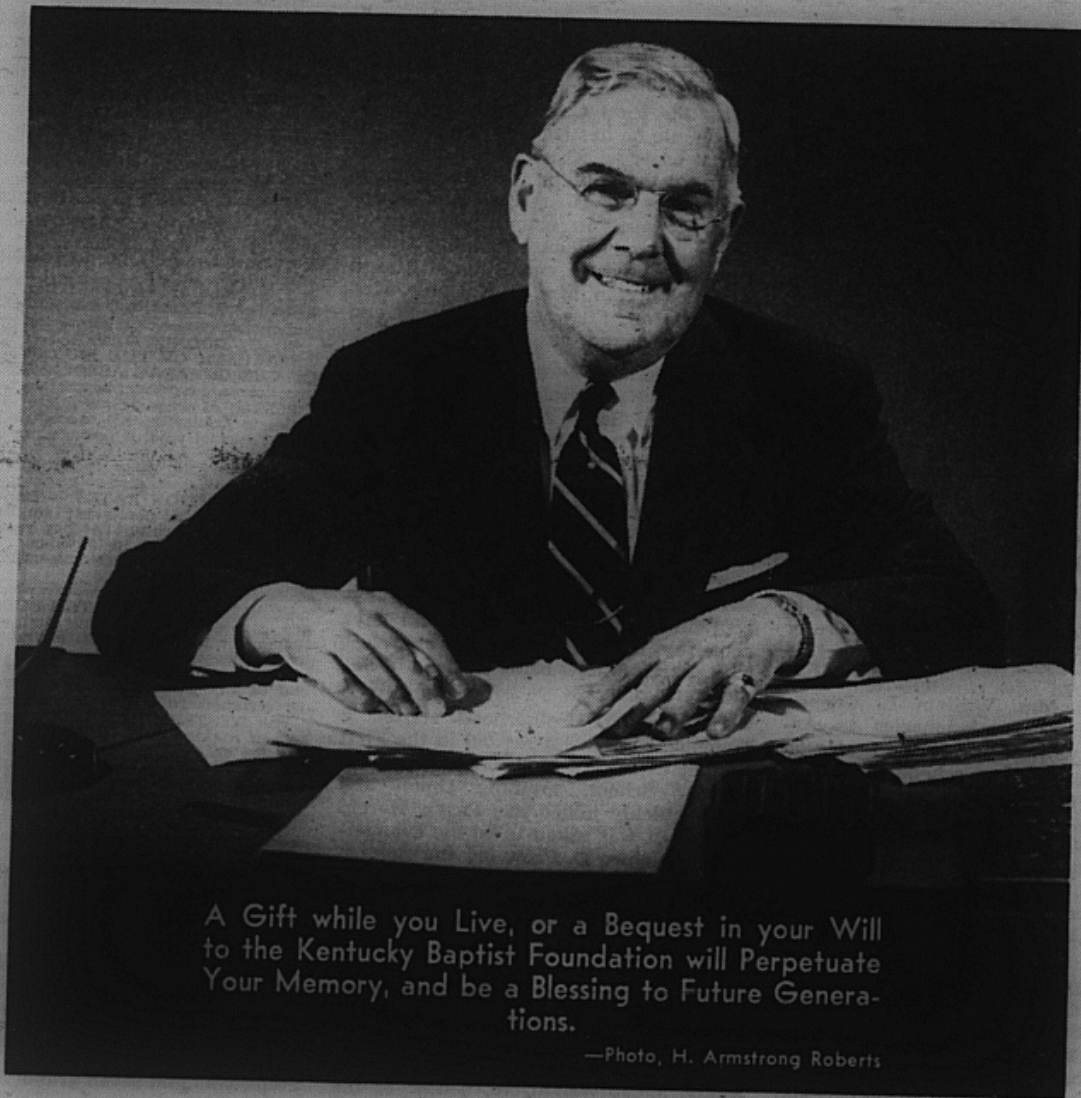


Western Recorder



A Gift while you Live, or a Bequest in your Will
to the Kentucky Baptist Foundation will Perpetuate
Your Memory, and be a Blessing to Future Genera-
tions.

—Photo, H. Armstrong Roberts

January is Will-Making Month

Vol. 130 No. 2 *Kentucky's Largest Denominational Paper* January 12, 1956

Gleanings From The Field

►Seven hospitals related to the American Baptist Convention are eligible for grants totaling \$416,700 from the Ford Foundation. The grants range from \$10,000 to \$112,000 to the individual hospitals.

►Mrs. T. L. Nash, member of Grace Baptist Church of Lexington, Ky., will conduct one of the Junior Workers' conferences at the Southwide Sunday School Clinic, Birmingham, Alabama, January 16-20. She will also conduct a conference for Junior workers for the North Carolina State Leadership Clinic, Durham, January 23-27.

►"Baptist Beginnings in Oklahoma" is the title of an article appearing in *Quarterly Review* for January-March, 1956. It is an approved article for publication in the forthcoming Encyclopedia of Southern Baptists. *Quarterly Review*, published by the Baptist Sunday School Board, is carrying the article to illustrate the kind of material which will appear in the encyclopedia.

►Mary Carolyn Shepard, one-year-old daughter of Mr. and Mrs. John W. Shepard, Jr., Southern Baptist missionaries to Japan, died December 23 after a brief illness. Now in the States on furlough, the Shepards were in Camden, Ark., spending the Christmas holidays with relatives when the baby died. Their furlough address is Box 547, Southern Baptist Theological Seminary, Louisville, Ky.

►Pastor J. R. Puckett has resigned the care of the Midway Baptist Church, Caldwell Association, to accept a call to the Liberty Baptist Church, Madisonville, in Little Bethel Association. He will begin his new work within a few weeks. During his stay at the Midway Church the debt of \$45,000 was lifted in the last five years. He was moderator of the Caldwell Association during 1954 and 1955.

►Rev. and Mrs. William L. Cooper, Southern Baptist missionaries to Argentina, have returned to the States on furlough earlier than scheduled so that their 11-year-old son, Thomas Richard (Buddy), may receive necessary medical care. Buddy lost his left leg in an electric train accident in Buenos Aires on October 14. The Coopers arrived in the States December 17 and will be addressed at 1533 Godwin Street, Houston, Texas.

►Mrs. Maggie M. Barnett died in Louisville December 27. She was the mother of Miss Stella O. Barnett, formerly church secretary at Crescent Hill Baptist Church, formerly office secretary of the Long Run Association of Baptists and the author of several chalk talk books. Besides her daughter, she is also survived by her husband, Robert G. Barnett; two sons, Robert and William D. Barnett; one brother, Will T. Price,

Montgomery, Ala., one sister, Mrs. H. E. Speckman, and one grandson.

►E. Warren Rust will lead in a teaching revival at the First Baptist Church, Fort Thomas, Ky., January 15 through 18. Brother Rust will preach each night on *The Sermon on the Mount* in connection with the Bible study book by Dr. H. Leo Eddleman. Brother Rust is well known in Northern Kentucky. He was a member of Latonia Church of Covington before entering the ministry and has served as pastor of the Vine Grove Church. He is now pastor of the McCalla Avenue Church, Knoxville, Tenn., where the work has had wonderful growth under his leadership.

►Pastor Louis A. McCord has resigned at the First Baptist Church, Maysville, where he has been pastor since September 1, 1953, to accept a call to the pastorate of the First Church, Shinston, W. Va. While he has been at Maysville the church has paid \$3,500 in old debts, re-decorated the building throughout, modernized most of its furniture and equipment, increased its church membership, its Sunday school and Training Union. A pulpit committee, consisting of Hubert Hume, chairman, Mrs. B. K. Cable, Mrs. J. L. Hinson, Ellsworth McElfresh and Lawrence Hamm, has been appointed.

►The Pleasant Run Baptist Church, located on North Rolling Fork, in Boyle County and South District Association, three miles from Parksville, is a one-room structure where the Sunday school attendance is up to 146, and the Sunday night congregation overflows the capacity of 176 seats, making it necessary for many to stand around the door. Since April Pastor George H. Lynn has baptized 35 people—all grown-up except three children. Also several have come by letters from other churches. The church is now badly in need of additional rooms.

►The Baptist Brotherhood started a movement to have a revival in the First Baptist Church of Madisonville, and the Sunday School, Training Union and WMS quickly joined in. Pastor Harold D. Tallant was asked to be the evangelist, and James D. Prow led the singing. One unique thing about the meeting was Radio Cottage Prayer Meetings, directed by the pastor from the radio station. There were 56 decisions, with 41 added to the church by baptism, 9 by transfer of letter. Then on the following Sunday 10 more were added. In the past eight years this is the third revival Pastor Tallant has conducted in his own pulpit.

►Mrs. Janet Wright, 70, widow of the late Pastor A. K. Wright of Baptist Tabernacle, Louisville, died in Louisville, December 25. She was vice-president of the Central Committee of the Kentucky W.M.U. 1928-40, at the end of which time



Earnestly Contend for the Faith which was Once for All Delivered to the Saints.—Jude 3.

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she became a resident member of the W.M.U. Executive Committee until 1946. During her active years she was teacher of the Ladies' Bible Class at Baptist Tabernacle. She leaves two sons, James A. Wright, 3901 Garfield, Louisville, at whose residence she died, and Leslie S. Wright, Montgomery, Alabama; one daughter, Mrs. Gilbert W. Curl, East Point, Ga.; and seven grandchildren. She also leaves one sister, Mrs. George G. Watt, Washington, D.C. Her funeral was held at Schoppenhorst Funeral Home, 19th and Market, and interment was in Rest Haven Cemetery.

Speech on Christian Education Delivered to the General Association, Paducah, 1955

"You Believe Only That Which You Do"

By H. LEO EDDLEMAN, President
Georgetown College, Georgetown, Kentucky

(First Installment)

Mr. Chairman and fellow Baptists: Our schools are no longer at the crossroads; they are now on the cross and could be crucified in the near future by the juggernaut of rising support for and interest in education throughout America. In these days of feast and famine—many students and little money—our schools are in a transition that could easily affect their destiny for the next century.

I have never believed more enthusiastically in Christian Education than at the present. In attempting to restate the case for our schools, I am not unmindful of the worthiness of our mountain academies, Bible institutes, and junior colleges, though my thinking is naturally conditioned by my own relationship to a senior college.

Education has become one of the largest enterprises in a nation known for big business. There are 1,851 colleges and universities in the United States. Of these, 1,210 are private and denominational schools.

I. The place of Christian education in such a pattern calls for consideration. Historically, religious influences pointed the way. Harvard was founded by a preacher, as was Georgetown College. Meanwhile the government became interested in education to the extent that tax supported institutions have all but overshadowed denominational schools, except where the old private and denominational schools have been heavily endowed. Where not heavily endowed they have atrophied and have taken a second-rate position for the most part.

Current widespread attention to our structure of education, on the part of secular and religious leaders, indicates that the competition imposed upon the denominational school will become even keener. California now has sixty junior colleges absolutely tuition free, strategically located within commuting distance of practically every high school senior in the state. This tuition-free junior college program is spreading over America and bids fair to become a typ-

ical part of the pattern within which we must operate in the future.

As the transition continues, standardization and accreditation seek ever higher levels. We cannot be oblivious to the implications of standardized education. Every year there are letters from students in unaccredited schools pleading in vain to transfer their courses to Georgetown, which of course is impossible without jeopardizing our own accreditation standing. We live in a world of standardization. A standard yard has 36 inches. A standard pound has 16 ounces. A standard dollar has 100 cents for saint and sinner alike—not 96¢ for the bootlegger and 104¢ for the devout deacon. Money is one of several points at which all members of society get together in agreement. So standard education means a certain number of hours of work under teachers of specified qualifications and training in an environment embodying minimum requirements of equipment. A college short-changes a student when giving him work which he cannot transfer to any other institution. Maintaining academic responsibility is one of the first responsibilities of a Baptist college. To achieve and maintain a high accredited standing is costly. Just now Georgetown is striving to get back into the A. A. U. W. Some of our former students have been embarrassed by virtue of Georgetown's not being in this organization at present. The three chief barriers stem from monetary problems: first, lack of a dean of women with Ph.D. training in the field; second, an infirmary with isolation ward which would cost somewhere in the neighborhood of \$40,000.00; and finally, a salary schedule that does not discriminate against women.

We assume that every state ought to have at least one institution qualified to give the very finest training possible to its students, one that will capture the imagination of our constituents, attract the best youth of our denomination, and elicit giving by our well-to-do people. Two preachers actually said to me yesterday, "Eddleman, Kentucky Bap-

tists don't have a single model school. Why not let us be frank about it?" My reply was, "There is a sense in which we don't want a model school. I used to think it was a compliment to be called a 'model' husband until I looked up the word and found that it meant 'a little imitation of the real thing.'" Others of our constituents do not say frankly what these friends did, but go ahead and send their children to other schools anyhow. If it be wrong to aspire to have the best for our youth, that they in turn may make the best possible leaders, then I stand grossly condemned. Our schools simply must have as much in the warehouse as they put in the show window.

