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Western Recorder



MR. C. P. HARGIS

Whose Retirement is Announced on Page 6

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Kentucky's Largest Denominational Paper

March 9, 1950

Dr. Baker J. Cauthen, Secretary for the Orient, arrived in San Francisco February 20.

Young A. Paul Bagby, Jr., son of Dr. A. Paul Bagby, Buies Creek, N. C., after a lingering illness, died recently in a Raleigh hospital.

Dr. Gordon Poteat has resigned as pastor of the First Baptist Church, Lewisburg, Penna., and has accepted the pastorate of the Tourist Church, Daytona Beach, Fla., an interdenominational body.

Brother Duane Amburn has accepted the call of the Elk Creek Baptist Church, near Taylorsville, Ky., in Spencer County. The new address of Pastor and Mrs. Amburn is Route 3, Taylorsville, Ky.

Crescent Hill Church of Louisville, now released from their long-standing building debt, has voted an 80 per cent increase in its gifts to the Co-operative Program. Dr. Rollin S. Burhans is pastor there.

There have been sixty-seven additions to the rolls of the First Baptist Church, Newton, N. C., since Pastor Roy Beals went there five months ago from Carrollton, Kentucky. Also the Sunday school has made substantial gains.

Dr. William A. Mueller, professor of theology at the Southern Seminary, has been made editor of the Ancient Church History department of the new edition of the New Schaff-Herzog Encyclopedia of Religious Knowledge.

Dr. JAMES L. SULLIVAN, pastor Belmont Heights Baptist Church, Nashville, Tenn., has been elected executive-secretary of the Baptist General Convention of Mississippi. His decision had not been announced as this goes to press.

Dr. and Mrs. John Mein of Recife, Brazil, are visiting relatives in Italy and England during their furlough year. They plan to arrive in the States in May. Dr. Mein is a native of England. A son, Gordon, is secretary to the American Ambassador in Rome.

Rev. James Robert Stewart, 90, died on February 26 at Miami, Florida, where he has resided since his retirement twenty-five years ago. He is said to have been the teacher of a boy by the name of Alben W. Barkley at Lowes, Ky., and that boy has since become Vice President of the United States.

Miss Yoneko Kajita, Kokura, Japan, is one of the twenty-nine students of Blue Mountain College who attained the honor roll for the first semester. Yoneko, or "Nickay" as she is known to the students, is one of the most popular girls in the college. She plans to return to Japan to teach in a Christian college or do other Christian work.

Dr. William H. Morton, assistant professor of Biblical Archaeology, and successor to the late Dr. J. McKee Adams, has been given a fellowship to study at the American Schools of Oriental Research, with headquarters in Jerusalem. He and his wife expect to spend a year in Palestine, leaving the States when the Seminary is out this summer.

Dr. P. H. Anderson, now seventy, is retiring this year from the faculty of the New Orleans Baptist Theological Seminary. The members of the faculty recently gave a banquet in his honor on his birthday in a New Orleans restaurant, at which time President Roland Q. Leavell, on their behalf, presented Dr. and Mrs. Anderson with a silver serving set.

February 6 through 10 was City-Wide Simultaneous Sunday School Study Course Week in Owensboro. Various speakers were at the different churches. DR. PAUL WEBER, pastor of the First Baptist Church in Paducah, Ky., taught, "The Place of the Sunday School in Evangelism," by J. N. BARNETTE, in the WKalnut Street Church. The attendance average was 70, and 50 received awards.

Missionaries who have left the States for foreign fields during January include: Rev. and Mrs. J. R. Hickerson, Jr., to Medellin, Colombia, by air January 1; Rev. and Mrs. J. F. Mitchell and Miss Marjorie Spence to Valparaiso, Chile, by boat January 13; Miss Josephine Scaggs to Port Harcourt, Nigeria, by boat January 13; Rev. and Mrs. J. L. Bice to Recife, Brazil, by boat January 30; Rev. Blonnye Foreman to Rio de Janeiro, Brazil, by boat January 30; Miss Edith Rose Weller to Belem, Brazil, by boat January 30.

There were 3,000 conversions in the 18-day revival conducted by Pastor Billy Graham, Minneapolis, Minn., at the Boston Massachusetts, recently. There were 105,000 counted as being in attendance throughout the eighteen days. Pastor Harold John

Ockenaga, the Park Street Baptist Church and seventy-five Boston area churches sponsored the meeting. Dr. Graham is to return in March. The Boston Garden was filled at the concluding service with 16,000—all it would hold—and 10,000 were turned away.

It is said that all of the lawyers in Lebanon, Tennessee, have agreed to donate their professional services to persons drafting wills, provided the persons making the wills insert a codicil remembering Cumberland University, now a Baptist institution, for \$1,000 or more. Since all lawyers of Lebanon are themselves graduates of the School of Law, Cumberland University, they are entering wholeheartedly into the Second Century Campaign to build up the school by making it the beneficiary in wills and insurance policies.

Kentucky is justly proud of the recent dedication program of the Southwestern Baptist Theological Seminary's Memorial Building (consisting of the Truett Auditorium, Scarborough Hall and the Fleming Library) and the J. M. Price Hall. Though a little unusual to dedicate such a large "monument" to a man while he is still living, Baptists generally recognize the appropriateness of bestowing such an honor as the second-named building upon this son of Kentucky soil who has spent the last thirty-five years as professor and dean of the School of Religious Education at Southwestern.

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

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By Dr. W. T. Conner

The Preacher's Call And His Message

A call to preach means that the preacher is to get his message from God. In the Bible it is to be noticed that, sometimes at least, the prophet's commission and his message came to him in the same experience. They were wrapped up in the same bundle. The word of the Lord came to the prophet, but it came not as something that was to hide in his own bosom and enjoy. It came rather as something that he was to proclaim to others. Often it came in some such form as this: "Preach the preaching that I bid thee." God did not give the commission without the message, nor the message without the commission. The commission was always a commission to communicate the particular message given and the message was always a message to be communicated.

There is no such thing as one's having an orthodox message without a missionary spirit. The lack of a missionary spirit vitiates the message. "A church that will not spread the gospel does not understand the gospel." The mission and the message are inseparable.

**The Gospel Is the
Preacher's Message**

Paul did not say: "Woe is me if I do not preach." He said: "Woe is me if I preach not the gospel." He said also that if any man preach any other gospel than the one Paul had received and preached, let him be accursed. God does not call men to preach just anything; he calls them to preach the gospel of Christ. Many men are preaching today who, according to

their own testimony, have not received any special call. And you can count pretty safely on one thing: they are not preaching the gospel of Christ. The God-called man is to proclaim the God-given message, and the message is given to be preached to the world. I have heard men preach (at least, they called it that), who said they were not divinely called. By listening to their message I concluded that on that point they were correct, but that they were mistaken in thinking that they were preaching the gospel.

The Gospel Must Be Given Away

The gospel is a divinely given message, and the commission to preach it is a divinely given commission. We

cannot keep the message without fulfilling the mission and we cannot fulfill the mission without proclaiming the message. That means that we cannot keep this gospel without giving it away. And we cannot give it to others unless it is first given to us. Like the manna in the desert, the gospel decays if hoarded.

Some will object that this narrows the preacher's message, restricts the range of his thinking and gives him no room for originality.

In one sense it does all that. His message is limited to the gospel of Christ. The preacher may range beyond that in his thinking; but if he does so, so far as spiritual truth is concerned, he will only range over barren deserts and empty wastes. He cannot discover truth except as God has revealed it. But this objection after all is based on a superficial view of things. The gospel of Christ is as wide as man's spiritual need and as deep as the mysteries of God. There is plenty of room here for any intellectual giant to exercise all his powers; but he will miss the way unless he does so in humble dependence on God.

**Message and Commission Are
From Same Source**

The preacher, then, is to get his message from the same source from which he gets his commission to preach. The message and the commission come from the same source. This means that there can be no effective preaching unless the preacher lives in fellowship with God.

I do not believe in mysticism in the sense of direct and unmediated fellowship with God—that is, the preacher is not to receive his message apart from the Bible and all other means. But I do believe in mysticism in the sense of a touch of the Spirit of God on the spirit of man that illumines and guides the mind of man. Without this, preaching is not preaching. Without this element, men may talk sociological reform, ethical culture, cultural development—they may advocate and promote a thousand good things; but they will not, cannot, in the true sense, preach the gospel of Christ.

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O Shadow in a sultry land
We gather to Thy breast,
Whose love, enfolding like the night,
Brings quietude and rest,
Glimpse of the fairer life to be,
In foretaste here possessed.

—C. M. Packard.

By Dr. J. D. Grey, Pastor
First Baptist Church, New Orleans

"TOGETHER"

Presidential Address Delivered Before the
Louisiana Baptist Convention at Monroe, Louisiana

"All that believed were together, and had all things common."—Acts 2:44.

As Louisiana Baptists enter their second century of service for their Saviour, one word above all others portrays their miraculous progress during their first hundred years. That one word is "together." As we think of the forward march into this second century of our Convention with its 1,000 independent, sovereign New Testament churches, with a membership of 263,207 born-again, blood-washed, baptized believers, one word prophesies our future progress. That likewise is the one word, "together."

As we think of that larger fellowship in our Southern Baptist Convention with 26,822 independent, sovereign churches, with a membership of 6,491,981 born-again, blood-washed, baptized believers, one word above all others needs to be upon our hearts and in our minds; that is the word "together." Napoleon Bonaparte once said, "Conquest has made me and conquest must maintain me." To paraphrase the words of the little Corsican, may we Baptists now say, "Being together has made us and staying together will maintain us."

What beauty, what loveliness, and what excellence this word portrays. It tells of a beautiful building with its lines falling in perfect symmetry. It pictures a lovely flower that is compact and united in giving forth its beauty and fragrance. It describes a garden that is laid out row upon row, bed beside bed, in orderliness and in attractiveness.

What harmony, what resonance, and what music this word bespeaks! It tells of a glorious symphony with all the instruments in tune following the score of music and giving perfect harmony. The word presents a majestic choir wherein all the members lift their voices together in praise to the blessed Lord. It tells of a magnificent oratorio like Handel's "Messiah" or Haydn's "Creation," wherein the glories of God are sung with majestic precision and perfect harmony.

What precision of performance

and accuracy of accomplishment this word portrays. It describes a beautiful and intricate mechanism like a fine watch wherein all of the wheels and springs are in place and each one functions with perfect relationship to the others, keeping perfect time. It pictures the giant motor in an airplane or in a Deisel engine moving through the air or down on the track with precision of performance and efficiency which evokes from all men deserved and ardent admiration.

What matchless coordination, concentration, and cooperation is suggested in this word "together!" It pictures a well-trained, skilled football team out on the field of action, playing the game to win, moving forward against its powerful opponent. It also portrays a mighty army going into battle against its powerful enemy. The soldiers stand shoulder to shoulder, the enemy is overcome, and victory is assured. This word dominated the thinking and the living of the Christians in the first century, for only in a spirit of "togetherness" could they have won as they did. Charles Jefferson reminds us, "An easy going Christianity could not have survived the first century."

But observe that only the believers were together. The text from Acts 2:44 says, "All that believed were together." Unbelievers cannot get together, they never can get together, they never will get together. Un-

believers always give inharmony and discord. They always produce friction and inefficiency. They may be listed on the church roll, but they never can get together with the believers for it is just not in their nature to "be together" with the believers.

The text indicates to us the marvelous process of assimilation that took place on Pentecost. Early that morning, "the number of names was 120." However, on the evening of that day, the number was 3,000 over that number, thus that heterogeneous mass became a homogeneous unit by the power of that one thought, "All that believed were together."

Together in Doctrine and Devotion

Immediately following Pentecost, the early church is described in these words, "They continued steadfastly in the apostle's doctrine." The 3,000 converts on Pentecost came from seventeen different racial groups, and these new converts were ignorant of the full content of Christian doctrine. But they were eager. And while there were seventeen different groups of them, yet they were all united in this common faith. The content of their doctrine was not complete, but the power of their faith to receive it was very strong. They were told of Christ's virgin birth, of His diety, of His sinlessness, of His miraculous power, of His vicarious substitutionary death, of His glorious resurrection, His marvelous ascension and His blessed return, and they were united in their devotion to such a great Lord. Their doctrine made them devoted.

There are evil tidings abroad throughout the land today which would have us think that doctrine is unimportant. With enthusiasm they tell us, "It doesn't matter what a man believes, just so he is all right." This viewpoint applied in other realms would say to you, "Go into the drug store and drink from every bottle on the shelf of the pharmacist and it won't hurt you, just so you are all right to start with." Baptists, as Bible believers, must respect in toto this mischievous point of view.

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Whate'er the care which breaks thy rest,
Whate'er the wish that swells thy breast;
Spread before God that wish, that care,
And change anxiety to prayer.

—Jane Crewdson

By O. K. and Marjorie Moore Armstrong

A Real Mission Work in Colombia

BARRANQUILLA, COLOMBIA—Only nine years old, the Colombian Mission of the Baptist Foreign Mission Board includes all three of the basic missionary activities—preaching, teaching, and healing. On this our last stop in a tour of the continent, we were met by the missionary in charge, HOWARD L. SHOEMAKE.

It was Saturday. MR. AND MRS. SHOEMAKE took us to Central Baptist Church after supper. "Here's where we'll get leaders for our churches in this country," HOWARD said as he showed us through the patio and a corridor to a lighted playground which is part of the church's educational plant.

Fifty or 60 children and young people were hard at play, yelling, shrieking, racing, playing ball, and throwing goals. The concrete floor and the cement walls surrounding the area made it clean and safe. With the arrival of the SHOEMAKES and MISSIONARY CREA RIDENOUR, organized play got under way—volley ball for the older ones, circle games for the youngsters.

Among a people who have never learned how to lose gracefully, who consider winning more important than playing, and who do not understand the principles of good sportsmanship, a playground is a useful technique in Christian education. It is also a means to evangelism.

"See the one-armed man over there," HOWARD said when he dropped out of the game to get his second wind. We had marveled at the skill with which the amputee handled the volley ball. "He was an Olympic basketball star until the accident that took his arm. He was fit for suicide when he happened to pass here one Saturday night, and now he is one of our best members.

"The man in the back row next to the boy who just served—the one-armed man brought him. He's a lawyer. He first came in just six months ago. He directs our play program for the children now. He's in the church membership class we hold once a week."

Others were pointed out—a fifteen-year-old wrestler who has shown great promise as a preacher; a teenage girl, good at fencing and an excellent worker with children. "We'll get the native leaders we need from this playground," SHOEMAKE repeated.

As the two-hour program came to an end and the group set to work putting away the equipment, HOWARD indicated another lad. "You saw him stroll in here tonight with two other boys. Now, you see, his buddies have gone but he preferred to stay till the last minute. He'll be back next Saturday," HOWARD said with confidence. When the boy bade him "Adios," the missionary mentioned "Escuela Dominical (Sunday school)" for the

next morning, and the new boy nodded.

The Central Baptist Church has 700 members, a big Sunday school, and a thriving elementary day school. It has three daughter churches in as many sections of Barranquilla—San Felipe, San Isidro, and Rebolo—and a clinic at San Felipe which will be a 50-bed hospital in another year. It also has daughter churches in Sabanalarga, Cartagena, and Bogota (the capital) and the hope of a seminary in Cali.

The GERALD RIDDELLS welcomed us to Colombia when we flew in from Lima and LaPaz to Bogota. We found evidences of the violence of the 1949 revolution, and considerable apprehension about the prospects for 1950, but the missionaries anticipate building plans for the Baptist church which now meets in a rented second-story hall.

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Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.—I Peter 3:8.

EDITORIAL SECRETARY



Miss Rachel Jackson

Miss Jackson is editorial secretary on the *Western Recorder's* staff, coming to this work June 2, 1949 soon after graduating from Carson-Newman College, Jefferson City, Tennessee. Miss Jackson is a native of Louisville, having graduated from Shawnee High School, Louisville, and Campbellsville College, Campbellsville Kentucky, before going to Carson-Newman. She is a member of the Parkland Baptist Church of Louisville.

C. P. Hargis Retires

After nearly 27 years of service to Kentucky Baptists as Field Worker for the Sunday School Department of our State Mission Board, C. P. HARGIS accepted retirement March 1, 1950.

No worker in Kentucky, regardless of assignment, has ever served Kentucky Baptists more faithfully or been more widely appreciated and respected and loved.

MR. HARGIS is a modest man, reluctant to discuss his own achievements. We finally prevailed on him, however, to give us a story. We wish he had made it much longer, going more into detail.

