

Western Recorder

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A Cold Reception Means Empty Seats

Vol. 124 No. 4

Kentucky's Largest Denominational Paper

January 26, 1950

The Capitol Avenue Baptist Church of Atlanta, Ga., observed its fiftieth anniversary on January 15. R. L. O'Brien is pastor.

Pastor L. E. Martin and the Severns Valley Baptist Church, Elizabethtown, expect the work of the remodeling of their nursery to begin soon.

Cecil F. Lea has resigned as Educational Director of the First Baptist Church, Hattiesburg, Miss., and has accepted similar work with the Immanuel Baptist Church, Nashville, Tenn. Brother Lea hails from Shelbyville, Ky.

The Pleasant View Baptist Church, East Union Association, recently called Raymond Smith, senior student at the Mountain Preachers' Bible School, as pastor. Until now, the church has been only half-time, but it has now voted to go full-time.

An agreement has been reached between the University of Louisville and Television-Radio Station WAVE-TV whereby the "education by radio" course will be carried on over television—the first time any such university course has been offered via television for university credit.

Pastor Warner Earle Fusselle who resigned the Taylorsville Baptist Church of this state to accept the pastorate of Rivermont Baptist Church, Lynchburg, Virginia, reports that since going there last November there have been 38 additions to the church and that large crowds attend the services.

In the annual statement of receipts for the year 1948-49, Walnut Grove Church, in Booneville Association, was given credit for \$124.50 for Co-operative Program and \$52.89 Designated. These amounts should have been credited to Royal Oak Church, in Booneville Association, instead of Walnut Grove Church in the same association.

The WMU has been sponsoring a School of Missions at Ninth and O Church, Louisville, during January 22-25. Books taught include: "Japan's New Day," for adults, by Fred Horton; "Buried Living," for young people, by Tex Eldridge; "Three Pairs of Hands," for Intermediates, by Wilmer M. Peters; "This is My Father's World," for Juniors, by Mrs. Harry Hampsher; and "God is Love in Any Language," for Sunbeams, by Mrs. Terry Ham.

The funeral of Warner G. Rutledge, 4, was held at the Belmont Heights Baptist Church, Nashville, Tenn., on December 22. He died in a Nashville hospital as a result of a heart attack at his residence in Sterling Court, that city, two days before his death. He was Superintendent of the Tennessee State Baptist Sunday School Department. He was a graduate of Carson-Newman College and the Southern Seminary.

Dr. S. E. Tull, Executive Secretary of the West Kentucky Baptist Memorial Hospital, Paducah, was the guest speaker for Pastor Thomas R. Brown at the First Baptist Church of Paducah for both services on Sunday, January 15. Dr. Tull was pastor of Paducah's First Church in the years in which their present building was erected. Pastor and Mrs. Brown attended the State Evangelistic Conference in Louisville and then proceeded South to spend their vacation in Fort Lauderdale, Florida.

The Baptist and Reflector, Nashville, of January 12, carries an article by Edwin E. Deusner, Lexington, Tenn., and native son of Kentucky. This article is about young Prince Edward Claybrook, son of Pastor and Mrs. Lyn Claybrook, Oneida, Ky., and grandson of Dr. J. E. Skinner, Murray, Ky. He is also a nephew of three preacher uncles—Dr. R. T. Skinner, Editor of The Western Recorder; Pastor W. C. Skinner, Friendship, Tenn.; and Pastor E. M. Skinner, Central Baptist Church of Phoenix, Arizona.

C. H. Warren has resigned as pastor of the Walnut Street Baptist Church of Carbondale, Illinois, effective April 1. On that date he will have finished out five years there. More than 750 additions have been made to the church roll, and offerings have increased from \$17,000 to \$37,000. He has not yet announced his plans for the future, but hopes to assume a lighter work with some small church. Dr. Warren was formerly pastor at Fulton and Greenville, Ky.

Rev. and Mrs. A. L. Voris—he, 78, and she, 75—celebrated their fiftieth wedding anniversary January 3 at Berea, Ky. They were married at Middlesboro in 1900. We do not have the officiating minister's name, but Bob Coleman, long-time assistant to Dr. Truett at the First Baptist Church, Dallas, was best men in the wedding.

There were three children: Rev. R. S. Voris, pastor of Riverside Baptist Church, Four Mile, Ky., Mrs. E. B. Lanter of Berea, and Dr. A. Leroy Voris, Silver Springs, Maryland.

Brother George Fletcher, Associational Field Worker in the Training Union Department of the Kentucky Baptist State Board of Missions, will be the speaker at the Severns Valley Associational Training Union meeting to be held at the Severns Valley Baptist Church, Elizabethtown, on Saturday night, January 28. The Director is Pastor W. Lloyd Cloud, of Hodgenville. An Associational Sunday School study course was held at the same place during the week of January 23-27, at which time the Book of Acts was studied.

Pastor George W. Phillips is endeavoring to secure photographs or pictures of all former pastors of the First Baptist Church of London, Ky., for hanging in the new educational building. Former pastors include: J. W. Moren, R. C. Mederis, R. A. Mahan, J. R. Ray, R. B. Mahoney, W. B. McGarity, Walter L. Brock, W. H. Robinson, J. W. Beagle, C. M. Reed, H. C. Combs, H. L. Thornton, W. M. Stallings, E. L. Mitchell, R. P. Mahon and Harold D. Tallant. Some of these may be easy to obtain, but, others may be difficult. Says Pastor Phillips, "If you know of someone who has a picture of the above, or know the address of some of their relatives if the former pastors are not living, please contact the church office here."

WESTERN RECORDER

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January 26, 1950

Western Recorder

"Earnestly Contend for the Faith

Once for All Delivered to the Saints."—Jude 3.

Vol. 124 LOUISVILLE, KENTUCKY, JANUARY 26, 1950 No. 4

*By Robert G. Lee, D.D., President
Southern Baptist Convention,
Memphis, Tennessee*

What Sort?

*"Revive Thy Work in the midst of the years"
(Habakkuk 3:2)*

Just as all of you know that fire burns, that ice is cold, that Yesterday cannot become Today, so it is common knowledge to every Baptist and to all true Christians everywhere that the hope of our present civilization is a world-wide spiritual awakening. Sober, almost terrifying, are the words spoken by General Dwight Eisenhower, who said: "Without a moral regeneration throughout the world there is no hope for us as we are going to disappear one day in the dust of an atomic explosion." And H. G. Wells was not talking foolishly when he said: "The end of everything we call LIFE is close at hand." Nor General Groves when he warned us that the United States was in danger of complete annihilation.

As to the need for a mighty spiritual awakening, I ask, **WHAT SORT?**

WHAT SORT OF A WORLD?

What sort of a world is this—in which we need a great moral regeneration and spiritual awakening? It is a world in which multitudes in every walk of life are struggling blindly through the maze of circumstances, or, giving up, are allowing themselves to drift downward with the current. Difficulty and unrest face all the world—industrial, political, national international—as never before. The history nations are making

seems to be a huddle of dislocations, a conglomerate mass of unrelatedness. The life of nations is a kettle of porridge that boils with bubbles and angry plops—and may boil over the sides and scald the world. Unbelief, with legions arrogant and assertive, is rampant. Stolid indifference, like the impenetrable fog of a wintry night, settles on the spiritual landscape. In many churches, there is the powerful trend toward modernism and worldliness—and a strong revulsion toward

evangelistic preaching. In many schools, as tens of thousands of students can testify, is the exaltation of unbelievings. Science above the Word of God. Many in the ship of life are "toiling in their rowing" (Mark 6:48)—making little headway against the winds that are "contrary unto them." Churches not a few suffer from apostate leadership and inward betrayal. And many church people have not learned that the world will never be saved by the substitution of a social program for a redemptive program.

Our land has a wave of sex horrors which causes nation-wide apprehension and indignation. The magnitude of the problem, with maniacal sex pervers running loose, is so great some statesmen say the electric chair or noose should be readied for extra use.

One does not have to be the driver of a garbage wagon to say that the underworld is getting the upper hand—trying to ride rough-shod over everything in church, home, state, and school that does not aid in debauching mankind for money. One should not be called a pessimistic photographer of rotten spots when he says that today spiritual mercury falls low while black snow falls—that today Faith's wings are clipped by reason's scissors—that today a licentious social atmosphere prevails—that today there is the administration of laughing gas for the painless extraction of sin—that today men "loose wild tongues that hold not God in awe"—that today there is an intellectual recoil against any emotional expression and the very obvious inadequacy of rationalism as a substitute—that today there are spiritual latitudes as wide as Sahara desert and correspondingly dry—that today there is a skeptical attitude toward the supernatural—that today our lame, bleeding unregenerate humanity is set down in the midst of palaces, arts, philosophies, educational institutions, scientific marvels, political panaceas, and legalized booze—and remains a bedraggled beggar still.

Judge Cavanaugh, of the Superior Court of Chicago, once said: "We have confined in the United States more killers than we have clergymen of all denominations, or all male teachers in all schools, or all lawyers, judges, and magistrates put together!"

(Continued on Page 6)

As thy days, so shall thy strength be.—Deut. 33:25

By C. W. Elsey, Shelbyville

Walter Lucas Brock, Ph.D (1874-1950)

An Appreciation

Last Sunday morning, January 8, 1950, about ten o'clock, word was passed around in heaven that Walter Brock from Lexington, Kentucky, had just come in. If they had advance notice of his coming, I can imagine that a goodly crowd met him at the Grand Central Station in Zion. That crowd would be composed of godly seminary professors under whom he and I studied in years gone by. It would contain many of the students with whom we were once associated. There would be the leader of that tourist group with whom we made a journey to the land where Jesus lived when He was here on earth.

Of course his devout father and mother met him, with other members of the family who had gone on before. But the happiest of all in that celestial company, I think, were those whom he had served as a good minister of Jesus Christ. Some of these he had led to the Saviour and buried them with their Lord in baptism. Some he had talked with and counseled when they were befogged with doubt, indecision and uncertainty. For some he had prayed when they were in anguish and sore distress. Some he had united in the precious bonds of wedlock. There were many saintly men and women whose lives he had touched for good in his various pastorates. All were glad to welcome him to heaven.

Now, what I am saying is not wholly imaginary. Neither can it be attributed solely to my many years of warm friendship with W. L. Brock. I can support my eulogy with inspired authority. Of the first good man who ever lived on this earth it is said: "God testified of his gifts: and by it he, being dead, yet speaketh." That man's "gifts" were not his natural endowments, but the contents of his supreme choice in life which drew the attention and provoked the approval of his Maker.

When God testifies of a good man's "gifts," certainly we should acknowledge it; and no less certainly should we do likewise. God is no respecter of persons, and He approves good men today as graciously as He has ever done in the past. When we know

as he knew the Lord, so certainly did he know the way of approach to the Lord. With the authority of conviction he made that way clear to men. It never so much as occurred to him to alter the terms of salvation.

My good friend was a builder of churches. I am not speaking of rearing houses of worship—although he did that on occasion. He was a builder of the churches themselves, not simply their meeting places. He built them up in faith. He taught them the way of the Lord more perfectly. He confirmed them in their convictions.

WALTER BROCK was a more than ordinary counselor. His sound judgment and practical wisdom made him exceedingly helpful in giving advice. To me, his view nearly always appeared to be the normal view, the way a thing ought to be. It commended its own wisdom. I think I have never known his superior in that respect.

This man's "works of faith and labors of love" speak with a voice death cannot silence, a language that can never grow obsolete. We shall bear, with what fortitude we can, our feeling of loneliness and sense of loss at his going, while we cherish of him in the bright store of memory happy visions which no time can efface, till we pass through the translucent airway to join him in the homeland of the soul.

whereof we speak and follow our Lord's example, we tread upon solid ground.

In this sad hour it gives me solemn joy to think of the human souls my friend led to a personal acquaintance with Jesus Christ—the friend of sinners. He knew the Saviour. He could speak of Him with the certitude of experience. He did not bear hearsay testimony. And as certainly

Old Copy of Western Recorder Brought to Light After 79 Years

A copy of *The Western Recorder* of April 14, 1871, has been sent to this writer by Miss Mary W. (Mollie) Partlow, 2753 Field Avenue, Louisville. Miss Partlow is a sister of Mrs. M. George Moore, same address, whose husband many will remember as being for some years the Superintendent of the Kentucky Baptist Children's Home, at Glendale. Both of these ladies are daughters of the late A. C. Partlow, whose name appears on the lavender label at the top of the paper. The label is dated the first of April 1872, which would indicate that his subscription was paid up for a year in advance. Inside on page 2 there is an article signed by Brother Partlow as Clerk of the Otter Creek Baptist Church at Garnettsville—the location of the old Salem College.

This 1871 issue of the *Western Recorder* is much larger than daily newspapers today. It has eight wide columns, more than twenty inches wide, and twenty-six inches deep. R. M. Dudley and Prof. J. W. Rust were Editors and Proprietors at that time, with L. B. Woolfolk and Prof. W. W. Gardner listed as Associate Editors.

Many interesting items appear in the four-page paper. On page one, two and a half columns are devoted to an extract from "Recollections of the Life and Times of Elder Reuben Ross," by his son, Prof. James Ross, which at that time had not yet been published in book form.

This 1871 issue of *The Western Recorder* is being preserved along with a number of other back issues we keep in the office.

By O. K. Armstrong and Marjorie Moore Armstrong

Newest South American Mission Field Potentially the Greatest

Mr. and Mrs. O. K. Armstrong are on tour of South America by air. Mrs. Armstrong was managing editor of *The Commission* from 1942 until December, 1949.

CARACAS, Venezuela—We have just attended midweek prayer service in this our first stop on a tour of South America. Here in the growing, bustling, oil-rich metropolis of the northernmost country of this southern continent, Baptists meet in a small rented building next to the corner of one-way streets.

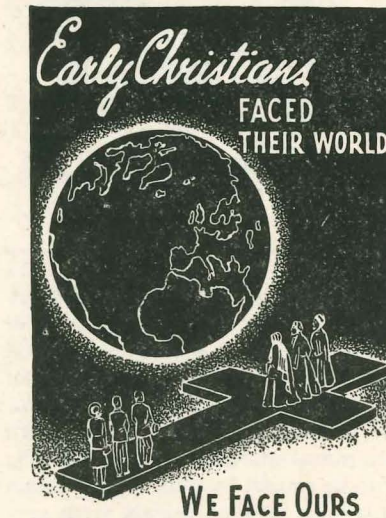
This is the newest mission field of Southern Baptists in all South America. And one of the most promising. For in the whole country—at least as large as Texas—with 3,500,000 inhabitants, and thousands pouring in from Europe, are only four Baptist churches. The capital city, Caracas, with its half million people, has only one.

It seemed almost like home to visit with the missionary couple assigned to Venezuela—Thomas L. Neely and Carolyn Switzer Neely—for they are from Spartanburg, S. C. (Marjorie's home town). In the prayer service was Mrs. Dean Fitzgerald, the former Betty Bean of Springfield, Mo. (O. K.'s home town). The day after he met us, Tom Neely had to leave for Colombia to attend the second annual Colombian-Venezuelan Baptist Convention meeting at Cartegena. His wife and small son, Harry, took good care of us in their two-bedroom apartment.

The Neelys are young, vigorous, and aggressive in evangelical leadership in South America. Tom was graduated from Southwestern Seminary in 1941. He and Carolyn were appointed for Colombia in 1942, spent eight years there, and moved to Venezuela last year.

The Caracas church is only three and a half years old. It was founded by Venezuelan Baptists, under the leadership of young Julio Moros, the present pastor, and president of the

convention. His Sunday school superintendent, Oscar Galdona, purchasing agent for the huge Shell Oil Co., here, led the prayer meeting.



Oscar's brother, Luis, young executive of the Gulf Oil Co. in Caracas, is the church music director. They with their wives are typical of the laymen who lead the Baptists in this country.

The church is 75 per cent self-supporting. It pays its pastor \$300 a month, plus his life insurance and special transportation expense. It pays all its own operating expenses, except rent. The average monthly offering of the church of 75 members

is \$650, and a spontaneous offering Christmas Day totaled \$800.

The small rented quarters in the heart of the city is not full Wednesday nights because so many of the church members attend night schools, but Bautista Iglesia ("Baptist Church") is packed to the doors Sunday mornings and evenings. For months they have tried to rent a larger hall; no vacant one can be found. So they are building.

The Jarman Foundation made it possible to buy excellent property in downtown Caracas for \$105,000, and the Sunday School Board's architecture department offered blueprints for an adequate three-story house of worship and training about 70 feet wide and 160 feet deep.

With those plans revised to meet local building requirements, and specifications for a \$200,000 project, the church will begin to build this spring. Tom Neely will play the role of contractor. He built three church houses during his service in Colombia, and knows how to eliminate waste, constructing substantial buildings in a Latin country at absolute cost. He wasn't reared in a lumberman's home for nothing!

The Neelys told us of congregations of believers scattered all over Venezuela who have formed churches which are Baptist in principle, just through reading the New Testament. "I have been invited to preach at several such churches," Tom Neely said.

"The people are hungry for the evangelical gospel. Increasingly they want religious freedom with separation of church and state. We now have about 200 Baptists in all Venezuela. We could easily have 200,000 in ten years' time."

What an opportunity for Baptist missions in the richest, most cosmopolitan country of South America!