II. All of which raises the question of the purpose of our Christian Education program. Why should we have these institutions in the first place? They are costly. To try to lead one of them properly will burn out the life of one or more individuals prematurely as he tries to raise funds to operate in the black. They are non-tax-supported but must compete with tax-supported institutions. I hope you heard that statement. (A state school not long ago received \$526,000.00 tax money to educate a few more than 1,100 students for a 12-month period. Your senior college received \$126,000.00 at the same time to educate slightly more than 900 students—you can readily see which is the better investment for the taxpayer and also which administrator has the problem of inventing financial resources to make up the difference.) Our teachers for the most part teach at a sacrifice. When I accepted work at Georgetown some of our highest paid men—Ph.D.'s—were receiving slightly more salary than the janitor of the last church of which I was pastor. A number of the teachers were receiving less.

In view of the cost and sacrifice, why should we have these institutions? Is the purpose evangelism? Why, this year with over 1,000 enrolled, we have only eight students who have made no profession of faith. At less than one percent of the cost of operating Georgetown College I could operate a mission and win more people to Christ per month than an institution does in a year. The primary purpose of an educational institution is not evangelism, though our faculty and students have a planned program for winning every lost person on the campus to Christ.

Is the purpose of our program to give a sheltered environment to our ministerial students so that they will not be exposed to the so-called secular learning and atmosphere of a state school? If that is what it takes to make a faithful preacher of the Word of God, the Lord have mercy on the people to whom they will preach. Actually, some of our finest pastors have come through the state schools.

(Continued on Page 6)

Editor Is Deeply Grateful

The editor wishes to express deepest gratitude for the great volume of Christmas and New Year greetings which came in from all over the state and beyond. It is literally impossible to reply, personally, to all, but he assures each of his Christian love and appreciation. May God give you a most joyous and fruitful year in His service!

VACATION

By the time this issue is off the press the editor will be on a vacation in Florida. He will be back and on the job by January 19 or 20. Fact of the business is, he may even do some writing while on vacation, as well as fishing.

23 Southern Baptist Colleges Helped

Most readers know the Ford Foundation has given \$500,000,000 to hospitals and colleges in America. Wonderful Christmas present!

It was Mr. Ford's wish that part of his wealth provide educational advantages that were never his. Americans of all groups have been profoundly moved by this act of generosity. Not only will the gift benefit hospitals and colleges; it will do much to improve relations between capital and labor. Perhaps other industrialists will be encouraged to follow this example. Money invested in young people takes on an element of permanence not otherwise possible. And the same is true of wealth invested in hospitals.

Twenty-three Southern Baptist colleges, as well as a number of our hospitals, benefitted from the gifts. Our own senior college, Georgetown, will receive \$158,300, according to announcement by Baptist Press.

But in announcing such benevolence, it should be remembered that others have made large gifts to Georgetown College and others of our schools in Kentucky. One particular gift is mentioned, just as an illustration of this. Not many years ago, three great Baptist laymen—the Cooke brothers, dealers in Chevrolet and Pontiac cars—made a gift of more than \$275,000 to Georgetown College. They are to be commended along with others whose names could be called.

Sunday School Board Asks Change of Name

At a recent Nashville meeting the Sunday School Board of the Southern Baptist Convention took official action which ultimately may bring about the changing of its name. The request will be passed on to the Southern Baptist Convention next May in Kansas City. The Board requests its name be changed to "The Board of Education and Publication of the Southern Baptist Convention."

There may be some who will at first object to the proposed change. Names have a way of becoming fixed in our affections and thinking and speech, and usually we're not too anxious to change them.

However, this editor believes, personally, the Sunday School Board has taken a step in the right direc-

tion. The name ought to be changed. The fact of the matter is, it should have been done several years ago.

When the Sunday School Board was started in 1891 it was concerned entirely with Sunday school literature. But with the passing of the years other programs were started as needed by an ever-enlarging Southern Baptist work. Now, instead of being only in the field of Sunday school, the Board has many other departments: the Baptist Training Union; the Baptist Student Work; the Department of Survey, Statistics, and Information; the Department of Art; the Department of Church Music; the Department of Church Architecture; the Department of Recreation; the Department of Church Libraries; the Department of Audio-Visual Aids; the Department of Book Publishing; Advertising; Home Education, and others. For some, it has at times been difficult to understand that all these departments are actually a part of the total work of the Sunday School Board, because the name—*Sunday School Board*—speaks of nothing but the Sunday school.

The suggested name—"The Board of Education and Publication of the Southern Baptist Convention"—would cover everything included in the Board's responsibilities.

The Sunday School Board will suggest to the Southern Baptist Convention that the change, if approved, be made gradually, that all Southern Baptists have enough time to acquaint themselves with the new name. This may be necessary. However, we do not believe too much time will be required.

Christianity and Giving

Many graces characterize the normal, spiritually healthy Christian. One of those is the grace of giving. The sons of God are designed to be like Him, and He is the great Giver. He gives because He loves; He gives because there is a need; He gives intelligently because He is intelligent; He gives because His purposes could not be achieved otherwise. "If any man have not the Spirit of Christ he is none of His" (Rom. 8:9). And the Spirit of Christ leads to giving.

Christian giving stems from one's relation to God, from the fact that His nature has been planted in the believer. The normal pattern of behavior for the Christian is to love like He does, give like He does, and anything less than that indicates an arrested development in the life. Giving, then, is a work of God. Paul admonished: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord..." (1 Cor. 15:58). The sons of God are not only to be givers, they are to be *abounding* givers. "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also"—the grace of giving (2 Cor. 8:7).

An Example

From the Foreign Mission Board comes a magnificent example of this grace of giving. It happened in

a little Baptist church in Japan. The church was started only a year ago but already has become self-supporting. The 88 members, now that the church was on its own feet, were not satisfied. They wanted to advance. They wanted a program that would attract the people and accomplish a purpose. They tripled the church budget, and then called a leading Christian musician—a native—to begin work as educational director.

Some of our churches might have felt they could not do it; and they couldn't with *ordinary* giving. But the little church in Japan could, and did. They were givers.

The pastor sold his watch which had been given him by a man he had won to Christ; a woman whose son had been killed after he had trusted Christ during a recent revival, and who had, as a result of the tragedy, just come to know Christ as her personal Saviour, said she would give all her fish and rice, and live on something else; another new member gave the church all the savings she had in the bank; a boy who was already giving one full month's salary to the work said he would give two months' salary and live on less; a young couple who recently came into the church pledged to furnish a winter's supply of coal for the educational director and his family; a poor old woman offered to supply all the firewood needed; a deacon who had nothing else to give sold a prized household treasure and gave the money to the Lord's work in the little church at Asahigawa. And so the story goes on.

Missionary Jackson wrote: "Surely this is the Spirit of Christ and Christmas. This is really giving. I tell you, we are thrilled beyond words! Surely this is enough to let you know just what Christ is doing through the little Baptist Church in this little city in northern Japan."

This would be the case with every church and every member if only the grace of giving abounded.

When Brethren Disagree

By S. H. JONES

Be free to do their own thinking and form their own opinions, Christian people may disagree among themselves; and we would not want it to be otherwise. Still, disagreement can be hurtful; and reconciliation of differences is desirable.

When people disagree, it seems that there are several possible explanations: (1) One party could be entirely wrong and the other entirely right. (2) Both could be partly wrong. (3) Both could be right in spirit and differ because of misunderstanding or insufficient information. We assume that most disagreements among Christians fall into the latter category, because we believe all Christians want to do right.

In any case of disagreement, we be-

lieve the Spirit of Christ would, if allowed to control, prompt both parties to seek reconciliation rather than resort to contention and strife. Failure to show a conciliatory spirit would, it seems, be tantamount to saying the other party is irreconcilably wrong; and that would be passing severe judgment—a thing one should avoid.

In a word, it should be assumed that brethren would rather agree with one another than to disagree. If, therefore, disagreement arises, it should always be in an agreeable spirit. Considering the possibility that one could be wrong, no matter how strong his opinion may be, one would not be justified in taking an irreconcilable attitude toward any with whom he may disagree. The spirit

If every Southern Baptist church had this grace and abounded in it, the work would go forward at home and abroad. If every Christian had given like that through these 2,000 years, the problem of reaching the lost for Christ would have been solved long ago.

Brotherhood Convention, 1957

The first Brotherhood Convention of Southern Baptists will be held in Oklahoma City, September 18-20, 1957.

This is more than a mere news statement. It carries vast significance. Between 8,000 and 10,000 Baptist men will gather there. It will be a Convention-wide meeting of the Southern Baptist Brotherhood.

Our men will go to this meeting because it is theirs. Though the Southern Baptist Convention is for all, nevertheless, messengers, for the most part (we do not have the exact figures), are pastors of the churches. It has become a custom, and rightly so, for churches to send the pastors, and then others go if they can.

Many years ago our women started their W.M.U. Convention. It has done amazing things for their total program. But the organization of our men—our Baptist Brotherhood—has lagged insofar as a general convention is concerned. The time has come, and in the judgment of many it is long overdue, to start a great Brotherhood Convention. We shall never enlist all our people as we ought until a worthy program is provided for our men. We congratulate Executive Secretary George Schroeder and those associated with him in the several states, on the progress being made.

Kentucky Baptist laymen should begin, now, making plans to attend the Brotherhood Convention in Oklahoma City, 1957. They should have the fullest encouragement from all our pastors and the women.

of reconciliation is not an attitude of compromise of principle; but it is an attitude of humility, of fairness, and of earnest desire to know and do what is right, while showing all due respect to all other people and their opinions.—Baptist Courier.

►The resignation of Dr. Bruce Underwood as Kentucky State Health Commissioner and as Secretary-General Manager of the Kentucky State Medical Association to accept a position with the United States Public Health Service in Washington, D. C., removes from the Kentucky scene one of its choice Baptist laymen. He will be chief of the professional services branch of the Public Health Service Division of Hospital and Medical Facilities. Dr. Underwood is a deacon of the Walnut Street Baptist Church and is just as vitally interested in the spiritual factors which concern the people as he is in the control of diseases and epidemics.

"You Believe Only That Which You Do"

(Continued from Page 3)

Is the purpose that of giving an isolated, hot-house atmosphere for the children of well-to-do Christian families who can afford to send their children to private and denominational schools? A wholesome Christian atmosphere is undeniably a part of our responsibility, but if we go no further than that we are making a gigantic investment for only a favored, small percentage of our constituents.

Is our purpose that of providing ultimately as much Christian and Baptist atmosphere as possible for the Baptist youth? If so, we know now we can never create schools enough to do so and we would be wiser to channel our present investment into an intensified and expanded B.S.U. program.

It is my studied opinion that a Christian institution should be designed to give distinctive training that will produce aggressive, capable, Christian leaders in all fields of endeavor. This means our first emphasis should be on quality rather than quantity. A large number of schools does not necessarily guarantee a better educational program for Baptists than would a few institutions of unquestioned devotion to academic and spiritual ideals. (The efficiency expert will tell you that a boy in a blackberry patch who can pick four quarts of blackberries in two hours can be joined by a girl who can pick three quarts in two hours and that as a consequence the two together will pick seven quarts of blackberries in two hours. But any farmer knows that you put that boy and girl in the blackberry patch together and they are not going to pick any blackberries.)

Our choice youth, rigidly trained and loyal to Christ in their respective fields, will mean more to the Kingdom and to our beloved NATION, as well as to the denomination, than those schooled in a haphazardly planned program that has grown up like an untrained vine in the forest, regardless of how numerous the schools embodied in the program. A few young people of unusual ability who have absorbed such deep convictions as to thrust themselves into the various professions like spearheads for the divine army of truth, can be our most potent investment. To be sure, this will include the training of preachers with unquestioned denominational loyalty, doctrinal integrity, and genuine ability to preach and become pastors of churches.

But along with this there are strong

lawyers, doctors, teachers, business and other professional men who need desperately to be trained so as to retain the highest in American idealism and Christian spirit. A Texas pastor sitting in this audience said recently, "Baylor University has no doubt done as much or more than anything else to crystallize the gains of evangelism in that state." A denomination can achieve great heights without great institutions; but it is doubtful if it can consolidate and retain its gains for long without them.

Course of Study at Southwestern Seminary



Edward Kennett Rice, of Louisville, Kentucky, was granted a Bachelor of Divinity degree by the Southwestern Baptist Theological Seminary at Fort Worth, Texas, at its Mid-term January commencement. He is a product of the Ninth

and O Baptist Church of this city.

Baptists ought to have in each state at least one institution that symbolizes its sponsoring body. When you say Baylor University, you think of Texas Baptists; when you say Notre Dame University you think of our Indiana Catholic friends, and so on.

Ralph Waldo Emerson once said, "You believe only that which you do." This is the converse of James' statement, "Faith without works is dead," or your works reveal your faith. What Kentucky Baptists believe about Christian Education can be readily known from what they are doing about it. You really believe only that which you actually do.

According to this principle, many of us believe that it is right to criticize a denominational school for employing non-Baptist teachers, and then fail to create a graduate school in which to train Baptist teachers. One of the chief steps remaining to be taken by some Baptist groups is that of setting up a program that will give our teachers opportunity for taking the M.A. and Ph.D. degrees to qualify them for teaching in our scores of Baptist colleges.