C. P. and Miss Flossie

One unusual thing about BROTHER HARGIS' connection with the Sunday School Department is—he went to work at the Baptist Building, in Louisville, the same day, June 1, 1923, that MISS FLOSSIE DALTON became office secretary to Sunday School Secretary W. A. GARDINER. In 1937, BROTHER HARGIS' wife died. In 1945—January 27—MISS FLOSSIE and C. P. were married. Thus they have toiled together in the work so close to their hearts.

MRS. HARGIS will continue as secretary to Dr. Gardiner. MR. AND MRS. HARGIS recently purchased a little home, with a few acres, out on the Preston Road near Louisville. MR. HARGIS says he's going to keep house and run the place. And, if he's as good a housekeeper as he is a Sunday school worker, MRS. HARGIS will have an easy time at home. Here is BROTHER HARGIS' story, told in his own words:

A Glimpse At My Sunday School Work In Kentucky

By C. P. Hargis

During the week of June 10, 1914, I had my first glimpse of a well organized, graded Sunday school, by studying the Normal Manual under the instruction of our State Sunday School Secretary at that time.

Soon after, I became superintendent of a mission in Somerset, which later became the HIGH STREET BAPTIST CHURCH. I carried on a fully organized Sunday school, graded on the age basis, having a weekly officers' and teachers' meeting. My experience there proved to me that Southern

Baptists have a worthwhile program of work.

Pulaski County

During this period I was asked to become a missionary in Pulaski County Association, and I was given at least one month to make my decision. After much prayer and careful thinking about the will of God for my life, I definitely decided it was the thing the Lord wanted me to do.

I acted as supply pastor when it was necessary, taught study courses in both B.Y.P.U. and Sunday school work. At that time the study course books were not so plentiful in all lines of our work: and I soon found myself in need of more knowledge and greater wisdom for the work.

Upon the advice and encouragement of my pastor, W. E. HUNTER, I decided to attend the Baptist Bible Institute in New Orleans and made all arrangements to go.

I Met W. A. Gardiner

As I was returning from Stearns, Kentucky, where I had supplied the pulpit that Sunday, I met W. A. GARDINER and his wife as they were returning on the train to Louisville from a rural church near Pine Knot.

To my surprise, BROTHER GARDINER came to me and called me by name—the first time we had met. We sat down together and were soon well acquainted.

Just before I left the train BROTHER GARDINER said, "I understand you are thinking about going to New Orleans to attend the Baptist Bible Institute. Please let me know when you are through."

When I finished my work in New Orleans, and with my family had returned to Somerset, I kept my promise and notified BROTHER GARDINER.

Within a few days I received a letter from DR. C. M. THOMPSON, our state secretary at that time, saying, "Come to Louisville to a meeting of

the state workers and we will pay your expenses." That week, June 1, 1923, I became an employee of the State Mission Board.

Early Experiences

My first experience as an employee of the State Mission Board was a week at Carlisle, Ky., with the state Sunday school and B.Y.P.U. secretaries, in a study course for both departments the same week.

Following this, for sixteen days, I was in a church-to-church campaign in Wayne County speaking twice each day and eating fried chicken from one to three times a day. That was a glorious beginning!

In Retrospect

I have thoroughly enjoyed the work through these almost 27 years. The Lord has wonderfully blessed me in my work as Sunday School Field Worker. He has richly blessed me with physical strength to do the work, and for all His goodness I am grateful!

I have had many delightful experiences as well as some not so delightful. But the delightful experiences have overbalanced the others. I have nothing to boast about. If I have accomplished anything worthwhile, to God be the glory—all of it!

Here is somewhat of a general summary of my work in campaigns in study courses. This does not include clinics, conventions, nor planning meetings.

Teaching periods	7,790
Number attending	49,520
Receiving awards	12,525
Addresses	2,581
Miles traveled	206,920

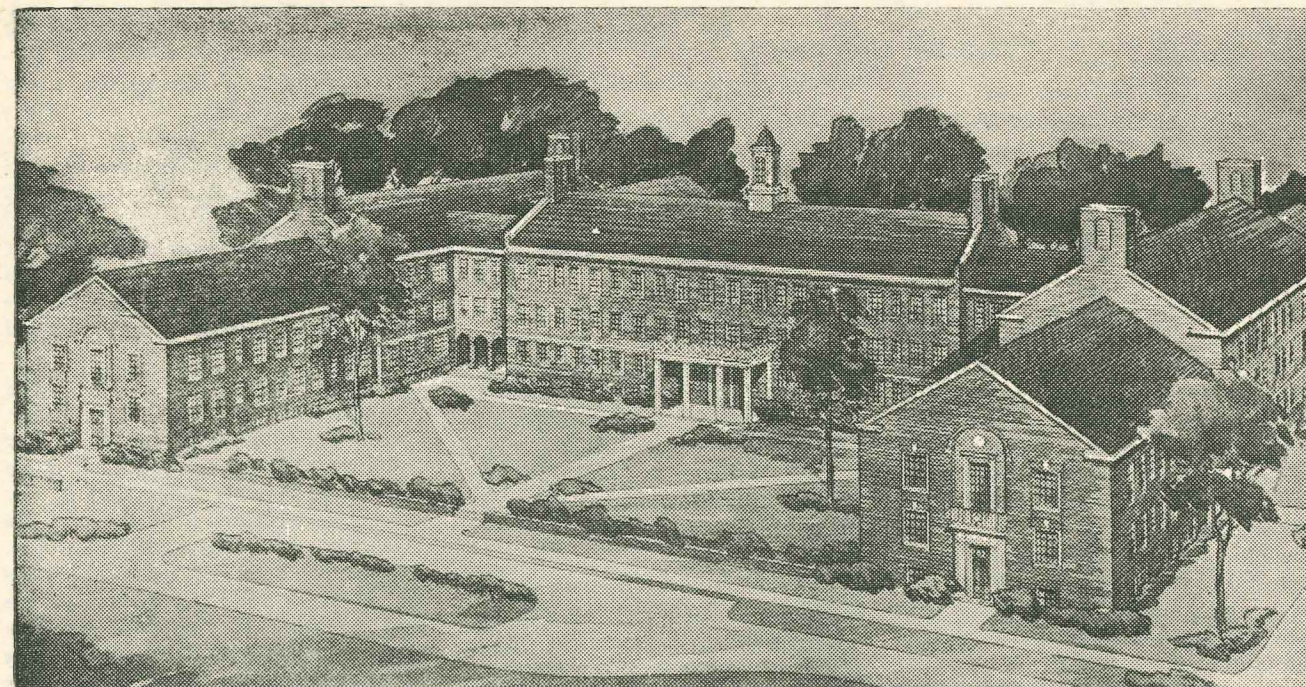
An Appreciation

I want to express my appreciation to all who have, in any way, had part in giving me the privilege of working with the State Mission Board's Sunday School Department. Through this cooperative work, I feel I have accomplished more for my Lord than I could have any other way.

I am grateful for the wonderful fellowship I have had with the brethren and with the churches through the years. I have been associated with W. A. GARDINER for more than 26 years, and our work together has been marked by complete harmony. BROTHER GARDINER is truly a wonderful yokefellow. It has, indeed, been a joy to work in the Sunday School Department under his leadership.

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New Apartment Building



A dream of decades is coming true at Southern Seminary as construction progresses on this 96-apartment building for Seminary student families. Largely financed by money from the Cooperative Program, the million-dollar structure is expected to be ready for occupancy by next September.

Ever Attend A World Baptist Congress?

By DR. LOUIE D. NEWTON, Atlanta, Georgia

I am asking for the attention of those who have not attended a session of the Baptist World Alliance—those who have attended even one such Congress will join me in urging you to consider the rare opportunity which you have to attend the eighth World Baptist Congress this summer, July 22-27, in Cleveland, Ohio.

Notice that I refer to this as the eighth such Congress, and this is the third one to be held in the United States. You will not, probably, have an opportunity to attend another World Congress in the United States for some time. The ninth Congress is already scheduled for London, in 1955.

An Altogether Unique Experience

Attending a World Baptist Congress is an altogether unique experience. I have attended five of the seven Congresses thus far held—in Stockholm in 1923, Toronto in 1928, Berlin in 1934, Atlanta in 1939, and

Copenhagen in 1947. I would not have missed any of these experiences for any other possible investment of the time and money involved. And that is the way you will feel about the Congress in Cleveland, after you get home.

There is something about these World Congresses of Baptists that you can't put into words—an atmosphere of worldwideness—fellow-Baptists from yonder and yonder, across and around the earth, who love our blessed Lord, and, therefore, who love us and all their brother and sister Baptists of every tongue and every race.

"The Light Shineth in the Darkness"

And not only the people, but the program will prove inspiring. The theme of the Cleveland Congress, July 22-27, is: "The Light Shineth in the Darkness." See what it does to you just to read it! Now, imagine fellow-Baptists from all over the world, gathered in Cleveland this

July, thinking together, singing together, praying together, with this encompassing theme ever in our hearts—"The Light Shineth in the Darkness."

Make your plans right now to attend the Congress in Cleveland. Application should be made and fee paid to: Dr. D. R. Sharpe, Chairman, 900 Schofield Building, Cleveland 15, Ohio.

Sitting By The Fire (The Idler)

He was not much for stirring about.
Such wasn't his desire.
No matter what the others did,
He was sitting by the fire.

The same old habit every day,
While some were out for hire;
And others working out for pay,
He was sitting by the fire.

At last he died, as all must do.
Some said he went up higher.
But if he's doing what he used to do,
He's sitting by the fire.

—Author Unknown

"TOGETHER"

(Continued from Page 4)

Anyone who is aware of the times must notice with grave concern the growing tendency in many quarters either to belittle, oppose, ignore or talk down our distinctive doctrines. The deadly virus of an inane and insipid theology, a spineless and convictionless preaching, is contaminating the land throughout its length and breadth with the result that many "are weak and sickly among us," suffering from spiritual malnutrition, theological astigmatism and doctrinal anemia. The proponents of a bloodless religion, a liberal theology, and a so-called "social Gospel" make vocal their hue and cry, their self-styled intellectualism and pseudo-spiritual appeal wreak havoc among many who truly believe the Book. Some surrender supinely, others sit in complacency, and others because of fear of criticism are as silent as a sphinx on our Baptist distinctives.

There is needed today as never before a revival of old-fashioned, old-time Bible preaching of the "faith once for all delivered unto the saints," a preaching which "shuns not to declare the whole counsel of God." If Bible believers will become as aggressive and as vocal as Bible scoffers, a new day will dawn. Baptists either have a distinctive message or they do not have a distinctive message. If they do not have a distinctive message, then they should, in common sense and as an economy measure, join some other denomination. However, if they do have a distinctive message, and bless God they do, then they should be declaring that message in a spirit of love but with a glorious power of certainty and positive preaching. This means more than that we should have a little study course once a year in the book, "What Baptists Believe," taught down in a corner basement room to a handful of "the faithful." It means that we should, in season and out of season, with a renewed zeal and holy vigor "speak the truth in love." Let us become as zealous for the truth as it is in Christ as other groups are against the truth.

New Testament Christians believed something. They knew what they believed and why they believed it. They were true to the inspired Word

of God as they received it. They believed in the divinity, the deity of Jesus Christ, including His virgin birth, His sinless life, His miraculous power, His vicarious substitutionary death on the cross, His bodily resurrection, His visible ascension, and His blessed return. They believed in baptism by immersion only; they believed in the autonomy and independence of the local church; they believed in the security of the believers and they believed in giving the Gospel of Christ to the whole world. They lived their beliefs out in devotion to Christ and many of them gave their own blood as martyrs since they were ready to die for their faith. Yes, they were together in doctrine and devotion.

The rank and file of our Baptist people are together in doctrine. By and large our preachers, our denominational leaders, and our educational institutions are together in their loyalty to the fundamentals of the faith. And the rare cases among us of deviation from doctrine cannot be effectively dealt with by constitutional amendments nor by setting up a "Baptist Gestapo" who will have carte blanche to chop off heads right and left. They should be dealt with patiently and in a spirit of brotherly love just as Priscilla and Aquilla took Apollos aside and "showed him the way of the Lord more perfectly." A positive and forceful proclamation of the truth of the Word of God will cause the offending brethren either to mend their doctrines and their ways or cause them to "fold their tents like the Arabs and to silently steal away."

Together in Prayer and Fellowship

These disciples, these three thousand converted at Pentecost, were separated from their nation and its religion, from their people and their customs. By their very situation they were driven together as sheep are driven together when wolves are prowling around. They were drawn together in a close Christian fellowship. Being individually weak they held on to one another for strength. Like glimmering embers on the hearth are raked together until they break into a flame, so were these disciples

drawn together by the cords of Christian love. And being united in Christian fellowship, the power of God worked through them to make a tremendous impact upon the world in their day.

But the circumstances of that day are past. We live in a different day. The tendencies of this day are rather to drive people apart. We see differences of position, differences of occupation, of culture, differences in ways of looking at things. We need today to do much to cultivate a sense of mutual understanding and love for our brethren. We need to develop a spirit of kindness instead of harshness; a spirit of understanding instead of criticism.

The spirit of fellowship among Louisiana Baptists was never finer. The remarkable progress which our organized work in the State has made under the capable leadership of our esteemed Secretary is evidence of the fact that we are united in fellowship. We seem to be of one mind—to do the will of Christ and to advance His cause and give the Gospel to men. It is very singular that in all our Baptist ranks in Louisiana there is not a single, not one, cantankerous and disturbing element fighting our organized work. There is not one yellow sheet or paper published in our State to serve as infiltration of the fifth columnists of anti-missions. Let us labor and pray to keep our fellowship unmarred. When controversial issues arise, let us enter every discussion with a fraternal spirit of mutual respect, love and admiration. Oh, my beloved brethren, let us stay together!

Let us keep the word "together" in bold face type when we write the story of our Southern Baptist fellowship. We Southern Baptists are always the marvel of, and often the envy of, some of our evangelical brethren. They cannot understand how six and a half million Baptists, working through 26,000 churches, stay together and make the progress which we have made these 104 years of our Convention work. Here we are without any centralized authority, without any ecclesiastical dictatorship, without any "cabinet of bishops" and yet we continue to grow by leaps and bounds and to increase our program of giving the Gospel of Christ to the world. The answer to how we do it is a simple word. It is the word of our text, "together." The spirit of voluntary cooperation has characterized Baptists and has been the genius of our work. Let us keep it so.

(Continued on Page 16)

Pastor J. Marvin Adams Dies Suddenly In The Middlesboro Hospital

MIDDLESBORO, Ky., February 27.—The funeral of PASTOR J. MARVIN ADAMS was held today at the First Baptist Church of this city, where he has been the minister for the last twelve years. The service was conducted by DR. T. D. BROWN, Pineville.

Dr. Brown said that the Middlesboro pastor was a good witness in his character, his commitment to his life-work, to his confession, to speak out clearly on all issues, and that he was a good witness in his contribution in establishing a Christian home, and in being a great pastor and denominational servant.

Dr. Brown stated that Dr. Adams was useable because of his commitment to do God's will. "Dr. Adams doubtless spent more volunteer hours in serving on various committees and boards than any other man in our state," said Dr. Brown.

The church was lined with flowers from friends near and afar. J. C. Dance, of Harriman, Tennessee, a long-time friend of the family, led in prayer.

The Middlesboro pastor was born December 13, 1897, in Nelson County, Kentucky. He attended Nelson County School, graduated from Georgetown College and the Southern Seminary. He was pastor of the Cynthiana Baptist Church twelve years before going to Middlesboro. His early pastorates before going to Cynthiana were: Dry Run, in Scott County; Butler, Ky.; Short Creek, in Pendleton County; and Millersburg, Ky. He was the alumni secretary of Georgetown College in 1924-25.

At the last meeting of the General Association of Baptists in Kentucky he was elected an assistant moderator of that body, and has frequently served that body in many capacities. In former years he was president of the Kentucky Baptist Assembly, mem-

ber of the State Board of Missions, Trustee and Vice President of the Board of Georgetown College, and long represented Baptists on the Board of the Anti-Saloon League of Kentucky. Also he was president of the old Kentucky Baptist Education Society.

He is survived by his wife, MRS. KATHLEEN COLLINER ADAMS, and one

daughter, MARJORIE L., a junior in Georgetown College.

His remains were taken to Carlisle, Kentucky, the home town of Mrs. Adams, for burial.



Joseph Marvin Adams

Secretary Gardiner

And Workers Spend 10 Days In S. W. Kentucky

By W. A. Gardiner
Sunday School Secretary
Louisville, Ky.

Ten glorious days were spent in the Southwestern Region of Kentucky by the workers in the Sunday School Department. Here we found a genuine spirit of earnestness about Bible teaching and a fine degree of consecration to the work of our Lord. A convention and a clinic were the events that took up to the region.