"I said to you last Sunday that if there were ten thousand city churches, each of the buildings costing \$100,000, each one furnished with a magnificent pipe organ, each one filled with a vast crowd of auditors on each Sunday, and these churches only took care of themselves, they would be a curse to the world. Every one of the ten thousand churches would be a curse to the world. There must be an overflow. Our beneficence must at times find wings; it must fly, it must reach far out, to succor, to help, to save."—B. H. Carroll.

What Sort?

(Continued from Page 3)

We feel, sometimes, like saying, with Coleridge:

"Aloof with hermit eye I scan
The present work of present man—
A wild and dream-like trade of blood and
guilt—
Too foolish for a tear, too wicked for a
smile."

And, on occasions, when we think of our ten-billion dollar booze bill and of our fifteen billion dollar crime bill, of the invertebrate theology and jelly-fish morality and see-saw religion and India-rubber convictions and somersault psychology, we wonder if Hugo did not describe our day as well as his day when he wrote:

"In the boasted march of wrong and error,
In the splendor of an age that glows,
One thing, O Christ, fills my sad heart
with terror,
The echo of Thy voice still feebler grows."

And certainly we have sympathy for the modern poet who wrote—whether in cynicism or lamentation, I know not:

"I vow, O God,
Not for all thy power, furled and unfurled,
Nor for all the temples to Thy glory built,
Would I assume the ignominious guilt,
Of having made such men in such a
world."

This, with an acknowledged inadequacy, we say is the sort of world in which we need a sweepingly mighty spiritual revival.

Acknowledging this, each evangelical group throughout America and the world is now planning in its own way to make its contribution to a spiritual awakening using methods adaptable to their beliefs and practices. Southern Baptists—mighty hosts indeed—in general, agree on combining mass evangelism and personal evangelism and visitation methods of evangelism as their method.

But, in doing our part to bring about a spiritual awakening, we ask

WHAT SORT OF PEOPLE?

By this we mean what sort of Christians are we going to be? There must be consecrated lives. Consecrated lives—alive to God. Consecrated lives—dead to the world. Consecrated lives—fearing God too much to fear anything human. Consecrated lives—ready to live soberly. Consecrated lives—courageous to live righteously. Consecrated lives—failing not to live godly in this present

world. Consecrated lives—having and holding the old-fashioned recognition of God enthroned in human lives, giving an eager desire to do His will and keep His commandments. Consecrated lives—an absolutely frank endeavour to live like Jesus in this materialistic money-minded, mechanized, self-confident, ego-centered generation.

Edward Gibbons, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won an empire in their day by their "sheer goodness." An English editor of note said several years ago—"The church will conquer the world when she faces it with sheer goodness and with nothing else at all." The Christian church is po-



tentially the most amazing fellowship the world has ever seen, capable of shocking the world into attention and of crushingly convicting the world of its sin. A fellowship of men and women of such personal purity, pure love, moral power and radiant joy would be sought by multitudes of men and women seeking release from sorrow and sin. Such fellowship is the final argument for Christian truth.

We are in a strange state of parched and calloused sensibilities. We are not shocked, alarmed, grieved, crushed by our failure to realize the radiance and power of our New Testament heritage. Someone has accused us of moving stolidly on in our conventional routine of church work, fully reconciled to the fact that it is largely a grind, as we go on saying our prayer, singing our hymns—while finance, ecclesiastical politics, pep

socials, card index systems, make up the "program." And, we are told that the world is not impressed, being a sophisticated world.

H. G. Wells once said: "The Galilean is too great for our small hearts." Many fear they will become "too good." Is there not a strange squeamishness about goodness in the modern temper? Does not the fearsome possibility of the humorous thrust of Mark Twain assail us—"Be good and you will be lonesome?" It is considered weakness and almost wickedness today to be thrilled by an instance of personal purity and goodness or to be shocked by a case of current wickedness.

But there is a way by which the Christian church, any church, may possess her possessions and serve her generation—the way of sheer personal goodness—following the personal experience of Christ as Saviour from sin, arrived at through New Testament facts.

To quote the English editor again: "The church will conquer the world when she faces it with sheer goodness and with nothing else at all." It may be that some measure of organization will be necessary in that day of victory, but it will be the mere instrument of a radiant goodness, a creative goodness, a masterful goodness. The church's joy will then be in our Christ-breathed goodness and not in her organization. Her members will then have entered upon the most daring venture open to the human spirit, the venture of "sheer goodness."

It is the actual assertion in ethical conduct that spiritual values are mightier than material resources for Kingdom purposes. It is the way of radiant faith in Christ; the way of consuming love for Christ; the way of the most rugged moral courage; the way of sincerity and honesty and truthfulness and generosity. Such goodness is creative of that high moral passion which alone will burn up like paper all the sins and experiences which mar and weaken the life of the churches. Sheer moral indignation will purge out the envy and jealousy and slander and unbrotherliness and pride. Professional ambitions and political methods and statistical objectives will be unable to live. The ministry and clerical leadership of the church will then be clothed with that moral authority which is the very essence of spiritual power.

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Sunday School Building of New Salem Church, Nelson County, To be Dedicated Next Sunday

DEATSVILLE, Ky., January 23.—The New Salem Baptist Church of Deatsville (Nelson County), of which Brother James L. White, III, is pastor, will dedicate its new Sunday School Building with special dedicatory services next Sunday, January 29. Dr. Gaines S. Dobbins, Basil Manly Professor of Church Administration at Southern Seminary and former pastor of New Salem, will deliver the dedicatory address at the morning hour.

A special afternoon session, beginning at 2:30 P. M., will be conducted. Special music will be rendered by



Gaines S. Dobbins

Pastor and Mrs. Larry Mayo of the Belmont Baptist Church. The Rev. George A. Jones, formerly pastor of the Victory Church who is currently serving as assistant to Dr. W. A. Gardiner with the State Sunday School Department, will speak on "The Future of This Church in Training;" and Pastor Carmen Sharp, of the Bardstown Church, also a former pastor of New Salem, will speak on "The Future of This Church in Missions." Dinner will be served by the ladies of the church during the interval between the two services.

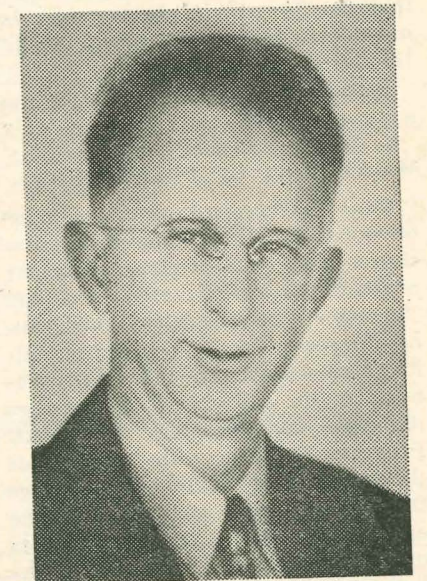
The Sunday School Building to be dedicated stands as a monument to those faithful pastors and members who had a marvelous vision and the

Christian courage necessary to carry it to completion. The building, which is constructed of brick, is joined to the old church building and affords sufficient room for five complete departments, fourteen class rooms, one church library, one recreational and dining room, one kitchen, one furnace room, and two modern wash rooms—this is a total of twenty-one separate rooms, a large basement room serving a four-fold purpose with the use of three sets of folding doors: an assembly room for the Young People's department, three class rooms, a recreational room, and a dining room. The cost of construction was \$25,000 and the equipment, including a new oil furnace, the conversion to oil of the old furnace, and necessary furniture and fixtures, cost approximately an additional \$5,000, making a total outlay of \$30,000. Amazingly enough, approximately \$14,500 was in hand at the time construction began; \$8,000 in cash was raised on one day (Homecoming Day, July 3, 1949), leaving a balance of only about \$7,500 to be raised! It is the firm belief of the pastor and people that this amount will be liquidated within the current year.

Such a task could not have been completed without the loyal co-operation of all the people; however the "leading spirit" behind the entire movement is the Sunday school Superintendent, Mr. H. W. Jones, who through the years has been a spiritual giant, especially in the realm of Sunday school work and enlargement. Mr. Jones has served as Superintendent of the New Salem Sunday school for the past eighteen years. The school has been Standard all of these years with the exception of two. During

the month of October he led his people into the new plant with a well trained corps of teachers and officers, including five new teachers of men and boys' classes, in attaining an average attendance for that month of 216. The school won 152 training awards during the past year, regularly conducts cabinet, council, and Adult-Young People's meetings; maintains a continuous program of training and visitation, and conducts a two week Vacation Bible School each summer. The Sunday school enrollment is 390; the resident church membership is 320.

In addition to his duties in the local church, Mr. Jones has been an outstanding denominational leader and worker. For twelve years he was the clerk of the Nelson Baptist Association; this responsibility was terminated when he retired from office in



H. W. Jones

1949. Currently he is the Associational Sunday School Superintendent, having been such for eighteen years previously. The past Sunday school year there were eleven Standard Sunday schools in the Association, twenty-three V. B. Schools; Victory, one of the churches of his group, won the State Training Banner for the church having the highest percentage of awards in the entire state, and Nelson Association received the Training Banner for doing the best work in training of any association in Kentucky. Mr. Jones is also a member of the State Board of Missions and in popular demand as a speaker at various rallies and conventions.

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What Sort?

(Continued from Page 6)

"Sheer goodness." It is not the easy way, to be sure. It is the New Testament way. It is a practical demonstration of the fact that Pentecost makes the Sermon on the Mount practicable. Only the New Testament Christ can reproduce the New Testament facts in this or any generation. We must be people who are "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:10-11).

Again we ask, as to the longed-for needed revival,

WHAT SORT OF PREACHING?

Yes, what sort of preaching must be done—in village church, country church, city church, tabernacle, tent, brush arbor, or in the open air? There must be preaching that covets no phraseology that lends respectability to sin—preaching that boldly denounces sin and fearlessly portrays its awful consequences. That sort! Preaching which, with rebuke for those who hold and put forth views that tend to lessen convictions of the enormity of sin, pictures the terrors of a lost condition. That sort! Preaching which, fearless of any ridicule from all dissenters, gives the Biblical portrait of hell. That sort! Preaching that puts no question marks after God's word. That sort! Preaching which, desiring no plaudits of men, declares that everlasting punishment for the wicked is inescapable outside of the grace of God. That sort! Preaching which burns with condemnation of sin and a proclamation of its dooming and damning results. That sort! Preaching which is definitely doctrinal and prophetic. That sort! Preaching which, while proclaiming the horrors of hell and the glories of heaven, lifts up a Saviour. That sort! Preaching by preachers who believe in the cross as substitutionary and declare it with undeviating purpose. That sort! Preaching by preachers who never minister without blood in the bowl. That sort! Preaching

which hesitates never in all places to declare the necessity of the new birth by the Word of God and the Holy Spirit. That sort! Preaching which points to Jesus as the only way from death to life—proclaiming him as the crucified Redeemer, declaring the fact of salvation by faith without compromise or question. That sort! Preaching in which the fact of sin and the fact of saving faith are lifted over against each other. That sort! Preaching that is powerfully positive and proclaims without hesitance the fact of eternal life for those who believe and everlasting punishment for those who reject Christ. That sort! Preaching which sets forth repentance toward God. That sort! Preaching which denounces the prevalent intellectual recoil against any emotional expression and appeals to the deep motives within men, their emotions and will, and will urge men to choose Christ as Saviour and Lord—and then, without shame or apology, announce their choice. That sort! Preaching which, not only holds high a crucified Redeemer who saves to the uttermost heights of self-righteousness and to the guttermost depths of human depravity—preaching which not only, by the authoritative word of God, promises eternal life to all who truly repent but which magnifies the office work of the Holy Ghost in cleansing and empowering believers to live a life of victory over the world, the flesh, the devil. That sort! Not the preaching which hides the horrible consequences of evil and the blood remedy at the cross.

And now we ask

WHAT SORT OF RESULTS?

Yes—what results can we expect? Since sin is the same and God the same and the Gospel the same, we can expect results that will cause us to hear the cries of penitents and see the tears of those who call on God for mercy.

In the days of King Hezekiah—when superstitions were everywhere observed and soothsayers were everywhere consulted and God nowhere consulted—when an idolatrous altar had been set up in Solomon's temple,

with the consent of the high priest—when the temple furniture was despoiled, the temple sacrifices discontinued, and the whole sacred edifice left to decay—a great revival came.

"Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped" (II Chron. 29:20).

Why not in our day?

In the days of the prophet Samuel, mighty among the people were idolatry, money, pleasure, slavery, self. But there came a revival that was shown in the putting away of gods, in worshipful assemblies, prayer, fasting, confession of sins, victory over their enemies—and gratitude to God overwhelmed their hearts. Why not a revival of like nature and reach nowadays?

In the days of Elijah—when Ahab squatted upon the throne like a vile toad and Jezebel was coiled by his side like a beautiful adder—when covenants with God had been broken and God's altars were thrown down—when God's prophets were slain and mixed worship prevailed—a great spiritual awakening came.

In contest with the prophets of Baal, Elijah prayed:

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord he is the God" (I Kings 18:37-39).

What is to prevent the whirring of the wings of such an awakening in America?

And there was a day when God said to Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). Jonah did. And there was an amazing spiritual awakening in old Nineveh, "that great city"—which shifted scenes of riot for penitential tears.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5).

Are such days passed for American cities?

(Continued on Page 26)

VOCABULARY—In ordinary life few persons use more than 2,000 or 3,000 words. Shakespeare, who had a very wide vocabulary, used not more than 24,000 words in his writings and 5,000 of these only once.—Harry Gregson, "Cutting Down on Long-hand," *Canadian Business*.

Annual Pastors' Conference Southern Seminary, March 20-24

Preaching, teaching, special conferences, and drama will feature the annual Pastors' Conference at Southern Seminary, Louisville, March 20-24.

A typical day's schedule will be: 8:30 to 9:30 A. M., class lectures by members of the Seminary faculty; 10 A. M., lecture by an alumnus; 3 to 4 P. M., simultaneous conferences on pastoral counseling, Christian ethics, missions, church administration, religious education, and public relations; 7:30 P. M., devotional by faculty member and sermon by alumnus.

Special events will include: dedication of Alumni Memorial Chapel; a drama, "The Passing of the Third-floor Back" and a drama-pageant, "Mine Eyes Have Seen," by PROFESSOR CHARLES A. MCGLOM; meeting of faculty and alumni.

Preachers for the conference are: DR. J. MAURICE TRIMMER, pastor of Fifth Avenue Church, Huntington, W. Va.; DR. JAMES L. SULLIVAN, pastor of Belmont Heights Church,

Nashville, Tenn.; DR. H. GUY MOORE, pastor of Broadway Church, Fort Worth, Texas; DR. MILLARD BERQUIST, pastor of First Church, Tampa, Fla.; DR. MONROE F. SWILLEY, pastor of Second Ponce de Leon Church, Atlanta, Ga.; DR. L. D. JOHNSON, pastor of First Church, Danville, Va.; DR. ELLIS A. FULLER, president of Southern Seminary; DR. C. OSCAR JOHNSON, president of Baptist World Alliance. Scheduled to lecture are: DR. M. T. RANKIN, of the Foreign Mission Board, "Substitutes for God's Way;" DR. WALTER P. BINNS, president of William Jewell College, "Christian Education;" DR. T. L. HOLCOMB, secretary of the Sunday School Board, "Evangelism;" DR. W. O. CARVER, professor emeritus of missions and comparative religion, Southern Seminary, "Southern Seminary in Baptist History;" DR.

ROLAND Q. LEAVELL, president of New Orleans Seminary, "Southern Seminary and the Future of Baptist Theological Education."

A committee headed by DR. H. CORNELL GOERNER, of the Seminary faculty, is in charge of housing for the conference. There are three types of accommodations available: hotel, private homes, dormitory. There will be a nominal charge of 75 cents a day for sleeping accommodations in the Seminary dormitory. Rooms in homes will be available for \$1.50 a day per person. Meals may be secured in the Seminary cafeteria. Those planning to attend should write immediately to DR. GOERNER.

All sessions, except simultaneous conferences and classes, will be held in the new Chapel.

MANNERS—The nine-year-old son of a friend has just won his first literary prize, for a composition on "Manners" that he submitted in a school essay contest. We agree wholeheartedly with the judges that his entry has special merit, and we reprint it in full:

"I have good manners. I say good night and good morning and hello and goodbye, and when I see dead things lying around the house I bury them."—*New Yorker*.

Pastor Nobel Cottrell Congratulated by W. C. Boone on Completion of New Salem Church

DONANSBURG, Ky., January 11.—The New Salem Baptist Church, Donansburg, in Green County, Kentucky, and affiliated with the Russell Creek Baptist Association, was dedicated December 4, 1949. Con-

struction was started in the spring, and building was completed in November, 1949. Dr. W. C. Boone delivered the dedication sermon, speaking on "A Model Church." The erection of the structure was completed

during the pastorate of Brother Noble Cottrell, who resigned on the day of dedication in order that he might erect another church meeting house—that of Aetna Grove Baptist Church, in Lynn Association.



(Left) Dr. W. C. Boone Congratulates Pastor Nobel Cottrell on the completion of the new building of New Salem Baptist Church. (Right) The front elevation of the new edifice of New Salem in Green County.