"You believe only what you do." Ac-

ording to this principle many believe that a ministerial student should have inferior equipment and instruction at the college level, while he is young and more teachable, to that which is provided in graduate study. Let us not misunderstand this point. Our seminaries are eminently worthy and deserving and indispensable, and should remain a major part of our Christian education structure. My knowledge of them leads to three conclusions: (1) They are the best in America; (2) they ought to receive every dollar allocated to them; and (3) there definitely ought to be more of them. My only question is, why invest only about one-half the money per student per year in a preacher at the college level?

"You believe only what you do." According to this principle, we believe that it is proper to criticize journalists when we think they fail to interpret us and our news releases correctly (not all news is slanted by any means, but more than enough is loaded heavily according to obvious sectarian predilection) and then fail to appropriate the \$12,000.00 or \$15,000.00 a year necessary for producing journalists trained to see and emphasize news increasingly in the light of the American ideal of a free church in a free state. This, too, while our denominational agencies and foreign mission board are pleading for men and women of writing ability.

According to this principle, "You believe only that which you do," some Kentucky Baptists believe that it is proper to criticize another denomination for having trained universities which so effectively train men for government work as to make many wonder if a government agency has actually become subservient to their church, while at the same time we fail to support schools of our own so as to enable them to train men for work in the State Department, diplomatic and consular service, men who will be guardians of the basic idealism of the 18th century America of our founding fathers.

(To Be Continued Later)

►The new principal of Spurgeon's College, London, is Dr. Erik H. Worstead, who has succeeded Dr. F. Cawley.

►During the week of November 27-December 4, Dr. Leonard Sanderson, secretary of evangelism and promotion for the Tennessee Baptist Convention, was the visiting evangelist assisting Pastor John C. Huffman at the First Baptist Church, Mayfield in a revival. Ray Johnson, minister of music and education at the Immanuel Church, Shawnee, Okla., led the singing. The church welcomed 25 by profession and baptism, and 11 by letter, and two dedicated their lives to God's work—one as a missionary and the other as a missionary nurse. There were several other dedications.

The Harvest of the Spirit: Meekness

By DR. DALE MOODY, Professor of Theology Southern Baptist Theological Seminary, Louisville

Meekness is a much misunderstood word. The preacher proclaims from the pulpit, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). Although the words are recognized as the words of our Lord, it is difficult for many to resist the picture: "Blessed are the meek." So often the expression is heard: "He is as meek as a mouse." The picture of scared and scurrying little creatures jumps to the mind. This is not altered much in the minds of those acquainted with Charles Dickens' cringing character known as Uriah Heep. All this makes it difficult to continue the word in spiritual instruction, but it can be rescued from this wrong connotation by a serious study of the Scriptures.

The Psalms are rich in reference to the meek (22:26; 25:9; 37:11; 45:4; 78:9; 147:8; 149:4), and the idea is not absent in other places (Isaiah 11:4; 29:19; 61:1; Amos 2:7; Zephaniah 2:3). Psalm 37:11 is of special interest, since it is echoed in Matthew 5:5. Behind the Translation of the word in Psalm 37:11 is the Hebrew *Anavin*, and the context contrasts the *Anavin* with the wicked. From this it may be concluded that meekness is the quality found in the righteous who are unwilling to push and plot their way to the top. They are the very opposite of the pious pusher. God has prepared the righteous poor to possess the land, but the wicked will pass away.

The Meekness of Christ

The model of true meekness is Christ. In personal conflict with the false apostles in Corinth Paul treats them "by the meekness and gentleness of Christ" (2 Corinthians 10:1). Their taunts and assaults on Paul wounded him deeply, but the example of Christ restrained the apostle both in his action and his authority. He refused to act in a worldly fashion, because he was a captive of Christ. The memory of the meek and gentle Christ would not allow him to wage a worldly war with his opponents. He would meet their mud slinging methods with meekness. His authority was also restrained from over-extending itself by the humbling thought that all boasting must be in the Lord. Some were measuring themselves and comparing themselves with one another in a sort of sanctimonious society of

mutual admiration, but Paul measured himself by the meekness of the Master.

Paul could have appealed to the meekness of Moses. It is recorded in the Old Testament that "the man Moses was very meek more than all men that were on the face of the earth" (Numbers 12:3). Miriam and Aaron challenged the authority of Moses much as the schismatics of Corinth had challenged Paul, but the Lord punished Miriam with leprosy. There was one greater than Moses whose meekness made boasting blush. In the days of his flesh the words to the multitude flowed with refreshing rhythm.

Come unto Me, all ye weary and burdened, and I will refresh you.

Take My Yoke upon you, and learn of Me; For meek am I and lowly of heart, and ye shall rest your souls. For My yoke is easy, and My burden light.

(Matthew 11:28-30, in C. F. Burney, *The Poetry of our Lord*, pp. 144f.)

The Jews made the law of Moses a heavy yoke. Jesus spoke to those who labored to do the works of the law but found it laden with a burden of tradition. Those who followed the meek and lowly Jesus experienced a spiritual joy of freedom that made his yoke easy and his burden light. In him rest for the soul was truly found. Where Moses and Joshua failed, Jesus was victorious (Hebrews 4:1-11). The hope was fulfilled which said:

Tell the daughter of Zion, Behold, your king is coming to you.

Meek, and mounted on an ass, And on a colt, the foal of an ass. (Matthew 21:5).

The Meekness of Christians

The meekness of Christ is the example for all Christians. Christ in his death is the sacrifice for sin, but in his life he is the example for His disciples to follow. Too long the cross and character of Christ have been separated in thought and life. Members and ministers alike need the meekness of Christ which is the harvest of the Spirit. Meekness is found in the spiritual. Colossians 3:12 mentions meekness as one of the garments

that needs to be bound to a Christian with the belt of love, but the application of meekness to the problems of sin and schism is also found. The problem of sin appears in Galatians 6:1 where Paul says: "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of meekness, considering yourself lest you also be tempted." Efforts to restore those who sin in a spirit of pride are sure to lead to more sin. Conceit and caustic criticism can never call the waffler home. Sheep run when they are shot! The problem of schism calls for meekness in Ephesians 4:2. Those "eager to maintain the unity of the Spirit in the bonds of peace" need meekness to promote the unity and growth of the body of Christ. Lack of this spiritual quality is always followed by division and lack of genuine growth. God has given to each member a certain function to perform in building the church which is the body of Christ (Ephesians 4:1-16). It is spiritual suicide to neglect this harvest of the Spirit and be tossed about by "every wind of doctrine."

Ministers even more than other members of the church need to hear God's call to meekness. Proud persons can pull the people of God in a thousand directions if the meekness of the Master is forgotten. Some of the saddest chapters in church life have grown out of the ambitions of ministers that were unwilling to occupy the place God assigned them. Heresy charges have often been hurled back and forth as a smoke screen for sinful pride. More than one man has thought himself sound in faith and practice until he was elected to a position another brother panted for. He suddenly awoke to the fact that statements that were once safe are now snuffed out as suspect. For this reason a double measure of meekness is needed by ministers both in church and civic life.

In church life Timothy is told that the Lord's servant must correct his opponents in meekness (2 Timothy 2:25). Stupid and senseless controversies come to breed quarrels, but "the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with meekness" (2 Timothy 2:24f.). His opponents have been trapped by the Devil, but a measure of meekness on the part of the minister may help them to repent and know the truth. It will certainly do no good if the minister himself falls into the devil's trap. Instead of being "apt to teach" those in error, there are at times ministers who are apt to do anything.

(Continued on Page 10)

►Dr. Kyle M. Yates, Sr., has resigned as pastor of the Second Baptist Church, Houston, Texas, and has accepted a place as distinguished professor of Bible, Baylor University, Waco, Texas.

Annual Report of Secretary Erwin L. McDonald, Department of Christian Education, General Association

The Executive Secretary of the Department of Christian Education directed two fund campaigns during the year just closed: a local campaign for Campbellsville College, and a state campaign in behalf of the Cooperative Program. The Campbellsville campaign netted approximately \$25,000 and made possible the erection of a student industries building on the college campus and the inauguration of a student work program to make it possible for deserving students of limited financial means to work their way through the college.

There is no way of knowing how much money was raised for the Cooperative Program through the special campaign. Reports from churches over the state indicated more than \$34,000 was raised on one day, the second Sunday in June, as a supplement to the regular giving to the Cooperative Program. During the year, the Cooperative Program was oversubscribed by \$125,487.65. After deducting the campaign expenses, which total \$7,517.73, the net was \$117,969.92. The schools and colleges received 75% of this, or \$88,477.44 for distribution on their percentages used for capital improvements. Percentages and amounts per school follow:

Georgetown College.....	32.5%	\$28,755.16
Bethel College.....	15.0%	13,271.62
Campbellsville College.....	15.0%	13,271.62
Cumberland College.....	15.0%	13,271.62
Mountain Prchr's School.....	15.0%	13,271.62
Magoffin Institute.....	2.5%	2,211.93
Oneida Institute.....	5.0%	4,423.87

We have been accumulating color slides and photographs for use in publicizing and promoting the schools and colleges. We now have a set of color slides on the colleges and we are planning to make a set on the schools soon.

Black and white photographs have been provided for extensive use in college annuals at Bethel and Cumberland. A number of the pictures have been used in the Western Recorder and the secular press. Two enlargements to 4 x 5 foot murals formed the backdrop of a Christian Education booth at the Paducah Convention and two albums will be used time and time again at various conventions.

We have had conferences of the schools each quarter during the year. It is believed that the meetings have contributed toward the fine spirit that prevails among the school and college leaders, in addition to whatever they have meant in the sharing of viewpoints and experiences for greater efficiency.

On Tuesday, December 13, the combined choirs of the four colleges—Georgetown, Bethel, Campbellsville, and

Cumberland—presented THE MESSIAH by Handel in Louisville Memorial Auditorium. There were 310 voices, perhaps the largest choir of college young people ever to sing in Louisville. This took the place of our quarterly meeting which normally would have come in December. The next regular meeting will be held in March.

We are greatly elated over the action of the Brotherhood Department of the



PASTOR DELMER R. RICE, Hodgenville, formerly pastor of the Mt. Taber Baptist Church and moderator of the Lynn Association, has accepted the call as pastor of the Knoxes Creek Baptist Church, effective December 1. Knoxes Creek is in Hart County, near Linwood, just off 31-E.

Southern Baptist Convention in voting to join its forces with the Education leaders in promoting Christian education among the men of our churches. We are offering the services of our department in arranging programs for a number of Associational meetings of Brotherhood members in Kentucky during March. We are also letting it be known that Christian Education Department is interested in sponsoring informative and inspirational meetings on our Kentucky Baptist schools and colleges to be held in Associations and churches over the state.

Conferences and conventions attended

by the Executive Secretary during the year included: The Southern Baptist Convention, Miami, Fla.; The district meeting of the American Alumni Council, Atlanta, Ga., and the national meeting of the same organization, in Bretton Woods, N. H.; the National Association of Junior Colleges, Chicago, and the Southern Association of Colleges and Secondary Schools, Louisville. He spoke on Christian Education before sixteen district Baptist associations and a number of W.M.U., Brotherhood, and church meetings and services, and to groups of pastors. He conducted one revival meeting, was Bible Hour speaker for the annual Family Camp of Oneida, and preached the baccalaureate sermon at Oneida Institute. Other speaking engagements included chapel addresses at Georgetown and Campbellsville Colleges, a faculty and a trustee meeting at Bethel College. A fine response of people on every hand to the cause of Christian Education is a source of great encouragement.

Frequent bulletins have been issued from the Christian Education Office during the year to keep the Board of the Department, and, in many instances, the faculties, staff, and trustees of the schools and colleges, informed on the plans and program of the Department.

We cooperated with the Education Commission of the Southern Baptist Convention in the annual emphasis last April on vocational guidance, providing kits of materials on vocational guidance for the churches of the state. We have secured and distributed hundreds of booklets on the Kentucky schools and colleges.

The enrollment of the schools and colleges totals 2,189, an increase of 187 or 93% over the total of 2,002 enrolled the first semester last year. Enrollments by institutions are:

Georgetown College, 845, or including extension and part-time students, 1,040.
Bethel College, 139, plus 34 part-time students.

Campbellsville College, 375.
Cumberland College, 494.
Clear Creek Mountain Preachers Bible School, 83.

Magoffin Institute, 74.
Oneida Institute, 179.

The Secretary recommends for the coming year that we again assist in a state campaign for the Cooperative Program; that each of the schools make a study of its public relations program with a view to having even more support from its own community, its alumni, and from Baptists in Kentucky.

It appears to the Secretary that the greatest single need of our institutions is for stabilizing of our faculties and in some instances, enlargement; and for more operating income.



THE KIRKS RETURN TO BRAZIL.—The health of Missionary James Kirk having improved considerably, they expect to leave New London, North Carolina, where they have been staying while on furlough, and go back by plane on January 15 to Brazil. They will go to Rio, where the family will remain while James goes to Vitoria to look for a house. That accomplished, he will go back to Rio to pick up the family. He regrets not being able to accept speaking engagements while on his furlough, for he has tried to follow his doctor's orders, "Complete rest." Shown in the picture are Margaret, Mrs. Maxie Kirk holding little Elizabeth; and James Kirk holding Tommy and Bobby.