CONVENTION AT MURRAY: The Sunday School Convention of the

Southwestern Region met with the First Baptist Church in Murray with more than 200 present from forty-five churches. President O. C. Markham presided in his usual gracious manner. Dr. D. F. Ackland, of the Sunday School Board, delighted those present with his messages, placing emphasis on Bible study and evangelism. Next year the convention will meet in Mayfield at a time to be set by the officers and the State Sunday School Secretary.

CLINIC AT BARLOW: Rain, sleet and mud did not deter the people of Ballard County from attending the Sunday School Clinic conducted at Barlow where Pastor G. S. Jarman took excellent care of us. The program consisted in discussions each morning from 9:00 until 12:15, and in campaigns in five churches at night. People attended the day sessions from ten churches. Each night the Antioch, Barlow, Kevil, LaCenter and Ohio Valley Baptist churches had enlargement campaigns.

We are grateful to God for the fellowship with the Baptists of the extreme western end of Kentucky—that section west of the Tennessee River. They are a great people, and we are expecting this to be greater in spiritual results than in any previous year.

Gleanings

J. W. Switzer, Sr., has been elected Chairman of the deacons of the Cynthiana Church.

Pastor Walton R. Cole led the First Baptist Church of Dayton, Ky., in the ordination of Brethren W. E. Thomas and J. R. Burnette as deacons on February 26.

Samuel S. Hill, Jr., student at Southern Seminary, will preach in a revival with Pastor T. E. Dougherty at the First Baptist Church of Fort Thomas, Ky., April 30-May 7.

Dr. Duke K. McCall will speak tomorrow night, Friday, March 10, at the First Baptist Church of Newport, Ky., at 8:00 P. M. at the Mid-Year Associational Rally for Campbell County and North Bend Associations.

Calvary Baptist Church of Lexington will celebrate its seventy-fifth anniversary April 10-16. The auditorium is now being redecorated, and other renovations are being made to have everything in readiness for the anniversary. Some memorial stained glass windows have been ordered for the church parlor and the Baraca class room.

Could Your Manner Be Wrong?

Necessarily, as preachers, we are concerned primarily with the content of our sermons. That is as it should be. We must not depart from the truth. Nothing but the old truth and the whole truth will do. In support of this:

PAUL said: "For I have not shunned to declare unto you ALL the counsel of God" (Acts 20:27). Again he said: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of PREACHING to save them that believe" (I Cor. 1:21).

There is, then, no question as to the necessity of preaching, nor as to WHAT we shall preach. That was all fixed for us, and we have no other course before us as God's men but to obey orders.

The Manner of Preaching

But the MANNER of preaching is also vitally important. We are not without a good example in the Scripture at this point. LUKE wrote about the preaching of PAUL and BARNABAS. Their preaching, and that of others, entered into his inspired report as set down in the book of Acts. But it is plain that he paid close attention to their MANNER of preaching. Going along with them as their helper and scribe, and being a good student of people (he was a physician we are told), he naturally heard not only WHAT was said, but he watched the WAY and MANNER they said things. Don't you do that? Most people do. We hear not only the WORDS, but the PREACHER—the WHAT and the HOW.

So, having heard PAUL and BARNABAS at Iconium, he wrote: "And it came to pass at Iconium, that they went together into the synagogue of the Jews, and SO spake, that a great multitude both of the Jews and also of the Greeks believed" (Acts 14:1). DR. CHARLES B. WILLIAMS' translation has this verse saying: "At Iconium, too, they went to the Jewish synagogue and spoke IN SUCH A WAY that a great number of both Jews and Greeks came to believe."

Has The How Of Preaching Influenced You?

Perhaps your experience has been in line with a lot of others. You have heard great truths spoken—truths which must be told and without which there is no hope—but they were told in a way that pushed you back. No matter how you tried to listen, you caught yourself, so to speak, pulling away from the speaker. Or, to say the least, you just let his words go over you and by you. You could find no fault with WHAT was

said; the HOW, though, seemed to get in your way and hold you at arm's length. You couldn't get up close to him. His MANNER wouldn't let you.

No man that we know can please all his hearers. And, if the preacher's aim is to please his hearers, then he's too little for the job. But every man should, under God and for the sake of the gospel, make it his earnest aim to preach the gospel in such a WAY that it will lay hold on those who listen. PAUL and BARNABAS, at Iconium, "spoke in such a way that a great number . . . came to believe."

The First Need

First of all, we believe that PAUL and BARNABAS were brim full of the HOLY SPIRIT of GOD. They were fired in their souls and minds by Him—the Master-Teller of the good news about JESUS. They were saying WHAT the SPIRIT wanted said and they were saying it THE WAY He wanted it said. They were so completely under His control that it may be said that the HOLY SPIRIT was actually doing the talking.

Men who speak as the voice of the HOLY SPIRIT preach not themselves, but JESUS. And when JESUS lives in the message like He does in the hearts of those who give themselves up to Him completely, then the HOLY SPIRIT, Who came into the world for the glorious purpose of REVEALING CHRIST to people, brings great things to pass as they listen to the message in which CHRIST lives. And the people, when they go away from the preaching place, talk about how great JESUS is, and not how great the preacher is. Another way of putting it is, the HOLY SPIRIT did not come into the world to help the preacher put himself over to the people, but to help him glorify CHRIST. The minute a preacher starts selling himself to the people, the HOLY SPIRIT is grieved, and He turns away. He won't help men do that. It must be JESUS CHRIST, or the HOLY SPIRIT is not in it. PAUL and BARNABAS "spoke in such a way . . ."

Preaching To The Common People

Also, we believe that PAUL and BARNABAS spoke with a down-to-earthness which reached the hearts of listeners. It took great scholars a long time to find out that the New Testament was not written in the language of the specialist, or the expert, or the learned professor. It was written in the words which common people used every day, on the streets, and in their homes, and at the stores. And the preachers preached that way.

When the postman comes to your door, he

drops your letter right in YOUR box. He doesn't climb up on the roof and put it where you have a hard time reaching it. Yet we have many good men who make their hearers climb all over the roof trying to get the things that are said in the pulpit. And a lot of times those who write make the same mistake. And they wonder why people don't read what they write, just like speakers have to wonder why people don't listen to what they say. If you want people to lay hold on what you write or say, you have to drop the letter right in their box where they can reach it.

To whom are you speaking, dear Brother? For whom are you writing? People?—Then make it your aim all the time to speak and write for THE PEOPLE. God sent us to reach PEOPLE. And keep in mind that most of them do not go in much for big words and profound utterances. They may not leave your bus when you start it, but you'll catch them looking out of the window an awful lot. PAUL said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Read the near-by verses and you will find that PAUL spent a lot of time and thought trying to fit into the minds and needs of the people to whom he preached.

No, the pulpit is not a place for the preacher to show how much he knows, or where-all he's been, or how much he's done, or what a good speaker he is. The pulpit is a place from which the HOLY SPIRIT Himself, would talk to the people through His man. After all, they are HIS people, and He has the right to say what HE wants to say to them.—And He can make it pretty tough on the man who gets in His way. "Sirs, we would see Jesus" is being said by heart-hungry thousands today.

Appalling Needs on Foreign Fields

Addressing the student body and faculty of Southwestern Seminary some time back DR. FRANK K. MEANS, secretary of education and promotion for the Foreign Mission Board, declared that Southern Baptists are now attempting to increase by one thousand the number of foreign missionaries now on the fields.

This one thousand, if sent, will lack only 511 of equalling the total number of missionaries Southern Baptists have sent out in the last one hundred years—1,511.

Following SECRETARY MEANS' appeal, fourteen students responded and dedicated their lives to foreign mission service. RALPH CHURCHILL, di-

rector of publicity for the seminary, estimates that Southwestern will have to furnish five or six hundred of the one thousand if they are to be sent.

DR. MEANS, stressing the great need for missionaries, told of the death of MISS ALBERTINE MEADOW which took place after she had spent only two years on her Brazilian field. Her Brazilian associates, not realizing that Southern Baptists had no missionary to take her place, thought our Foreign Mission Board had refused to send another because it was felt she had been mistreated. It was hard to let them know the actual truth—more than six million Southern Baptists and with a total wealth running into the very high brackets and with many, many ministers and trained workers, actually had no missionary to take MISS MEADOW'S place. Not enough missionaries, and not enough money to send them and maintain them! And we call ourselves Missionary Baptists!

DR. MEANS also told of the great sacrifice by the president of the seminary in Guatemala. The small salary paid him did not even permit him to have the bare necessities of life. Our Foreign Mission Board gave him a small salary supplement. What did he do with it? He promptly turned it over to a fellow worker who was more poverty stricken than he.

We cannot keep from wondering how thousands will feel, in the great day of reckoning, when they who received and kept large salaries stand alongside those who really suffered for the gospel's sake; when those who turned deaf ears to the broken-hearted call of tired workers in foreign lands, and elected to spend their lives in comfort at home, see at last the tragic result of their self-loving decision. We wonder what will take place then, when churches which had near adequate equipment—at least far better than the missionaries had on foreign fields—see at last the awful results of spending their wealth at home while mission stations, thinly manned, beg for personnel and means to even halfway carry on for Christ!

Do you wonder why we do not have the great revival for which we say we pray? Do you wonder why the HOLY SPIRIT does not come on us in power? Do you wonder why only a few hundreds of thousands are won to Christ when there ought to be millions at home and abroad? God will not bless disobedience either in the individual or the church! His great outpouring of grace and power will not come on us until we, from the heart, obey His command to "go into all the world and preach the gospel to every creature."

By H. C. CHILES, Murray, Ky.

For March 12, 1950

Church Organization and Leadership

Acts 6:1-6; 20:17-18; 1 Corinthians 12:27-28

This lesson gives us a very brief glimpse of the New Testament churches in three different cities, namely, Jerusalem, Ephesus and Corinth.

I. Problems In A Growing Church. Acts 6:1-6

As the membership of the Jerusalem church increased with tremendous rapidity its problems multiplied speedily. The simple organization, led by the apostles alone, soon proved inadequate to care for the increasing number of new Christians. Then, after coming through its first persecution victoriously, the church had to face an internal difficulty.

Among the poor in the church to whom daily distribution of food and money must be made were many widows. The Greek-speaking widows thought that they were not getting their proper share of the alms which were distributed by the apostles. Quite likely they received their share, but they did not think so. Thinking that they were the victims of discrimination, they began to murmur about the way in which the apostles were handling the daily ministrations. Various other Grecians also joined in the circulation of the charge of discrimination in the distribution of alms.

When the complaint of partiality and unfairness in the distribution of alms reached the ears of the apostles, without a word of rebuke they called the church together and laid before the assembly a suggested plan for the solution of this problem. This plan was suggested not only to avoid all suspicion, but also because the apostles realized that it was wrong for them to neglect prayer and the ministry of the Word for this important but less vital task, which could be performed more efficiently by laymen.

It was not pleasing to God for them to cease praying and ministering the Word in order to distribute money to the poor. Therefore, the apostles suggested that a special group should be selected to give their specific attention to this work of charity. They

were convinced that the church should select seven men of unquestioned integrity, in whom the members had implicit confidence, to look after the distribution of church funds and other kindred matters. This procedure, when followed, would allay all suspicion and would also enable the apostles to give their undivided attention to prayer and to the ministry of God's Word.

In compliance with this proposal, seven reputable, spiritual and wise men were chosen and set apart as "helpers" of the apostles, whose time was being unduly consumed by material affairs. That action was exceedingly wise. What a pity that many of our ministers and churches today do not exercise similar wisdom! Far too many of our present-day pastors devote entirely too much of their time and energies to matters of only secondary importance, to the neglect of things of primary concern. God grant that more of our pastors and people may see the folly of this procedure, and provide a way whereby they can major on the more weighty matters that can be done effectively by ministers only!

And it is interesting to note the men who were selected as "helpers" of the apostles were chosen from the Hellenistic group from which the complaints had been coming. Frequently, it is not amiss to select people for certain positions who are convinced that they can do much better than those who have been filling them to the best of their ability.

II. Paul's Charge To The Ephesian Elders. Acts 20:17-18, 28.

Being in a hurry to arrive in Jerusalem by the day of Pentecost, Paul wisely passed by the Ephesian docks knowing full well that the resultant hospitality would consume too much time. Unable to leave without some word with the Ephesian Christians, Paul sent for the beloved leaders of the church at Ephesus and asked them to come to Miletus, which they did.

When they arrived, Paul added force to his farewell admonitions by

reminding them of all that he had been to their church. As a true and faithful pastor he pointed to his own walk and work among them as an example, doing this in all humility. In recounting the work that he had done in their midst, he pointed out his five-fold service:—I. Full-time—"At all seasons" (v. 18). 2. Humble—"With all humility" (v. 19). 3. Heart-felt—"With many tears and temptations" (v. 19). 4. Faithful—"Kept back nothing that was profitable" (v. 20). 5. Thorough—"Publicly and from house to house" (v. 20). All these reminders were for the sake of emphasizing his plea that they should put equal zeal into their work, guarding the church from evil, and building it upon the Word of God and by the power of God.

Paul's ministry among them had been characterized by exemplary conduct, humility, earnestness, patience, boldness, zeal and faithfulness. On account of his Christ-like actions, his kind words, and his love for their souls, Paul was very dear to them. Reminding them that quite likely they would never see him again, Paul challenged the elders to be faithful to Christ after he left them. Although they pleaded with him not to go to Jerusalem again, Paul courageously and loyally put Christ and His work first. He was steadfast in doing the will of God. He had subjected his will to God's will and to him the only thing of real importance was what God wanted him to do.

Paul admonished them to "take heed unto" themselves. To aid them in doing so, Paul had given them his example and teachings. But it is not enough to "take heed unto" one's self. If one lives a selfish life, and fails to be concerned about those around him, he falls far short of his Christian duty. Recognizing this, Paul also charged them to "feed the flock of God." He wanted them to nourish it with divine truth and guard it against error. That was not a trivial responsibility, but one which superseded all other calls for time, strength and money, regardless of how good the causes might be. Pastors and teachers are hereby challenged to give those in their charge that which will strengthen their souls as food strengthens their bodies.

(Continued on Page 28)

Sunday School Department

W. A. GARDINER, State Secretary

Standard Sunday Schools

The following have been added to the list of standard Sunday schools:

New Liberty—Pastor Fulton Bryan; Superintendent Raymond Locke.

Somerset, Colored—Pastor W. B. Wood; Superintendent Virginia Lackey.

Ashland, Unity—Pastor L. H. Tip-ton; Superintendent L. M. Barbour.

A Great Friend Gone Home

In the home-going of Dr. J. Marvin Adams the workers in the department of Sunday school work lost one of their best friends. Dr. Adams was in a training class about twenty-five years ago which I taught in the Georgetown Assembly, and he and I have been rather close together since then. For years we served together on the Clear Creek Springs Board and often he and Mrs. Adams assisted in training schools and conventions. Now he has been called to his Eternal home to be with the Lord. His is the profit and ours is the loss. Mrs. Adams and their daughter, Marjorie, are left. Our hearts go out to them in deepest sympathy.

West Kentucky Association

Brother Orman Stegall tells about two good central training schools for Sunday school workers that have been conducted at Liberty and Arlington with sixty awards in each. This was a good work and we thank all who had part in both of these training schools. We shall watch the progress in the West Kentucky Association this year.

Harrodsburg Enters New Building

Pastor E. T. Moseley and the Harrodsburg Church are rejoicing over the magnificent educational building which is now being used. A number of us were with this good church on the last Sunday in February to dedicate the building. It was a good day and we are grateful to God for the achievement of this good church.

Plan for Associational VBS Clinic

We are asking our Vacation Bible School leaders in all the associations to plan for an all day VBS Clinic to be conducted by either some of you or by some brethren whom you may enlist from associations near you. Our state force is reduced by the retire-

ment of Brother Hargis, (more will be said later in the *Western Recorder* about him), and by the resignation of George A. Jones, who is going to renew his studies on his Seminary work. We regret the going of both of these men, but our regrets do not supply us with other experienced workers. Brethren, please help us this year until our new workers become trained, I know you will rise to the occasion and have more and better schools this year.

And let me suggest that you use Southern Baptist VBS materials, using Book A for each department.

Regional Sunday School Conventions

Please keep in mind these remaining Regional Sunday school Convention dates:

March 14—Third Ave., Louisville, Central Region.

March 16—First Church, Bowling Green, Southern Region.

April 7—Salyersville Church. Dinner at church, Northeastern Region.

April 25—First Church, Danville, South Central Region.

The good your workers may receive from attendance at one of these conventions will justify especial effort to get them to go. Try to get a busload or several carloads from your church to go with you.

Please note the date for your particular convention because the Calendar may have different dates. Changes had to be made to avoid conflicts with other meetings.

There may be other books recommended to you, but there is nothing that can compare favorably with our own Baptist books. You will find in them all you need with which to conduct a good school. If one should use other than Southern Baptist books you may have some problems about doctrinal matters. Our books are the best.