Male High Boys Not to Blame

The widely publicized Louisville Male High School band episode at Miami, Florida, October 29, has drawn considerable comment *pro* and *con*.

Male High's 140-piece band had gone with the football team and, between halves, was going through the usual formations. Only, this time, one of the formations depicted a drink of whiskey being poured from a bottle into a glass. This unusual result was achieved by using lights on the darkened field.

The Alcohol Education Association of Dade County (Miami's county) registered a prompt and stinging protest, terming the formation a "disgrace to the educational authorities and the state of Kentucky." The protest was made through letters to Kentucky's Governor and the State and City education officials. The protest said in part, "Specifically, we deplore and disapprove the advertisement given to the liquor industry when the band portrayed a whiskey bottle having its contents poured into a whiskey glass."

MR. OMER CARMICHAEL, superintendent of City schools, received one of the letters and asked MR. W. S. MILBURN, principal of Male High, to investigate, according to reports in the *Courier-Journal*. MR. MILBURN is said to have termed the protest a "little farfetched," and declared that his band had not the "slightest intention of advertising whiskey." He stated that the band depicted horses and mint juleps, and that, "Both played up the high points or weaknesses of Kentucky, depending on your viewpoint." He said it never occurred to him that anyone would be offended. He had left the matter of formations in the hands of ROY E. BOESSER, director of the band.

BOESSER is said to have declared that the formation was not meant as an advertisement for the liquor industry, and he called the protest "ridiculous." He went on to say that they discussed the formation with the parents and held a special showing of the thing before they went to Miami.

Our Comment

Let it be said first, that the Male High boys themselves are not to blame. They had no control over the kind of show the director arranged. Let it be said further, that in all probability BOESSER was only trying to stage something different, to catch the eye of the Miami citizens. He was following a Kentucky trend—the trend set by voters, by the Legislature when, last year, it broke the heart of the local option law by destroying the

effects of the county unit rule, the trend of the Governor himself if we interpret him correctly.

Nevertheless, the Alcohol Education Association of Dade County did well to register its rebuke and protest, and put all the sting into it that they could. They are right: and the formation, and the Kentuckians who encourage and make possible the whiskey business and the race-horse-gambling business in this state are terribly wrong. What a pity it is that the boys, fine lads, were made to represent a thing which, instead of being a glory, is actually an iniquitous, atrocious shame! Let us hope that this unfavorable publicity for a great school, and a great state, will cause all of us, from the Governor on out, to think, and look, and work in another direction. With all the fine features Kentucky has, it is unfair to hundreds of thousands of Kentucky's citizens to present that of which they are ashamed. We deserve better representation than that, and it is the duty of the Governor, and the education officials, and those who plan outside features, to see that we get it.

Unknown Donor

Taking literally the admonition not to let the left hand know what the right hand does, an unknown donor recently mailed large sums of money to four Baptist destinations. The Baptist State Mission Board of Kentucky received \$6,950, the Clear Creek Mountain Preachers' Bible School \$7,860, the Baptist Home and Foreign Mission Boards \$8,020 each.

The money was sent in cash—bills of large and small denominations—in envelopes and bundled in wrapped packages without return address or any clue to the writer's identity except that they were mailed at Jackson, Tennessee.

In all instances the money will serve a good and high purpose, and whoever the donor is, he or she can rejoice in a work well done. No credit or honor was desired. But one day God's records will tell the story. Blessings on this unknown friend. Thank God for the generosity and humility!

C. Oscar Johnson Invites Catholics To Become Baptists

As reported in the *Dallas Morning News* of December 29, DR. C. OSCAR JOHNSON, speaker on the program of the Southwide Baptist Sunday School Convention, and president of the Baptist

World Alliance, extended an invitation to Catholics to break away from "totalitarianism" and become "free followers of Jesus Christ and our way of believing."

The invitation was in reply to one extended from Rome by POPE PIUS XII for non-Catholics to "return to the one true church."

Said JOHNSON, "We are not accepting the invitation to come back . . . because we were never a part of it." "Rather," he said, "we invite all others to read the Bible and become free followers of Jesus Christ."

Naturally there were loud AMENS from the approximately 4,000 seated in the auditorium of the First Baptist Church at Dallas.

JOHNSON went on to declare, "Baptists date their origin to Bible times . . . Technically, Baptists are not Protestants . . . I will say that I believe the Baptists come closer to the New Testament than the others."

Questioned concerning the Northern Baptist Convention's move to form organic union with the Disciples of Christ (known in some quarters as Campbellites), he declared that, as a matter of fact, he kept the merger discussion off the floor of the NBC for fifteen years. He said, "I have never advocated union."

Kentucky Baptists will appreciate these statements from DR. JOHNSON. They join in the hope that all, everywhere, will find it in their hearts to turn to the old Book and the freedom it offers in CHRIST.

Baptists have never been Protestants, though even some Baptists have referred to themselves as such. It is a mistake to so term them. They did not come out from the Catholic Church. Their spiritual forbears antedate the Reformation and go back to the earthly days of JESUS. In every age since His ascension there have been those who held tenaciously to the essential beliefs and practices of Baptist people today. Called by many names, found in many countries, many times hiding away from their enemies and the enemies of the Truth, these people have continued to the present day.

DR. YPEIJ, Professor of Theology in Gronigen, and the REV. J. J. DERMOUT, Chaplain to the King of the Netherlands, both learned members of the Reformed Church, made investigations in the year 1819 and reported to the King:

We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church

received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics that their denomination is the most ancient. (YPEIG en DERMOUT, *Geschiedenis der Nederlandsche Hervomde Kerk*. Breda, 1819).

Many other witnesses can be quoted, showing the antiquity of those holding Baptist beliefs, some of the quotations from even Catholics themselves. But a brief editorial does not permit. Yes, DR. JOHNSON was on safe ground when he invited Catholics to come back to New Testament truth.

►A Cincinnati newspaper carried this statement: "We note that the young skunks, who alibi their attempts to molest women by saying they were 'too drunk to remember' what they did, are always sober enough to beat it, and lie about it afterward."

And yet this same newspaper accepts advertisements of the very stuff that makes the young "skunks" act that way. We're not going to do much to help things until we start at the *selling end*, and that includes the advertisers and the papers that carry the *urge* to drink. Every liquor advertisement IS an urge to drink. Then, when the lads do what they are *urged* to do, the paper that *urged* them to do it, and made it appear attractive, calls them *skunks*. From where we stand there are other skunks.

►Dr. W. R. White, president of Baylor University will deliver the address on Christian Education at the Cleveland meeting of the Baptist World Alliance at Cleveland, July 22-27.

►PERSONAL WORK PAYS: Charles Wellborn, the 26-year-young speaker on the coast-to-coast Baptist Hour the first quarter of 1950, was converted while a student at Baylor University. Fellow students led him to Christ in one of the unique youth revivals initiated at Baylor.

►Porter Routh reports that President Truman began the year right by going to church. That ought not to be news for anybody.

►A religious census is planned for every Baptist church west of the Mississippi River February 5. There should be one for every Baptist church each year.

UNTO ALL MEN

Acts 10:17-20, 24, 34-43

By H. C. CHILES, Murray, Ky.

This chapter relates the circumstances in connection with the first preaching of the gospel among the Gentiles. Although Christ had commanded His disciples to go into all the world and preach the gospel to every creature, they had been amazingly slow in undertaking this glorious task. As yet, the Jews did not believe that His salvation was for the Gentiles, as well as for them. They still thought the Gentiles were outside the covenant mercies of God, and without any possibility of admission to His favor. Some even believed that no Jew, however wicked, would be condemned, and that no Gentile, however righteous, would be saved. But, this lesson makes it clear that His grace flows alike to Jews and Gentiles, and that He will save all who receive Christ as their Saviour.

I. Peter's Vision At Joppa. Acts 10:17-20.

In those days God frequently used visions to give information and guidance to His people. On this occasion He used a vision to show PETER how he ought to regard the Gentiles, and to teach him a much-needed lesson about the necessity of carrying the gospel to them.

Moved by the SPIRIT OF GOD, PETER went to the housetop to pray. While thus seeking to discover the Father's will for him, he fell into a trance and beheld a vision. He was pondering over the meaning of the vision just vouchsafed to him when the men who were sent by CORNELIUS arrived at the house where he was lodging and inquired for PETER. The HOLY SPIRIT enlightened him and directed him what to do, namely, accept their invitation and go with them to the home of CORNELIUS. The purpose of his vision was to bring about right relationships manward. Because PETER was right with God, he could be led to a right understanding of his manward relationships.

When the men told him of a divine command received by CORNELIUS to send for him, PETER was ready and eager to obey. Apart from a definite

and divine command, PETER would not have gone to the home of a Gentile, but he obeyed this command unhesitatingly.

II. Peter's Reception At Caesarea. Acts 10:24.

Filled with expectation, because the angel had told him that PETER would tell him what to do, CORNELIUS not only sought benefit for himself, but for others also. In order that they might hear first-hand what PETER had to say, CORNELIUS had actually assembled in his home all of his kinsmen and close friends. Apparently, all of those present were honest and sincere seekers after the truth. At any rate, they were waiting patiently to hear what Peter had to say.

It was an unheard-of thing that a Jew should go to the house of a Gentile. That being the case, CORNELIUS felt so honored that PETER should come to his house that, as he approached, he fell at the feet of the apostle in reverence. PETER promptly commanded him to arise, rebuked him for his action, and forbade him to bow down before any mere man.

Upon entering the house, and finding an interesting audience awaiting him, PETER assured them that this was an unusual situation, but that in obedience to a divine command he had come. In response to his query, "For what intent have ye sent for me?", CORNELIUS replied in substance, "We are here to do all that God through you as His messenger commands us." Thus, he was convinced that all present were ready to hear this message.

III. Peter's Sermon At Caesarea. Acts 10:34-43.

Coming from a Jew, his introduction was startling. He assured his hearers that God was no "respector of persons" or "accepter of a face." PETER was fully convinced that God would not justify a guilty Jew, simply because he was a Jew, and that He would not refuse a Gentile a place in His fellowship, simply because he was

a Gentile. The gospel of CHRIST was for all men of all nations, regardless of race or clime. Furthermore, no race or group is to be treated contemptuously by any follower of the LORD JESUS CHRIST.

Centered in CHRIST, PETER delivered an eloquent sermon on the matchless life, the sacrificial death, and the glorious resurrection of his Lord and Master. PETER spoke about CHRIST as the Lord of all (36); then, he reviewed His anointing (38), and presented a brief resume of His life and work, summarizing His wonderful ministry of preaching, teaching and healing in the words, "Who went about doing good" (38). To assure them that God was interested in them personally, PETER bore witness to three great truths of the gospel: Christ's death by violence for their sins (39), His resurrection from the dead by the power of God for their justification (40-41), a fact to which a number of reliable witnesses could testify, and His coming judgment for sin (42). He also referred to CHRIST as being the fulfillment of prophecy (43), and the One through whom sin is forgiven (43). What a wonderful summary of the gospel is contained in these verses!

Since God loves all men, and has provided salvation for all through CHRIST, it is indeed encouraging to know that "whosoever believeth in Him shall receive remission of sins." "Whosoever" embraces every individual, whether Jew or Gentile, and God wants all to be saved. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Christ's death on the cross was for all who will receive Him.

The HOLY SPIRIT used PETER's plain, pointed, personal, gospel sermon to persuade CORNELIUS, his household and his guests to believe on the LORD JESUS CHRIST as their Saviour. When they believed on Him, then and there they received the remission of sins and eternal life. Then, PETER commanded them to be baptized.

The glorious gospel of CHRIST is for all men. Those of us who have been saved are divinely commissioned to proclaim this gospel to every creature. It is certainly an inestimable privilege to have a part in this worldwide ministry.

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

We are happy to report the following as standard:

East Hickman—Pastor Fred E. Richardson; Superintendent O. G. Hisel.

Owensboro, Eaton Memorial—Pastor H. W. Schafer; Superintendent Frank Vertrees.

Alexandria—Pastor James K. Gardner; Superintendent Mr. White.

Shepherdsville—Pastor Bruce V. Hartsell; Superintendent Roy Stallings.

Glenville—Pastor Mitchell Burnett; Superintendent Joseph Bartlett.

St. Matthews—Pastor V. C. Kruschwitz; Superintendent J. M. Hizer.

Providence, Victory—Pastor Albert Kemp; Superintendent T. E. Utley.

Crittenden Sets High Goals

Superintendent C. S. Beighle of the Crittenden Association writes that the following goals have been set: 500 enrolment increase, twenty-four standard Sunday schools, twenty-four Cradle Rolls and twenty-four Extension departments. This is great!

Big Creek With Big Gains

Brother Arlon Davis reports that the Big Creek Sunday school enrolment has gone from twenty to 116 in three years with the average attendance going from fifteen to seventy-five. Congratulations to these workers.

Let Us Have 151 Standard Sunday Schools By April

If forty-nine more Sunday schools qualify as standard before the end of March, Kentucky will have 151 which will be the number for all of last year. Six months, or half the year, will remain for further gains. You will help attain this goal, I am sure.

Conventions for Regions

Again let us call your attention to the Regional Sunday school conventions yet to be held.

WESTERN REGION—Central City, February 28. Morning, afternoon and night sessions.

CENTRAL REGION—Third Avenue, Louisville, March 14. Morning, afternoon and night sessions.

SOUTHERN REGION—First

church, Bowling Green, March 16. Morning, afternoon and night sessions.

NORTHEASTERN REGION—Sal-yersville April 7. Morning, afternoon and night sessions.

SOUTH CENTRAL REGION—First Church, Danville, April 25. Morning, afternoon and night sessions.

Let us make these the greatest in contributing to Baptist growth through Bible teaching and evangelism. Let us break all attendance records.

Gains For Five Years

The Sunday school gains for the Southern Baptist Convention for the past five years were as follows:

1945	152,401
1946	215,750
1947	265,781
1948	303,669
1949	327,038
TOTAL For Five Years	1,264,640

It is wonderful for a denomination to gain one and a quarter million people for its Bible teaching agency in five years but when we look at the large number of people yet unreached we feel that we should dedicate ourselves to greater efforts this year.

SUNDAY SCHOOL ATTENDANCE

Church	January 15, 1950	Missions	Total
Louisville, Walnut St. (4)	297	1,827	
Louisville, Ninth and O (1)	185	1,362	
Louisville, Carlisle Ave. (2)	253	1,233	
Harrodsburg (4)	261	1,058	
Louisville, Parkland (1)	60	1,027	
Lexington, Porter Memorial (2)	310	1,025	
Lexington, Ashland Ave. (2)	178	1,002	
Evansville, Ind., Grace (3)	372	972	
Owensboro, First (1)	77	971	
Frankfort, First (1)	96	848	
Louisville, Victory Mem. (1)	164	802	
Mayfield, First		796	
Lexington, Calvary (1)	38	768	
Covington, Latoria (2)	181	768	
Lexington, Immanuel		766	
Somerset, First		739	
Murray, First		724	
Louisville, Baptist Tabernacle		711	
Louisville, Beechmont		695	
Madisonville, First		690	
Hopkinsville, Second		670	
Louisville, West Bdwy. (1)	62	666	
Evansville, Ind., Calvary (2)	183	642	
Covington, Calvary		604	
Barbourville, First (2)	130	593	
Paducah, Immanuel (2)	73	589	
Danville, First (2)	83	581	
Louisville, 23rd and Bdwy.		574	
Ashland, Pollard (1)	44	571	
Glasgow (1)	19	570	
Louisville, Highland (2)	138	561	
Hopkinsville, First		550	
Lexington, Grace		547	
Louisville, Clifton (1)	87	536	

Middlesboro, First	529
Newport, First (1)	45 527
London, First (1)	39 526
Louisville, St. Matthews	520
Shively	511
Louisville, Deer Park	510
Louisville, Eastern Pkwy.	506
Danville, Lexington Ave. (1)	27 494
Princeton, First	486
Corbin, First	475
Lebanon	474
Williamsburg, First	460
Paducah, First (1)	33 458
Pineville, First (1)	31 458
Central City	456
Hodgenville, First (1)	45 447
Owensboro, Hall Street (1)	45 436
Henderson, First	423
Corbin, Central	422
Louisville, Third Ave. (1)	12 418
Henderson, Audubon (1)	73 415
Louisville, Hazelwood	410
Fulton, First	407
Henderson, Immanuel	401
Winchester, Central	400
Franklin, First (1)	29 400
Erlanger (1)	42 379
Morganfield (1)	38 361
Versailles	359
Louisville, Franklin St.	351
Louisville, South Side	358
Paducah, Twelfth St. (1)	93 344
Dayton, Ohio, Westside (1)	43 341
Louisville, Meadow Home	335
Winchester, First	333
Cynthiana (2)	58 328
Middlesboro, E. Cumberland Ave.	320
Bellevue	320
Richmond, First (2)	27 312
Evansville, Ind., Temple	310
Owensboro, Eaton Memorial (1)	24 307
Middlesboro, Old Yellow Creek	304
Hima, Horse Creek (1)	67 301
Willisburg	295
Louisville, Gethsemane (2)	49 292
Evansville, Ind., Walnut St.	289
Louisville, Shawnee	279
Frankfort, Thorn Hill	276
Ludlow, First (1)	22 271
Russellville	270
Louisville, East	270
Owensboro, Seven Hills	269
Paducah, Trinity	266
Sand Spring (near Lawrenceburg)	266
Oneida	266
Hall's Gap, Fairview	263
Hazard, Petrey Memorial (2)	86 261
Columbia (2)	82 257
Louisville, Baptist Temple	256
Pleasant Hill (near Campbellsville)	255
Bardstown	252
Cumberland (1)	24 252
Auburn	250
LaGrange (DeHaven Memorial)	248
Hazel	244
Mt. Sterling, First (1)	60 240
Campbellsville	237
Ft. Thomas	234
Owensboro, Crabtree Ave.	231
Hartford	229
Dayton, First	226
Lawrenceburg	226
Bruner's Chapel	225
Scottsville	222
Crestwood, Ky., Crestwood	219
Falmouth	218
South Elkhorn	218
Vine Grove	218
Ferguson	215
Pikeville	215
Sturgis, First	212
Lexington, Hillcrest	211
Albany (1)	38 207
Monticello	206
Frankfort, Crestwood	200

Baptist Training Union Department

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

Directions for the Teaching and Study of the Books for Credit

I. Directions for the Teacher

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 the 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; who read the book through by the close of the course; and who, in the judgment of the teacher, do the class satisfactorily may be exempted from taking the examination.