The Greatest Mission Field in the World

By HYLARINO DOMINGUES SILVA, Pastor
Caixa Postal 275
Arapongas, Parana, Brazil

EDITORIAL NOTE: This article was relayed to us by Dr. A. R. Crabtree, retiring president of the South Brazil Baptist Theological Seminary, Rio de Janeiro, and this year the visiting professor of missions in Carver School of Missions and Social Work in Louisville. Concerning the author, Dr. Crabtree says, "He is a graduate from our (South Brazil) Theological Seminary in Rio de Janeiro, a well-prepared, efficient pastor. He is strongly evangelistic and has a great vision of the possibilities of our Baptist work in Brazil."

Many times I have heard the statement made by North American missionaries: "Brazil is at present the greatest and the most prosperous mission field." Evangelical periodicals and magazines agree. This declaration has a significance which many people do not grasp: It means that this is the door God has opened and that we should not let it close without entering.

There is in the State of Parana, Bra-

zil, a Baptist missionary from England, who worked in Communist China and saw how the doors closed there. He tells us that perhaps the communists would not have conquered China if the English had sent more missionaries out there.

Baptist work in Brazil is not yet a century old but it has made progress. We have more or less 1,000 and some 120,000 Baptists. But what are these in a country with 54,000,000 inhabitants, and a vast area larger than that of the United States? This immense territory should be, and must be, occupied by the Baptists.

Missionary L. M. Bratcher, who had won for himself the title, The Great Giant, some moments before his death two years ago left the following message for Brazilian youth: "Tell the Baptist Young People that there is still much land to be conquered." Now we wish to inform the readers of these lines that, in fact, millions of Brazilians do not know the Gospel of Christ but are dying

in condemnation. We are unable alone to win these souls. We appeal to our North American brethren to help us more.

Young people of America, Brazil is calling for you. Young woman, why do you not come? Young man, why are you delaying your decision? Would you not like to come to this my State of Parana?

Retired Army Chaplain Ferdinand L. Hipps Summoned for Final "Taps"

Captain (Chaplain) Ferdinand L. Hipps, 63, got his summons for his final "taps" on December 5, 1956, when he suffered a heart attack at his residence, 3740 Bardtown Road, Buechel, Ky., east of Louisville, and died while being removed to the Kentucky Baptist Hospital.

He was a non-commissioned officer in World War I, and saw service in three major campaigns in Europe. At the conclusion of World War I he resumed his schooling, part of which included attendance at the Southern Seminary in Louisville. He became a chaplain in the Civilian Conservation Corps during the depression years, and when World War II came he returned to the Army, this time as a chaplain. About eight of his years were spent in Fort Knox.

His son, James Alen Hipps, was ordained to the Gospel ministry by the Carlisle Avenue Church within the last year, and is now serving as pastor of the Bethel Baptist Church, near Frankfort, in Franklin Association.

Chaplain Hipps is survived by his wife, the former Flora L. Drane, of Louisville; one son, already mentioned, one grandson, three sisters—Mrs. Nancy Miller, Canton, N. C.; Mrs. Rena Clark, Trust, N. C.; and Mrs. Essie Codgill, Fresno, Calif.; and two brothers—Cleveland Hipps, Trust, N. C.; and Lee Hipps, Fresno, Calif.; and several nieces and nephews. The deceased was a cousin of John Burder Hipps, missionary to China.

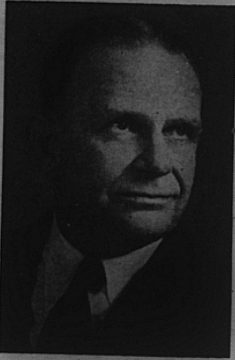
His funeral was conducted by his pastor, John D. Boykin, of the Buechel Baptist Church, and interment was in the Resthaven Memorial Park.

For the fifth year in a row, Stanley H. Holmgren has been elected chairman of the trustees of Valley Baptist Hospital, Harlingen, Tex. Holmgren is retired vice-president of Folger Coffee Co.



Ferdinand L. Hipps

Several Promotions Made in Seminary Personnel



R. Inman Johnson



Badgett Dillard

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, Louisville, Ky., has announced the appointment of speech professor Inman Johnson as acting alumni secretary, and Badgett Dillard as director of public relations.

The appointments are a part of the Seminary's staff reorganization following the resignation in October of Dr. Cort R. Flint as administrative assistant. Dr. Flint is now pastor of the First Baptist Church of Anderson, S. C.

"Prof" Johnson will continue teaching music and speech in addition to directing the alumni affairs of the Seminary. He has taught at Southern Seminary since 1920.

Badgett Dillard has been with the Seminary for two and a half years as director of publicity. He is a graduate of the schools of theology and religious education, and was formerly minister of education at First Baptist Church, Gainesville, Georgia.

Dr. Allen W. Graves, dean-elect of the School of Religious Education, will direct the Seminary's program of college visitation.

Plans for the Layman's Leadership Institute, to be held on the Southern Seminary campus in January, will continue under the direction of Dr. Cort Flint.

Tarheel Baptists Speak on Segregation, Liquor

ASHEVILLE, N.C.—(BP)—Three major issues confronted the Baptist State Convention of North Carolina at its annual session here recently.

The questions before the 2500 Baptists were:

1. What about local church autonomy? This question resulted from the North Carolina Supreme Court's ruling last year involving affiliation of a Baptist church in Rocky Mount.

2. What shall be the convention's policy on segregation at state Baptist colleges and universities?

3. What can be done about the liquor traffic in North Carolina?

The convention adopted a constitutional amendment presented by its state secretary, M. A. Huggins. This change says that the state convention will never

attempt to exert authority over local Baptist churches and groups.

In the Rocky Mount court case last year, the Supreme Court said the church's true congregation was the group who wanted to retain affiliation with the state convention and participate in the Southern Baptist Convention. A majority of the congregation, however, had voted to end these affiliations.

Set Off Debate

The court's ruling set off a great deal of debate among the state's Baptists on the principle of local church self-government.

On the college segregation issue, the convention said each school's trustees should decide whether to admit students of all races. This procedure was taken

recently also by sister Baptists of the Tennessee Baptist Convention.

The vote to leave the race-education issue with trustees was about 3-to-1.

The Harvest of the Spirit: Meekness

(Continued from Page 7)

In civic life too the minister needs meekness. Relations with political authorities can be either destructive or constructive. Titus is told to teach the people civil obedience. It is no compromise of courage to say: "Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarreling, to be meek, and to show perfect courtesy toward all men" (Titus 3:1-2). The observance of these seven statements is directly related to the renewal in the Holy Spirit. Christians of true spiritual experience are good citizens as well as good Christians.

Ministers have been known to put Paul's famous question: "Shall I come to you with a rod, or with love in a spirit of meekness?" (1 Corinthians 4:21). There are no doubt times when the rod is needed, but the average minister, unless he is sure the people look upon him as a spiritual father, would do well to use "the spirit of meekness." The situation could degenerate into a brotherly battle rather than a fatherly flogging.

Day of Opportunity in Europe and The Near East

By Ione Gray, Richmond, Va.

Dr. George W. Sadler, secretary for Africa Europe and the Near East, said Southern Baptist missionaries in Africa are aware of the immensity of the unfinished task of Christian missions on that vast continent and are asking for recruits. He said Africa has 60,000,000 Moslems, 112,000,000 pagans, and only 21,000,000 Christians.

"The 112,000,000 pagans who could be won with comparative ease will not remain in their paganism indefinitely," Dr. Sadler said. "If we fail in our responsibility today, tomorrow will be too late."

He said 42 students, representing 14 nationalities, are enrolled in the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. About 10 young men are preparing for the ministry in Yugoslavia, nine in Spain, and six in Italy.

"Our representatives in the Near East live in an atmosphere of tension," Dr. Sadler continued. "However, they go about their daily tasks of teaching and preaching and healing with the spirit of devotion that led them to places of difficulty and danger."

Motels Available For Southern Baptist Convention

MAY 30 - JUNE 2

The following is a complete list of all motels in the greater Kansas City area. Due to the problem of duplication the committee recommends that all reservations be made directly to the motel desired. It is also suggested that a cash deposit be sent, especially if the arrival time will be later than 5:00 o'clock in the afternoon. Space does not permit the publication of all the accommodations afforded by these motels. If you have special needs you are urged to correspond with the motel directly. This includes all of the motels in Kansas City, Missouri, and Kansas City, Kansas, and neighboring Excelsior Springs, Blue Springs, Independence and Liberty, Missouri.

MOTELS IN THE GREATER KANSAS CITY AREA

MOTEL	ADDRESS	PHONE
1. Holiday Inn Motel *	U. S. 40-71 By-Pass, Rt. 5, Indep. Mo.	Humbolt 9579
2. Ranch House Motel *	11715 71 Highway	South 5529
3. Queen City Motor Court *	1402 E. 24 Highway	Temple 1077
4. U Smile Motel *	50 Highway at 58th Street	Armour 6300
5. U Smile Court *	8100 E. New 40 Highway	Wabash 8381
6. Ace of the Hiway Court	2912 E. 24 Highway	Deimar 5342
7. Arrow Court	U. S. 24 and 71 By-Pass	Clifton 8298
8. B.B. Lodge	U. S. 40 and Blue Ridge Cut-off	Wabash 9815
9. Beauty Rest Motel	U. S. 24 and Holder Road	Clifton 9778
10. Clay Motel	4018 N. Oak (U.S. 169)	Gladstone 9946
11. Collins Court	U. S. 40 E. New 40 Highway	Wabash 1313
12. Crest Motel	1181 So. 71 Highway	Springdale 7854
13. Four Acre Motel	8220 So. 71 Highway	Jackson 9161
14. Hi-way Motel	71 Highway and Banister Road	Springdale 7894
15. Johnson's Motel Court	107th Street and 71 Highway	South 5597
16. Kozy Courts	36th Terrace and New 40 Highway	Fleming 2460
17. Leeds Motel	351 Raytown Road	Linwood 3699
18. Likome Cottages	40 Highway and Pittman Road	Fleming 0106
19. Luper's El Rancho Motel	8600 E. 40 Highway	Linwood 0128
20. Owl Motel	1015 and 71 Highway	South 7153
21. Park-A-Nite Motel	Junction 69-71-169 Highways	Sherwood 9428
22. Puthoffs Modern Cottages	U. S. 40 and Blue Ridge Blvd.	Fleming 1784
23. Rainbow Motel	5912 E. 50 Highway	Linwood 7999
24. Riverside Motel	Riverside	Sherwood 9464
25. Shady Grove Court *	40 Highway and Phelps Road	Clifton 6956
26. Sky Line Court	331 North Oak (U.S. 169)	Gladstone 9975
27. Star Cabins	10511 E. New 40 Highway	Fleming 0097
28. Trails End Motel Court	Riverside	Sherwood 9454
29. Walcotts Tourist Camp	E. 79th Street and 50 Highway	Fleming 4554
30. Sky Vu Motel	5300 E. New 40 Highway	Armour 3824
31. Wornall Motel Tourist Court	8215 Wornall	Jackson 7950
32. El Capitan Motel	7501 E. 63rd Street	Fleming 1051
33. Grandview Motel	13000 So. 71 Highway	Springdale 7093
34. Gray Al Cabins	3907 Antioch Road	Gladstone 9978
35. Green Crest Motel **	15014 E. 40 Highway	Clifton 9349

Kansas City, Kansas		
1. Flamingo Motel *	4725 State (U.S. 24-40-73)	Mayfair 0511
2. The Gables Motel *	6831 State	Cypress 3140
3. University Motel *	4125 Rainbow Boulevard (U.S. 69)	Kendall 3995
4. West Haven Motor Court *	5250 State	Atwater 1921
5. Annette Modern Cabins	31st and 69 Highway	Dupont 9829
6. Circle L Motel	4121 State	Drexel 9645
7. Clark's Motel	1801 Merriam Lane	Talbot 9472
8. Crown Motor Court	4340 State	Drexel 9868
9. Royal Auto Court	7831 E. 69 Highway (Jct. 69-58)	Niagara 4409
10. Young's Motel	5624 Merriam Drive	Hedrick 1972
11. Elms Motel	3647 State	Fairfax 7554
12. Meadowbrook Motel & Restaurant	4701 State	Atwater 6212
13. Hales Motor Court	4110 State	Drexel 9178

Excelsior Springs (about 25 miles from Kansas City, Mo.)		
1. Monterey Motel *	on State Highway 10	Phone 1225
2. Ranger Court Motel *	N. W. Edise on U.S. 69	Phone 1345

Blue Springs (about 13 miles east of Kansas City)		
1. Blue Ridge Motel *	Center on 48 Highway	Phone 89

Independence (7 miles east of Kansas City)		
1. Moonlight Motel *	2 miles east on U. S. 24	Independence 7901
2. Three Trails Motel *	507 W. 24th (U.S. 24)	Clifton 9127
3. Fullerton Motor Court	U. S. 24 and 71 By-Pass	Clifton 8463

Liberty (about 14 miles from Kansas City)		
1. Flamingo Motor Lodge *	12 miles N.W. of Kansas City on U.S. 69 and 71 By-Pass, F. O. Route 1, Liberty, Mo.	Liberty 614
2. Grindstone Courts	R.F.D. Liberty, Missouri, 1-2 mile North of Ford Plant on U.S. 69	51-F-4

* Indicates member of the American Automobile Association.