SUNDAY SCHOOL ATTENDANCE

February 26, 1950		
Louisville, Walnut St. (4)	276	1,515
Louisville, Ninth and O (1)	260	1,320
Louisville, Carlisle Ave. (2)	226	1,053

Harrodsburg (4)	149	1,039
Lexington, Ashland Ave. (2)	180	996
Owensboro, First (1)	83	947
Lexington, Porter Memorial (2)	310	923
Evansville, Ind., Grace (3)	302	919
Louisville, Parkland (1)	44	906
Bowling Green, First (1)	15	795
Mayfield, First		782
Louisville, Crescent Hill (1)	115	781
Madisonville, First		715
Murray, First (1)	30	714
Paducah, Immanuel (2)	89	702
Louisville, Victory Memorial (1)	175	695
Frankfort, First (1)	68	695
Danville, First (2)	103	689
Lexington, Calvary (1)	20	654
Louisville, Baptist Tabernacle		645
Somerset, First		644
Lexington, Immanuel		640
Evansville, Ind., Calvary (2)	205	630
Danville, Lexington Ave. (1)	30	610
Louisville, West Bdw. (1)	63	607
Louisville, Beechmont		584
Barbourville, First (1)	141	583
Covington, Latonia (3)	256	565
Hopkinsville, Second		561
Louisville, Highland (2)	142	538
Lexington, Grace		531
Princeton, First		523
Louisville, 23rd and Bdw.		518
Louisville, St. Matthews		516
Louisville, Clifton (1)	84	511
Glasgow (1)	19	508
Hopkinsville, First		490
Covington, Calvary		484
Louisville, Deer Park		464
Elizabethtown, Severns Valley		459
Louisville, Eastern Pkwy.		456
Shively		455
Louisville, Meadow Home (1)	51	454
Henderson, First		453
Paducah, Grace (1)	37	452
Louisville, Highland Park, First		451
Cambellsville (1)	35	441
Henderson, Immanuel Baptist Temple		440
Fulton, First		438
Corbin, First		435
Lebanon		428
London, First (1)	28	421
Beechland (near Valley Station)		411
Morganfield (1)	42	410
Henderson, Audubon (2)	101	404
Williamsburg, First		396
Pineville, First (2)	68	395
Louisville, Third Ave. (1)	25	379
Central City, First		378
Greenville		371
Franklin, First (1)	41	370
Paducah, East		370
Corbin, Central		367
Winchester, Central		351
Middleboro, E. Cumberland Ave.		345
Paducah, Twelfth St. (1)	93	340
Louisville, South Side		337
Louisville, Immanuel (1)	50	336
Owensboro, Eaton Memorial (1)	27	331
Evansville, Ind., Walnut St.		297
Bellevue		285
Evansville, Ind., Temple		283
Middlesboro, Old Yellow Creek		279
Versailles		276
Frankfort, Thorn Hill		272
Sturgis, First		266
Hima, Horse Creek (1)	37	264
Louisville, Baptist Temple		257
Louisville, Gethsemane (2)	35	256
Mt. Washington		255
Pleasant Hill (near Campbellsville)		252
Louisville, Shawnee		250
Pardtown		246
Paducah, Trinity		243
Middletown, First		242
Winchester, First		241
Sand Spring (near Lawrenceburg)		241
Mt. Sterling, First (1)	74	240
Lawrenceburg		234
Owensboro, Seven Hills		233
Louisville, East		233
Columbia (2)	55	227
Indlow, First (1)	13	224
Crestwood, Ky., Crestwood		224
Auburn		220
Prinner's Chapel (near Harrodsburg)		216
Russell Springs, First		215
Vine Grove		214
JaGrange, DeHaven Memorial		213
Monticello, First		213
Pussellville, First		210
Albany (1)	40	208
Marion Baptist		206
Hazel		201

Baptist Training Union Department

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

ANNOUNCING STATE CONVENTION

Thanks to Churches

The State Baptist Training Union Convention will meet with First and Pollard Baptist Churches, Ashland, April 12-14, (EST), beginning on Wednesday night, and closing on Friday night. The Convention and State Training Union Department desire to express deepest appreciation to these churches for jointly inviting the Convention. Rev. Carroll Hubbard is pastor, and Mr. J. F. Cooper is Director of First Church. Rev. Donald W. Wells is Pastor and Mr. Harold Lyon is Director of Pollard Church. Thanks are expressed also to the other churches of Ashland and Greenup Association who will assist in entertainment of the Convention.

Theme, Scripture, Song, and Aim

The Convention theme is "In Christ is God's Everlasting 'Yes.'" The Scripture is II Corinthians 1:19-20 RSV. The Song is "The Solid Rock." The Aim is To Help Us To Find in Christ God's Provision for All of Life's Needs.

Register Immediately on Arrival

The Registration, Homes, and Banquet Committees will begin at noon registering all the people, making home assignments, and selling banquet tickets. Upon registration the opportunity is given the individual to make a gift to the work of the convention, Juniors and Intermediates fifty cents and Young People and Adults one dollar. As soon as the individual registers, he or she is given an envelope containing the convention printed program, badge, pencil and notebook.

Baptist Book Store

The Baptist Book Store, under the direction of the Manager, Miss Christina Stokmann will have an attractive display of books and supplies. We always appreciate Miss Stokmann's presence and the contribution which she and the Book Store make to our convention. She will furnish us free pencils and note books and the use of hymn books which, when the convention is over, will be sold at a reduction. Miss Stokmann will also give some talks to the convention.

Fourteen

Exhibit of Free Helps

Everyone should visit the exhibit of free helps and take home every piece needed in the work of the church and association. There will be helps for Associational Officers, General Officers of the Church Training Unions, Officers of the Adult and Young People's Unions, Leaders and Sponsors of the Intermediate and Junior Unions, and Leaders and Helpers of the Story Hours.

(Continued Next Week)

Make Reservations Now

Reservations for the State Training Union Convention in Ashland, April 12-14, should be made now, certainly for sure by April 5. For free bed and breakfast in home, please write by April 5 to Homes Committee, care of First Baptist Church, Ashland, Ky., giving names, stating whether Mr., Mrs., or Miss, whether Story Hour Children, Juniors, Intermediates, Young People, or Adults, and those who prefer to room together. State also when you expect to arrive in Ashland, and whether by car, train, regular, or special bus.

For place at the Story Hour Leaders' Luncheon Banquet, and the Adult Banquet please write by April 5 to Dr. Donald L. Henning, 1617 Greenup Ave., Ashland, Ky., stating which one and giving name of person for whom reservation is to be made. Prices and time of these events will be published on this page soon. There will be a Junior Party, but it is not necessary to make reservations for this.

Beat Your 1950 Record

On Sunday night February 19, the following churches beat their 1950 record with the attendance indicated below:

Churches	Attendance
Madisonville, First	410
L'ville, 23rd and Bdwy.	180
Paducah, East Baptist Church	179
Valley View	93

THE ADULT CHALLENGE

D. E. JONES
State Approved Adult Worker

"Spring Call"

Calling all Adults, living in the dear old State of Kentucky, to attend the State Training Union Convention in Ashland, April 12 to 14. You will want to be there for a great Adult Banquet Thursday night. Thursday morning during the entire period from 9 to 12:00, the Adults will meet in a group to themselves. An attractive program is being planned in the interest of Adult work. This is a special feature which we have not had before and we are urging greater numbers of our Adults to attend than ever before. Won't you make special announcements in your adult departments and unions concerning this meeting. Plan to spend part of your vacation at the State Training Union Convention. Load up a caravan of cars and make it a real fellowship tour. It will be an experience you will long remember and you'll not regret it ever.

Then this Spring Call is for Training Union Adult workers to have a great inside enlargement campaign seeking to enlist all Adults who are members of the church and Sunday school. Don't be content with the number you now have. The first principle of every group should be to grow. Spring is a good time to begin this growth, while everything else is taking on new life. Adult groups should take on new life, color and enthusiasm. This is the finest season of the year for Training Union work. Take advantage of it and don't let the golden moment of opportunity slip by. As long as there is one adult within your reach who is not in training union, you have work to do. Adults should set the pace for all the other groups.

And by the way, have you had a good old happy adult social this year? Well, why not get your group together and personally invite all those whom you would like to have as members of your unions. You'll all be happier, feel younger and new life will be yours. Those who attend Training Union and keep up with its enriching activities, continue in a youthful, happy spirit as long as life remains. Adieu!

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Corinthians 10:31.

March 9, 1950

Woman's Missionary Union

More News About the State Meeting Speakers

We have been very fortunate in the fine speakers we have been able to secure for the State meeting. Among them are: Miss Mary-Ellen Wooten of Nigeria; Mrs. George Wilson, missionary to the Indians and herself a Comanche Indian; Miss Margaret Bruce, Young People's Secretary of Southern Union and the Union's representative for this meeting; Dr. Carrie U. Littlejohn, President of our WMU Training School; Mrs. Henry Turlington, missionary to China; Miss Sarah Frances Dias, missionary to the Spanish-speaking people of Florida and student at the Training School; Mrs. Harold J. Purdy, President of Kentucky WMU; Miss Jane T. Kent, president of the State BWC Federation; Miss Marjorie Jones, State Young People's Secretary; Mr. Glendon McCullough, State RA Secretary; Dr. W. C. Boone, General Secretary of the Baptist State Board of Missions; Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock, Ark., and others.

Banquets

Two banquets will be held during the State meeting. On Tuesday night there will be a banquet sponsored by the State BWC Federation and on Wednesday night a Young People's Banquet for GA's and their counselors. The time for each banquet is 6:00 P. M. and they will both be held at the Latonia Methodist Church. Price of the tickets will be \$1.50. Accommodations will provide for a maximum of two hundred and the deadline for reservations is March 30. For reservations for the BWC banquet write to Mrs. Rudy Straub, 133 E. Forty-first Street, Covington. For reservations for the Young People's banquet write to Mrs. Elmer Poland, 317 Grants Court, Covington. Splendid programs have been arranged for both of these banquets. If all reservations have not been taken by Tuesday night for the Young People's Banquet, tickets may be secured at the Information Desk by Young People's Directors and others interested in young people and their work. Also make inquiries at the information desk on arrival, concerning the BWC Banquet, if you are not a member of the BWC in your church and desire to attend the banquet.

WESTERN RECORDER

Conferences

The pre-convention meetings will be held as follows:

Tuesday
9:30-12:00 Executive Committee
1:15 Vice President's Conference—
The President
2:00 WMS Presidents —The President
to
4:00 Associational Superintendents—
Executive Secretary
P. M. Regional and Associational Young
People's Leaders—
Young People's Secretary

Wednesday and Thursday
Simultaneous Conferences
Mission Study—
Mission Study Chairman
8:30 Community Missions—
to Mrs. Charles Ison
9:30 Stewardship —Mrs. J. E. Kelsey
A. M.
Young People's Directors
Y. W. A. Counselors
G. A. Counselors
R. A. Counselors
Sunbeam Band Leaders

Leaders to Be Selected by Miss Jones



Mrs. George Wilson, missionary to Indians, speaks at State WMU meeting.

All Reservations for Entertainment

Be sure to make your reservation for entertainment early. See WMU page of this paper for February 16 for information about reservations for homes and hotels. Also let us have requests for messengers cards early.

YOUNG PEOPLE'S NOTES

Coronation Service in Enterprise Association

We were indeed happy, on January 28, when we held our first Coronation Service in Enterprise Association. Pikeville Baptist Church was hostess for this beautiful and impressive service and all of our WMU members of this Association are most grateful for the splendid help given by Mrs. E. L. Howerton, our Regional Young

People's Leader (also pastor's wife) and by Mrs. James Winnings, Mrs. Byrd Ison, Mrs. J. M. Scott, Mrs. E. C. Ramer (WMS President at Pikeville) and many other ladies, who so ably assisted the Counselors and the GA members of the Association.

We had with us to lead this service, the State Young People's Leader, Miss Marjorie Jones, of Louisville. She led the Coronation Service in such a deeply spiritual way that all who were present were impressed and made to feel the sacredness as well as the beauty of the ceremony.

As the more than fifty GA's present recited the scriptures which set forth God's Plan of Salvation and some of the great truths and doctrines of God's Word, then other groups stated some of the great facts about our denominational work naming the Foreign, Home and State Mission Board and their Secretaries, also secretaries of our Southwide and State WMU's; all these facts, as well as many others stated by our GA's greatly impressed most of the large audience present with the true value and the great work done for and through our Girl's Auxiliaries, especially through Forward Steps.

One of the greatest joys of this occasion was the crowning of our first two Queens of this Association—Caroline Caudil, Pikeville Church and Octavia Hayes, Allen Church. To our great joy they not only received their crowns from Miss Jones but as they had completed the next requirements they also received their scepters. These crowns and scepters were borne on satin-covered pillows to the rostrum, or throne, by two lovely little Sunbeams, Susan Allen and Carole Lucile Ramer of Pikeville. More than fifty GA's took part in the Coronation Service either as Maidens, Ladies-in-Waiting, Princesses or Queens. They represented the following churches of our Association, Pikeville, Belfrey, McVeigh, Marrowbone, Allen, Prestonsburg and Paintsville.

After the Queens had received their crowns and scepters, Mrs. J. M. Scott, WMS President of Pikeville, presented corsages to the following in the name of Pikeville WMS: Caroline Caudil, Octavia Hayes, Queens; Miss Marjorie Jones, State Young People's Leader and Miss Annie Allen as Associational Young People's Leader.

At the close of the service the Pikeville Baptist women gave a reception to the more than three hundred guests present.

—Annie Allen.

Fifteen

"TOGETHER"

(Continued from Page 8)

These are days when Southern Baptists need to be alert. This is the day when we who believe in our program, our leaders, and our institutions need to be as vocal in our loyalty to these things as certain disturbing elements are in opposition to them. Sometimes I fear that many of us are blind optimists who stay quiet about the things we believe in. Let us today of all days follow the injunction of Paul given in Romans 16:17, "Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." There have always been among Southern Baptists those who cause divisions. There have always been those who opposed our work, who had no sympathy for it, and who had no part in it.

As Southern Baptists continue to stay together, our brethren in each section need to have a most courteous and considerate attitude toward the brethren in other sections. For instance, there are the East-West differences of viewpoint. We would say to the beloved brethren of Virginia: "Be patient with and understanding toward the brethren from California and the new territories of our Convention. Do not be too quick to brand them as radicals, extremists and trouble-makers. Welcome them whole heartedly into our full-orbed Southern Baptist life." By the same token we would say to the brethren from California and the newer territories: "Do not look with critical eye upon the brethren from Virginia and the older territories of the Convention. Do not brand them as traditionalists, moss-backs and theological liberals." At the same time lend absolutely no encouragement to the idea that we of the West, we the new territories of the Convention, will 'take over' so to speak and change everything the Southern Baptist Convention has been doing. Let all of us be gracious, cordial, understanding, and above all, Christian, in our attitude toward one another.

Only by staying together can we stay strong. We need to remember the tactics Hitler employed in conquering the low countries, at the beginning of World War II. "Divide and conquer" was his strategy. Our modern enemies would employ the same tactics to weaken, to vitiate and destroy the

work of Southern Baptists. The early church "Prayed themselves together;" hence they presented a solid front against the common enemy. Only in this manner can we today impress a gainsaying and sinful world. Let us make as our theme song,

"We are not divided,
All one body we,
One in faith and doctrine,
One in charity."

Together in Worship and Witnessing

Those early disciples placed the church with its services and its program in a prominent place in their lives and in their thinking. "They continued daily with one accord in the temple." Our churches need all our people in our work and worship, for such a church will be a witnessing church. How inspiring and how impressive it is upon the unsaved to see a church filled during its service, united, enthusiastic, interested in doing the work of our blessed Saviour.

They were together in their witnessing. They witnessed to the reality of the spiritual; they witnessed to the saving power of Jesus Christ; they witnessed in their lives to the genuineness of their conversion experience; even through persecution and affliction they continued to witness. One of the greatest compliments ever paid to any people is found in Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Oh how we today need to be imbued with the same spirit of personal, individual soul-winning and of public proclamation of the Gospel of Jesus Christ. The early church was a victorious church because it was a witnessing church. Many of our churches today flounder around in the shallows of defeat because they have lost their witness. The early church was a soul-winning, evangelistic, missionary church. May the Lord Jesus Christ grant that our churches today shall be the same! We have a Christ to proclaim; we have a Gospel to give; we have a message to deliver. Let us deliver it; let us not be taken up in our time with little inconsequential, unimportant trivialities, but let's keep our hearts set on the main task of making, of baptizing, of teaching disciples. Let us stay together in our worship and in our witnessing.