4. Application for Sunday school awards should be sent to the state Sunday school department and for Training Union awards to the state Training Union department. These departments will provide the forms for these applications. They should be made in duplicate and both copies sent.

II. Directions for the Student

1. In Classwork.

(1) The student must attend at least six of the ten forty-five minute class periods to be entitled to take the class 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 the next two weeks).

(3) The student must take a written examination, making a minimum grade of 70 per cent. (All who attend all of the class sessions; who read the book through by the close of the course; and who, in the judgment of the teacher, do satisfactory classwork may be exempted from taking the examination).

2. In Individual Study by Correspondence.

Those who for any reason wish to study the book without the guidance of a teacher will use one of the following methods:

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

If the first method is used, the student will study the book and then with the open book write answers to the printed questions.

If the second method is used, the student will study the book and then with the open book write a development of the chapter outlines.

In either case the student must read the book through.

Students may find profit in studying the text together, but where awards are requested, individual

PLEASE NOTE

Please read carefully the Directions for the teaching and study of the books for credit as printed on this page. These have been agreed upon and adopted by Sunday School Board and State Sunday School and Training Union workers and contain several changes. These should be noted carefully.

papers are required. Carbon copies or duplicates in any form cannot be accepted.

All written work done by such students on books for Sunday school credit should be sent to the state Sunday school secretary. All of such work done on books for Training Union should be sent to the state Training Union secretary.

On all general comparable books, such as soul-winning, doctrine, stewardship, etc., any book listed in either Sunday school or Training Union course may be completed and either Training Union or Sunday school credit may be requested.

Beat Your Record in 1950

On Sunday night January 8, the following churches with the Training Union attendance indicated, beat their own record thus far in 1950:

Churches	Attendance
Bowling Green, First	277
Madisonville, First	277
Somerset, First	147
Danville, Lexington Avenue	101
Louisville, Van Buren	50
Salem, Salem Association	41

THE ADULT CHALLENGE

By Dester E. Jones
State Approved Adult Worker

"This New Year"

We have entered into a grand New Year, 1950, the middle of the century year. Three hundred and sixty-five days coming fresh from God and filled with golden opportunities. The romance and the thrill of it should awaken every heart to the best there is in us. God said to Joshua, "Ye have not passed this way heretofore." And He gave them directions as to how to go in and possess the land for the Lord. As we enter into this untrodden pathway of the New Year, we should ask guidance from the Lord that we might gain the victory. Perhaps there have been mistakes and many discouragements in the past, and at times we have felt like throwing up our hands and calling it quits. But let us with the apostle Paul say, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The day is never too dark for the one whose faith is steadfast in God. Paul has well said, "My God shall supply all your needs according to His riches in glory by Christ Jesus." And again, "I can do all things through Christ which strengtheneth me." Now how does all this apply to us Adults? Well, just in this way: I know a lot of Adult Unions and Departments which have grown discouraged and faint hearted. They need a good dose of Paul's heart medicine, which was a new portion of the grace of the Lord Jesus. We need to stand up and give ourselves a good pep talk every now and then.

Some resolutions and determinations are good things at the beginning of the New Year, even if we don't carry all of them out. We can run on the momentum of a good start for a while anyway. Let us determine to do every thing possible to grow a better Training Union during the coming year. In so doing we can put into effect the latest and best methods which are to be had. To do this we will need to have study courses, officers' clinics, planning meetings, etc. Determine and make your plans early to attend every Associational, Regional, State or Convention-wide meeting of the Training Union work.

WOMAN'S MISSIONARY UNION

127 East Broadway, Louisville

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

Treasurer
Mrs. W. H. Jaegle

Executive Secretary Mrs. George R. Ferguson
Young People's Secretary Miss Marjorie Jones
R. A. Secretary Rev. Glendon McCullough
Missionary Miss Annie Allen, Prestonsburg

Financial Secretary
Miss Ann Griffin

Office Secretary
Miss Sue Coker

Stenographer
Miss Mary Konkle

1950 Girl's Auxiliary Houseparties

WHERE?

Georgetown College, Georgetown, Ky. March 3-5
Bethel Woman's College, Hopkinsville, Ky. March 10-12
Campbellsville College, Campbellsville, Ky. March 17-19
Cumberland College, Williamsburg, Ky. March 24-26

WHO MAY ATTEND GEORGETOWN AND BETHEL?

Any Intermediate GA who has completed at least the Lady-in-Waiting Step in Forward Steps, with a limit of five girls and a counselor from their church.

WHO MAY ATTEND CAMPBELLVILLE AND CUMBERLAND?

Any GA who has completed at least her Maiden Step in Forward Steps. Counselors are urged to accompany groups from their church.

COST?

Georgetown—\$3.00 will cover room and registration fee. GA's will eat in the cafeteria and will pay for each meal separately. \$2.50 will usually cover the amount for meals.

Bethel, Cumberland, and Campbellsville—\$5.00 will cover room, board, and registration.

WHEN?

from girls who attend Campbellsville and Cumberland by February 15.

Queens Regent are asked to furnish their own capes for the Coronation Service. The cape should be made of plain white material, and of as good a grade as possible. Crowns and Scepters will be furnished for those who designate that they are to be recognized as Queens and Queens with Scepter.

SPEAKERS

Some of the speakers for the houseparties will be, Miss Mary-Ellen Wooten, Nigeria, Rev. and Mrs. Amelio Giannetta, Rome, Italy; Miss Akiko Endo, Japan; Miss Anna Ashbey, New Orleans, La.; and many others you will not want to miss.

REGISTRATION

Registration will begin on Friday afternoon at 2:00 at all houseparties. The first meeting together will be at supper on Friday evening.

Regional Conference

The Western Regional Conference on Stewardship and Evangelism will be held on March 22 at Madisonville, Kentucky.

REGISTRATION BLANK

CHURCH _____

NAME OF COUNSELOR ATTENDING _____ ADDRESS _____

HOUSEPARTY (Give first and second choice) _____

(Send \$1.00 reservation fee for each girl and counselor listed on this blank)

	NAME OF GA GIRL	ADDRESS		Step for which to be recognized
		STREET	CITY	
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____
5.	_____	_____	_____	_____

Receipts For Year 1948-1949

November 1, 1948 - November 1, 1949

W. C. BOONE, General Secretary and Treasurer

In this exhibit the name of the church and the amount contributed for the Associational year, November 1, 1948 to November 1, 1949 is given. The first column is the amount raised for the Cooperative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Cooperative Program.

In some instances church treasurers failed to give the name of the contributing church in remitting funds and credit had to be given to the association as a whole.

(Continued from last week)

	Co-op. Prog.	Designated		Co-op. Prog.	Designated		Co-op. Prog.	Designated
SEVERN'S VALLEY--								
Severn's Valley	9,316.15	3,485.23	Burgin	1,256.11	1,717.82	SULPHUR FORK--		
Sonora	278.93	497.10	Calvary	585.32	200.00	Association	60.00	200.00
Stittton	195.45	174.69	Cornishville	34.00	146.85	Beaver	145.81	252.61
Tunnel Hill	99.36	109.50	Danville, First	3,720.04	240.04	Belmont	150.29	152.68
Valley Creek	77.00	---	Danville, Lexington Ave.	4,650.00	3,282.75	Berry	140.00	37.70
Vine Grove	948.73	496.97	Deep Creek	94.60	469.06	Blanket Creek	35.00	91.22
Younger's Creek	255.05	169.32	Doctor's Fork	176.00	58.72	Brooksville	207.95	142.15
White Mills	115.42	19.00	Forks of Dix River	555.00	286.00	Butler	4,997.86	3,434.77
Liberty	---	14.10	Friendship	---	148.00	Cynthiana	903.25	1,013.01
New Salem	9.76	---	Gethsemane	15.00	45.80	Falmouth	3.00	---
Tontieville Mission	4.13	---	Harrodsburg	2,991.55	1,395.05	Fairview	---	---
SHELBY COUNTY--								
Bagdad	678.12	394.62	Harrodsburg	159.09	32.50	Forest Hill	---	10.00
Beech Ridge	48.48	9.50	Junction City	2,328.91	625.21	Indian Creek	92.72	98.45
Bethlehem	91.14	82.38	Lancaster	59.55	33.31	Lenoxburg	69.03	69.99
Buffalo Lick	419.05	292.99	Mitchellsburg	30.80	---	New Zion	---	---
Burk's Branch	246.75	128.71	Mt. Hebron	212.76	397.00	Powersville	128.34	132.44
Christianburg	200.83	---	North Rollin gFork	212.76	397.00	Richland	200.00	429.65
Clay Village	243.49	340.69	Parksville	9.00	---	Union	1,435.99	465.13
Cröpper	289.21	366.06	Perryville	9.00	---	Willow	66.77	116.74
Dover	764.25	318.45	Pleasant Hill	---	39.35	TATES CREEK--		
Elmburg	57.05	304.29	Pleasant Run	---	---	Association	86.25	---
Finchville	571.78	1,153.89	Salt River	23.00	153.70	Berea	2,060.80	1,014.38
Graefenburg	756.46	314.88	Salem	---	---	Beech Grove	70.83	20.15
Hempridge	520.77	115.81	Shawnee Run	285.70	655.25	Broadway	44.10	68.70
Indian Fork	175.25	463.85	Valley Grove	10.00	4.50	Calvary	397.28	72.71
Little Mount	240.56	99.60	Hyattsville	33.42	---	Freedom	147.68	67.86
Mt. Moriah	367.51	422.73	Bethel	394.78	62.00	Gilberts Creek	1.70	12.00
Mt. Pleasant	57.00	105.66	SOUTH KENTUCKY--			Gilead	6.00	43.78
Mt. Vernon	578.44	164.45	Association	---	2.00	Good Hope	100.00	97.59
Pigeon Fork	262.58	465.29	Calvary	---	---	Harmony	---	---
Salem	910.21	466.57	Chestnut Grove	73.58	178.01	Hay's Fork	244.61	199.73
Shelbyville	5,045.45	2,979.17	Ellisburg	---	---	Kirksville	408.87	1,158.99
Simpsonville	1,181.31	302.08	Fry's Creek	8.00	5.00	Liberty	23.54	8.71
Waddy	1,018.03	1,402.30	Grove Ridge	13.53	13.53	Maple Grove	111.50	15.25
Baptist Chapel	---	50.00	Liberty	286.43	94.76	Middletown	399.83	449.57
Mt. Eden	---	50.00	Indian Creek	13.00	13.00	Mt. Tabor	23.09	23.09
SIMPSON--								
Black Jack	---	78.00	Middleburg	31.55	125.42	Newby	---	10.00
Cedar Grove	---	18.00	Poplar Grove	76.58	58.00	Peytontown	---	---
Franklin	3,187.63	1,836.40	Poplar Spring	---	---	Pilot Knob	273.63	102.85
Hillsdale	---	---	Rocky Ford	623.54	142.81	Red House	1,800.00	1,642.94
Lake Spring	391.00	53.00	SOUTH UNION--			Rosedale	142.38	81.54
Middleton	71.75	221.50	Ailsie	---	---	Scofield Cave	---	---
Mt. Vernon	---	14.00	Bethel	23.99	71.65	Upper Silver Creek	---	125.00
New Salem	23.80	47.00	Big Cam Creek	---	---	Silver Creek	2.00	59.00
Providence	327.49	95.54	Black Oak	---	---	Tates Creek	61.00	71.60
Shady Grove	630.67	152.78	Cane Gap	---	---	Viney Fork	131.85	21.80
Sulphur Spring	825.78	388.88	Concord	---	---	Waco	139.90	158.25
Whippoorwill	240.57	405.50	Crouches Creek	176.39	250.00	Wallaceton	240.00	171.98
SOUTH CONCORD--								
Association	---	131.75	Cumberland River	85.11	233.79	White Lick	25.00	163.35
Bethel	---	5.10	Clarfield	---	---	Valley View	8.00	35.26
Big Springs	1.67	---	Chitwood Mountain	---	---	Buckeye	9.33	5.15
Canada's Creek	---	---	Day Chapel	---	---	Goodloe Chapel	12.00	---
Cedar Grove	---	---	Fairview	8.11	55.97	TEN MILE--		
Charity	---	---	Good Hope	16.19	55.97	Association	4.22	---
Chestnut Grove	---	---	Gum Fork	455.00	490.49	Clark's Creek	259.47	58.02
Concord	---	---	Hanging Rock	1.00	---	Concord	42.82	66.89
Cooper	137.86	50.00	High Cliff	10.58	---	Glencoe	455.00	490.49
Fall Creek	---	---	Jellico Creek	1.50	22.50	Macedonia	976.88	470.47
Fellowship	---	---	Louden	---	---	Mt. Zion	652.94	94.64
Freedom	---	---	Lower Marsh Creek	---	---	Oakland	304.42	---
Gap Creek	---	---	Laurel Fork	---	---	Paint Lick	---	19.35
Lick Creek	---	---	Maple Creek	---	---	Pleasant Home	8.00	58.56
Mt. Pisgah	---	---	Nevisdale	8.17	5.00	Pleasant View	143.25	38.20
New Haven	---	---	North Buffalo	---	---	Poplar Grove	100.00	25.00
New Hope	8.24	85.00	Patterson Creek	2.50	---	Ten Mile	261.42	271.83
Parmley's Grove	---	---	Primary	8.10	---	Vine Run	100.81	343.24
Pleasant Hill	---	---	Pleasant Hill	4.00	13.00	Warsaw	651.15	153.00
Roger's Grove	---	---	Pine Grove	---	---	THREE FORKS--		
Taylor's Grove	---	41.00	Rock Springs	---	---	Combs, First	---	---
SOUTH DISTRICT--								
Beech Fork	89.72	353.37	Straight Creek	---	---	Duane	---	---
Beech Grove	982.80	550.05	Sulphur Spring	624.80	385.38	Dwarf	12.99	5.00
Benton	550.05	259.38	Upper Marsh Creek	---	---	First Creek	---	---
Bruner's Chapel	1,170.70	1,614.57	Walnut Grove	---	---	Fleming	---	---
			Wolf Creek	2.15	---	Hardburly	---	---
			Youngs Creek	---	2.55	Haymond	---	---
			Association	100.00	50.00	Hazard, First	3,811.48	709.95
						Hazard, Second	524.68	284.01
						Hindman	160.18	136.65

