foreign languages in Cumberland University in Lebanon. Came the bank failures and age, and

Professor Boethius had to leave Cumberland owing a note at the Lebanon Bank and Trust Company for \$250.

Then he really fell upon hard times. Although the professor could teach nine languages, there were a lot of language teachers around and he was well over fifty. Professor Boethius got a job as an attendant in an insane asylum to pay his way back to his native Sweden. And there he tutored students for a living until his eyesight went back on him.

At long last he fell back on a small pension in his native Sweden. But all through the years since 1929 Professor Boethius has insisted on paying back the money he owed the Lebanon bank. He was told that the note had been written off. But that made no difference to the Professor. He kept paying until the other day he paid the last dollar with interest. The bank decided it was a banker's turn to show good faith. President O. W. Stephens wrote the professor that the \$250 had been turned over to Cumberland University for its second century expansion program.

Cumberland, formerly a Presbyterian school, now belongs to Tennessee Baptists.

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Cornerstone Laying at Audubon Church, Louisville



Cornerstone Laying at the new Audubon Baptist Church showing Pastor D. C. Stringfellow addressing those assembled. Other speakers included former pastors, H. E. Turlington and H. Floyd Folsom.

Deacon Tickle's Prayer

(Continued from Page 5)

I could not always get my officials to consent to give me the time needed so to preach to them. But I have no

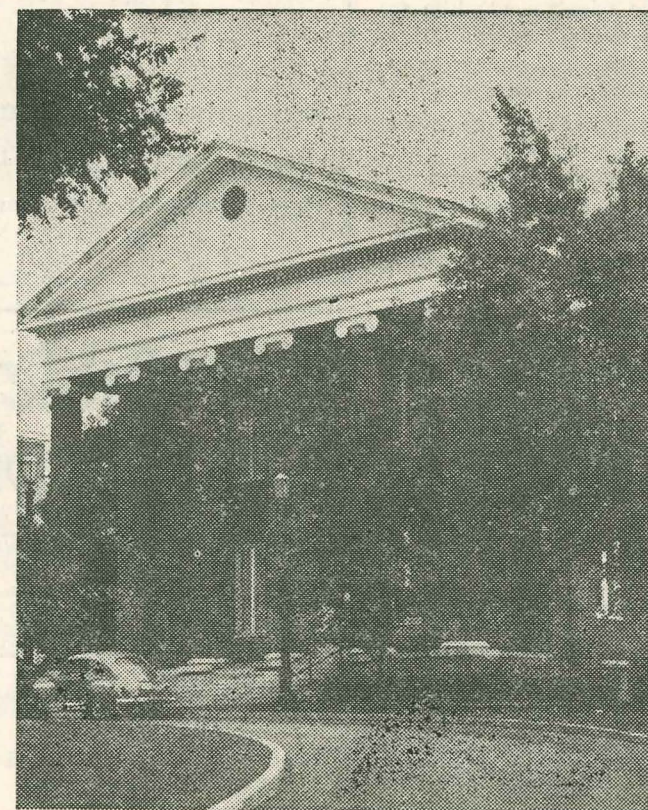
more grateful memory than that of the regular periods granted by my officials in certain pastorates to let me take what time I would so to preach. One grand old deacon at the close of such a period of teaching and

preaching exclaimed, "Pastor, keep it up, and you will get us somewhere!"

I dare to hope that many pastors will come to see that here is their supreme opportunity to build a spiritual church at its heart, and will insist that no other effort will so richly pay in spiritual dividends. In the long run, "like officials, like church." I even dare to hope that some pastors will stipulate in accepting a call that the church will insist, and the officials will consent to it, that the new pastor shall be allowed an unhampered opportunity in the regular official meeting, and as often as he feels it necessary, to teach and train his official and teaching personnel. And it will be wholesome if for such meetings the group adopt Deacon Tickle's prayer as their model: "Lord, we will do the best we can, till we can do better!"

CORRECTION

In the *Western Recorder* issue of January 5 there appeared a two-page spread entitled "If You Make No Will." The pairs of circles at the top on either side of the page should be reversed as shown on pages 16-17 this week.



Georgetown College

Founded in 1787

The administration, faculty, and students of Georgetown College wish to extend to Kentucky Baptists, alumni, and friends, best wishes for the new year.

Reservations are now being accepted for the second semester which begins January 30. We find we will be able to take a limited number of students. However, we advise that you get your reservation in as soon as possible.

To secure the catalog or other publications, please address

DR. S. S. HILL, President

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