Together in Sacrifice and Surrender

One of the first lessons these new converts learned was the lesson regarding their relationship to their possessions. Acts 2:45 declares, "And sold their possessions and goods, and parted them to all men, as every man had need." Acts 4:32 further declares, "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." Each of them, regardless of his ability, gave of what he had to help others and to advance the cause of Christ.

Our glorious Cooperative Program is one of the greatest plans for staying together that we can possibly think of. It is rooted in the example of the early church. It gives to every church and to every Baptist an opportunity of sharing in everything dear to the heart of our Saviour and every cause which we Baptists propose to advance. We do not simply give to the Cooperative Program; we give through the Cooperative Program to the worldwide causes dear to the heart of our Saviour. The challenging program of Louisiana Baptists and Southern Baptists for 1950 calls for the best in sacrificial giving and in surrender of self and substance of all our people.

We will stay together as we stay united in a great task, as we work together, as we serve together, as we sacrifice together. There is no place, there is no time, there is no occasion for drifting apart. Consecrated to our Christ and united in this great cause will keep us together. We are truly "laborers together with God."

One song is needed today by Louisiana Baptists; one song is needed by Southern Baptists. Let us raise its triumphant strains:

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Thro' days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

"Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might."

[The foregoing may be obtained in tract form by addressing W. H. Knight, Executive Secretary-Treasurer, Louisiana State Executive Board, P. O. Box 311, Alexandria, Louisiana.]

Study to show thyself approved unto God, a workman that needeth not to be ashamed—II Timothy 2:15.

Preacher's Wife Studies Journalism



—Photo Courtesy Courier-Journal

What does a preacher's wife do in her spare moments? MRS. GEORGE S. MUNRO, whose husband is pastor of Waddy (Ky.) Baptist Church, pursues a career in religious journalism. Here she is shown in conference with Dr. JOE W. BURTON, editor of HOME LIFE, Southern Baptist family magazine, to whom she recently sold a feature article. Scheduled to appear in the May or June issue, the article is entitled "Boy's Day—a Family Project." It tells how the Munros designate one day out of each month as "Boy's Day," a day specially designed to bring happiness to ROGER, their eight-year-old son.

MRS. MUNRO studies journalism at Southern Baptist Theological Seminary, Louisville, where the REV. MR. MUNRO is a second-year student. The MUNROS are from Christchurch, New Zealand. They came to Kentucky two years ago, traveling 10,000 miles.

Special Committee Recommends Southern Baptists Produce Movies

DALLAS, Tex.—(BP)—The Southern Baptist Convention should set up its own studios to produce religious movies, a committee of Southwide Baptist leaders recommended here.

The suggestion was offered in a report of a special committee appointed by the SBC Executive Committee to study means to get better sound and silent motion pictures and film strips for showing in churches and institutions. The report asked "that South-

ern Baptists should approach seriously and with great vision the matter of audio visual education."

The report will go to the Executive Committee and then will be presented to the Convention in Chicago in May. If the committee's suggestions are carried out, Southern Baptists will produce sound and silent movies and film strips of an educational-religious nature to be sold or rented to Southern Baptists.

The Sunday School Board was suggested as the agency to handle the audio visual aid business. The committee's report said: "Since, in the province of God, Southern Baptists

have the Sunday School Board, the most competent and powerful agency of its kind among evangelical Christians, and since audio visual education belongs in its general field of service, we recommend that Southern Baptists make the Sunday School Board their central agency for the promotion, production, and distribution of visual aids . . ." The Sunday School Board now operates book stores and supplies Sunday school and other literature for Baptist churches.

The report also said: "We recommend further that the state boards and institutions, and the Southern Baptist Convention boards, institutions and agencies which may choose to use the Sunday School Board in producing their audio visual aids bear the expense of their own productions; and that the expense for providing adequate equipment for this ministry be referred to the Sunday School Board, the Southern Baptist Convention Executive Committee, in conference with the state secretaries." The cost would be borne by the agencies or conventions using the Sunday School Board facilities.

Those who drew up the report were DR. ELLIS A. FULLER, Louisville, Ky.; DR. J. HOWARD WILLIAMS, Dallas; DR. NORRIS PALMER, Baton Rouge, La.; DR. JAMES MERRITT, Atlanta, Ga.; DR. M. THERON RANKIN, Richmond, Va.; and J. A. ELLIS, Sherman, Tex.

In Memoriam

FRED WATERS WHITE

May 16, 1881-March 3, 1949

Fred Waters White, born in Dover, England, came to America early in life and became an American citizen in 1900. Throughout his business life he engaged in hotel work as assistant-manager, manager, auditor and general accountant—most of his work in the middle-west. He came to Louisville in 1930 where he lived until the time of his death. He was a devoted member of the Walnut Street Baptist Church and attended as regularly as his health permitted. He completely lost his eyesight in 1934. Only his wife survived him. All his blood-relatives had preceded him.

"They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through all the years,
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality."—Hugh Robert Orr

LELIA PRYOR WHITE
(MRS. FRED WATERS WHITE)

The Little Lost Robins

There were two little robins who lived in a cherry tree with their father and mother. They had learned to fly but their wings were not yet strong enough to fly very far. Father and Mother Robin had often told them that they must never fly out of the cherry tree when they were gone.

But one day when Father and Mother Robin were gone, those naughty little robins flew out of the cherry tree. Then, when nothing happened, they flew a little farther—then a little farther.

"Chee, chee," chirped one little robin, "my wings are tired."

"Tree, tree," chirped the other little robin, "let's go home."

But alas! when the little robins tried to go home, they could not find the way back.

"Dear me," said one little robin, "we must find some place to stay."

"Dear me," said the other little robin, "I want something to eat."

Just then, they saw a house not far away.

"Let's fly over to that house," said one little robin.

"Maybe there is a kind little boy there who will give us something to eat," said the other little robin.

So they lifted their tired little wings and flew over to a rose bush near the door. The door was open and they heard voices.

One voice said: "Teddy, run down to the store and get a loaf of bread, please."

A cross little voice answered, "I don't want to. I'm busy playing."

The little robins looked at each other. One little robin shook his head. The other little robin shook his head.

"This is no place for us," said the little robin.

"He is a cross little boy," said the other little robin.

So they lifted their tired little wings and flew away. They stopped to rest in a pear tree. As they sat there resting, they heard a strange sound.

"What is that?" chirped one little robin.

"What can it be?" chirped the other little robin.

One little robin peeped over a big leaf. The other little robin peeped

over a big leaf. They looked right into two big, firey eyes. Big Eyes saw the two little birds peeping over the leaf. Then Big Eyes sharpened his claws and began to climb the tree. Up, up he crept, closer and closer to the two little birds.

One little robin chirped, "Chee, chee! Who are you?"

The other little robin chirped, "Tree, tree! Who are you?"

But Big Eyes never made a sound. Up and up, nearer and nearer he crept.

"Go away!" chirped one little robin, and he shook his claw at Big Eyes.

"Go away," chirped the other little robin, and he shook his claw at Big Eyes.

But Big Eyes paid no attention and kept climbing nearer and nearer. The little robins were so frightened that their feathers stood straight out. Suddenly a little boy came whistling by. He saw Big Eyes and the little robins.

"Scat! you big bad cat!" shouted the boy. "Let those little robins alone!"

And scat the big bad cat did. He was down the tree and out of sight before the little robins could wink an eye.

"Chee, chee, what a nice boy," said one little robin.

After the boy had gone, the little robins sat winking and thinking of what they should do next. By and by they heard the tinkle, tinkle of a bell. It was old Bossy Cow coming home from the pasture.

"Chee, chee, let's follow old Bossy Cow," said one little robin.

"Tree, tree, let's do," said the other little robin.

So they lifted their tired little wings and flew along near old Bossy Cow until they came to a gate.

Old Bossy Cow stopped at the gate and called, "Moo, moo, moo."

A dear little girl, with fluffy brown hair, came out of the house and ran down the path to the gate and opened it. Old Bossy Cow walked through the gate, and right after her flew the little robins.

"Oh, you darling little birds. Where did you come from?" cried the little girl.

"Chee, chee, we are lost," chirped one little robin.

"Tree, tree, we are hungry," chirped the other little robin.

"You poor little birds," said the dear little girl, and she ran into the house to get some bread crumbs for them. She scattered the crumbs on the ground, and how those little robins did eat!

While they were eating, two big robins flew down from a tree—and, oh, joy! there were Father and Mother Robin. Then one little robin hopped upon Father Robin's back, and the other little robin hopped upon Mother Robin's back, and away they flew to the old cherry tree. Soon these tired little robins were cuddled warm and snug in the nest under Mother Robin's wings.

"Chee, chee," said one little robin, and next minute was sound asleep.

"Tree, tree," said the other little robin and the next minute was sound asleep.—*Child's Gem*.

God Cares

One day when everything seemed to go wrong,

A little brown sparrow came hopping along.

I sat by my window, and said not a word, For fear I would frighten the little brown bird.

He hopped on my window sill, right by my arm;

Then I said, "Little bird, don't you fear any harm?"

You're so near to my arm I could touch your brown coat."

But the sparrow chirped softly, a queer little note,

And looked in my window, as much as to say,

"If I feared you at all, I would fly far away;

Of course I don't fear you, because, don't you see,

There's a glass of protection between you and me!"

Then I thought of the Master, who said in His word,

How He cares for His creatures, yes, even a bird.

He spoke of the sparrows, and I'm sure He meant

They were worth very little—like five for a cent.

Yet in His great mercy and love so profound,

He noticed each one as it fell to the ground.

He told of His love for the children of men, And said we were worth more than any of them.

So, I'll trust Him because, don't you see, He has placed His protection twixt danger and me.

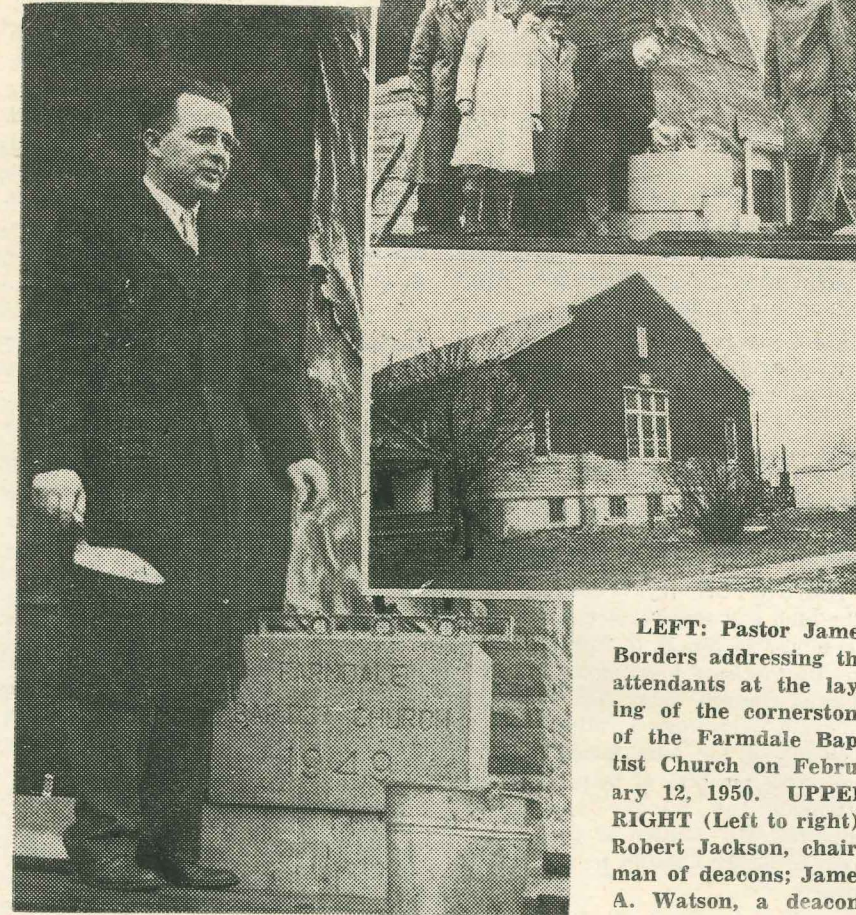
Another day, when everything seems to go wrong,

I will think of the sparrow, and sing a glad song.

No fear shall confound me, because in His word

He has promised to care for me—just like a bird!—Author Unknown

(Sunshine Magazine)



LEFT: Pastor James Borders addressing the attendants at the laying of the cornerstone of the Farmdale Baptist Church on February 12, 1950. UPPER RIGHT (Left to right): Robert Jackson, chairman of deacons; James A. Watson, a deacon; Leonard T. Diebold

stone contractor; Hugh R. Peterson, preacher of sermon; Pastor James Borders, spreading mortar; and Louis Diebold, stoneman. LOWER RIGHT: Front elevation of new building at the time of the cornerstone laying.

Cornerstone is Laid for New Farmdale Church

Amid a downpour of rain on Sunday afternoon, February 12, the members and friends gathered for the cornerstone laying of the Farmdale Baptist Church, opposite Standiford field, commercial airport, on Preston Street Road, just south of Louisville. This church, originally in the open country, is now in a fast-growing suburb. Because of the inclement weather, all of the service was held inside the unfinished auditorium except the actual laying of the stone on the outside at the conclusion.

Pastor James Borders presided. Those in attendance listened while standing, there being no seats as yet. Following the singing of "My Hope is Built on Nothing Less Than Jesus' Blood and Righteousness," Pastor Borders read a portion of the third chapter of First Corinthians.

Robert Jackson, chairman of the deacons, read a list of the items being deposited in the copper container to be placed within the confines of the newly laid cornerstone. These included copies of the church bulletin for that Sunday, a New Testament, a list of the charter members, list of the present members, list of pastors, list of present deacons, list of church officers, financial budget for 1949-50, issues of The Western Recorder, The Courier-Journal, The Long Runner, minutes of the Long Run Association, General Association of Baptists in Kentucky and the Southern Baptist Convention.

The congregation sang, "How Firm a Foundation," and then Dr. Hugh R. Peterson preached the sermon. This being the birthday of Abraham Lin-

coln, Dr. Peterson recounted the story of that occasion in the Gettysburg Cemetery when Edward Everett, one-time President of Harvard University, Governor of Massachusetts, Minister to the Court of St. James, Secretary of State and U. S. Senator, delivered a great oratorical address which lasted for two hours on November 19, 1863. This oration was followed by the simple four-minute address of President Lincoln. Nobody remembers what the Statesman Everett said on that occasion, but every schoolboy today can recite the words of Lincoln," said Dr. Peterson. "Even Lincoln himself did not realize the weight of what they were doing then, for he said, in the course of his message, 'The world will little note nor long remember what we say here.' His words have been repeated so many times that most of us know them by memory." Dr. Peterson reminded his hearers that what Farmdale Baptists were doing on this occasion will long be remembered by the oncoming generations.

Going outside in the cold, drenching downpour, the Farmdale Baptists stood under umbrellas for the conclusion of the program in the rain.

Lee's Lane Presents Pastor And Mrs. Norris With Silver Wedding Set

The Lee's Lane Church is continuing to grow under the sincere preaching of Pastor W. B. Norris with the aid of his co-workers. The attendance has now reached the 200 mark. The church recently presented Pastor and Mrs. Norris a set of silver in honor of their twenty-fifth wedding anniversary. Pastor Norris has been at Lee's Lane for seven years, and in that time the new church building was erected entirely by the members of the congregation.

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High School Seniors Hold Conclave On Georgetown Campus

GEORGETOWN, Ky.—One hundred and seventy-five high school seniors attended a conclave on the Georgetown College campus this week-end designed to guide them in the choice of religious vocations.

The Conclave, conducted as a clinic, included conferences, forums, and inspirational meetings. The students also sat in classes in which religious vocational subjects were taught.

The retreat, the first of its kind on the Georgetown campus, was sponsored jointly by the Volunteer Mission Band, KIKUO MATSUKOWA, president, and the Baptist Student Union, BUDDY ALBRIGHT, president.

DR. CARLYLE MARNEY of Austin, Texas, and DR. B. B. MCKINNEY of Nashville, Tennessee, were the guest speakers at the opening session Friday night. DRS. MARNEY and MCKINNEY led the annual Georgetown College student revival during the first of the week.

DR. MARNEY is pastor of the First Baptist Church of Austin, Texas. DR. MCKINNEY is music editor of the Baptist Sunday School Board and editor of the Broadman Hymnal.

The Friday night meeting drew three bus loads of parents and interested adult friends from Danville, Richmond, and Mt. Vernon, in addition to the high school seniors.

The speakers and forum leaders, other than DRS. MARNEY and MCKINNEY, were members of the Georgetown College faculty.

The theme of the conclave was: "Where Are You Going?"

Sunday morning worship service was held for the high school and college students in the JOHN L. HILL Chapel. DR. GEORGE W. REDDING, head of the Bible department, brought the morning address.