** Indicates member of the American Travel Association.

Living Endowment For Georgetown College

GEORGETOWN, Ky.—A program of "Living Endowment" has been launched as a long-range financial program to strengthen and undergird Georgetown

College, Dr. H. Leo Eddleman, president, has announced. Individuals may take out endowment insurance with the college as irrevocable beneficiary. Goal for 1956 is \$250,000.

The first 20-year policy for \$1,000 was written for Dr. Eddleman. Dr. Eddleman

said that this long-range program will give opportunity for the administration to plan for the future on a solid basis. He also said that the maximum benefit will be manifest when the policies begin to mature, and after that the returns should be constant.

Should the benefactor not live until the endowment policy matures, the premium plus compound interest will be awarded to the college. Twenty-year policies of \$1,000 should be redeemable from \$1,100 to \$1,300, following maturity.

The present endowment of the college is about \$700,000, which yields only 3.1 per cent of the income of the college. When endowment is adequate, even lean years will find the school financially able to weather reverses rather than succumb to them, Dr. Eddleman said.

Sunday School Board Name Change Committee Makes Report

NASHVILLE, Tenn.—(BSSB)—The Baptist Sunday School Board in semi-annual meeting Dec. 8 and 9 voted to request the Southern Baptist Convention to change the Board's name to "The Board of Education and Publication of the Southern Baptist Convention."

The actual change in name, if approved by the Convention, will not take place immediately, but only after Southern Baptists have been prepared by the Board's administration to accept the change.

The Sunday School Board was organized in 1891 when its ministry was entirely in the area of publishing literature for Sunday schools. Its title does not suggest the Board's added functions of Training Union, Student Union, Music, Home Education, Recreation Service, Church Library Service, Audio-Visuals, Architecture, Broadman books, and book stores.

The special five-member committee recommended the Board favor the adoption of a name more descriptive of its purpose and ministry.

888 Profess Christ In Nigeria Revivals

Forty-five churches and preaching stations in the Ogbomoso Baptist Association, Nigeria, participated in a simultaneous evangelistic campaign which resulted in 888 people professing faith in Christ, 38 of them Moslems.

There were 1,755 rededications of life; and 40 people expressed a desire to give their lives in Christian service.

Under the direction of the Training Union, students in the Baptist theological seminary, Ogbomoso, taught courses in soul-winning in all the churches before the campaign began.

WOMAN'S MISSIONARY UNION

MRS. GEORGE E. FERGUSON, Executive Secretary
MISS MARY PAT KENT, Youth Secretary

CHATS with CHAIRMEN

Community Missions

"He that winneth souls is wise."—
Proverbs 11:30b.

What a privilege is ours to serve a risen Savior. One who walked in His own community first, causing the blind to receive their sight, the lame to walk, the lepers to be made clean, the deaf to hear and even the dead to be raised from their graves. This same Jesus came to minister to the poor and to give comfort to the sorrowing and the troubled. But added to all of these blessings, He gave one that is priceless because it was bought with His Blood, Eternal Salvation! He is asking you and me to "go tell", — we are wise if we heed that call to service and win these lost unto Him.

How can we give excuses and be so careless with the mission that is ours—that of sharing His love with others and putting our own salvation into practice? Each of us has a definite missionary responsibility—none are exempted.

Are you putting our religious literature to good use? "Home Life" is such a wonderful magazine to take with us when we visit the "shut-ins". It is exceptionally good for institutions of any type. There is so much good material in our tract room at the Baptist State Building that is yours for the asking. Why not keep a supply with you at all times so that you might always be prepared with the written word?

This coming year, when we shall again elect a president, is very important. It is very important to the future of our young people as to the type of government we select for our state. Failing to vote will not exempt us from sharing the responsibility of good or corrupt political leadership. It is our Christian duty to investigate all candidates for all government offices, find out what they stand for and by God's help vote for the person and not the party. Christian people can have Christian political leadership. A new leaflet "Politics", for Community Missions Chairmen, is available from the State WMU Office. Order it and follow the suggestions offered. "Blessed is the nation whose God is the Lord." Psalm 33:12a—Mrs. John T. Steverson, chairman.

Mission Study

Are you working on the suggested goals for Mission Study for 1955-56? These were adopted at the meeting of our Executive Board in September:

1. An active Mission Study committee in every society.
2. Every society in Kentucky meeting the requirements of point eight on the Standard.
3. A WMS Round Table in at least 25% of the societies.
4. Every chairman following the suggested plans in the Year Book, pages 56-57.
5. A Mission Study Institute in every Association.
6. Every WMS Mission Study chairman cooperating with Youth Leaders in promoting Mission Study for young people.
7. Adopting the Achievement Chart as a plan of work.

With these plans adopted we are ready for a good year in Mission Study.

By this time the study of the Moslem World is over. We learned much from this study. Now let us do something about it. Why do we have Mission Study and fail to follow up?

Now we must begin plans for the study of the American-Indian series in January, February and March. It isn't too early to begin to gather materials. The Year Book suggests that we study the adult book, "The Tribes Go Up", in the circles. (Please read Year Book pages 56-57.) It is possible to make this an extensive study. (See the leaflet "Explaining the Achievement Chart.") This marvelous study can be climaxed with the film "Trail of Triumph", to be purchased from your Baptist Book Store.

The November Royal Service gives wonderful suggestions concerning this study. Where to secure materials, plans, etc. There are separate source books for each book in the series, available at the Baptist Book Store at the price of 15c each, each carrying a wealth of suggestions. This plan of separate source books at such a nominal cost is a new plan being tried by the Home Mission Board. A list on the entire series has already been published in the Western Recorder, so please get busy, you who have the responsibility of promoting Mission Study in your church, and let's make this the best year in Mission Study Kentucky has ever had.—Mrs. Paul E. Stewart.

About The Indian Series For Home Missions

We quote a letter received from Mrs. Ewell Payne, missionary to the Cherokee Indians, Cherokee, North Carolina:

"As the time approaches for women of the Southern Convention to make a special study of mission work among the American Indians we are not unmindful of renewed interest that will be aroused in behalf of Indians.

"We, as your missionaries, are anxious to help individuals and groups to make this study a real success, and at the same time I know our friends must realize that with hundreds of requests coming for help it will be impossible for us to do much in an individual way. Requests are already being received for Indian crafts in order to give color to programs. It will be impossible for us to grant these requests, but I am giving the name of a craft shop where you may order small items to meet your needs."

Address all orders to Beulah Tahquette's Craft Shop, Cherokee, N. C. Write her for prices, including postage.

Mrs. Tahquette is a fine Baptist woman and will give your orders prompt attention. The Cherokees do not make blankets. Your co-operation will be a big help to your missionaries. Mrs. Payne closes her letter with request for you to pray for them.

YOUTH CORNER



Mrs. Crossfield

Introducing:

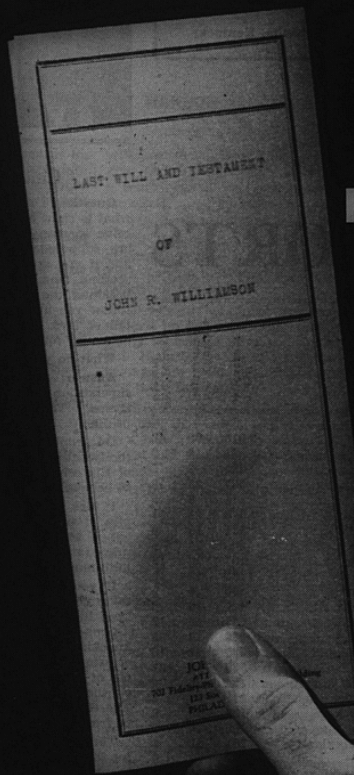
Chairman of the Division of YOUTH WOMAN'S AUXILIARY Work of the Department of Youth for Kentucky's Woman's Missionary Union . . .

Charged with the opportunities afforded in work with the young ladies of Kentucky through Y.W.A., is Mrs. W. G. Crossfield of Boyle County, Kentucky. The Crossfields have just recently moved to the South District Association where he is pastor at Willow Grove.

Mrs. Crossfield is a native of Anderson County where she has served as President of the Lawrenceburg W.M.S.; President of the Pleasant Grove W.M.S.; associational Youth Leader and Prayer Chairman and Interim Superintendent for eight months in Baptist Association. She has had the Leadership Course for Y.W.A.'s and is qualified by experience and love for missions to work with our young ladies in the state toward a greater missionary endeavor. You'll meet her in person at the State Meeting in Ashland this April!

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and
an obligation
to God



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BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary
127 East Broadway
Louisville, Kentucky

"M"

NIGHT REPORTS

Association	Total Attendance	No. Churches Represented	No. Pastors Present	Association	Total Attendance	No. Churches Represented	No. Pastors Present
Baptist	143	10	9	Long Run	3,016	98	48
Bell Co.	282	13	11	Lynn	31	5	3
Bethel	324	17	11	Mt. Zion	232	7	5
Blackford	210	13	5	Muhlenberg	537	25	18
Boones Creek	456	18	13	Nelson	175	9	5
Bracken	194	14	9	North Bend	678	21	11
Breckenridge	264	13	7	Ohio County	531	16	9
Caldwell	136	17	12	Ohio River	200	14	8
Campbell Co.	232	10	9	Ohio Valley	197	9	13
Central	103	9	6	Owen Co.	135	15	12
Christian Co.	185	22	22	Pine Mountain	40	6	5
Crittenden	107	9	6	Pulaski Co.	419	15	10
Daviess-McLean	699	38	27	Russell Creek	645	15	12
East Lynn	105	8	8	Salem	320	13	8
Elkhorn	108	17	16	Severns Valley	885	22	13
Enterprise	343	15	12	Shelby Co.	520	22	21
Franklin	130	12	7	Simpson	124	6	4
Gasper River	333	13	10	South District	111	7	8
Goshen	167	9	3	Sulphur Fork	128	8	8
Graves Co.	591	19	17	Tates Creek	106	10	9
Greenup	72			Upper Cumberland	261	10	7
Lincoln Co.	336	15	13	Warren	237	17	9
Little Bethel	908	34	24	West Kentuckiana	1,256	35	30
Little River	278	10	7	West Kentucky	402	25	13
Logan Co.	530	15	11	West Union	522	24	20

This is a total attendance of 18,943 from 57 associations. It is an increase of 5,216 over the total of 13,727 reporting from 57 associations last year. If your association held an "M" Night Meeting and it is not listed here, please send us a report.

►W. Wesley Shrader, pastor of First Baptist Church, Lynchburg, Va., for 11 years, will join the staff of the divinity school at Yale University as associate professor of pastoral theology. The author of several books, Shrader will leave the Lynchburg church Feb. 19.

►Brother E. W. Moon, formerly pastor at Buechel, Ky., but now located at 610 East Kingsley Avenue, Pomona, Calif.,

writes that his work is prospering, "but the population gain is enormous," he says. "Only eleven states showed a greater gain in 1954 than did Orange County, according to the Bank of Los Angeles. Orange County is in my area of missionary work." He says that Mrs. Moon had a coronary thrombosis on the last day of June, but is doing well at present. She is up most of the day.

Fourteen



COUNSELOR'S CORNER

By
DR. R. LOFTON HUDSON

Chain Letters

Question: I am interested in knowing what is right about chain letters. I receive so many through the mail. You are supposed to read Matthew 17:20; and if you don't and write four letters sending them to your friends you are breaking the chain and bad luck will follow you in three or four days. They tell of Mrs. So-and-So who got a pile of money for answering one, etc.

What do you think of this?

Answer: Pure bunk! Downright superstition and ignorance! Sin and shame! That's what I think, that is printable.

Do people really fall for that stuff in the twentieth century? And in the midst of Bible reading Christians. It is hard to believe.

If Mrs. So-and-So actually received a pile of money, it was dishonest. She got it at the price of stupidity. She preyed upon the childish fears of simple, unthinking people, and that was wrong.

If you are a Christian, for heaven's sakes don't let anyone frighten you with "bad luck" threats. All sorts of superstitions—refusing to walk under a ladder, knocking on wood, fear of black cats, crossing the road, and all the rest—grow out of a sense of guilt. They are based on the feeling that God is against us. The Gospel of Jesus Christ will deliver us from these fears.

Throw chain letters in the fire. Pray for the conversion of their senders. And thank God for peace and love and faith. (Address questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meyer, Kansas City, Missouri.)

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January 12, 1956

CHILDREN'S PAGE

Danny's Dollar

By ELSIE GRANT HENSON

Seven-year-old Danny frowned as he slipped the green dollar bill back into his pocket-book. It was a Christmas gift from his grandfather. Danny meant to spend every penny for himself.

But this morning as Danny dressed for Sunday school his mother had said:

"Danny, you know ten cents of your dollar belongs to God. You should at least give him what is already his."

Now with a sigh Danny slipped his dollar back into his pocketbook. He wanted the money all for himself.

Downstairs as he was leaving for Sunday school his mother asked:

"Have you any money for the offering?"

"No," Danny shook his head.