	Co-op. Prog.	Designated		Co-op. Prog.	Designated
Hyden	134.50	194.79	Plano	127.09	151.92
Jackson	121.00	225.26	Pleasant Grove	---	---
Jenkins	697.44	197.10	Plum Spring	33.98	167.17
Lone Pine	---	---	Providence	6.00	77.11
Lothair	60.00	88.75	Rocky Hill	323.50	259.88
McRoberts	---	---	Rocky Spring	250.55	259.88
Mt. Olivet	---	27.98	Smith's Grove	13.00	178.25
Flackey	2.44	---	Woodburn	12.00	46.46
Neon	---	36.42	White Stone Quarry	---	34.00
Red Hill	12.00	---	Forest Park Mission	---	---
Short Creek	25.00	2.80	WAYNE COUNTY--		
Stoney Fork	27.42	11.00	Beaver	34.50	941.00
Rockhouse	35.80	3.00	Big Sinking	---	100.00
Vicco	5.00	9.66	Cedar Hill	40.00	---
Whitesburg	779.90	210.55	Central Union	32.27	9.00
Yerkes	25.00	---	Elk Spring Valley	90.00	254.36
Hals Fork	3.33	---	First Turkey Creek	---	---
Leslie Co. Mission	---	12.15	Liberty	---	---
Long Creek	5.50	---	Little Sinking	---	---
UNION--					
Association	---	60.00	Lower Turkey Creek	4.51	---
Beaver	145.81	252.61	Meadow Creek	---	15.05
Belmont	---	---	Monticello, First	458.27	1,290.48
Berry	150.29	152.68	Morrows Chapel	---	---
Blanket Creek	140.00	37.70	Mount Hermon	---	---
Brooksville	35.00	91.22	Mount Zion	---	199.70
Butler	207.95	142.15	New Charity	100.58	68.65
Cynthiana	4,997.86	3,434.77	New Salem	180.03	227.65
Falmouth	903.25	1,013.01	Oak Grove	15.71	67.91
Fairview	3.00	---	Rector's Flat	2.14	---
Forest Hill	---	10.00	Shiloh	---	---
Indian Creek	92.72	98.45	Steubenville	403.43	250.60
Lenoxburg	69.03	69.99	Sandusky Chapel	1.65	56.55
New Zion	---	---	Zion	1.67	---
Powersville	128.34	132.44	Gap Creek	---	2.00
Richland	200.00	429.65	Middle Creek	7.28	---
Union	1,435.99	465.13	Mt. Vernon	5.00	---
Willow	66.77	116.74	WEST KENTUCKY--		
UPPER CUMBERLAND--					
Association	143.83	33.50	Antioch	828.32	378.20
Ages	36.00	2.50	Arlington	---	---
Bailey's Creek	---	5.10	Bardwell	433.25	60.00
Big Laurel	---	5.65	Beech Grove	---	---
Black Mountain	91.88	66.58	Berkley	---	---
Brittons Creek	---	---	Bethlehem	182.85	13.35
Calvary	338.80	42.12	Beulah	257.46	56.03
Central	464.35	262.33	Cayce	---	---
Coxton	---	---	Clinton, First	11.10	---
Cumberland	499.76	679.45	Columbus	939.70	228.02
Dione	87.50	22.25	Crutchfield	---	226.69
Dreaper	4.00	10.00	David's Chapel	---	77.39
Bledsoe	---	67.41	Emmaus	---	86.54
Elcomb	129.26	75.00	Fulton, First	4,517.62	1,006.28
Everts	1,856.53	602.74	Hickman, First	264.34	164.97
Four Mile	---	5.00	Hickman, West	722.02	685.56
Friendship	19.00	55.01	Hopewell	---	50.00
Grace	---	---	Kirbyton	142.80	---
Harlan	---	---	Liberty	1,117.39	392.34
High Splint	5,385.38	3,773.60	Mayfield Creek	---	51.76
Huff Settlement	343.67	295.26	Milburn	494.52	100.00
Jones Creek	---	---	Mississippi	966.65	150.59
Kentonia	---	---	Moscow	311.28	407.20
Kildav	---	10.70	Mt. Carmel	155.58	26.85
Lenarue	---	---	Mt. Moriah	302.85	22.45
Liggett	---	35.00	New Bethel	36.00	3.50
Locust Grove	436.43	455.00	New Harmony	---	---
Loyall	69.16	---	New Hope	---	---
Lynch	842.50	544.36	Oak Grove	29.79	---
Riverside	985.08	701.19	Oakton	---	22.83
Pansey	50.00	---	Obion	---	---
Pine Flat	132.00	31.65	Pleasant Valley	---	40.59
Verda	---	15.00	Poplar Grove	456.36	187.56
Red Bud	6.00	7.50	Riceville	---	---
Sunshine	---	---	Sassafras Ridge	---	---
Three Point	193.15	78.50	Shiloh	139.50	3.65

The Cabbage Leaf House

By SARAH MAY BURKHARDT

When Mary Ann was hoeing in her garden, she found the queerest little house. It was under a big cabbage leaf. The leaf humped up in the middle and drooped down on each side, touching the ground, just so, like walls, leaving a doorway at one end. Mary Ann got down on her hands and knees and peeped in, but alas, it was empty.

"I do believe it's Peter Rabbit's house, and he's the thief that's eating my sugar corn. I suppose he's away on a visit. Perhaps he went to the woods to visit his woods friends. I'll surprise him, I will. When I finish hoeing I'll sit in the shade of the lilac bush, near the corn patch, and watch."

That morning when Peter Rabbit left the cabbage-leaf house, he put off across the pasture to make a call on his woods friend, Johnny Woodchuck.

"I have a hunch," he told himself, "that I know where Mary Ann's sugar corn is going. I'll call, just to be friendly, and clear my own good name."

When Peter reached the clover field, he leisurely hopped along, stopping to nibble the clover and enjoy the perfume while the dew was on the blossoms. He even contemplated taking his morning nap under a most inviting bunch of red clover blossoms.

"What's that?" suddenly. His ears went up expectant, and his little pink nose went wiggle, wiggle. Suddenly the morning air brought a different odor than clover perfume.

"Yawp, yawp," came over the hill-top.

Peter flattened himself on the ground as flat as he could, just as Yep, the dog, flew by at the heels of—could it be? Peter came from under the clover blossoms and sat up better to see.

"Yes, siree! It's Johnny Woodchuck."

He watched till they disappeared over the hill, then with fear and trembling he made a dash for the woods where his friend lived. When he reached Johnny Woodchuck's house, he was very much surprised to find him calmly sitting out in front.

Johnny greeted him with a smile, asking about Mrs. Peter and the children.

Peter assured him they were very well indeed.

"Take a chair, Peter, you seem to be all fagged out."

Peter gladly sat down, remarking it was a long, hot walk across the meadow. All the time Peter was wondering how Johnny could be so composed.

In a short time Mrs. Woodchuck joined them. She came out to tell Mr. Woodchuck dinner was ready and insisted Peter dine with them.

Peter said he'd be delighted, as he felt a little faint after his long walk.

When Peter saw the table groaning under its weight of juicy green corn, he came very near saying something, but found his manners in time to save the day. He smiled at Mrs. Chuck and praised her good cooking, asking her where she found green corn of such excellent quality.

She told him that Father Chuck had found a new garden where it was a pleasure to gather good things to eat. Everything is planted in even rows, and there's never a weed. It's a model garden.

"I wish you could stay, Peter," spoke up Johnny. "I'd be glad to take you there tonight."

Peter excused himself, saying he had promised Mrs. Peter he'd come home early. He could think of only one model garden, and that was where the cabbage-leaf house was.

They ate and chattered till Peter said it was time he was going, as he wished to get home before dark. So he bade his friends adieu and started for the clearing.

When he reached the clover field, the golden sun had proclaimed the day's work done, and with a happy good-night to every one, had lavishly flung violet, rose, and gold over the sky clouds.

He took one look at the sky, then hopped as fast as he could. He wished to reach home before dark and tell Mrs. Peter to keep the children in while he watched for the thief that was taking Mary Ann's corn.

Peter sat in the doorway of the cabbage-leaf house and watched. To be sure, he grew drowsy. He was tired after his long walk. How long he slept we do not know, but he awoke with a start.

"Yawp, Yawp!" came a shrill voice.

Then Peter heard Big Tom's voice saying: "Don't get too frisky, Yep, good old dog; let me have the thief."

"There, what did I tell you, Mary Ann. I knew it wasn't Peter Rabbit stealing your corn; it's Johnny Woodchuck."

"Oh, I'm so happy," sang Peter, "my good name is cleared. And we can live right on in the cabbage-leaf house."—*In Exchange.*

The Liting Whistle

The bus was crowded with home-bound factory hands, office workers, clerks, and shoppers. They filled the seats and stood in the aisles, packed in against one another in a jostling mass of weariness and discontent. It showed on their snarling faces and sounded in their grumbings over business, taxes, jobs, politics, and prices. They appeared well-paid, well-fed, and well-off in every respect, yet well-nigh ruined by sheer discontent.

Suddenly, above the cheerless chatter came a whistle. It was soft and melodious, yet attracted surprising attention. There was a hush of the drone, and everyone peered to the spot from where the whistling came.

Tucked in the rear seat near the window sat a blind man. His lips moved and his head was slightly tilted. He was venting his contentment in a hushed trill.

With remarkable suddenness the faces of the passengers in the bus grew lighter, and before long cheerfulness and good humor prevailed. No one could see the joy the blind man saw, but in his quiet, unpretentious way he spread sunshine and song among his fellow men.—*Sunshine.*

Ingratitude

The sun was shining in my eyes,
And I could hardly see
To do the necessary task
That was allotted me.

Resentful of the vivid glow,
I started to complain,
When all at once upon the air
I heard a blind man's cane.
—*Hazel Bloomgarden.*

January 26, 1950

Shively Officers Gather for Tithing and Enlistment Program



Officers of the Shively Baptist Church who gathered for the recent 1950 tithing and enlistment program. The largest budget ever suggested for Shively Church was adopted hilariously and all officers signed enlistment cards. The plan of the Finance Committee to present a challenging program, and to let every member know about it, was heartily received by these officers, who went back to their groups or departments to assist in enlisting others in the program. The number of contributors has increased between 50 per cent and 70 per cent, and the amount of offerings has increased more than 25 per cent since the program began. Shively's goal for their members is "Every Baptist A Tither." Ben F. Mitchell has been pastor there since 1943.

Mrs. Ferguson to Teach In Long Run BWC Clinic

To acquaint officers and chairmen of Business Women's Circles of Long Run Association with their duties, Mrs. George R. Ferguson, Executive Secretary of the Kentucky State WMU, will teach the BWC Guide at the Federation Clinic Monday, January 30, at 7:00 P. M., at the YWCA, Second and Broadway, Louisville. Mrs. Lillian Brown, Federation President, urges all circle leaders and newly elected officers of Long Run BWC Federation to be present.

In Memoriam

MILES COFER
ELIZABETHTOWN, Ky., January 14.—Whereas, on August 28, 1949, it pleased our Heavenly Father to call home our friend and brother, Miles Cofer, who had served his church faithfully and well for many years, having held leading places in the church in early life and the chairman of deacons until the time of his death;
Be it resolved,
That this church has lost one of its

WESTERN RECORDER

faithful and consecrated members; that we have lost a true friend and co-worker, and that the community has lost a devoted neighbor.

That we extend to Misses Susan and Maggie Cofer, his sisters, with whom he resided, and the host of relatives and friends, our heart-felt sympathy and assure them that we share their sorrow in this sad hour.

Be it further resolved,
That a copy of these resolutions be written in the minutes of our church and a copy be sent to the Western Recorder for publication.
These resolutions were passed by action of the Mt. Zion Baptist Church, Elizabethtown, Ky., on November 6, 1949.

In the January 12 issue of the *Western Recorder*, under the article entitled "Christmas at Kentucky Boys' Estate Was Never Like This Before," there appeared the statement: "The salesmen of Merchants Whole-

sale also made a cash contribution. . . ." This should have read: "The salesmen and employees of Merchants Wholesale," etc.

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Tragic Bus Accident in Bluegrass After Cane Run Prayer Meeting

By Philip S. Cox, Publicity Director, Georgetown College

GEORGETOWN, Ky., January 12.—Two were killed and eleven were injured shortly before 9:00 P. M. on Wednesday evening, January 4, when a bus returning home after a prayer meeting at Cane Run Baptist Church skidded from the Iron Works Road and struck a tree. The driver of the bus, Wallace Jeff, and a number of others aboard, were Georgetown College students.

Those killed were Joyce Lee Stewart, 15, of the Mt. Horeb Pike, a student at Bryan Station School, and Beverly Coates, 20, of Bellevue, a Georgetown College student.

The injured were:

Della Massie, 16, of the Mt. Horeb pike.

Eugene Stewart, 12, of the Mt. Horeb pike.

Harold Craig, 45, of the Lemons Mill pike.

LeRoy and Joan Williamson, 23 and 21, respectively, of the Lemons Mill pike.

Wallace Jeff, 18, of Lebanon, Ind. Maxine Chilton, 18, of Mt. Eden. Larry Isles, 19, of Alexandria. Ralph Adams, 21, of Verona.

Frances Allene Thompson, 21, of Crab Orchard.

Emma Bradley, 17, of Mt. Eden.

Miss Bradley, a sophomore, and Eugene Stewart, brother of the dead girl, both were reported in fair condition at the John Graves Ford Memorial Hospital at Georgetown.

Miss Chilton, a junior, was removed yesterday from the Georgetown hospital to Good Samaritan hospital, Lexington, after X-rays revealed she had suffered a pelvis-bone fracture. Her condition last night was described as fair.

Miss Thompson, freshman, suffered face and throat lacerations in the accident. She was reported in good condition.

Miss Coates' body was removed to Bellevue, and funeral services were held at the Baptist church there, at 10:30 A. M. (E.S.T.) Monday, January 9. Burial was in the Forest Lawn Cemetery at Erlanger. She is

the daughter of Mr. and Mrs. J. J. Coates, and her father is an employee of the Chesapeake and Ohio Railroad. A brother, the Rev. James Clifford Coates, is now at the Southwestern Theological Seminary, Fort Worth, Texas.

Services for Miss Stewart were held at 1:30 P. M. Saturday, January 7, at the W. R. Milward Mortuary Chapel, the Rev. Billy Wright, pastor of the Cane Run Baptist Church, officiated. Burial was in the Lexington Cemetery.

According to police, Jeff said he lost control of the vehicle, an old school bus, on the slippery road when someone tapped him on the shoulder and distracted him. When he turned to view the road, he said, he saw the bus headed for a tree.

In an effort to avoid striking it, he turned the bus, and the vehicle skidded off the pavement and headed for a ditch and a big tree. The bus, of wooden body construction, crashed first into the tree, then tore through a wooden fence on the Spindletop Farm, police said.

The impact with the tree tore away the entire superstructure of the bus, officers declared, and the crash victims were strewn along the ditch and highway. The vehicle was demolished, police said.

Deputy Coroner James L. Chasteen said Miss Coates died almost instantaneously of fracture of the neck, jaw, nose, and right collar bone. The Stewart girl died in an ambulance enroute to the hospital, Chasteen said.

[EDITORIAL NOTE: Baptists throughout this region have felt grieved at the stark tragedy which occurred on the night of January 4 to these fine young people, returning to their homes from prayer meeting. The sympathy of many will go out to the families of the two girls who lost their lives, and to the other young people who sustained injuries in the accident.]

Leonard C. Smith is New Chancellor of Georgetown College

By Philip S. Cox, Director of Publicity

GEORGETOWN, Ky., January 12.—Leonard C. Smith, a vice-president of the Liberty National Bank and Trust Company of Louisville, Kentucky, has been elected chancellor of Georgetown College by the school's trustees. Dr. S. S. Hill announced his election to the students in chapel recently.

As chancellor, a new position at the

college, Mr. Smith will assist the president in administrative work and will give part of his time to public relations and raising funds for the college.

A native of Owen County, Mr. Smith was graduated from Georgetown in 1922. He has been a trustee of the college for several years.

Mr. Smith has had wide experience in banking and administrative matters. He was assistant cashier of the Farmers Bank and Trust Company, Georgetown, from 1925 to 1936, when he was appointed State deputy banking commissioner by Governor A. B. Chandler.

He served as deputy commissioner through Governor Keen Johnson's term and was promoted to banking commissioner by Governor Simeon S. Willis. He resigned from the post May 1944, to become a vice-president of the Liberty National Bank and Trust Company.

Mr. Smith is one of the original sponsors of the annual School of Banking, held at Lexington by the University of Kentucky and the State Banking Department.

He is a member of the Georgetown Baptist Church. He has been active in numerous social, civic, and fraternal clubs, including Georgetown Masonic Lodge, Rotary Club, American Legion, Scottish Rite, and Kosair Temple, and the Pendennis Club in Louisville.

Mr. Smith, whose home is in Georgetown, has a daughter, Linda, a student at the University of Kentucky, and a son, Robert, who was graduated from Georgetown College last May and now is studying law at U. K. Georgetownians remember "Bobby" for his outstanding work on the debate team last year.

HONESTY—Honesty isn't any policy at all; it's a state of mind or it isn't honesty.—Eugene L'Hote, Herald-News. (Milford, Ill.).

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Frank T. Florence, Jr., Ordained at Erlanger; Called to Kento-Boo

ERLANGER, Ky., January 9.—The Erlanger Baptist Church called together a group of pastors and deacons on December 30, 1949, for the purpose of examining Brother Frank T. Florence, Jr., as to his fitness for the Gospel ministry.

An ordaining Council was organized and proceeded with the examination. Brother Florence gave an account of his experience of salvation and his call to the ministry. He then answered many questions concerning God, the Bible, Jesus, the church, church ordinances, the Holy Spirit, Satan, sin and the return of Christ.

The Council recommended that Brother Florence be ordained to the Gospel Ministry.

The ordination service was held at the Erlanger Baptist Church, Sunday afternoon, January 8, 1950. Rev. A. B. Colvin gave a report of the Pres-

bytery, Rev. D. P. Dehart sang a solo, Rev. R. Don Gambrell delivered the sermon, Rev. Bill Holladay gave the charge to the candidate, Rev. Harry Wainscott gave the charge to the church, Mr. H. Y. Rich led in the ordination prayer and Mr. W. N. Carnes presented the Bible. Thirty-four pastors and deacons from fourteen churches participated in the laying on of the hands.

Young Frank Florence is pastor of the Kento-Boo Mission of the Erlanger Baptist Church.