Prior to this service, the students attended the Georgetown College devotional broadcast, which is presented from the JOHN L. HILL Chapel and aired over station WLAP of Lexington every Sunday morning, 8:45-9:00.

The Georgetown College Chapel Choir under the direction of PROFESSOR WILLIAM B. ANDERS, head of the music department, gave a short con-

cert before the Friday night meeting. The sixty-voice-group, which recently gave concerts in Irvine and Harrodsburg, is planning a tour of Western Kentucky during the early part of April.

Plans and organization for the conclave, carried out through the BSU, were under the direction of MARJORIE FERGUSON, a junior from Louisville. She was assisted by LLOYD BIRCH, TOM DALTON, BLANCHE RICHARDS, AGNES BEST, JEAN FLOWERS, JEAN SMITH, and AL SMITH.

Plans are to make the conclave an annual affair on the Georgetown College campus.

R. C. Mullen Receives Man-and-Boy Service Award At Grace Church

LEXINGTON, Ky., February 19.—The Man and Boy Service Award was presented to Mr. R. C. Mullen during the Brotherhood meeting at the Grace Baptist Church today for bringing a boy, not heretofore enrolled, to Sunday school for four Sundays. This boy gives promise of being a regular attendant at Sunday school and church. Mr. Mullen is the seventh man in Grace Church to receive this award.

Georgetown's Enrollment Rises

GEORGETOWN, Ky.—Georgetown College registrar, J. FOLEY SNYDER, revealed today that the school's enrollment figure had risen to 674, only one below the figure for the fall semester.

Figures released shortly after registration day gave the enrollment as 643, but an unexpectedly large number of students have enrolled since then. MR. SNYDER stated that this was the first time in recent years that the enrollment for the second semester has been as large as the first semester. As a rule the second semester figure, he stated, has run thirty to forty below the first semester figure.

In addition to the regular enrollment, Georgetown College will enroll fifteen to twenty students in extension classes at Owenton. Last semester fifteen students, mostly high school teachers wanting college credits in Psychology, Education, and English,

attended Georgetown extension classes.

The enrollment figure of 674 includes 54 new students, 22 of whom are freshmen.

Included also in the general enrollment figure are fifteen students who attend special Saturday classes. These are high school and elementary grade teachers who cannot attend week-day classes. These special classes are offered by the education department only, and are taught by DR. ROMIE D. JUDD, head of the department of education and DR. J. ELMER WELDON.

Georgetown Has New Registrar In Mrs. Dorothy Downing DeMoisey

GEORGETOWN, Ky., February 25.—Mrs. Dorothy Downing DeMoisey this week became assistant registrar of Georgetown College. Before coming to Georgetown College, Mrs. DeMoisey was a teacher of English at the Oxford County High School.

Mrs. DeMoisey is a graduate of the University of Kentucky. She took one year of graduate work beyond her A.B. on a special fellowship grant in a course especially designed to prepare her for the position of registrar.

Mrs. DeMoisey stated that her duties will include routine, statistical office work, and that she will be freeing Registrar J. Foley Snyder to do more student counseling work.

Mrs. DeMoisey is the wife of John R. DeMoisey, who is connected with the Department of Economic Security in Frankfort. She is the daughter of Dr. H. H. Downing, head of the department of mathematics at the University of Kentucky.

Love divine has seen and counted
Every tear it caused to fall;
And the storm which Love appointed
Was its choicest gift of all.

—Anon.

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March 9, 1950

Cynthiana Church is Sponsoring Two Nearby Mission Churches

CYNTHIANA, Ky., February 28.—More than a year ago the Cynthiana Baptist Church under the leadership of its pastor, Rev. W. Austin Roberts, organized Sunday schools in two strategic points in Cynthiana. One was started in the yard of an Old Folks Home, and had among those attending the first Sunday, in the same age group, a Protestant, a Jew and a

Catholic. Both of these schools have grown and now have adequate buildings, free of debt and dedicated to the glory of God.

The Belmont Baptist Sunday school, being across the river, serves largely a group living too far to attend the Cynthiana Baptist Church. This building was dedicated Sunday, November 13, 1949, at which time Dr.



Superintendent Jesse L. Adams, Pastor W. Austin Roberts and Dr. W. C. Boone on the Day of Dedication of the Belmont Baptist Church, Cynthiana.



The Penn Street Baptist Mission, Cynthiana

W. C. Boone, Executive Secretary of Kentucky Baptists, brought a challenging dedicatory address. The picture shows Jess L. Adams, Supt.; Pastor Austin Roberts and Dr. W. C. Boone.

The Penn Street Baptist Mission serves a typical mission field and the Cynthiana Church plans to expand this work until it becomes an active center. This building was dedicated, January 22, 1950, Rev. M. M. McFarland, Missionary to Union Association, bringing the message. The following week Pastor Austin Roberts preached evangelistic sermons each night and there were eighteen professions of faith. Eureka Whiteker is superintendent of this Mission Sunday school.

The Cynthiana Baptist Church has become 50-50 by 1950 and the Sunday school has reached the Standard of Excellence, being proof positive that a church finds itself when it is missionary in its own community as well as around the world.

Names Of Baptists In Akron Area Wanted By Wadsworth, Ohio, Pastor

WADSWORTH, Ohio, March 1.—Pastor Curtis L. Niceley, Box 216, Wadsworth, Ohio, urges all Baptists from Kentucky, Tennessee, West Virginia, and other points in the South, to send him the names of relatives or friends who live in Wadsworth, Rittmann, Orrville, or the vicinity of Akron, Ohio, to him at the First Baptist Church, Box 216, Wadsworth, Ohio. "We would like to be of service to these people in helping them religiously," says Pastor Niceley. "It will be appreciated."

Gleanings

A school of missions will be held in Union Association April 9-15. Rev. W. H. Curl, of Louisville, is making the arrangements for the speakers.

Rev. R. H. Tolle has about recovered from his illness and operations of last year. He is able to do his usual tasks as pastor in his churches. He is grateful to his many friends for their prayers and interest.

Every church in Union Association has had a Training Class during the past year except one church. Three churches had three such training classes, and four of them had four. The book, STUDIES IN ACTS, was taught in six churches by the associational missionary, M. M. McFarland.

More than \$1,000 Raised Toward Liquidating Debt Of The Salvisa Church

SALVISA, Ky., February 18.—DR. JOHN M. CARTER, president of Campbellsville College, preached for PASTOR VINCENT B. APPLETON at the Salvisa Baptist Church on Sunday morning, February 12, and led the church in a financial drive. Some \$1,007 was raised to apply on the indebtedness of the church. Mr. and Mrs. Revis McGrew, students of Campbellsville, directed the music and led in the evening worship, when the Boy Scout Troup 37 was present and the Regional Director of Scouts of the Bluegrass area spoke on "Scouting For Rural Youth."

Miss Sallie Pettus Dies In Somerset

SOMERSET, Ky., February 27.—Miss Sallie Pettus died at the age of eighty-four years on Saturday, February 26, and her funeral was held today at the Somerset Undertaking Home. She taught school for more than half a century. She graduated from the old Bell Seminary in Danville as a young woman. She was an active member of the First Baptist Church and Sunday School here. She was a daughter of Elizabeth Tuchinson and William H. Pettus, her father being a judge. At one time she was President of the Chautauqua Club.

Sybil Hadden And Glenn Tinsley Are Married In Auburn Church

AUBURN, Ky., February 20.—A beautiful church wedding, and one of much interest to many, was that of MISS SYBIL HADDEN, daughter of MR. AND MRS. W. V. HADDEN, of Auburn, and MR. GLENN TINSLEY, son of REV. AND MRS. JOHN W. TINSLEY, of Bucksville, which was solemnized Sunday afternoon, February 12, 1950, at 4:00 o'clock in the Auburn Baptist Church. The double ring ceremony was performed by PASTOR JOSEPH J. BOWMAN in the presence of about 350 guests before an improvised altar of evergreens and lillies, surmounted by four candelabra of seven candles each.

Given in marriage by her brother, VERNON HADDEN, the bride wore a

gown of white satin with sweetheart neckline, long sleeves and fitted bodice. Her fingertip veil of illusion fell from a small bonnet designed from net and trimmed in orange blossoms. She carried a bouquet of white rosebuds centered with an orchid.

Attending the bride as matron of honor was MRS. NEIL GRAYSON, sister of the groom, who wore a blue gown of taffeta faille and carried a cluster bouquet of spring flowers. MISS MARTHA ANN TATUM and MISS PAULINE SIMPSON were bridesmaids. They wore yellow and pink gowns, made of taffeta faille and carried bouquets of spring flowers.

MR. NEIL GRAYSON was best man, and KENNETH HALL ROBBINS, GUY NEAL and AUBREY TINSLEY were ushers.

MRS. JAMES SIMPSON, accompanied by MRS. DUKE HALL, sang, "I Love You Truly," and "O Promise Me," and MRS. HALL also played nuptial music, while the guests assembled.

After a short wedding trip, MR. AND MRS. TINSLEY will be at home in the Wilson Apartments in Auburn. Both are employees of the Auburn Banking Company.

The following out-of-town guests were present: Mr. and Mrs. Raymond Turner, Louisville, Ky.; Mr. and Mrs. Rollie Miller, Paris, Tenn.; Mr. and Mrs. D. E. Hadden, Nashville, Tenn.; Mrs. Mattie Sanders, Russellville, Ky.; Mrs. R. L. McKinnis, Chicago, Ill.; Mr. and Mrs. Guy Neal, Jackson, Tenn.; and Mr. Jack Simmons, Bowling Green, Ky.

Revival Spirit Is Permeating The Members At Mt. Tabor Church

PAINT LICK, Ky., Feb. 20.—The Mt. Tabor Baptist Church, in Tate's Creek Association, is progressing with a revival spirit and a will to do. There were four additions to the Church Sunday evening, February 19—two by profession of faith and two by letter. This makes twenty-three additions in this rural church since PASTOR EUGENE F. DOBBS came on the field the first of June in 1949. The revival fires are burning and a number of others have indicated their intention to come into the church soon, both by profession and by letter.

Within the past six months the church has dug a partial basement and installed a completely automatic oil

burning furnace at a cost of approximately \$3,100. It is almost paid for. At present the walls of the Sunday school room are being redecorated and the floors are being sanded and varnished. Plans are also being made for a completely modern nursery to assist in taking care of the newly organized Nursery Department.

Our new department and four new Sunday school classes have recently been organized. The newly organized Training Union has almost grown to the size of the Sunday school. A Training Union course on Soul-winning is to be conducted March 24-30. One month later, April 24-30, Pastor Wendell Belew will assist PASTOR EUGENE F. DOBBS in holding a revival.

"As I See It"

I was amused at some of the taxes proposed by some of our legislators, and reported a few days ago in the *Courier-Journal*. Tax whiskey, beer, wine and handbook gambling to raise money for our poorly paid school teachers. It's plain to be seen why this same "Alcohol Political Serpent" raises its head again in this same administration at Frankfort.

Thousands of the best homes in Kentucky and other states send their young men and women to our state-tax-maintained schools, and face the temptation of the saloons, beer parlors and cocktail parties. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits than any other source. Who said this? The Supreme Court of the United States—none other.

There are certain matters that should never be treated as party matters. The first that's paramount above them all is the great and vital virtue of honesty. It should be treated sacred and with reverent respect if we ever hope to build a Christian democracy in Kentucky. I do not care who a dishonest man is, or what party he is affiliated with—be he Republican or Democrat—he must be labeled as dishonest, and the first to attack in any party should be those of his own party.—[Judge] C. G. Sproul, Irvine, Kentucky.

The Southern Regional Sunday School Convention will be held at the First Baptist Church of Bowling Green, Ky., on Thursday, March 16, under the leadership of the State Sunday School Secretary, Dr. W. A. Gardiner.

Centertown Has Youth Week in February



Larry Maddox

Bobby Stroud

Dois Snodgrass

Ruth Faught

CENTERTOWN, Ky., February 23.—Spurred by the recommendation of her one dozen college students who were at home for the Christmas holidays, Centertown Baptist Church planned her first Youth Revival for February. It was to be a combination effort with a Youth Week as the yoke-mate. Set to mesh gears with the Simultaneous Youth Revival sponsored by the Kentucky State Baptist Student Union, the date was set for February 12-19. Even with hurried planning the twin effort was brought to a successful and gratifying conclusion.

Arnett Williams, of Beaver Dam, Ky., a neighboring pastor, was secured as revival evangelist. His messages were timely and fruitful. His daily routine included a chapel service at the local high school, visitation in the homes through the day, preaching at the evening hour and participation in the Youth fellowship meeting each evening.

Full planning and direction of the services was in the hands of Youth Week officers. The Youth Week Pastor, Larry Maddox, was master of ceremonies; the music was planned and conducted by Miss Chalna Snodgrass, music director for Youth Week, assisted by a twenty-voice choir of young persons; ushering was the task of the Youth Week deacons headed by Clark Ashby, chairman.

At the closing service Sunday morning many persons, young and old alike, came forward making vows of dedication to the Lord Jesus Christ as Master. This week was truly a week of revival for Centertown Baptist Church.

Thirty-five young persons were elected by the church to serve in some office in the church organization and

charged with the responsibilities of that office for the duration of Youth Week. These responsibilities were accepted and discharged with veteran ability after instruction and guidance by the regular officers.

Pictures above show the heads of



Rev. Arnett Williams

the departments. They are, from left to right: Larry Maddox, pastor; Bobby Stroud, director of the Training Union; Dois Snodgrass, superintendent of the Sunday school; and Ruth Faught, president of the Woman's Missionary Union.

Other Youth officers included Betty Kessinger, church clerk; Reid Reneer, church treasurer; Mary Lou Reneer, pianist; Chalna Snodgrass, director of music; Glenda Lindsey, librarian; Clark Ashby, chairman of deacons.

The Youth Week Sunday school officers and teachers were Carolyn Ren-

eer, general secretary; Johnny Little, adult superintendent; Larry Maddox, men's class teacher; Paige Snodgrass, Colleen Reneer and Jeanene Reneer, teachers of women's classes; Beaudine Brigance, teacher of couple's class; Barbara Ashby, Young People's superintendent; Betty Lou Roeder, Intermediate superintendent; Jesse Tichenor, teacher of Intermediate boys; Mary Lou Ashby, teacher of Intermediate girls; Anna Maud Denny, Junior superintendent; Freddie Lee Brown, teacher of Junior boys; Margaret Ashby, Primary superintendent; Gaynell Heflin, Beginner superintendent; Anna Mae Heflin, Nursery superintendent.

Training Union officers included Patsy Roeder, Adult president; Susan Doyal, Intermediate leader; Carla Heltsley, Junior leader; and Adeline Render, Story Hour leader.

The youth deacons were Clark Ashby, Joe Ed Heflin, Wendell Porter, Jimmie Maddox, Bobby Doyal and Billy Joe Boyd.

PEACE—You can do five things, at least, (to promote peace):

You can realize that peace begins as a personal affair within the individual.

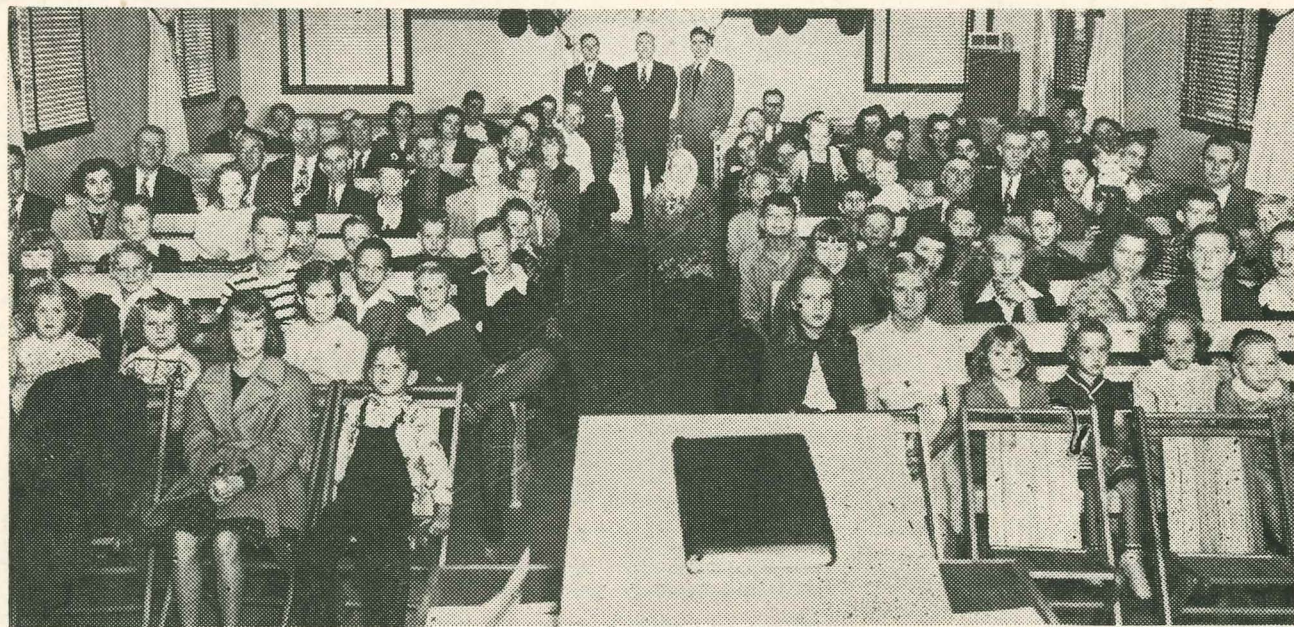
You can remember that you are not responsible for the acts and attitudes of others, but only for your own acts and attitudes in the areas in which you live and have influence.