"Here's a dime," said Mother, handing it to him. Danny did not look at her when he put the money into his coat pocket.

The day was cold as he went down the street. That dime in his pocket made him feel unhappy. But he forgot to be sad when he was inside the cheerful Sunday school room.

Danny liked the stories Miss Landon, his teacher, told from the Bible. This morning it was about a poor woman who gave a mite to the Lord. Miss Landon explained that a mite was not as much as a penny. But Jesus liked the woman's gift because she had given all she had. Danny squirmed in his seat for the story made him remember his dollar.

Usually the boys made scrapbooks after the Bible story was finished. The books were to be sent to children overseas, so that they could learn about Jesus, too.

But this morning Miss Landon told the class about the Gerdons.

"I'm sorry to tell you but their house burned last night," she said. "Nothing was saved but the clothes they wore. Jack was in our class, remember? Until he moved too far away to come. Could we do something to help him?"

"If we got two Christmas presents alike, why not give Jack one of them?" said one boy.

"Give him some of our clothes that we've outgrown," suggested another.

"The Junior boys are providing the clothes," said Miss Landon. "The men of our church are going to rebuild the Gordon house, and the women's class

will furnish it. How would you like to give Jack a health kit? A toothbrush, a comb, washcloths, towels, and handkerchiefs."

"Fine," the boys chorused.

"I'll take you out to see Jack this afternoon, if your gifts are ready," said Miss Landon. "We'll find the Gordon family in a garage."

Danny's gift was a toothbrush, an extra one he got for Christmas. He felt pretty good until he thought of his dollar. His mother had said ten cents of it belonged to God. Didn't a toothbrush cost more than a dime?

When Danny saw where Jack lived, he felt sorry that he had to live in a garage. Jack had no bed, only a cot. But he smiled and told each boy thank you for the gift he brought.

On the way home Miss Landon said: "Jack needs more than we took him today. Here's a little wooden barrel," she added, taking it from her purse. "How would you like to put a dime or even a quarter into the slit at the top of it? When there's enough money we might get Jack something else he needs."

At home Danny went upstairs to his room. Plenty of clothes hung in his closet. Shoes without a single hole were in a row on the floor. His electric train was in a box beside his Erector set. What if all this had burned? Not a single thing left but the clothes he wore? How awful it would be to live in a garage!

Danny went to his desk and took out his pocketbook. With it he ran downstairs.

"Mother, will you change my dollar into quarters and dimes?" he asked her. "Why, yes," she said in surprise. "Here are three quarters, two dimes, and a nickel."

"I'll put this into a little wooden barrel for Jack Gordon." Danny held up a quarter for his mother to see. "Fine," said Mother.

"Next Sunday this dime will go to the Sunday school," Danny held it up too.

"Why, Danny, I'm proud of you," Mother smiled.

How good he felt inside. At first he had not wanted to give one cent of his dollar away. But now it was different. Sharing with Jack and the Sunday school was fun. It made him feel good inside.

"I still have two quarters, one dime,

and a nickel to spend," Danny said holding them up.

His mother looked so pleased that Danny knew she was as happy as he about what he was doing with his dollar. (Copyrighted permission).

Popcorn Kernels

By Mae M. Vander Boom

Popcorn kernels in the pan Wearing glossy suits of tan, Hot and filling-up with steam, They are bursting every seam. Pop, pop, popping, there they go! Now they're out, and white as snow. Dancing hopping, full of glee, Gone that tight suit, they are free! (Copyrighted material all rights reserved.)

Which Verse?

"Teddy! Mother called, "Will you please go to the store? I am fixing to make a cake and I need more sugar."

"Do I have to go now?" complained Teddy. "We've just started playing ball, and it is my turn to bat."

"I need the sugar right away," answered Mother.

Teddy ran off to the store, fussing. "Why does Mother always have to have something when I want to play?"

Which of the following Bible verses would be helpful to Teddy?

He will cause to come down for you the rain.—Joel 2:23

God created the heaven and the earth.—Genesis 1:1

Do all things without murmurings and disputings.—Philippians 2:14

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►Pastor Gordon Craig Whiteley, of the West Side Baptist Church, Louisville, several weeks ago underwent major surgery at the Kentucky Baptist Hospital, and was for a time under an oxygen tent. He has now been taken to his residence, 2011 St. Xavier, where he is resting well and is reported to be recuperating nicely.

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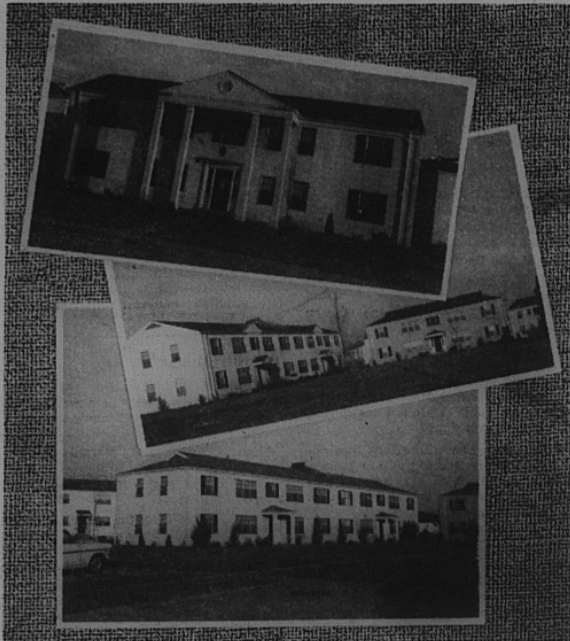
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WESTERN RECORDER

Fifteen



ADDED TO GEORGETOWN COLLEGE ENDOWMENT FOUNDATION.—Shown above are a few of the 432-unit apartments at Seventh Street and Arcade, Louisville, involved in a transaction in which the H. G. Whittenberg family interests were turned over to Georgetown College, Georgetown, Kentucky, the last of December, 1955. The Whittenberg family had a part interest in the firm of three corporations which owned the apartments. The school has amended the articles of incorporation in the name of Arcadia, Walton and Gillean Realty Companies. The reality organizations will continue to operate the property as before. The transaction represents a stock transfer and not a change of title to the real estate. The project is said to have been erected at a cost of more than two and a quarter million dollars five years ago. It covers thirty acres of city land.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 1, 1956

Numeral after church indicates number of missions.

Church	T. U.	S. S.
Ashland, First (2)	106	636
Unity, Additions 3	104	390
Beaver Dam (1)	156	447
Bellevue	57	349
Benton	75	228
Campbellsville, Pleasant Hill	178	296
South Campbellsville	85	214
Carrollton	52	228
Central City, First	249	463
Cloverport (1)	85	216
Corbin, First	90	344
Central (1)	139	524
Covington, Calvary	644	313
First (1)	213	727
Latonia (1)	59	189
Ashland Avenue	79	235
Dawson Springs	90	210
Eastwood	92	336
Erlanger		

Sixteen

Bethany	284
Carlisle Avenue (2), Add. 5	256
Clifton (1)	94
Eastern Parkway	67
Eighteenth Street	89
Farmdale (1)	159
Harmony	63
Hazelwood	59
Immanuel, Add. 3	121
Ninth & O (10), Add. 4	429
Okolona (1)	43
Parland (1)	222
Shawnee	57
Southside (1)	151
Victory Memorial (2)	206
Ludlow, First	114

(Continued on Page 24)



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January 12, 1956

Lyon Countians Give Temperance Cause a Record Vote

EDDYVILLE, Ky., Dec. 19.—Two state records were established here in Lyon County on Saturday, December 17.

One, the first 'teen-agers to vote in this state cast their ballot here on that date. The first 18-year old to vote said she voted dry.

The second record was the heaviest majority ever given the drys in a local option election in Kentucky. The vote was almost eleven-to-one. The count was 2,118 dry votes against 196 wets.

Lyon County has been legally dry since 1936. Of the 120 counties in Kentucky, 93 of them have voted dry since 1936. Eighty-four of these are totally dry, while nine of them are dry with wet cities within them. But nowhere have the Christian people given the dry cause such an overwhelming majority and the wets such a drubbing at the polls as in Lyon County.

As elsewhere in Kentucky, the Baptists are in a majority in Lyon County. Being the larger group, they took the lead in the liquor fight and (along with the Methodist brethren) were most active in the campaign. Most all the churches responded liberally, and there was plenty of money to finance the campaign with some being left over.

The people of Lyon County and the Lyon County Temperance League feel that they are deeply indebted to Director Walter C. House, of the Kentucky Temperance League, for the most valuable aid he rendered in helping them.

Dr. R. Lofton Hudson Hurt In Automobile Accident

KANSAS CITY, Mo.—Dr. R. Lofton Hudson, pastor, Wornall Road Baptist Church, this city, was seriously hurt in an automobile accident recently, enroute to Nashville, Tennessee, with his wife and daughter. The car was completely demolished.

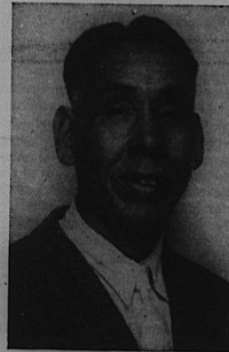
The wife and daughter were not injured, but Dr. Hudson suffered a fractured vertebra and was taken to the Midstate Baptist Hospital where he is undergoing treatment. The accident occurred just outside Paducah, Ky.

[Editor's Note: Dr. Hudson is the author of "Counselor's Corner"—feature which we have carried weekly.]

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WESTERN RECORDER

get organized. Brother House is a forceful Christian and an efficient organizer and a credit to the Baptists of Kentucky and the Temperance cause everywhere. He may be contacted at 308 McDowell Building, Louisville, Ky.—Knox Johnston, chairman, Lyon County Temperance League, and pastor, First Baptist Church, Eddyville, Ky.



Robert Falls, serving under the Home Mission Board, will speak to the Graves County Association in a School of Missions the State, Home and Foreign Mission Boards are sponsoring January 22-27. Born of Indian parents on the Sac and Fox Indian Reservation, he is said to have wasted years of his early life until he became employed at the Government Indian Sanatorium in Shawnee, Okla. While there he heard for the first time of Christ and saw Christians. He was converted in the Only Way Baptist Church in Oklahoma. Since 1945 he has been with the Home Mission Board, and two years ago spoke on a similar program in Graves County.

Retiring Ministers Should File SS Claims Immediately
By the Baptist Press

Ministers who retire in 1956 should file their claims for social security as soon as possible after they retire. Otherwise, social security officials report, the minister may not receive maximum benefits.

Filing dates during 1956 are Jan. 1, April 1, July 1, and Oct. 1. Ministers who retire after Sept. 30, 1956, should file on Jan. 1, 1957, to insure themselves maximum social security benefits. Benefits are figured on the minister's

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earnings over a 12-month period. If the minister does not delay, but files for his benefits on the filing date immediately after he retires, the benefits will be figured on the year ending with the date of his retirement.

Suppose, however, the minister delays filing a claim and lets one or more filing dates slip by before he claims benefits. In that case, social security officials say, they would have to figure in several months after the retirement date, in which the minister probably earned little or no money. This will reduce his 12-month earning average and thus also reduce the benefits which he can claim as social security.

†Pastor J. B. Allen resigned at the Ottawa Baptist Church, Rockcastle County, to become the pastor of the Calvary Baptist Church, Somerset. He took over his new duties January 2, 1956.

DID THE POPE SEE CHRIST?

Read the article by a converted priest, who just returned from the Vatican, in the Convert magazine—subsc. \$2.00 per year—THE CONVERT, P. O. BOX 90, Clairton, Pennsylvania

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Seventeen

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Nashville's Sibley Burnett
Coming to Harrodsburg
V. B. S. Clinic



Sibley C. Burnett

Mr. Sibley C. Burnett, Secretary of the Vacation Bible School Department in Nashville will attend the State Vacation Bible School clinic which will be held on January 26-27 at Harrodsburg.

Two State Clinics will be held this year. The first one will be held with the Wing Avenue Baptist Church, Owensboro with Dr. Charles Treadway as guest speaker, on January 23-24. The other one is mentioned above.

The meetings will start at 1:15 P.M. on the first day and will be dismissed the following day at 9:30 P.M.

Free entertainment will be provided to all clinicians by the host church assisted by other churches in the Association.

The purpose of the clinics is to help the V.B.S. leaders in each Association to conduct a clinic in their respective associations.

The Sunday School Department expects to help on the expenses of one car from each association bringing a team or representative group.

Standard Sunday Schools

Gilead (Severns Valley)—Robert D. Walker, Pastor; A. Y. Hayes, Supt.
West London (Laurel River)—W. D.

Eighteen

Greer, Supt.; Rev. Howard Partin, pastor.

Willard (Greenup)—George Rice, Supt.; D. E. Kiger, pastor.

Poole (Ohio Valley)—Roy Russell, Supt.; Orville D. Hickey, pastor.
Victory (Nelson)—Robert C. Derur, Supt.; William B. Carnes, pastor.

Hartford (Ohio Co.)—R. D. Sanderfur, Supt.; Richard G. Cook, pastor.

Mill Creek (Nelson)—Eugene Peauler, Supt.; George W. Miller, pastor.

Russell Springs, First—R. C. Antle, Supt.; Simpson B. Rowe, pastor.