North Bend Association Passes Resolutions Regarding John E. Huss

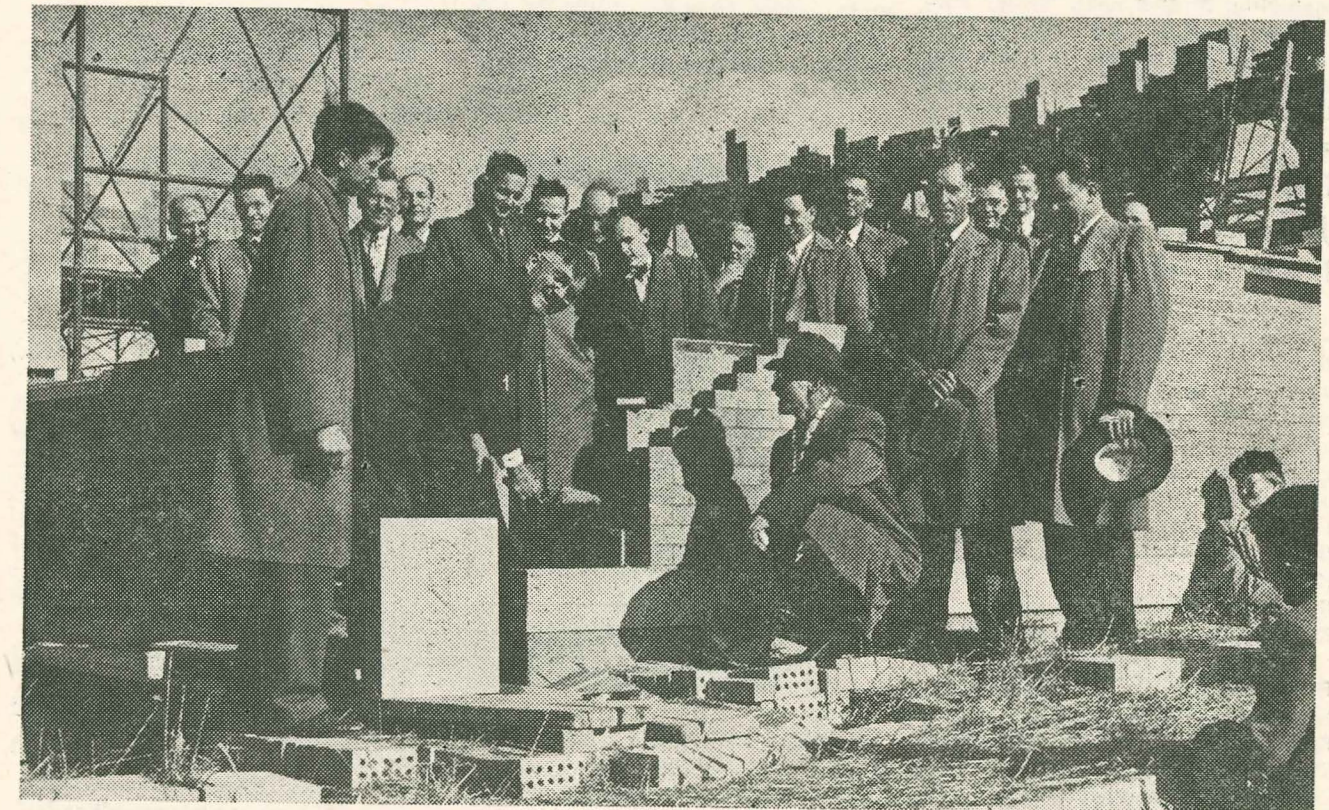
COVINGTON, Ky., January 16.—The District Board of North Bend Association today passed resolutions expressing its appreciation of Pastor John E. Huss, who has resigned as pastor of the Latonia Baptist Church, Covington, to go to the Southside Baptist Church, Spartanburg, S. C. In addition to his local duties at Latonia

Church, the resolution says that he has served the Association with a singleness of heart, "giving of his time and ability to advance God's Kingdom." The resolution goes on to say: "He served the association as moderator, as chairman of the Executive Board, and has served on numerous committees."

W. T. Dunaway Goes From Richland Church To Williams Memorial

RAVENNA, Ky., January 15.—Pastor W. T. Dunaway has been on the field at the Williams Memorial Baptist Church, in Estill County, and affiliated with the Boone's Creek Association, since December 11. He comes to Williams Memorial from the Richland Baptist Church, in Owen County Association. During his five-year pastorate in Richland a new basement was completed and a new heating system was installed. The last revival held at the Richland Church was the best in the history of the church. Ralph Murray, Knoxville, Tennessee, did the preaching in that revival.

Cornerstone Laying at Westside Baptist Church, Hamilton, Ohio



Pastor E. A. Petroff scoops up a trowelful of cement ready to place the cornerstone of the Westside Baptist Church, Hamilton, Ohio, in position for its place of importance in their new building.

**John Wesley Farmer
Ordained to Ministry
By South Campbellsville**

CAMPBELLSVILLE, Ky., January 11.—The South Campbellsville Baptist Church met for the purpose of



John Wesley Farmer

examining Brother John Wesley Farmer for possible ordination on December 8, 1949. The council was formed by the following ordained deacons and ministers: Pastor W. R.

**Dorothy Lee Knight And
John A. Wilson Are
Wed at Harrodsburg**

HARRODSBURG, Ky., January 15.—Miss Dorothy Lee Knight was married to Mr. John A. Wilson, of Houston, Texas, on December 27. She is a daughter of Mrs. C. W. Knight, Sr., of Harrodsburg, Ky., and the late Pastor C. W. Knight, Sr., long pastor of the Harrodsburg Baptist Church at this place. The wedding was at the Baptist church, with Dr. Malcolm Knight, of Ocala, Florida, brother of the bride, officiating, assisted by Dr. E. T. Moseley, pastor at Harrodsburg.

Mrs. John A. Wilson, has served as BSU Secretary at the Southern Baptist Hospital in New Orleans and at Sam Houston University, Huntsville, Texas, for several years.

The newly married couple reside in Louisville where Mr. Wilson, a Navy veteran, is a student at the Southern Baptist Seminary.

Simmons, and Deacons Isaac T. Newcomb, Bobbie Bell, Parker Newcomb, and James Shipp, of South Campbellsville; Pastor W. O. Spencer, Blackford; Pastor J. B. McCormick, Plum Point; Pastor D. L. Druien and Deacons James Graham, D. W. Crawley, Lee Gaddie, Alvin Farmer, Lloyd Mann, Obie Raffety, Homer R. Kirtley; Pastor Clyde Voyles, Zion; Pastor Oliver Hawkins, Dry Valley; Deacon Coy Pike, Pikes Ridge; and President John M. Carter, and Deacons J. T. Glenn, Aubrey Dix and Henry Maris, Campbellsville.

A motion was made and seconded to elect Pastor W. R. Simmons, South Campbellsville Church, to be moderator of the council. Pastor W. H.

**L. E. Leeper Conducts Baptist Program
On Morgantown Radio Station**

MORGANTOWN, Ky., January 23.—L. E. Leeper, district missionary for Gasper River and Logan County Baptist Associations, conducts a fifteen minute radio program over Station WKCT, a 1,000-watt station at Morgantown, 930 on the dial. The program covers an area of 100 to 150 miles from Morgantown in every direction, and people from everywhere within that radius write Mr. Leeper that they are hearing the program.



The Baptists of the two associations buy the time and pay for it.

"The program is Baptist without apology," says Missionary Leeper, "and is dedicated to a real testimony to the Lord Jesus. We use it to pro-

Slagle, Robinson Creek Church, was elected clerk of the council. The candidate was turned over to the council for examination. The questioning was led by Dr. John M. Carter. The charge to the candidate was given by Moderator Simmons, the ordination prayer led by Pastor Clyde Voyles, and the charge to the church was given by Pastor Averitt Conner. The ordination sermon was preached by Pastor D. L. Druien, and Parker Newcomb made the presentation of the Bible.

Brother Farmer has been called to be pastor of the Pike's Ridge Baptist Church. Pastor Clyde Voyles, of Zion Baptist Church, Chambers Ky., has just assisted him in a revival meeting at Pike's Ridge. The revival resulted in nine professions of faith. These Pastor Farmer baptized in the pool at the South Campbellsville Church.

mote our mission work. It is positively the greatest one thing we have to present our work. Our Baptists listen almost 100 per cent. We never solicit any money for ourselves, though we do emphasize our offerings for our mission and benevolent work."

The program varies from time to time, but generally consists of two or three musical numbers, and then

Brother Leeper has eight or nine minutes for a Gospel message. Mrs. Leeper sings, and their son, John Leeper, 18, plays a clarinet. Wendell Romans, another young man, plays the piano.

**Dorris Fulkerson
Is Ordained by Audubon
Church, Henderson**

By George R. Cartwright,
Clerk of Council

HENDERSON, Ky., January 2.—The Audubon Baptist Church here invited a council to meet at 2:30 P. M. yesterday afternoon for the purpose of ordaining Brother Dorris Fulkerson to the ministry.

The council was composed of 35 pastors and deacons from eleven churches. The host pastor, John R. Flynn, was elected moderator, and Geo. Cartwright was elected clerk.

Bro. Flynn led in the questioning of the candidate, and members of the council frequently asked questions. After a very thorough and satisfactory examination, the council unanimously recommended to the church that the ordination be continued. The church so voted, and Bro. Wallace Dorris preached the ordination sermon. He used verses from 1 and 2 Timothy for the message that was directed to the candidate. He urged that preachers read those two letters at least once a month.

The Bible was presented by Bro. Carl Wright, pastor of the Crabtree Avenue Baptist Church, Owensboro. The ordaining prayer was by Bro. E. Keevil Judy. After the laying on of hands, Bro. Fulkerson pronounced the benediction.

**Memphis Preacher
Moves to Pastorate
Near Marion, Kentucky**

MARION, Ky., January 5.—Brother J. Herman Adams, who for the past eighteen months has served as Assistant Pastor of Lamar Heights Baptist Church of Memphis, Tennessee, has accepted the pastorate of Mexico and Caldwell Springs Baptist Churches, and his new address is Route 2, Marion, Ky.

**Hugh L. Smith Goes To
Georgia; Audrey Granade
Comes to Dawson, Philpot**

PHILPOT, Ky., January 9.—Pastor Hugh L. Smith has resigned the pastorate of the Dawson Baptist Church, Philpot, Ky., after five years of ser-

vice. He has gone to serve the Roswell Street Baptist Church in Marietta, Georgia. Brother Audrey Granade, student in the Southern Baptist Theological Seminary of Louisville, Ky., has accepted the call from the Dawson Church.

**Tennessee Preacher
Becomes Pastor At
Cuba Baptist Church**

MAYFIELD, Ky., January 12.—The Cuba Baptist Church, Graves County, has called Ralph Allman of Gleason, Tennessee, as its pastor. He has been pastor of the Beach Grove and Palmerville Baptist Churches in Tennessee. He is moving on the new field the latter part of January. He succeeds as pastor Brother Leonard Cole, who has moved to Murray as pastor of the Elm Grove Baptist Church. Until Brother Allmon moves the Cuba Baptist pulpit is being supplied by Brother Allen Rohrer, of Wingo, Ky., who has just been called into the ministry.

**Watchnight Service
At Grace, Evansville,
On New Year's Eve**

EVANSVILLE, Ind., January 4.—Realizing the blessings which have materialized during 1949, the members and friends of Grace Baptist Church held their annual watchnight service on the night of December 31 beginning at 8:00 o'clock. The Drifting Pioneers were guests during the evening. Much of the time was devoted to personal praise and testimony, and lunch was served at 10:30 P. M. W. V. Dorris is pastor.

**White Churches Of
Owensboro and Vicinity
Aid Their Negro Brethren**

By Eldred M. Taylor,
Field Missionary

OWENSBORO, Ky., January 12.—The Daviess-McLean Baptist Association has developed a policy of helping and co-operating with the Green River Valley Baptist Association (Colored). The Green River Valley Association covers approximately the same geographical territory as does the Daviess-McLean Association, and they have a Field Worker for their

association who serves as much as our Associational Missionaries do. The Daviess-McLean Association matches their mission gifts dollar for dollar up to \$35.00 per month to help support their Field Worker.

The Rev. S. C. Green (colored) is their Field Worker and is also pastor of the Mt. Calvary Baptist Church in Owensboro. Mt. Calvary began a cash raising campaign on January 1, 1950. The church set a goal of \$7,000 to be raised in order that they might erect the superstructure of the building. The basement and foundation have already been built, and services are being held in the basement. Pastor Green says that they plan to lay the cornerstone of the new building on July 30, 1950.

These people are doing a good work and are to be commended, encouraged, and helped. A Vacation Bible School was held in the Mt. Calvary Church this summer and there was an average attendance of 80. A number of our young people from our white churches helped in this school.

**Seven Deacons Ordained
By High Point Church**

MAYFIELD, Ky., January 16.—The High Point Baptist Church ordained seven deacons on the night of New Year's Eve. These brethren were: Clyde Edison, H. L. Jones, Gerald Barlow, Wayne Holman, Wilson Pitman, Byron Wallace and Malcom Phillips.

The presbytery was composed of Pastor C. W. Lawrence, of the local church, who was chosen moderator; Pastor James Tharp, clerk; Pastor W. H. Horton, First Church of Mayfield, who questioned the candidates; Pastor J. W. Nelson, Oak Grove Church, who preached the ordination sermon; Pastor Leo Galey, Bethlehem Church, who offered the ordaining prayer; Pastor L. R. Riley, Pryorsburg Church, who gave the charge to the church; and Rev. George Archer, who was also present and had part in the service.

In Memoriam

MRS. BEN PRUDEN
STANLEY, Ky., December 19.—In loving memory of Mrs. Ben Pruden, Stanley, Ky., who passed away November 11, 1949: She was a member of the Stanley Baptist Church, and its Woman's Missionary Society and Training Union. Resolved, That the Stanley Baptist Church has lost a faithful member, her husband a Christian wife, her children a loving mother. She is sadly missed by the church and by all who knew her. That we extend to the family our deepest, heartfelt sympathy and pray that God may comfort and bless them in their hours of sorrow.—Lena Massie Wilhite.

Mrs. Hopper Succeeded By Mrs. Walters as SE Region WMU President

WILLIAMSBURG, Ky., January 15.—Mrs. H. C. Hopper, a member of the First Baptist Church of Corbin, ended four years of successful work on December 31, 1949, as President of the Southeastern Region of Woman's Missionary Union, which comprises fourteen associations in thirteen counties of Kentucky, and a large territory in Tennessee. She was succeeded in this position by Mrs. Gifford J. Walters of Cumberland.

Mrs. Hopper deserves special recognition for her outstanding record of accomplishments in this office, a few of which include the re-organization of the WMU of Lynn Camp Association, the organization of women's work in South Union and Jackson County Associations, where there was not a single missionary group, the organization of 18 new Woman's Missionary Societies, the teaching of twenty-two study classes, visiting and taking part on the programs of 104 quarterly associational meetings, and conducting three mission study institutes. Her consecration and zeal for this cause to which she gave sacrificially and freely of her time and talent have won for her the affection and esteem of many friends in Baptist circles throughout the States of Kentucky and Tennessee.

Before assuming her duties in the regional missionary field, Mrs. Hopper served for four years in a very efficient manner as Superintendent of the Mt. Zion Association of WMU, was President of her local missionary society for six years, and has been the faithful and beloved teacher of the Fidelis Sunday school class of her church for fourteen years, which position she continues to fill. She has been elected Mission Study Chairman for Mt. Zion Association of WMU for the year 1950.—Mrs. O. Y. Nicholson.

Young Woman Surrenders To Full Time Service

ASHLAND, Ky., January 12.—Miss Shirley Bogar, a sixteen-year-old member of the Wildwood Baptist Church, in Greenup Association, has dedicated her life to full-time service for her Lord. She is thoroughly con-

secrated and has proved herself to be a capable worker in the Wildwood Church. Her address is 3106 Charles Street, Ashland.—Clell B. Rodgers, Box 735.

Dr. T. D. Brown, Supply Pastor at Harlan, Kentucky

DR. T. D. BROWN, member of faculty of Clear Creek Mountain Preachers' School, Pineville, Ky., is supply pastor of the First Baptist Church of Harlan, Ky., while that great church looks for a pastor.

DR. BROWN is a great preacher. During the coming spring and summer he will be available for pulpit supply work, Bible conferences, and revivals after May 1. This statement is made in the interest of our work. A man of Dr. BROWN's strength and leadership should be busy all the time. A pastor and denominational leader for years, he knows by experience what to do to help both church and pastor.

Elmer Cunningham is New Pastor at Milford

MILFORD, Ky., January 1.—Elmer Cunningham has resigned as pastor of the East Bend Baptist Church, in North Bend Association, and became pastor of the church at Milford, in Bracken County, on the first of the new year.

Gleanings

The Hindman Baptist Church had forty-seven men attending the Brotherhood Supper on the night of New Year's Eve. Dr. J. S. Bell is pastor there.

The beginning of the new year marked the beginning of the second anniversary of Pastor Harold Wainwright at the Central Baptist Church in Corbin. During the past year the Lord has added some ninety to the roll of Central Church.

Dr. T. C. Wyatt, Chaplain of the Baptist Memorial Hospital in Knoxville, Tenn., supplied the pulpit of the First Baptist Church, Jellico, Tenn., on January 8. He was formerly pastor of the McCallie Avenue Baptist Church of Knoxville.

W. E. Jones, Field Representative of

the Laurel River Association for the past two years, has accepted the pastorate of the Liberty Baptist Church, in the same association. The Laurel River Association has passed resolutions concerning his leaving their association and commending him to the membership of the Liberty church. The resolutions are signed by Brethren George W. Phillips, John A. Reams and Blevé Jones.