You must realize that peace has its price as well as war.

You can hold fast to the faith that peace is possible.

You can support and strengthen the greatest of all peace organizations—the church.—*Adelaide T. Case, Peace Is Possible.* (New Era Press)

Unity Baptist Church Starts New Mission In Ashland



ASHLAND, Ky., February 18.—The above picture is a new mission station being sponsored by the Unity Baptist Church of Ashland in a great residential section. The church has

employed Rev. Gordon Duncan as the mission pastor. The three men standing in the rear are Evangelist W. K. Wood, Pastor L. H. Tipton of the Unity Church, and Sidney Fisher, the

mission director. There were some twenty additions in a recent meeting. The invalid lady in the chair and a man eighty-eight were baptized! (Photo by Boyd F. Wells, Ashland).

Corbin Pastor Addresses Student Body Groups

CORBIN, Ky., February 28.—Dr. E. O. Edwards, pastor of the First Baptist Church here for the past five years, has been quite busy recently filling speaking engagements among several of the Kentucky schools and colleges. In January he spoke at Georgetown College twice—before the entire student body, and again before the Christian Volunteer group, including the ministerial students. In February he addressed the student body and faculty members of Cumberland College. He is delivering the series of addresses on "Teen Topics" for the fifth year to the student bodies of the Corbin City Schools.

Georgetown Students In Oneida Revival

ONEIDA, Ky.—Students from Georgetown College—BOB BROWN, BILL COWLEY, MARY LOU MESSINGILL, and HELEN WHITE—led in a week-end revival in the Baptist church of this place February 17-19.

The Youth Revival was sponsored

by the Baptist Student Union of Kentucky in co-operation with the BSU of Oneida Institute located here.

PASTOR LYN CLAYBROOK states that during the brief revival there were twelve professions of faith and nine rededications.

"What a preacher BOB BROWN is," said the pastor, "and only eighteen!" "The other young people were equally fine and promising," he added, and expressed the hope they can come back for a longer period.

Oak Ridge And Haselton Churches Launching Out In Forward Movements

VANCEBURG, Ky., February 25.—The Oak Ridge and Haselton Churches, of Bracken Association, are having one of their best years since their organization. They have taken an every-member canvass and adopted a budget. A check is being sent to Dr. W. C. Boone each month to be used through the Cooperative Program for all phases of our work. Weekly prayer meetings are carried on with good attendance and interest.

Spring and fall dates have been set for revivals this year, and churches

have voted to co-operate in the simultaneous campaign in 1951. Missionary O. G. Foster, Aberdeen, Ohio, says that the month of July has been set for Bible schools on these fields.

Deacon Joe Ludwig Frames Children's Cradle Roll Certificates

AUGUSTA, Ky., February 17.—The Augusta Baptist Sunday school started framing the cradle roll certificates for its young children in October, 1949. Joe Ludwig, one of the church deacons, makes the frames, so that the Sunday school has not found it to be expensive. Miss Anna T. Black, Superintendent of the Cradle Roll Department, says, "I think it is appropriate for the children—especially those who cannot afford the expense of a frame—to have them neatly framed for them. In that way they are not rolled and put away in some bureau drawer. Instead, they are hung on the wall for all to see. We find also that the parents appreciate the framed certificates." Pastor Field Liechhardt and the entire Sunday school is proud of this work being done for the small children.

The Value of A Two Weeks' Revival

By C. Y. DOSSEY

Someone once asked ABRAHAM LINCOLN the question, "How long should a man's legs be?" LINCOLN replied, "A man's legs ought to be long enough to reach the ground." Many are asking: How long should a revival continue? The answer is: It ought to continue long enough to reach the unsaved and unenlisted.

During the past few years our SOUTHERN BAPTIST CHURCHES have drifted into the habit of limiting their revival efforts to one week. Some are even attempting to have what they call "week end revivals." The writer believes this last term is a misnomer. We cannot help but doubt if a church can have a revival in the real sense "over the week end."

There have been some things that have caused us to drift into this hurtful custom of limiting our revivals to one week or eight days.

1. During the war we had gasoline rationing; our people were busy, and they felt they could give but one week for a revival. This condition no longer exists. Our people are not so busy now. They are going to other places. Sporting events and places of amusement are having their greatest attendance. We have the five-day work week back. If you think your people are staying at home at night, just go out and try to visit them at night and see how few you find at home.

2. Another factor that has brought on the eight day revival is laziness and indifference on the part of our people toward a lost world and their duty to God. This has caused them to be unwilling to put forth a real effort in a revival lasting two weeks. We should not give in to this spirit. Instead of giving in, we ought to challenge our people and call them back to God and their responsibility to Him and a lost world.

3. Another thing which has contributed to these eight day "week end" revivals is the poor attendance many churches have on the week nights during the second week of a revival. This can be remedied by mobilizing the forces and organizations we now have in our churches. On pages 103 and 131 of the book, entitled *The Southern Baptist Program of Evangelism*, by C. E. Matthews, will be found plans for mobilizing our people through the organizations in

our churches. The writer has worked all these plans and has been having larger crowds the second week of a revival than the first. The only way you will ever get some people to respond and do their duty is to put responsibility upon them. Those plans and methods will do that very thing.

A two weeks' revival affords the opportunity to preach more of the great truths of God's Word to the masses. One will find it difficult to do this in an eight day revival. In a two weeks' revival the evangelist can use the first week as a time of sowing, arousing concern in the hearts of God's people. A two weeks' revival will give the Holy Spirit time to bring conviction to the hearts of the lost, the cold, and the indifferent. The second week will then be a great time of reaping.

A two weeks' revival will enable our churches to reach more people for Christ. The writer has had the privilege of conducting more than four hundred revival meetings. Ninety-nine per cent of them have been for a period of two weeks and some of them for a period of three weeks. It has been our experience that at the close of the services of the middle Sunday of a two weeks' revival we can total the number of additions we have had, and that total will be about sixty per cent of the total additions we will have in that two weeks' revival meeting. If these four hundred revival meetings had been limited to eight days each, forty per cent of the people that we have reached would not have been reached. It is the hope that, during the two great simultaneous crusades which Southern Baptists will undertake during 1950 and 1951, every church will go in for the full two weeks of the campaign. Now is the time to give the gospel a chance and to give God a chance to use us in a great way in winning the lost to Christ.

Oneida Pastor To Be Canyon Evangelist

ONEIDA, Ky.—PASTOR LYN CLAYBROOK, of the Baptist church of this place, will be the evangelist, April 9-23, in a revival meeting in the First Baptist Church of Canyon, Texas.

This revival, it is stated, is a part of the Simultaneous Evangelistic Crusade which, during that period, will

be in progress in most of the Baptist churches west of the Mississippi River.

PASTOR CLAYBROOK, during the five years immediately following his graduation from Southwestern Baptist Theological Seminary at Fort Worth, Texas, was pastor of the First Baptist Church of Canyon; and it was under his leadership that the church began construction of its present commodious house of worship.

DR. ROY L. JOHNSON is now pastor of the Canyon church. Concerning him PASTOR CLAYBROOK states: "God has used him to bring to full fruition the vision and dream of the former pastor and people." He adds: "The First Baptist Church of Canyon is now one of the great churches of the Texas Panhandle."

Pastors-Laymen's Conference Is Being Planned For Clear Creek

LEXINGTON, Ky., February 27.—The Pastors-Laymen's Conference of the Baptist Brotherhood will be conducted at Clear Creek, near Pineville, Ky., August 1-2. The meeting will begin on Tuesday morning, August 1, and will come to a conclusion on Wednesday, August 2, at noon. Outstanding pastors and laymen from the State and Southwide offices will present the program. President Travis Nash, of Lexington, will make further announcements of the event later on in the *Western Recorder*.

James L. Sullivan Elected Mississippi State Secretary

JACKSON, Miss.—(BP)—Dr. James L. Sullivan, pastor Belmont Heights Baptist Church, Nashville, Tenn., has been elected executive-secretary, Baptist General Convention of Mississippi. His decision has not been announced. Dr. Sullivan was formerly pastor of the Beaver Dam Baptist Church in Kentucky.

On February 21 The Foundation Received A Memorial Gift Of \$1,000. It Was Received On The Second Anniversary Of The Death Of The Donor's Wife. The Income From The Trust Will Go To The Kentucky Baptist Children's Home.

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Northside Baptist Church of Princeton Growing Up Rapidly



An Old Garage is Quickly Changed into a Northside Baptist Meeting House at Princeton

PRINCETON, Ky., March 1.—The story of the Northside Baptist Church, Princeton, Kentucky, is a most interesting one. On April 11, 1949, Rev. H. G. M. Hatler, Pastor of the First Baptist Church began a revival meeting in an old garage building which had been bought and made ready for services. From the beginning God's blessings were upon the meeting. Souls were saved and Christians were reconsecrated to the Lord. At the close of the two weeks' effort there were forty-two Baptists who signified their attention and desire to enter into the organization of a church in this needy section of the city. However, a church was not organized at this time. Instead a Sunday school was started and full time preaching was begun. The response was wonderful.

Sunday school attendance jumped up near the one hundred mark and souls were saved at almost every service. By the last of August there were seventy-seven Baptists who were ready and anxious to become charter members of the new church-to-be. So a council of nearby Baptist Churches was called, and on September 4 the Northside Baptist Church came into being. They called Bro. Hatler as acting pastor and he served in that capacity until the first of this year preaching at Northside at 10:00, and First Baptist Church at 11:00, and again at Northside at 6:30 and First Baptist at 7:30. In the meantime the membership had grown to 102, and the Sunday school attendance to more than 100.

Then God answered the prayers of

this fine group and sent them Rev. Irvine L. Parrett of Irvington, Kentucky, to be its pastor. Bro. Parrett assumed his duties on the new field January 8 and the work has since gone forward in a way that has been the soul delight of all the church. And both pastor and people are fully convinced that the Spirit of God led them together. The Sunday school attendance now averages around 150; Training Union about seventy; and the membership is 121, with additions most every Sunday.

It is the prayerful desire of this body to begin its building program by late spring or early summer. Their lot, a gift of the mother-church, is a very desirable one located in the northern part of Princeton on the Dawson Highway.

eral other charter members will come in before the charter membership list is closed. This church will be self-supporting from the start.

The other meeting was at Marana where Brother Welch organized a small church last June. There were ten for baptism at Marana, which increased the membership fifty per cent.

Pastor Welch conducted several Vacation Bible Schools last summer enrolling 540 children. One was a Negro school.

These are both vast and needy mission fields. Welch is doing a good work under great difficulties.

One there lives whose guardian eye Guides our earthly destiny;
One there lives, who, Lord of all, Keeps His children lest they fall;
Pass we, then, in love and praise, Trusting Him through all our days,
Free from doubt and faithless sorrow, God provideth for the morrow.

—R. Heber

L. E. Barton Assists Ex-Kentuckian H. H. Welch In Arizona

By L. E. Barton

P. O. Box 1534, Montgomery, Ala. MONTGOMERY, Ala., February 7.—Have just conducted two revivals for Pastor H. H. Welch, a Kentuckian, who now lives at Cortaro, Arizona. One was at Pricacho, where we organized a church with nineteen members, seven of them for baptism. Sev-

Duke Club Formed In Somerset

By LEWIS C. RAY, Louisville, Ky.

Brother T. C. DUKE retired from the active pastorate of the High Street Baptist Church in Somerset at the end of 1948, after thirty-five years of service. He started the work as a mission in cooperation with the late Dr. W. E. HUNTER and the First Baptist Church.

It was the writer's happy privilege to preach the sermon upon the occasion of the note-burning and dedication of their fine house of worship in the fall of 1943, and then to return in the fall of 1946 for a gracious revival.

Until the day of his retirement at the ripe age of seventy-eight he moved among his people with remarkable leadership. But the old war-horse could not keep going for long after he took out and since May 1949 he has been confined most of the time to his home.

Upon his retirement the church voted to give him one hundred dollars per month for the remainder of his natural life, in view of the fact he had never received more than a nominal living out of which he had given so liberally to the cause of Christ, and also as an expression of love for this man of God who had labored to build such a strong church.

But due to a circumstance which, to the certain and positive knowledge of their great host of friends, does not in any manner reflect discredit upon either this faithful and consecrated man of God or his noble wife or their friends who were made to suffer with them, they were all declared out of fellowship, and the financial token of love withdrawn from Brother and Sister Duke. They were declared out of fellowship for failing to sign a written statement of unconditional support of the present program of the church.

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WESTERN RECORDER

BROTHER DUKE has so endeared himself to his friends in Somerset that they have banded together to see that he is provided for so long as he lives. According to a news item appearing in *The Commonwealth*, one of Somerset's newspapers, dated February 15, 1950: "Friends have purchased a \$3,500.00 memorial in the Central Baptist Hospital, which is under construction, in honor of the Rev. T. C. DUKE, who retired last year as pastor of the High Street Baptist Church after 35 years of faithful service in the work of the Master. This club will also continue the Rev. DUKE retirement fund which was discontinued recently."

Doubtless the Judge of the acts of all men is pleased about this expression of love for one of His faithful servants, and these friends are to be highly commended for such a gracious spirit.

Southern Baptist Leaders Discuss Five-Year Program

DALLAS, Tex.—(BP)—The proposed five-year program for Southern Baptists is taking shape, according to Dr. MERRILL D. MOORE, director of promotion for the S. B. C. Executive Committee. The latest step was an all-day conference of Southwide agency and institution executives here. The leaders freely talked of their plans for the next five years. No effort was made to crystalize a program beyond 1951. The mass of information accumulated will be presented to the summer promotion conference of the Executive Committee meeting in Nashville next June. At that time the five-year program will be carried out.

DR. MOORE gives five results of the Dallas meeting:

1. An increased conviction of the need for a five-year program of work to be adopted by the Southern Baptist Convention, as envisioned by recent action of the Executive Committee.
2. Round-table discussion of the plans and programs of each of the Convention agencies for the next five years.
3. A clearer view of certain major aspects of these programs, which should be reflected in the Convention's proposed five-year program.
4. An increased sense of the unity and interdependence of all our work.
5. Groundwork for further progress toward a five-year plan of work for the Convention.

More Stations Take Baptist Hour Records

ATLANTA, Ga.—More and more non-ABC stations all over the territory of the Southern Baptist Convention are asking for records of the weekly Baptist Hour broadcasts.

During the past month the Radio Commission has been adding stations at the rate of about one every other day. There are now 157 stations broadcasting the Baptist Hour each Sunday. Of the 157, there are 61 stations taking the program every week by transcription. Almost all of these (54) are carried on a sustaining basis.

The Radio Commission has announced that regular recordings of all the Baptist Hour broadcasts are available to any stations that will schedule the program on a sustaining basis. The Commission has been anxious for some time to give every station desiring the programs an opportunity to have them. This objective has now been accomplished, and transcriptions will be sent without cost to any radio outlets requesting them.

Pastors or stations interested in this service may write, wire or phone the Radio Commission in Atlanta. Ask for Dupree Jordan, Assistant Director.

[KENTUCKY: WCMI, Ashland; WZIP, Covington; WHIR, Danville; WLAP, Lexington; WKLO, Louisville; WFTM, Maysville; WMIK, Middlesboro; WCPM, Middlesboro; WVJS, Owensboro; WPAD, Paducah; WMTG, Vanceville.]

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West Broadway Church Joins Budget Family

The West Broadway Baptist Church, Louisville, of which DR. E. F. ESTES is the beloved pastor and has been for nearly 26 years, has voted to send, at church's expense, the *Western Recorder* into the homes of its resident church membership. A list of 478 homes has already been handed Business Manager ROBERT L. POGUE.

This does not mean that the paper has not been going into the homes of this church before. The church has been using another one of the plans, and a long list has come in each year. But now the paper goes into far more homes than in the past.