Macedonia (Ten Mile)—R. G. Snell, Supt.; James Gary, pastor.

Graham (Muhlenburg)—Alvin Stovall, Supt.; Robert Bozorth, pastor.

Warsaw (Ten Mile)—James Boaz, Supt.; Frank Rhodus, pastor.

East Bernstadt (Laurel River)—A. F. Wilkison, Supt.; Billie C. Wright, pastor.

Turner Ridge (Crittenden)—James A. Sowder, pastor.

Blackford—Russell House, Supt.; Fred W. Martin, pastor.

Lily (Laurel River)—Silas Hensley, Supt.; Hargis Shackelford, pastor.

Crittenden—Wilbur D. Bingham, Supt. John Durham, Pastor.

Concord (Ten Mile)—Harry E. Mullins, Supt.; Julian A. Cave, pastor.

Salem (Salem)—Erey Philpot, Supt.; Hudson Baggett, pastor.

Tabernacle (Ohio Valley)—Edward Jones, Supt.

Third, Owensboro—R. L. Robertson, Supt.; H. B. Kuhnle, pastor.

Greenville, First—Eura Browning, Supt.; Robert F. Martin, pastor.

High Ten In Sunday School Training Thru November 30, 1955

1. Harrodsburg, First	152
2. Madisonville, First	135
3. Porter Memorial	92
4. Newport, First	90
5. Clifton, Louisville	79
6. Parkland, Louisville	79
7. Immanuel, Lexington	76
8. Cornith, Boone's Creek Assoc.	73
9. Central City, First	68
10. Bethel, Mercer Assoc.	61

VACATION BIBLE SCHOOLS

Church and Association	Enrolment
Hays Fork, Tates Creek	99
Princeton, First, Caldwell	92
Providence, Second, Little Bethel	87
Weaver Memorial, Long Run	111
Lake Spring, Simpson	79
Mt. Zion, West Union	125
Calvary, Paducah, West Union	90
Little Flock, (Negro), Blackford	40
English, Breckinridge	59
Roseville, Blackford	43
New Clover Creek, Breckinridge	37
Macedonia, Breckinridge	34
Oak Grove, Monroe	82
Peters Creek, Warren River	83
Poplar Spring, Blood River	223
Stewardship, Ten Mile	61

Highland Church of Louisville Calls David A. Nelson as Pastor

*On November 13, Rev. David A. Nelson, pastor of Vine Street Baptist Chapel of Louisville, accepted a call from Highland Baptist Church, Louisville, to become its pastor. He succeeds Rev. Hankins F. Parker, who resigned the pastorate of Highland last April to become pastor of the First Baptist Church of Paducah, Kentucky.

Mr. Nelson is the son of Mrs. Chas. Nelson and the late Rev. Chas. Nelson of Birmingham, Alabama. He was graduated from Howard College in Birmingham in 1949.

In 1951 he received the Bachelor of Divinity degree from Southern Baptist Theological Seminary, Louisville. He is a candidate for a post-graduate degree at the Seminary's January convocation. From 1951 to 1954, he served as a fellow of New Testament Interpretation in the School of Theology of Southern Baptist Theological Seminary.

Mr. Nelson has been pastor of the Vine Street Baptist Chapel since July, 1949. During his ministry there the membership has more than tripled. From October, 1954, through September, 1955, there were 95 additions to the membership of Vine Street Baptist Chapel—46 of them by baptism.

Mrs. Nelson is the former Miss Jo Griffin of West Point, Georgia. She is also a graduate of Howard College, where she was active in Baptist Student work.

Mr. Nelson assumed his new duties on December 11.

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January 12, 1956



BROTHERHOOD DEPARTMENT

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L. E. COLEMAN, SR.
Brotherhood Secretary



J. C. BALLEW
Royal Ambassador Secretary

The picture of Mr. Bill Vaught, counselor of the year, and counselor of the Junior chapters, First Baptist Church, Danville, appeared in the December 8 issue of the Western Recorder. The following is a report of his chapter for the year:

His chapter was A-1. In order to be A-1, the chapter must have at least a meeting to work on Ranks, a program from Ambassador Life, and stewardship emphasis during the month (his chapter met each week). At least 50% of members must attend the meetings. The enrollment must increase by 10% during the year (he started with 15 and ended with 25—began another chapter so that there would be one for 9-10 year olds and another for 11-12 year olds). Seventy-five percent of members must give regularly through the Cooperative Program. Quarterly reports must be sent on time. The season of prayer with special program and offering is to be held for Foreign Missions, Home Missions and State missions. Each of the two mission studies must total at least three hours—this includes visual aides, games, etc.; and 75% of the boys must read a mission book during the year. Each month the chapter is to participate in community missions. We Royal Ambassadors call this *Knighly Deeds*. Some of their *Knighly Deeds* were: "Collected used clothing, toys, and distributed to the needy; collected and distributed magazines at the Kentucky State Hospital; made a food basket for a needy family, distributed invitations for Church revival; made scrap-books for shut-ins; bought ten New Testaments for boys at one of our missions,

made place cards for the hospital to use on their trays; went Christmas caroling to shut-ins and took each a gift."

Royal Ambassador Week found this chapter having a great time. They had a mission study, were in charge of prayer meeting, attended their Father-Son Banquet, participated in the planned *Knighly Deeds*, attended a football game, and a chill-slumber party.

The chapter had several hikes to Herlington Lake during the year. They had one overnight camping trip and took part in the one for their association. Programs were presented to two churches on Royal Ambassador activities. Sixteen advanced in Rank at their Church Recognition Service. This picture appeared in our state paper and Ambassador Life. An entire page in Ambassador Life pictured the chapters as they visited their counselor, a linotype operator at the Advocate-Messenger daily newspaper, and described how this machine worked. Bill is also sports writer for his paper.

Bill is at present completing the leadership course for counselors. He has served a week as counselor at State Royal Ambassador camp for the past three years (part of his vacation). Six years ago he began the chapter with only four boys. He planned and presided at a panel discussion on the work before the W.M.U. and also the Brotherhood of his church. He was the main speaker for the annual Father-Son banquet at Lancaster. Mr. and Mrs. Vaught have two young boys of their own. The Vaughts are active in the total program of their church.

What If God Had Not Pledged?

By LOYAL PRIOR

Sometimes we hear people say, "I don't believe in pledging." Of such we would ask, "What if God had not pledged?"

When John the Baptist was born, his father, Zacharias, being filled with the Holy Ghost, prophesied, saying: "Blessed be the Lord God of Israel; for He hath visited and redeemed his people, and hath raised up an horn of salvation. . . as he spake by his holy prophets . . . to

perform the mercy promised to our fathers, and to remember his holy covenant (pledge)."

The Bible is full of covenants. After God destroyed the earth with a flood, He said: "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of flood." And God said: "I do set my bow in the cloud, and it shall be a token of a cove-

nant between me and the earth" (Genesis 9:11, 13).

The whole plan of redemption is based on God's pledge or covenant that He would send the Redeemer to save men from their sins. When we accept Christ in faith, we complete the covenant, which is an agreement between two parties.

In addition to salvation, God has promised many other blessings to those who love and serve Him through His Son. Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness . . . whereby are given unto us exceeding great and precious promises" (II Pet. 1:3, 4).

We sing about "standing on the promises." In view of these things, can we afford to do less than pledge God our love, our devotion, our abilities, our time, and at least a tenth of our income?

Arizona Convention 'Losing' 5 States

PHOENIX, Ariz.—(BP) — Arizona's Southern Baptists shared state convention fellowship with a large number of out-of-state churches for the last time at their annual meeting here.

Churches affiliated with the Arizona convention, but located in Colorado, Wyoming, Montana, North Dakota, and South Dakota prepared to form their own state convention organization at a meeting in Colorado Springs.

Some churches affiliated with the New Mexico convention will also join the new group.

Willis J. Ray, Arizona state secretary, reported that from 90 to 100 churches in the five-state area will constitute the new convention. More than 80 of the churches have been cooperating with the Arizona convention.

Ray said the Arizona convention has been operating in a nine-state area equal to more than one-fourth of the land area in the United States. In addition to the five states forming the new state organization, Arizona-affiliate churches are in Utah, Idaho, and Nevada.

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Nineteen

WESTERN RECORDER

Sunday School Lesson

For January 22, 1956

By H. C. Chiles

Parables on Discipleship

In the verses preceding this lesson, we are told that Christ had accepted an invitation to dinner with one of the chief Pharisees. While there He healed a man of dropsy, thereby showing that those in distress were entitled to assistance on the sabbath.

I. DISCIPLESHIP REQUIRES SELF-ABASEMENT

Luke 14:7-11

As Christ looked about the room in which the feast had been spread in the home of the Pharisee, He gave particular attention to the manner in which the invited guests selected for themselves the best seats at the table. Unknown to them, the observant Christ watched the ill-mannered guests who violated all rules of propriety and good judgment as they picked out the best places for themselves. He was displeased and disgusted with the self-esteem, self-importance, selfish ambition and pride which the supposedly dignified guests manifested in their struggle to occupy the places of honor at the table. While doing far more than giving instruction in etiquette, Christ taught that the courteous procedure, when one is bidden to a feast, is not to seat himself until the host or hostess tells him where he should sit.

This unseemly scramble for positions of prominence and precedence was characteristic of the Pharisees, but by no means limited to them. Getting ahead, even at the expense of others, seems to have been quite the thing in our Lord's time on the earth, as it is today. This sort of scramble for the first and best places is still evident on buses, street cars, trains and planes. Even in the homes, members of the same family frequently try to get the best food. But, we must ever remember that the watchful and all-seeing eye of Christ is always observing how people live and act. Nothing ever escapes His careful scrutiny. When He sees selfish and ambitious pride manifested, He is courageous enough to rebuke those who sin in this regard, and to admonish them to change their practices.

Our Lord used this parable to teach a much-needed lesson on humility. He taught the guests who were jostling one another for the chief places, which had not been assigned to them and to which they probably were not entitled, that the surest way to the seat of honor is to take the lowest seat, not in the mock humility, but in perfect sincerity. It is far better to be invited to the higher place

than to seek it for oneself. One should not try for the place of honor because it is for the honorable person. One who strives and struggles to sit in the place of honor proves thereby that he is not honorable.

Self-exaltation leads to abasement, whereas self-abasement leads to exaltation. The proud are always humbled, sooner or later. This principle is and always will be true. The person who craves the praise of men and strives for precedence among men reveals his own selfishness and pride which inevitably lead to a fall. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Humble yourselves in the sight of the Lord, and He shall lift you up." The pathway to the high place is by way of the lowly place.

Humility, which is so despised by the world, is precious in the sight of God and will be rewarded by Him. Those who live godly and humbly, remaining unconcerned about their own selfish interests, will receive the very best for themselves. The one who has experienced the redeeming love of Christ and imbibed His spirit will gladly take the place assigned him, faithfully doing his work without any effort to be noticed, and at the same time he will recognize the rights of others. Honor is not a cheap thing just to be grasped at the moment, but something which is earned and is received as a token of respect because of merit somewhere.

II. DISCIPLESHIP REQUIRES SALVATION

Luke 14:16-24

There is no folly like that of rejecting the Saviour who came to save men from sin. One purpose of this parable is to influence people to accept Christ and be saved.

1. The repast.

A certain distinguished man in the East, at great expense, provided a sumptuous feast to which he invited many people. For this feast he made adequate preparation and abundant provision. There was plenty and variety for all the guests, and for them it was free.

This parable presents the gospel as a sacred feast prepared by the Lord for the hungry hearts of men. The blessings of Christianity are reported under the figure of a great supper in which everything is richly provided for those who become Christians. All that we

need comes to us freely through Christ. His provision for us is abundant, varied and suitable. He has provided pardon for sin, favor with God, peace of conscience, renewal of heart, access to the throne of grace, the comforting influence of the Holy Spirit, the exceeding great and precious promises of the Scriptures, and a well-grounded hope of a home in heaven.

2. The request. "Come."

This invitation was free, generous and direct. This parable illustrates how people receive God's invitation to receive and enjoy salvation through Christ, Who has made ample provisions for the souls of men. His invitation to the rich gospel feast is extended to all in whose hearing the gospel is proclaimed. His invitation to "come" is not to be trifled with or despised.

3. The reason.

"For all things are now ready." In connection with His salvation everything is ready.

4. The response.

Those who had been invited to the supper knew they should attend, but they did not want to do so. They had their reasons for not wanting to go, but they did not have the courage to make them known. Hence they made excuses, in the hope of concealing the motives behind their conduct.

One man said, "I have bought a piece of ground, and I must needs go and see it." The need of seeing came before buying. How foolish to buy a piece of ground that he had never seen, and then want to go and look at it in the dark! Besides, the land would have been there the next morning.

Another said, "I have bought five yoke of oxen, and I go to prove them." How absurd! A sensible business man would have tried the oxen before he bought them. Since he had bought them and paid for them, why should he prove them in the night?

A third man said, "I have married a wife, and therefore I cannot come." What a flimsy excuse! Most any bride would have enjoyed attending a banquet.