Mel and Ruth Dibble, Musicians, Assist Pastor Hubbard at Ashland

ASHLAND, Ky., January 19.—Mel and Ruth Dibble, gospel singers from Shreveport, La., are assisting Pastor Carroll Hubbard this week in special devotional and evangelistic services. The meetings started Sunday, January 15, and will continue through January 22.

Mrs. Stewart's Rites Were Held At the Mt. Olivet Church

CATLETTSBURG, Ky., January 10.—Funeral services for Mrs. Geneva Bell Estep Stewart, 75, whose death occurred Friday at the home of her daughter, Mrs. John Vanover of the Garner section of Boyd County, were conducted Monday afternoon in the Mt. Olivet Baptist Church on East Fork with Rev. W. V. Curnutte of Louisa, Ky., officiating, assisted by the Rev. J. A. Banks, pastor of the Mt. Olivet church. The Easterling quartet presented the song service. Burial was in the Vanover family cemetery. Pallbearers were Cecil Adkins, Clell Vanover, Isaac Vanover, Noah Salyers, Nick Stewart, T. R. Stewart and James Moore.

Mrs. Stewart was a native of Lawrence County, Ky., and a member of the Mt. Zion Baptist Church of Rush, Boyd County. She had been a resident of Boyd County for the past twenty-three years.—The Ashland Daily Independent.

WAR—"Give me the money that has been spent in war and I will clothe every man, woman, and child in an attire of which kings and queens will be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to peace."—Charles Sumner, American Statesman.

Evangelistic Conference Breaks Attendance Records

Hundreds of pastors and other workers from all over Kentucky and beyond left the recent Evangelistic Conference, Louisville, with a deep sense of gratitude. They were grateful to God for His presence and power. They were grateful for the messages delivered. They were grateful that they had been privileged to have fellowship with their brethren in a great cause.

A unique fact connected with the Conference program is—every person slated to take part was present and took his assignment. So far as we know there were no substitutions, no last minute changes.

Another outstanding fact is that, seemingly, all attendance records were broken. The large auditorium of the Walnut Street Baptist Church was almost full on Monday and Tuesday nights. Attendance was between a thousand and fifteen hundred.

Youth night (Tuesday) drew the largest attendance. The program was of the very highest order, and each person taking part on the program (there were several) gave an excellent account of himself.

Our young people are on the march. They have far-reaching plans for their Youth Revivals, of which much will be said later.

The program in general, as would be expected, centered on the addresses of Ellis A. Fuller, W. A. Criswell, Sam Scantland, C. C. Warren, and C. Y. Dossey. All these men brought outstanding messages—not just addresses. They spoke for God. The messages were sound in doctrinal expression, sound in methods suggested, warm in Christian spirit. Kentucky brethren are indebted to these men who took time from their already busy schedules to speak on vital themes. We are all indebted to E. Powell Lee for his contribution in music—directing the conference singing and leading special music conferences with those interested.

Such evangelistic conferences have more far-reaching results than any of us can imagine. The brethren went back to their fields with souls aflame. Baptisms have greatly increased in Kentucky since these annual conferences began. Baptists are more and more learning to work together. Surely, this year, great numbers of our churches will join in the simultaneous evangelistic campaigns. Surely, also, we shall all begin now to

make large plans for the great simultaneous effort east of the Mississippi River, as thousands of Baptist churches join in a mighty, simultaneous evangelistic crusade for souls.

Twenty Reasons Why the First Church Was Organized Before Pentecost

By J. H. Thurman, Murray, Ky.

There is every reason to believe the first church was in existence before Pentecost. It had every essential for a church before Pentecost. The proof is positive.

1. It had the gospel before Pentecost (Mk. 1:1).
2. It had a commission to preach (Mat. 10:7).
3. It had authority to baptize (Mat. 28:19; Jn. 4:2).
4. It had baptized believers (Mat. 3:5-6).
5. It had an ordained ministry (Mk. 3:14).
6. It had the Lord's Supper (Mat. 26:26-30).
7. It had the church discipline (Mat. 18:15-17).
8. The Apostles were in it before Pentecost (1 Co. 12:28).
9. Prophets and teachers were in it (1 Co. 12:28).
10. It had the keys of the kingdom (Mat. 16:19).
11. It had a ten days prayer meeting (Ac. 1:12-14).
12. It had a business meeting (Ac. 1:15-26).
13. It had the great commission (Mat. 28:19-20).
14. It had a church treasurer—Judas (Jn. 13:29).
15. It had a church roll with 120 names (Ac. 1:15).
16. About 3,000 were added to it on Pentecost (Ac. 2:41).
17. Prophecy says Jesus would sing in His church, the record says He did (Ps. 22:22; Heb. 2:12; Mk. 14:26).
18. If organized on Pentecost, the great commission was given to individuals, not to His church.
19. If organized on Pentecost, the ordinances—baptism and the Lord's Supper—were given to individuals.
20. The Great Commission, baptism and the Lord's Supper necessarily had to be given to an organization, for individuals, as such soon died.

Receipts for Year 1948-1949

(Continued from Page 17)

	Co-op. Prog.	Designated
Ky. Bapt. Hospital	34.51	
Ky. Ministers Meeting	70.05	
Long Run B.W.C. Fed.	10.00	
New Zion Church	17.50	
Refund—Workers' Con.	55.90	
Refunds	57.37	556.64
Revival Collections by		
State Missionaries		298.20
Sand Spring Mission	1.25	
Southeastern B.T.U.		21.50
Southern Seminary	150.76	785.60
Spring Meadows		57.05
State Mis. Res. Fund		1,000.00
State W.M.U. Meeting		310.79
Sunday School Board		14,601.15
Surplus Income—Theodore Harris Fund		260.03
West Ky. Hospital		23,190.17
W. K. Wood—Revival Collections		2,862.55
W.M.U. of Kentucky		22,061.00
W.M.U. Training School		941.15

DISTRIBUTION OF RECEIPTS

YEAR 1948-49

Foreign Missions:		
Co-op. Program	212,400.34	
Designated	105,012.71	
Totals		317,413.05
Home Missions:		
Co-op. Program	70,092.12	
Designated	43,871.30	
Total		113,963.42
Southwide Education:		
Co-op. Program	76,464.11	
Total		76,464.11
Ministerial Relief:		
Co-op. Program	53,100.08	
Designated	602.48	
Total		53,702.56
Southern Baptist Hospital:		
Co-op. Program	424.76	
Total		424.76
State Missions:		
Co-op. Program	169,920.24	
Designated	109,229.22	
Total		279,149.46
Education in Kentucky:		
Co-op. Program	215,844.99	
Designated	63,163.47	
Total		279,008.46
Ky. Bapt. Children's Home:		
Co-op. Program	31,645.47	
Designated	107,421.98	
Total		139,067.45
Spring Meadows:		
Co-op. Program	26,314.20	
Designated	105,545.05	
Total		131,859.25
Ky. Baptist Hospital:		
Co-op. Program	21,096.98	
Designated	11,338.68	
Total		32,435.66
Church Building:		
Co-op. Program	16,992.03	
Designated	8,276.08	
Total		25,268.11
General Fund:		
Co-op. Program	140,398.77	
Total		140,398.77
Western Recorder:		
Co-op. Program	9,999.96	
Total		9,999.96
Radio Commission:		
Co-op. Program	8,071.21	
Designated	1,552.29	
Total		9,623.50
Baptist Brotherhood:		
Co-op. Program	4,248.01	
Total		4,248.01
Education Special:		
Designated	11,753.45	
Total		11,753.45
West Ky. Hospital:		
Designated	26,805.08	
Total		26,805.08
Central Hospital:		
Designated	44,517.70	
Total		44,517.70
World Relief:		
Designated	2,536.21	
Total		2,536.21
Institutional Offering	59,243.07	
State Miss. Res. Fund	1,000.00	
Income—State Mission Reserve Fund	3,838.55	
Miscellaneous	12,521.37	
Total Receipts		1,775,241.96

WHAT SORT?

(Continued from Page 8)

And forget not that John the Baptist saw a revival. Bad days of formalism, aneaster worship, idle curiosity, heartless neglect of the unfortunate, financial oppression, violence, slander. Then came John preaching—descending upon the iniquities of his day with a torch in one hand and a sword in the other. Then the cities emptied into the Jordan bottoms to hear preaching. Would you not like to see such in this land?

Then, too, we read that following Cromwell's triumph, the nation—England—"bound itself to God in holy obedience." Would you not like to see America bind herself to God in holy obedience?

Moreover, when Baxter preached with passionate earnestness—"as a dying man to dying men"—soon the large church was filled to overflowing—and "gallery after gallery had to be added to the number of five." How would you like to see that in our churches?

This—as a past potency—we read about John Livingstone's preaching:

"For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Then when he thought he must close, again the Spirit filled him with a fullness that must be outpoured, and for another hour he continued with a melting of heart and liberty of utterance he never experienced before and never after."

"Five hundred men and women, some from the high ranks of society, some poor wretches and beggars, were converted where they stood, and lived from that day as those who had indeed received a new heart and a new spirit. The memory of that day has never died, and the very telling of its story, as at Kilsyth, has proved a fount of revival."

Whitfield preaching to the miners—twenty thousand of them—"saw white channels forming in the black faces of the miners. The whole multitude was drenched in penitential tears. Ere he ended, black faces were washed white, and black hearts, too! He at once wrote to Wesley in London: 'Come, the fire is kindled in the country.'"

In the days of McCulloch, "Heaven seemed to come down to earth again, and the very glory of God seemed to shine on every hillside. A mighty hunger for the Word seized the new-born converts, and old people went to school with the children that they might learn to read the Bible. The life of the community was transformed. Drunkenness and blasphemy ceased. A spirit of tenderest love filled their hearts and shone in their

eyes. Faults were confessed and forgiven. Restitution to the utmost was eagerly made. Family worship was revived, and every one sought to bring another to the Saviour." Would you not like to see "the likes o' that?"

Think of the American Awakening! "The Divine fire appeared in the most unlikely quarters. A large number of the aged were gathered in. White-haired penitents knelt with little children at the Throne of Grace. Whole families of Jews were brought to their Messiah. Deaf mutes were reached by the glad tidings, and though their tongues were still, their faces so shone that they became effective messengers of the Gospel. The most hardened infidels were melted, some being led to Christ by the hand of a little child.

Nor was the blessing confined to the land. The Spirit of God moved upon the face of the waters, and a multitude of seamen saw a great light. It was as if a vast cloud of blessing hovered over land and sea. And ships, as they drew near the American ports, came within a definite zone of Heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion. It was wonderful beyond words! In one ship a captain and the entire crew of thirty found Christ out at sea and entered the harbor rejoicing."

And think of Evans Roberts. As this flaming evangelist spoke "the fire fell from heaven upon the community. The people were so stirred that they crowded into church after church, and remained until four o'clock in the morning. The flame spread from district to district throughout South Wales with almost incredible swiftness, and soon scores of towns were being taken by the power of God." Would you not like to see fire like that and feel fire like that burning all over the world?

Have we not heard of the time when every country in England was moved, more or less, by the great spiritual awakening which came like a sunrise amidst darkness in 1860? Newcastle-on-Tyne churches experienced a revival. Prayer meetings multiplied in London. Theatre services sponsored by Lord Shaftsbury and others were packed to overflowing by fifty thousand unchurched people hearing the Gospel preached

by ministers and laymen. Country revivals broke out in Dorset and many other counties. Must such a potency forever remain in the past? Must we never expect such again?

Dr. J. Edwin Orr speaks of how in the autumn of 1857, in the town of Hamilton on the shores of Lake Ontario in Canada, all classes of the community were affected by an impressive revival of religion. Soon afterwards prayer meetings began in New York and grew so rapidly that the secular press devoted whole columns on front pages to report the movement. Churches were thrown open in the evenings for special prayer and preaching services—and multitudes of converts joined local churches as a result. Will such never be again?

Baylor Gets \$100,000 New Year's Present

WACO, Texas—(BP)—Baylor University received a New Year's present of \$100,000 provided they will raise a matching \$100,000 in 1950. The money will be applied on the J. B. Tidwell Bible Building. Dr. W. R. White, president of Baylor, made the announcement.

The gift came from Mr. and Mrs. William Fleming of Fort Worth. The Flemings recently gave \$400,000 to Southwestern Seminary for the new Memorial building.

The J. B. Tidwell Building is to cost \$600,000. Already \$413,000 has been secured. It will be ten floors tall and will house the Baylor school of religion and radio school. The front will be designated to give a solid shaft of light from top to bottom. J. B. Tidwell was professor of Bible at Baylor for many years.

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WA. 8191

January 26, 1950

New Year's Recipe For Happiness

Take no thought for your supply of daily bread;
But let your requests be made known unto God,
He will supply your every want and need,
According to the promises of His Holy word.

Thanking Him constantly, as you seek His face,
For His daily blessings and His over all supply
Of strength, and His all abounding grace
To meet life's needs and hear your every cry.

Then the peace of God Passing understanding
Shall keep your heart and soul and mind
Free from the worry of the world's demanding,
And those who seek for help but never find;

Because all the riches of the mighty happy God
Will be placed at your disposal if you ask
In the name of Jesus Christ our Sovereign Lord,
And seek the interests of His Kingdom first.

By A. B. Carlisle
1530 Hardaway
El Paso, Texas

January 1, 1950

Sunday School Building Of New Salem to Be Dedicated Sunday

(Continued from Page 7)

Dedication services on the fifth Sunday of January will not be the conclusion of a great work for the Lord . . . rather they will mark the completion of but one phase of that work and the glorious continuation thereof!

All former members and friends are cordially invited to attend. Services will start promptly at the Sunday school hour, 9:30 A. M., continue throughout the morning hour,

WESTERN RECORDER

and be concluded at the afternoon session, following dinner at the church.


EDITORIAL NOTE: The New Salem Church in Nelson County throughout the years has been fortunate in its selection of pastors who are destined to fill places of prominence within the denomination. Without having the records at hand, and running the risk of leaving out some important names we should not overlook, we will mention a few who come to mind as we pass this article on to the printers. Those we recall at the moment who have been pastors at Deatsville during their student days or as young pastors are: W. J. McGlothlin, A. T. Robertson, W. O. Carver, Gaines S. Dobbins, W. H. Moody, H. I. Hester, W. C. Tyler, Kyle M. Yates and K. Owen White. Also it is well to remember at this time that it was out of this church membership that there came Brother Preston B. Samuels, a layman, who recently gave the money for the erection of the new Samuels Missionary Apartment on the Southern Seminary campus as a memorial to his family—consisting of his parents, Frances and J. C. Samuels; his sister, Miss Alma B. Samuels, and his cousin, Sallie F. Buky.

Transferred Missionaries Preach in Market Places

BANGKOK, Thailand—(BP)—Several Southern Baptists missionaries have been transferred from China to the Cantonese community here.


Unable to secure a chapel, they have devoted their time to street preaching and making trips into near-by Chinese farming villages where they preach in the market places. Missionary Edward D. Galloway has organized a Bible study class of about thirty members who aid in the street preaching. In addition, the missionaries are continuing their study of Cantonese in order to be ready to resume work in China when they can re-enter.

Right Now



And all the year through, harmony in your choir is more than a matter of how the choir sings—for harmony means appearance, too. The use of simple, uniform gowns by your choir will result in an atmosphere of dignity and reverence—*harmony in appearance* as well as in sound—a genuine aid to worship.

The two-most popular choir robes used in Southern Baptist churches, Style G-6 for men and Style G-2 for women, are made in all sizes. Choirs using them praise their high-quality tailoring, feather weight, minimum wrinkling, and exceptionally fine drape.



Yes, right now—and all the year through—these fine, medium price robes *will* make a difference!

Write today for free catalog, sample swatches of materials, price list, measurement blanks, and tape measure. See for yourself the superior characteristics of these robes—then order yours right away.

Address all inquiries to your

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LOUISVILLE, KY.

OWENSBORO, KY.

West Side's Building Fund Increased \$1,000



The members of the West Side Baptist Church of Louisville marched forward in a procession to place their gifts and offerings for Christ, after Pastor Gordon Craig Whiteley on Christmas morning had emphasized the central place Christ should occupy in the making of gifts. These gifts are to go toward the Building Fund of the West Side Church, and a sum of nearly \$1,000 was raised on that day.

Smileage

"What is executive ability, Father?" asked a serious lad.

"Executive ability, my son, is the art of getting the credit for all the hard work somebody else does."

An old lady from the country and her son were driving to town when a huge automobile bore down on them. The horses were badly frightened and began to prance, whereupon the old lady leaped down and wildly waved to the chauffeur screaming at the top of her voice. The chauffeur stopped the car and offered to help get the horses past.

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"That's all right," said the boy who remained composed in the carriage, "I can manage the horses, you just lead mother by."—*Arkansas Baptist*.



The Baldwin Electronic Organ

A wealth of musical beauty is available to the small church, chapel, studio or home with a Baldwin Electronic Organ. Ease of installation and maintenance explain its complete acceptance by organists, architects, committees and informed individuals everywhere.

BALDWIN PIANO CO.

306 W. Broadway

A stranger entered the church after the sermon began, but he soon began to fidget. Turning to an old gentleman sitting beside him he asked, "How long has he been preaching?"

"Thirty-five years in this church alone," said the long-time member.

The stranger quited himself, "I'll wait then," he said, "He must be nearly through."