We welcome West Broadway to the budget-family of churches in Kentucky and adjoining states. Dr. Estes is a member of the Board of Managers of the Western Recorder and is chairman of the Board.

There are now about 700 churches using the budget plan or a similar plan, and the paper has the largest circulation in its long history of 125 years. And yet it grows on and on, reaching more and more each year with the vital message of Baptists.

Sunday School Lesson

(Continued from Page 12)

III. The Diversity of Spiritual Gifts. I Corinthians 12:27-28.

Paul uses the human body with its various members, as an analogy to the church, and he deals with the relationship of each member to the other. In both the human body and the church each member has its own par-

ticular function and the proper functioning of each is necessary to the best interest of all the other members. No one has any right whatever to be jealous of another whose talents are greater than his. Instead, each should be grateful for the talents which the Holy Spirit has given him, and use them to the fullest for the glory of God and the good of others.

Morris-Fletcher Engagement Announced

Announcement has been made of the engagement of Miss Maurita Morris, of Murray, Kentucky to Rev. George W. Fletcher, of Quincy, Florida. Miss Morris is former Intermediate Worker in the State Training Union Department and is now a student in Southwestern Baptist Seminary, Fort Worth, Texas. Mr. Fletcher is Director of Associational Work in the State Training Union Department. Our best wishes for their happiness is extended to these two.

Sturgis Revival Begins March 19

STURGIS, Ky.—The Tabernacle Missionary Baptist Church, Sturgis, is planning a revival meeting beginning March 19, continuing through March 29, 1950. The Evangelist is BRO. WALLACE V. DORRIS, Pastor of Grace Baptist Church of Evansville, Ind. The music will be directed by BRO. CLARENCE HENEISEN, a deacon of the Grace Baptist Church. The services will be held at 7:00 A. M. and 7:00 P. M. daily. JOHN W. KLOSS is pastor.

W. A. Gardiner's Brother Dies In Arizona

Word has just come that Rev. J. F. Gardiner, brother of W. A. Gardiner, passed away with a heart attack at the age of seventy-one. He was pastor of the Baptist church at Tombstone, Ariz., but had lived previously at Tucson for a number of years. Of a family of nine children the three youngest boys are still living: W. A. Gardiner, Sunday School Secretary in Kentucky; Carey B. Gardiner, who is in the Insurance business at Arkadelphia, Arkansas; and Chas. S. Gardiner, Austin, Texas, who is the Merit System Supervisor for the State of Texas.

A Real Mission Work In Colombia

(Continued from Page 5)

In Medellin we spent one busy day with seventeen young missionaries engaged in language study. They are preparing for mission service in Mexico, Uruguay, Chile, Colombia, and a possible new opportunity in Ecuador. Like the Portuguese language school at Campinas, Brazil, this school was started by the Presbyterians, but has a larger proportion of Southern Baptists than any other group.

These students were eager to discuss the political conditions of South America as we had observed them, and the implications for their missionary careers. They were quite as eager to talk about evangelism, the best methods we had observed, and the prospects for speeding up the evangelization of Catholic-dominated countries.

In all three centers we were conscious of the vigor of this, one of the youngest Missions of the Foreign Board. Excellent new church houses, in strategic locations, made possible by the JARMAN FOUNDATION, have stimulated these new churches to their best efforts in self-support. Tithing is one of their major emphases, and the offering plate shows it. This policy may prove to be the quickest aid to sound growth in mission churches.

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Book Reviews

OF ANOTHER WORLD. By Harold Petroelje. Baker Book House, Grand Rapids 6, Michigan. Price \$2.50.

The author states in his preface: "On every front it is observed that the church is more and more becoming engrossed and entangled in the affairs of this world. She is expending much time, effort, and gold in promoting her prominence in the eyes of men. In so doing, she is in danger of forgetting and neglecting her God-intended mission."

Petroelje's appeal is to return to the New Testament pattern. Many will not agree with his definition of a church, but they will be challenged to holy living and they will thank God for his emphasis on the Lordship of Christ. He believes that churches are influential only as they are used of the Holy Spirit in the changing of men.

BARNES' NOTES ON THE NEW TESTAMENT. Eleven volumes now complete, can be purchased in single volumes or in set. Each volume \$3.00, except Revelation which is \$3.50. Baker Book House, Grand Rapids 6, Michigan.

This is a favorite and complete, all-purpose commentary on the New Testament. Your library is not complete without this illuminating commentary.

THE CITIES OF SAINT PAUL—THEIR INFLUENCE ON HIS LIFE AND THOUGHT. By Sir William Ramsay. The Baker House, Grand Rapids 6, Michigan. Price \$4.00.

Sir William Ramsay, for the past four decades, has been a great authority on the historical, geographical, and archeological aspects of the life of Paul. Ramsey is not only a scientist; he is profoundly reverent. He has done, in addition to his teaching at the University of Oxford, extensive research in Asiatic Turkey and the ancient Bible lands. He writes vividly. You will be glad you bought this book and you will keep it near at hand.

HOMILETIC THESAURUS ON GOSPELS. By F. J. Ellingsen. Baker Book House, Grand Rapids 6, Michigan. Price \$4.50.

This is the first of a three-volume set. It is a useful compilation of sermon outlines, material not usually found in other homiletic literature. Including the large and complete index there are 348 pages. Your library will be stronger with this set.

THE JOLLY J'S OF SILVER CREEK. By Brenda Cannon. 128 pages. Price 35c. Moody Press, 820 N. LaSalle St., Chicago 10, Ill.

Here is a moderately priced book that will catch and hold and stimulate the religious interest of young people.

SEEDS OF KINDNESS RECITER. Price 75c. Pickering and Ing's Ltd., 229 Bothwell Street, Glasgow (Scotland) C. 2. A. so at London.

This delightful compilation of poems will serve many helpful purposes in the home, the school, and at parties, etc. The book deals entirely with religious subjects. It is a pocket-size character builder, and can be ordered from our Baptist Book Stores.

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MUSINGS OF A MOTHER. By Doris Coffin A'drich. 128 pages. Price 35c. Moody Press, 820 N. LaSalle St., Chicago 10, Ill.

If you want something that will warm your heart and set your thoughts rolling and supply you a wealth of illustrations, then buy this book. Worth many times its price.

Kentucky "Exile" Writes Back Home From Missouri

DUENWEG, Mo., February 16.—As Louisville was my home town for twenty-two years, and I was active in the affairs of Beechmont Baptist Church there, and throughout the state, I rejoice in reading the fine reports of advance in every phase of Kentucky Baptist life. I taught at

Oneida Institute for a year, and I am so happy to hear the splendid reports of the work of Brethren Lyn Claybrook and D. Chester Sparks.

I am pastor of the First Baptist Church of Duenweg, Missouri, now. I have been here since last April and I am happy in my work. Spring River is our association and that is the fourth largest in membership in Missouri. Joplin and Carthage Mo., and Baxter Springs, Kansas, are the largest towns in it.

We had 2,989 present at our "M" night in December—the largest attendance in the State. We are having a Sunday school clinic in our association this week with state and south-wide workers present.

We have a baby in our home, born December 1, 1949.—Joseph H. Cyrus, Jr.

Large crowds and great revivals go hand in hand . . .

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REVIVAL POSTCARD No. E2—Bible design, to be overprinted locally with details of the revival. Hundred, 50 cents; five hundred, \$2.25; thousand, \$4.00.

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A Remarkable Answer to Prayer

Mr. Jay Gould once left his eastern home for a trip across the continent. After visiting the Pacific States he returned by the southern route through Texas.

In the western part of the state the train he was traveling on was halted for a few hours at a little town to make needed repairs on the engine.

While this was being done, Mr. Gould, to pass the time, walked up the village street to view the place and what was going on among the people.

On one corner a large crowd had gathered, as if something more than usual was taking place. Mr. Gould walked up, and found a sale in progress, and the auctioneer calling out, "Fourteen hundred and seventy-five dollars."

He inquired of a man what was being sold, and was told that it was a new church house, that the contracting builder had a claim on it for the work.

It appeared that the limit had been reached, as no one wished to raise the last bid for the church house. Mr. Gould, to help the sale, offered fifteen hundred dollars, which the auctioneer called a few times without a raise, and the church house was sold to Mr. Gould at his bid.

Three gray-haired old men standing near watched the proceedings of the transfer and, going up to Mr. Gould, not knowing who he was, asked him what he intended to do with the church he had just bought.

"What is it to you what I do with it? It is mine now, to keep or to give away," said the millionaire.

One of the men said: "This is what it is to us: We three are trustees of that church house, and were sent to see and then report what disposal was made of it; and in the church, at this present moment, the entire congregation, with the pastor and offi-

cers, are down on their knees before the God of Heaven, asking Him to divinely interfere in some way to save our church so that it may not be lost to us. That is what it is to our people."

On inquiry, this was learned to be the fact. Then Mr. Gould said, "I believe you good people have more need of the property than I have, and will make better use of it." He wrote a bill of sale, signed his full name to it, and handed it to the trustees, who were surprised to know that they were dealing with one of the wealthiest men of our land. They most heartily thanked him, bade him a warm, brotherly goodbye and a safe journey home, and with a kind "God bless you," the rich man was gone.

The three men hastened to the church and found the congregation singing praises to God for victory.

They reported their great, and apparently miraculous success, and decided to write a formal letter of thanks to their generous millionaire benefactor. Mr. Gould sometimes

showed this letter to his friends, and prized it very highly for he said it warmed his heart more than any million dollar bond he had.

This true story shows a remarkable providence. Mr. Jay Gould had to return through Texas; the trouble with the engine happened at the *right time*; the stop was made at the *right town*, where God's people were praying. Mr. Gould was led in his walk to the auction room, and he came at the *right moment*, and thus Providence worked in answer to prayer. And so it is still, and so it will be as long as God's children trust the Lord.

Someone has well said, "Prayer moves the hand that moves the world." Indeed no greater privilege is given to the children of God, whereby, simply resting in the assurance of His Word, they find the reality of a marvelous divine mercy and power exercised so that even the impossibility becomes a possibility for God's glory. Let us value it more highly, and exercise ourselves therein more earnestly, in obedience to His Word—**MAKING PRAYER THE GREAT BUSINESS OF OUR LIFE.** (Hebrews 10:19-23).—*H. O. Weiland in The Evangel.*

The Preacher's Call And His Message

(Continued from Page 3)

Christ Is the Preacher's Message

This means that the preacher's message is to center in Christ. To put it more accurately it means that Christ is the preacher's message. Grace and truth came through Jesus Christ (John 1:17). Grace and truth were not something apart from Christ, were not something having their existence independently of him, something that God gave him as he gave the law to Moses to give to men. When John says that grace and truth came through him, the verb translated "came" means came to be, had their being, were constituted in him. Grace and truth have no reality apart from Christ. We do not preach a system of doctrine or dogmas as such. We preach a Person—Jesus Christ. He is life and salvation, all that men need.

If a man thinks that means a narrow message, let him study long and carefully the introduction to John's gospel (John 1:1-18). Here he will see that Christ is the organic principle of the universe in which we live. He will see that he is the creative power

of God in the world and man; that he is God himself revealing God—revealing him in grace to save and bring man into fellowship with God and thus bring to man eternal life. In Christ and Christ alone, is the reality of God as a gracious Redeemer made known to man. Christ is related to the world, to history, to man and man's sins and failures in such a way that to be commissioned to preach him to the world is a task too big for any man. Only the constant presence and sustaining fellowship of the Spirit of the God who commissions him can make any man able to do this task in even a tolerable fashion.—*The Baptist Standard*, March 24, 1949.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Psalm 145:18.

Build a little fence of trust
Around today;
Fill the space with loving works,
And therein stay;
Look not through the sheltering bars
Upon tomorrow,
God will help thee bear what comes,
Of joy or sorrow.
—*Mary Frances Butts*

C. P. Hargis Retires

(Continued from Page 6)

I also want to thank the churches of Kentucky for permitting me to work with them, and for the rich fellowship which I have enjoyed with them. A number of the churches have carried out the suggestions I have offered in regard to improving their Sunday schools. And all of them have cooperated in a wonderful way. THEY have made my work possible.

May all the workers, who come after me, have as good cooperation as has been mine to enjoy! I shall always pray for their success.

As my obligations cease with the State Mission Board, I leave with good will toward everyone and I shall continue to pray earnestly for every phase of the work and for the workers.

May the Lord continue to shower His blessings upon Kentucky Baptists through all the years to come!

(S) C. P. Hargis

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.—Psalm 55:22.

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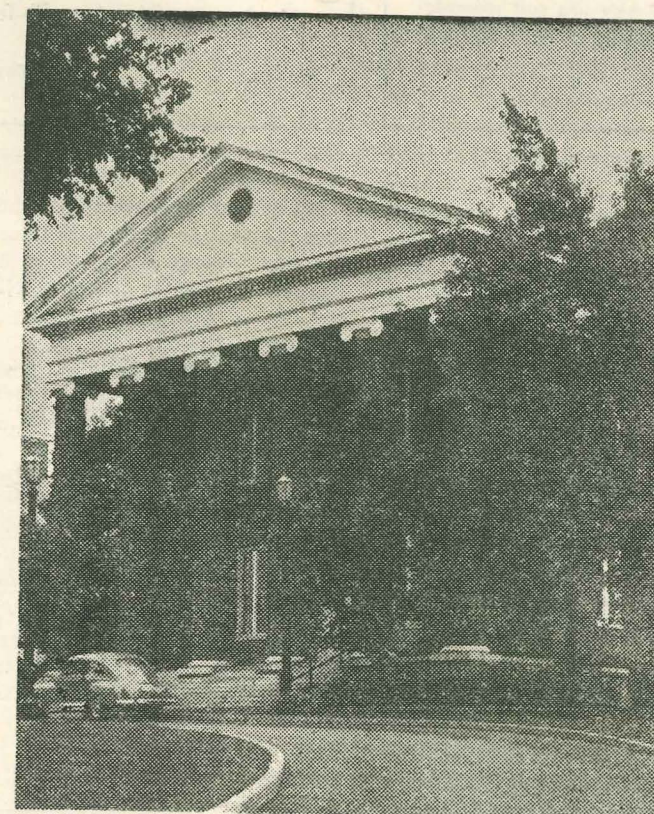
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Missionaries Make Good-Will Call On President

WASHINGTON, D. C.—(BP)—Three American Indians called on President Truman the other day. They were DAVID OWL, a Cherokee missionary to Seneca Indians in New York, and Mr. and Mrs. AARON HANCOCK, of Oklahoma. The occasion was a brief visit of 24 Baptist missionaries and leaders to the White House during the Washington, D. C. fifth annual World Mission Week. Included were missionaries who serve in China, Argentina, Nigeria, Burma, Japan, Belgian Congo, Hungary, and the United States. During the week they spoke to nearly 20,000 people in 175 languages.

DR. EDWARD H. PRUDEN, pastor of the First Baptist Church where the President attends, said in presenting the visiting missionaries to the President: "This is the fifth annual World

Mission Week in which we have tried to make the people of Washington conscious that missionaries are ambassadors of goodwill to every nation. They are a powerful influence in creating that reservoir of goodwill which may prevent another world conflict."

REV. ISAMU CHIBA, native Japanese pastor, told the group earlier in the week that despite the fact that 23 of the 53 Baptist church buildings in Japan were bombed during the war, membership in the Baptist churches had more than doubled since the war.

DR. HAROLD B. CANNING, a medical missionary in Nigeria, told the group: "Africa is jumping from the 16th to the 20th century . . . It is no longer the 'dark continent' . . . it is explosive Africa. There is the greatest hatred for white people today that Africa has ever known. We can change this feeling if we missionaries get there first and in sufficient numbers."

The group of missionaries included Miss Lettie G. Archer, China; Rev. and Mrs. George A. Bowdler, Argentina; Dr. Harold B. Canning, Nigeria; Rev. Isamu Chiba, Japan; Rev. Chas. L. Conrad, Burma; Rev. A. R. Gallimore, China; Dr. David C. Graham, China; Rev. and Mrs. Joshua Grijalva, Texas; Rev. and Mrs. Aaron Hancock, Oklahoma; Rev. Chester J. Jump, Belgian Congo; Rev. Trygve Langmo, New York; Dr. Frank Lide, China; Rev. Miguel A. Lopez, New Mexico; Dr. Lewis W. Martin, Georgia; Rev. David Owl, New York; Rev. Joseph Palmer, New York; Rev. M. W. Rankin, China; Miss Helen Schmitz, New York; Dr. and Mrs. Bela Udvarnoki, Hungary; and Rev. A. F. Ufford, China.

WAR: Cost—World War II is estimated to have cost the United States \$330,030,463,084.—Lawrence Maxwell, Signs of the Times.