A bus driver was filling out a report about a highway breakdown. When he came to the line: "Disposition of Passengers," he wrote: "Mad as hornets."

Stumbling Block: "Judge," said the prisoner, "I don't know what to do." "Why, what's the matter," asked the Judge.

"I swore to tell the truth, but every time I try some lawyer objects."

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Kentucky Baptist Foundation
Incorporated

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Kentucky Boys' Estate Getting Valued Radio Publicity on WGRC

Mr. Thurston Cooke, a newly elected member of Kentucky Boys' Estate Advisory Board, has recently given a part of his radio program commercial time to the effort of letting the general public know about our work. Mr. Don Hill, well known broadcaster of all the big sports events in Louisville, visited the Estate twice during December. Following the first of these visits, Mr. Hill said in his broadcast over WGRC: "An amazing piece of work is being done for these fine boys." He added that he was "sold" in this type of project for American youth.

Now plugging the Nash automobile for the Thurston Cooke Motor Company, Mr. Hill has interviewed several of the men connected with Boys' Estate, between halves of various games at the Armory in Louisville. Dr. L. C. Ray, Chairman of the Advisory Board was interviewed on December 7. Since then Rev. C. H. Skelton, Superintendent of the Estate, Dr. E. C. Stevens, Board member, and Mr. J. C. Iler, Board member, have

also appeared on the programs. Without a doubt this is one of the finest things to be done for the boys, and will win many friends among a host of people who otherwise might not know our home for "Boys with a problem."

The latest project for the boys at Kentucky Boys' Estate to undertake, was the construction of a fine cement-block chicken house. Dr. E. C. Stevens of Clifton Baptist Church, together with two other members, Mr. Martin and Mr. Marlowe, and one of their friends, Mr. Byrnes, donated labor to erect the blocks—a fine contribution. The boys dug the foundation, poured the concrete for it, laid the concrete floor, put in the windows, and placed the roof on the building. It is of fine permanent construction, and proves to be a valuable addition to the property on Westport Road.

EXAGGERATION—"Oh, mother," cried Johnny looking out of the window, "a car as big as a barn has just gone by."

"Johnny," said his mother, "Why do you exaggerate so terribly? I've told you 40 million times about that habit of yours and it doesn't do a bit of good."—*Re-Saw*.

CLASSIFIED ADS

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

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

FOR SALE: Sound Scriber dictating machine. Used very little. In perfect condition. Call WA 0728 or write Western Recorder, 127 E. Broadway, Louisville, Ky.

HOUSE FOR SALE: Louisville, West side. Three bedrooms, full basement, two-car garage, Stoker fired furnace. Completely redecorated less than year ago. \$10,500.00. Terms can be arranged. Call WA 0728 or write Dept. F, c/o Western Recorder, 127 E. Broadway, Louisville, Kentucky.

L. W. Stanger, formerly pastor in Kentucky, is now associational missionary in Rankin County, Mississippi, having gone into that work from his pastorate at Walnut, Mississippi.

Editor John W. Bradbury of the Watchman-Examiner, left New York City for Palestine on a TWA on New Year's Eve. He has been asked by the United Nations to perform this work as a fact-finding mission as to the advisability of internationalizing Jerusalem. His itinerary called for him to go via Paris, and to return via Rome and London.

Georgetown College

Founded in 1787

Georgetown is a four-year, co-educational college. Its purpose is to aid students in their intellectual, physical, social, spiritual, and vocational development. While specialized training for professional and other occupational fields is offered and emphasized, the college holds to the ideal of educating students as broadly informed citizens qualified to function in a democratic society and who are concerned with the application of Christian principles to social, political and economic life.

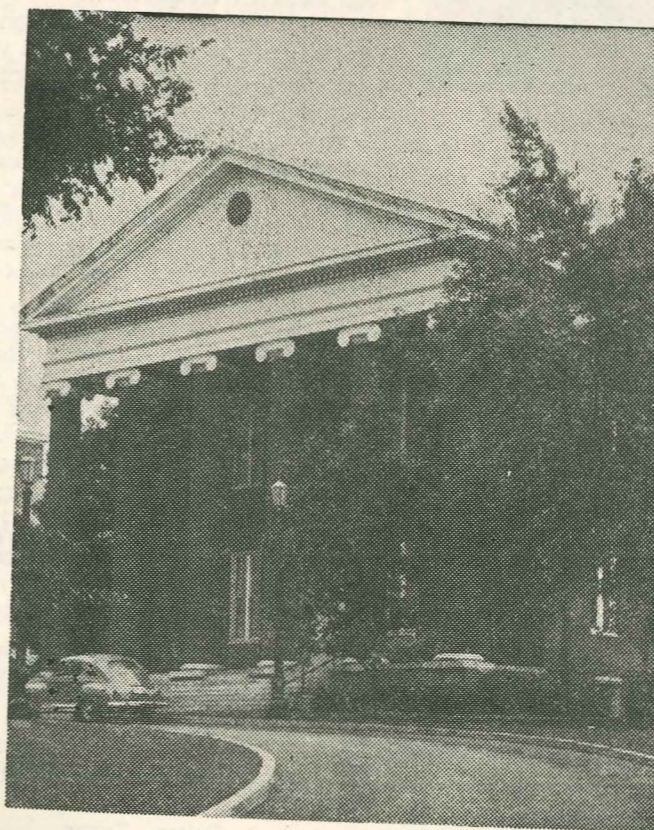
We suggest that you visit Georgetown, talk with the students and members of the college staff, and see for yourself how completely Georgetown meets your needs.

DR. S. S. HILL, President

GEORGETOWN COLLEGE

Georgetown,

Kentucky



Southern Baptists

Now Have 712

Foreign Missionaries

RICHMOND, Va.—(BP)—Southern Baptists now carry on foreign mission work in 120 strategic world centers, located in 24 different countries. These mission stations are staffed with 712 active missionaries. The announcement was made by Dr. M. Theron Rankin, secretary of the Foreign Mission Board, in the January issue of *The Commission*, the board's news journal.

The 120 strategic centers, Dr. Rankin said, "Reach out to great areas and vast populations through 2,000 churches and 3,000 preaching stations, with between 175,000 and 200,000 members; . . . 2,500 Sunday schools with 150,000 pupils, through 1,700 woman's missionary societies with 30,000 members, through Christian leaders that are being trained in eighteen theological institutions with 600 students, through the influence of 474 academic schools from kindergarten to university grade with 49,608 pupils . . ."

Plans are being laid for a total of 1,750 missionaries supported by a foreign mission budget of \$10,000,000.

Body of H. L. Thornton Brought to Knoxville For Internment

TUCSON, Ariz., January 6.—After nine weeks in the hospital, Rev. H. L. Thornton entered into the rest prepared for God's saints here on November 7, 1949. He was born near Falmouth, Ky., on May 8, 1889, a son of Hattie Brown and J. L. Thornton. He was ordained to the ministry by the Pleasant Ridge Baptist Church, Pendleton County, Ky. He was a graduate of Carson-Newman College and the Southern Baptist Theological Seminary.

He had been pastor of Van Buren Baptist Church, Louisville; First Church, London; First Baptist Church, Central City; and the Erlanger Baptist Church, Covington, all in Kentucky; The Johnson City Church, Johnson

City, Ill.; the Lonsdale Church in Knoxville, Tenn.; and the Columbia Street Church, Tucson, Arizona for the past four years.

Funeral services were held at the Tucson Church on November 9, with N. T. James, the new pastor, in charge. Field Worker T. T. Reynolds paid high tribute to him as a friend and a faithful preacher of the Gospel; Dr. Willis J. Ray, Executive Secretary of Arizona and President of Grand Canyon College, praised him as a strong doctrinal preacher and denominational man. One who loved his home, the Word of God and the teachings of the Lord Jesus Christ.

The body was returned to Knox-



Pastor H. L. Thornton, Sr.

ville, Tenn., where on Sunday afternoon, November 13, in the Lonsdale Church, where he had been pastor for seventeen years, a great concourse of friends gathered to pay a tribute of love and respect to this man of God. Pastor J. Burch Cooper and Dr. T. C. Wyatt, Chaplain of East Tennessee Baptist Hospital and a close personal friend, were in charge of the services there.

Mr. Thornton was clerk of Knox County Association for thirteen years, and was held in high esteem by his fellow preachers. The large number of floral pieces attested to the love of his many friends.

Survivors include his widow, Mrs. Carrie Stubblefield Thornton, 3531 South Ninth Avenue, Tucson, Ariz.; his mother, Mrs. J. L. Thornton, Covington, Ky.; three daughters—Mrs. H. E. Smith, Knoxville; Mrs. Wilma Knapp, Indianapolis, and Mrs. Anne Willoughby, Tucson; and four sons—Harry L., Jr., and Don, Tucson; Paul and Alvin, Knoxville.

New Baptist Hour Expands

ATLANTA, Ga.—The first broadcast of the Year-Round Baptist Hour went on the air last October. Already the program has won a high place for itself in the field of religious broadcasting, and in the hearts of the American people.

This new Baptist Hour was launched with prayer as an adventure in faith. The speaker selected for the quarter was Dr. Robert G. Lee, Pastor of the Bellevue Baptist Church, Memphis, Tennessee, and President of the Southern Baptist Convention.

The audience response, and that of the radio world, for the first three months was amazing. The number of stations carrying the Baptist Hour grew, and is growing, steadily. More and more broadcasters are asking for transcriptions of the program.

During its first quarter on the air the Baptist Hour received some 35,000 pieces of mail. There were 29,866 requests for Dr. Lee's messages, and, as many of these wanted more than one copy, well over 65,000 printed tracts of his sermons were sent out.

The program offered pictures of Christ on three of its broadcasts, and received more than 19,000 requests for those pictures. Later, the Baptist Hour offered Scripture Calendars for the new year. Five thousand requests came in during the next three days, and thousands more before the end of the year.

As the Baptist Hour enters upon 1950, and a new series of inspirational religious programs, it is confident that its message of salvation through Christ shall continue to be a blessing to men of every race, color, and creed.

Pastor W. H. Moody was back in his pulpit at the Columbia Baptist Church, Columbia, Ky., on the third Sunday in January. He is now fully recovered, and has much better health than he had before his operations.

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- *Excellent Faculty
- *Small Classes

Gordon G. Singleton, Ph.D.
President
Belton, Texas

The Survey Bulletin

By PORTER ROUTH

Facts of Interest

. . . The official census of manufactures shows the Southwest area, made up of Oklahoma, Arkansas, Louisiana, and Texas to be the fastest growing area in the United States at the present time. Manufacturing is up 270 per cent in eight years. The area's share in the value of home building has increased 65 per cent since 1940, and share in bank deposits has increased 57 per cent.

. . . The 1950 census will likely show the number of families in the U. S. to be 39.2 millions, compared with 32.2 million in 1940. The number of people 65 years and over will likely be 11.4 million, compared with 8.9 million in 1940. The number of families with income of \$5,000 or more will probably gain from 5 per cent of the families to 22 per cent.

. . . The production per man-hour has more than quadrupled in the last 60 years in the U. S., while the average hours per employed worker has been cut nearly a third.

. . . It is estimated that one third of the American families in the United States spent more than their incomes in 1949.

. . . Possibility that vaccine might be developed for cancer was announced at the recent meeting of the American Association for the Advancement of Science with the report by Dr. Irene Corey Diller that fungi had been found in every type of human and mouse cancer examined by her in her research.

. . . It is estimated that about three out of each 100 employed persons drink enough to be considered alcoholic. The average alcoholic loses 22 days each year from his job or 28,000,000 work

days annually lost. The U. S. pays an estimated \$188,000,000 annually for crime committed under the influence of liquor, \$35,000,000 for hospital care for alcoholism, and \$25,000,000 for maintenance of drunkards in local jails. An estimated \$432,000,000 is lost in wages by alcoholics. These facts were brought out in a *New York Times* survey.

In the World of Religion

. . . Dr. Immanuel Velikovsky, in a book, "Worlds in Collision," to be published soon by Macmillan, projects a theory that a large planet approached the earth about 1,500 B. C. and caused the earth to stop its rotation on its axis for a time. He declares that this fits in with the passage in Joshua where the sun stood still "until the people had avenged themselves upon their enemies." A lengthy review of this new book is the feature article in the January issue of Harper's Magazine.

. . . Glenn L. Archer, executive director of the Protestants and other Americans United for Separation of Church and State, has wired President Truman asking that the U. S. office in the Vatican be closed when Myron Taylor returns to the U. S.

Baptist Highlights

. . . Dr. A. B. Copass, long time Old Testament professor at Southwestern Seminary, died January 2, in Fort Worth.

. . . Miss Blanche Sydnor White, executive secretary of the Woman's Missionary Union of Virginia since 1925, retired on January 1.

. . . A Baptist Student Union Council has been set up on the University of Illinois campus.

. . . Joe W. Bailey has been elected president of the Hawaii Baptist Convention. Chester R. Yough has been elected editor of the *Hawaii Baptist*. . . Total receipts for 1949 through the Executive Committee were \$9,471,777.97, compared with \$8,865,790.80 for 1948. Cooperative Program receipts increased from \$6,000,837.30 in 1948 to \$6,330,971.59 in 1949. Texas gave \$1,000,000 through the Cooperative Program.

. . . The Foreign Mission Board now has 712 missionaries.

. . . Warner G. Rutledge, Tennessee Baptist state Sunday school secretary, died December 20 of a heart attack.

. . . There were 21,748 Sunday school awards issued during December.

. . . Florida Baptist membership gained from 242,804 in 1948 to 261,527 in 1949. They reported 17,467 baptisms, or one for each 15 members. The number of churches with services only once a month decreased from 72 to 53, and the number of full-time churches increased from 619 to 652. There are now 916 churches. The largest gains were reported in city churches, but substantial gains were also made in open country churches, except in gifts to missions where reduced agricultural prices were reflected.

. . . *Home Life*, published by the Sunday School Board, has now reached a circulation of 338,693.

BOOK REVIEWS

THE SOCIAL KIT NO. 2. By Jack B. and Edith Fellows, Broadman Press, cards \$1.00 and binder. \$1.25.

More and more the social feature is coming to the level of necessity in work with young people. Not every individual is endowed with the natural ability to arrange an interesting social program for entertaining young people. The leaders are therefore on the constant watch for fresh, new, interesting games for young people to play. This Social Kit No. 2 offers badly needed assistance. There is a program on each card in the kit, and these programs, followed through, will provide social leaders with "icebreakers" for which they seek. There are 100 games in the kit and, if the purchaser desires it, the beautiful binder can be had for an additional \$1.25, and other sets of the cards can be added later.

THAT MEN MAY SEE. By Walter D. Kallenbach, Ph.D., Th.D., Baker Book House, Grand Rapids 6, Michigan. Price \$1.00.

Dr. Kallenbach was a widely known blind evangelist, one of the strongest men on the platform. He received his training at Southern Baptist Theological Seminary, Louisville, Eastern Baptist Theological Seminary, Philadelphia, the University of Virginia, etc. Though totally blind, he finished the four-year course at the University of Virginia in two and one half years. Dr. Kallenbach knew the entire New Testament by memory.

This book is the fourth book in the "That Men May See" series. You will want to get this book, the work of a man who saw more than many who have eyes.

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Church Services to be Led By Baptist Hour, April 23

By S. F. LOWE

At the recent Southwide meeting of State Secretaries of Evangelism at Nashville, Tennessee, with Dr. C. E. Matthews presiding, plans were perfected for the Baptist Hour to lead all the churches of the Southern Baptist Convention in one great south-wide, simultaneous, evangelistic service on Sunday afternoon, April 23, 1950. This service will climax the simultaneous Evangelistic Crusade west of the Mississippi, and it will also climax a week of Evangelistic visitation in the churches east of the Mississippi.

The plan of the service is very simple. Every church will assemble in the meeting house twenty minutes before the Sunday afternoon broadcast for a song and prayer service, then through radios already installed, the Baptist Hour Choir will lead all

the churches in singing some of the familiar evangelistic hymns. Dr. Duke K. McCall, the Baptist Hour speaker, will then bring a warm-hearted evangelistic message, closing the broadcast with an earnest appeal to the lost to receive Christ and confess Him in church membership. The pastor or if he cannot be present, a deacon, in every church will stand at the front of the service to receive members who respond to Dr. McCall's invitation for church membership. Following the broadcast, the leader of the local church service will continue the service with such exhortation as the Holy Spirit may direct. The service in every church west of the Mississippi will be continued with a beautiful baptismal service.

The churches east of the Mississippi will not be participating in the two

week's Evangelistic Crusade west of the Mississippi, but it is suggested that they conduct a week of Evangelistic Visitation which will be climaxed with the Baptist Hour service, Sunday afternoon, April 23. Such a period, under the leadership of the Holy Spirit, will result in thousands of confessions, which will honor our blessed Lord.

In addition to the 26,000 churches of the Southern Baptist Convention, thousands of the colored Baptist churches in the nation will participate in this great Evangelistic Crusade and will hold a local church service in connection with the Baptist Hour Evangelistic service. Nothing like this in all history has ever been undertaken. Let all God's people begin now and continue in prayer for God's blessed leadership through His spirit in this whole movement which is for His glory in the salvation of the lost.

—o—
SPEECH—A speech should be like the leaping of a fountain, not the pumping of a pump.—Lionel Crocker, Banking.

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