Thus, animated by one spirit and moved by one impulse, they all treated the invitation as a matter of no concern. You will readily agree that their excuses were flimsy, absurd, silly and ridiculous. But the excuses which people offer today for not coming to the great supper of forgiveness and salvation provided by the Saviour are not any better. If those who are unsaved, and who receive the invitation of the gospel of Christ, will come to Him, He will forgive their sins and save their souls. Moreover, He will flood their souls with the joy which comes from His presence and power.

Mission Boards Share Half-Million Advance

NASHVILLE, Tenn.—(BP)—Southern Baptist Home and Foreign Mission Boards shared \$554,373 in 1955 Advance Cooperative Program funds during October, according to Porter Routh, Convention treasurer.

All Convention Cooperative Program receipts received after the first week in October went solely to these two mission boards, with foreign missions getting 75 per cent and home missions 25 per cent. The same procedure will continue for the remainder of the calendar year.

At this same time in 1954, Advance Cooperative Program funds amounted to only \$67,322, Routh continued.

October disbursements from the treasurer's office here showed final 1955 Cooperative Program budget checks going to all Southern Baptist Convention boards, agencies, and institutions.

The Foreign Mission Board received the largest amount—\$522,130 through the Cooperative Program (including \$415,779 Advance funds) and \$105,898

in designated offerings, which are recorded separately.

Second largest amount for the month went to the Home Mission Board. Its Cooperative Program disbursement was \$183,378, including Advance money of \$138,593. From designations, the board received \$26,775 in October.

So far this year, the Foreign Mission Board has received, through the Cooperative Program and designations, \$8,770,219, and the Home Mission Board, through the same channels, \$2,673,811.

October receipts from states through the Cooperative Program were \$912,165, against \$883,997 last October, and through designated gifts, \$140,217, compared with the October, 1954, amount of \$116,311.

By odd coincidence, Cooperative Program receipts, designated receipts, and the sum of these two receipts, are each running 7.46 per cent above what they were last year.

During October, Kentucky sent in \$45,734 through the Cooperative Program and \$5,527 in designations, making a total of \$51,262.

COMPARISON 1954 and 1955 RECEIPTS EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

	January-October, 1955		1954	
	Cooperative Program 1955	Cooperative Program 1954	Designated 1955	Designated 1954
Specials	1955	1954	1955	1954
Alabama	\$ 2,798.15	\$ 9,790.78	\$ 5,002.33	\$ 13,001.92
Alaska	452,402.18	436,387.94	300,822.73	278,001.21
Arizona	3,423.74	2,880.77	4,196.54	3,181.09
Arkansas	28,533.81	27,784.62	29,034.18	19,465.47
California	349,397.72	340,890.01	152,945.13	138,729.28
District of Columbia	7,942.90	40,765.25	43,483.09	41,049.67
Florida	34,221.06	27,719.85	33,151.23	30,258.78
Georgia	515,372.39	445,849.66	231,084.47	209,567.48
Hawaii	701,837.56	663,844.97	446,755.29	429,853.37
Illinois	2,776.11	8,718.83	8,718.83	8,718.83
Kansas	153,311.94	140,937.34	56,392.05	56,948.96
Kentucky	12,746.20	10,207.21	10,846.60	9,973.57
Louisiana	454,708.22	466,900.15	232,589.12	233,518.58
Maryland	444,742.19	367,613.52	270,834.64	268,071.59
Mississippi	91,965.68	83,534.55	1,274.62	5,564.75
Missouri	473,575.04	454,303.73	275,615.38	266,481.82
New Mexico	694,462.32	486,829.94	257,184.85	252,923.55
North Carolina	82,149.05	77,267.08	56,004.37	60,424.43
Ohio	831,301.20	758,568.71	644,125.21	584,163.13
Oklahoma	6,770.55	2,462.07	4,543.41	3,470.29
Oregon-Washington	612,189.67	563,938.70	245,470.00	222,159.46
South Carolina	8,176.78	6,215.77	9,208.31	6,385.37
Tennessee	875,631.06	802,734.74	375,509.11	351,869.15
Texas	759,210.17	695,222.83	286,380.81	280,740.18
Virginia	1,721,645.00	1,569,859.54	1,957,068.35	1,779,078.73
	550,594.62	565,762.90	419,430.14	389,474.58
Totals	\$9,754,373.21	\$9,077,322.66	\$6,372,828.81	\$5,930,202.21

Immersion is Sin, Murder Writes Critic of Baptists

(17th Century Baptist Press)

LONDON, 1656—(BP)—The practice of baptism by immersion is nothing less than "a heinous sin and murder" and the Baptists are highway murderers who should be restrained by law.

This is the ringing denunciation hurled at Baptists by Richard Baxter, prominent Protestant minister and author, in his

latest book, *Plain Scripture Proof of Infant Church Membership and Baptism*.

"That which is a plain breach of the Sixth Commandment, 'Thou shalt not kill,' is no ordinance of God but a heinous sin," Baxter declares in his scathing criticism. "The magistrates ought to restrain the Baptists and forbid this

dangerous practice in order to protect the lives of subjects."

"That this is 'flat murder,' Baxter writes, is a fact which should be obvious to any man with common sense. Dipping people over their heads in cold water is a direct attack on their health and lives, he warns, and is therefore murderous.

"If murder be sin," Baxter concludes, "then dipping in cold water over the head is sin. Those who would make it men's religion to murder themselves as their duty are not to be tolerated in the commonwealth any more than highway murderers."

Baxter's bitter indictment is but another broadside in the long controversy between Baptists and other denominations over the ordinance of baptism. Baptists insist that church membership is for baptized believers only and that infant baptism is without scriptural support. Other denominations are as outspoken in their criticism of Baptists for practicing immersion.

Baxter is a leading critic of the Baptists. Ordinarily a man of mild temperament and kindness, he apparently is inflamed by the subject of baptism. He defends infant baptism as vigorously as he attacks Baptist immersion.

As a young man Baxter was a strong conformist but later grew indignant over the practices of the Anglican church. He has openly opposed many of the doctrines of the State Church since identifying himself with nonconformity.

Baxter is a forceful preacher, having changed the moral tone of entire communities through his messages. He also is one of the leading contemporary religious writers, employing a pen that is fluent and compelling.

(Copyright, 1955, by Historical Commission, Southern Baptist Convention.)

► Clarence R. Lassiter, former pastor of Glen Allen Baptist Church, Richmond, Va., has become pastor of Fort Mitchell Baptist Church, near Covington, Ky.
► Livwood Peterson has resigned as pastor of Immanuel Baptist Church, Temple, Tex., to assume pastorate of First Baptist Church, Lincolnton, N.C.


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Helen Vincent, Nurse Supervisor, Dies In the Kentucky Baptist Hospital

Miss Helen Vincent entered the Kentucky Baptist Hospital as supervisor of the crippled children's department when it opened its doors in 1926; was promoted to be director of nurses one year later in 1927; and, after serving nearly thirty years in that work, died as a patient in that same institution December 14, 1955, at the age of fifty-nine.

Her funeral was conducted at the Crescent Hill Baptist Church, Louisville, Friday afternoon, December 16, at 2 p.m., with Pastor Rollin S. Burhans reading the Scriptures and the Parkland pastor, Elwyn N. Wilkinson, preaching the sermon.

Almost the entire middle tier of seats in the Crescent Hill auditorium was filled with nurses in uniform, probably about 350 or more in number, many of whom must have come at great sacrifice considering the importance of their work at all hours of the day and night. Their white uniforms, with blue capes and red linings made a deep impression upon the others in the audience as they marched in and later marched out in military file formation.

Following the funeral service at Crescent Hill, her remains were taken to her native Bremen, Muhlenberg County, Kentucky, where another service was conducted in the Bethlehem Baptist Church.

Miss Vincent was graduated in 1920 from the School of Nursing at the Louisville City (now General) Hospital, and was supervisor of nurses there and at Hazelwood Tuberculosis Sanatorium before going to the Kentucky Baptist Hospital.

She was a member of East Baptist

Dr. Robert E. Humphreys Interim Pastor in Florida

Dr. Robert E. Humphreys, former pastor of First Baptist Church, Owensboro, is now serving as interim pastor of the University Baptist Church, Coral Gables, Florida.

He writes: "This is a delightful place to be during the winter months and the people are very gracious and cooperative. I have already had fellowship with former Kentucky pastors—J. Perry Carter and Harvey Morrison of Miami, and T. Emerson Wortham of Lake Worth.

"I shall return to Owensboro the last of February in time to begin my spring engagements for evangelistic meetings, the first of which will be with the Ex-langer Baptist Church and Pastor Jack P. Lowndes, March 4-11."

Twenty-two

Church, Louisville; and a member and at times an officer of the Kentucky State Association of Registered Nurses, the American Nurses' Association, the National League of Nursing, the General Hospital Alumnae Association and the Kentucky Baptist Hospital Alumnae Association.

The physicians and surgeons on the

hospital staff started the "Helen Vincent Scholarship Fund" within an hour after her passing, and sought to persuade her friends to make memorial gifts toward the enlargement of this fund to assist student nurses through the Kentucky Baptist Hospital School of Nursing.

She is survived by six brothers: C. D., Homer and Giles W. Vincent, all of Bremen; John H. Vincent, Louisville; Ralph D. Vincent, Royal Oak, Mich.; and James P. Vincent, Long Beach, Calif.; and three sisters: Mrs. Mabel Blair, Louisville; Mrs. Anabel May, Rockport, Ind.; and Mrs. Lillian Clark, Bremen; and 21 nieces and nephews.

MORE NURSES ARE NEEDED NOW!!

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Nurses are needed now to serve in Southern Baptist hospitals in eleven countries overseas. To maintain this expanding medical ministry nurses must fill vital roles in schools of nursing, clinics, and dispensaries as well as in the hospitals.

We at the Foreign Mission Board know that God calls nurses to missionary service. Are you a nurse—a student nurse or a registered nurse—with your college degree "in hand" or "in sight"? Do you know God's purpose for your life?

If you feel that God is leading you in this direction, or if you are interested in exploring this possibility, the Foreign Mission Board's personnel secretary, Elmer S. West, Jr., and his associates will be happy to discuss medical mission work with you.

Write to the Secretary for Missionary Personnel, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

January 12, 1956

Central of Paris Calls Elwyn Raymer As Minister of Music and Education

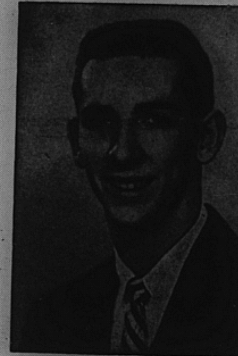
PARIS, Ky. — The Central Baptist Church here has called Elwyn Raymer as its minister of music and education and he moved on the field the first of December. In his new work he is associated with Pastor Harry Lee Wainscott.

Mr. Raymer is a senior at Georgetown College. Mrs. Raymer is the former Flo Jacobs. Both are natives of Louisville. His home church is the 23rd and Broadway Church, and hers is Victory Memorial. Mrs. Raymer is a graduate of Campbellsville College, and has had one semester at Georgetown. She was educational director at the First Baptist Church, Springfield, under Dr. Prue H. Kelly, for two years.

Mr. Raymer comes to the Central Church from the Hillcrest Baptist Church in Lexington. At Central he will set up a fully graded choir program, direct the educational program and work with the Teen-age Recreational program of the church.

The Central Church has experienced a remarkable growth in its nine years of

existence. There are now 571 members with 453 of them being resident members. Some 104 members were added



Elwyn Raymer

during the last associational year. Just one year ago in August the church entered its new auditorium. Harry Lee Wainscott is the pastor.

Fire Destroys Evangelist McKinley's Home and Musical Instruments

WINCHESTER, Ky.—The McKinley Musical Messengers, of Morristown, Tenn., lost by fire their fine new home and all but four of their priceless musical instruments Saturday night, November 26, while Evangelist and Mrs. H. Ewan McKinley were visiting their son's family. The McKinley's home was a few miles out of Morristown, on Cherokee Lake. Their house trailer was saved.

The McKinleys had just closed a successful church revival with the Mount Olive Baptist Church, near Winchester, Kentucky, on Sunday, November 20, and then held an hour-long Sacred Musical Concert at the Providence Public School, Clark County, November 21, after which they drove home, pulling their house trailer containing their priceless musical instruments, among which were their famous Belgium Piccolo Bells and the largest collection of musical glasses in America.

Evangelist McKinley is a native of Pendleton County, Kentucky, and has been a musical evangelist for the past forty-four years. Mrs. McKinley is a native of Tennessee, and has accompanied her husband for forty years as a musician.—Maurice L. Bates, Pastor, Mount Olive Baptist Church.

WESTERN RECORDER

8-day revival meeting in which Secretary Erwin L. McDonald, of the Department of Christian Education, did the preaching.

The dedicatory address was by Pastor Frank R. Walters, Manchester, former pastor of the Pleasant Run Church, and the prayer of dedication was by Secretary McDonald. Open house was held at the parsonage following dinner on the grounds at the church.

The 5-room ranch style house was erected in four weeks with volunteer labor by members of the church and under supervision of George Wolfe, also a member, who gave his services. Most of the lumber was donated by church members, and the one-acre site was given by Mrs. Earl Hayes, Manchester. Mr. and Mrs. Clyde P. House, Manchester, gave the varnish and paint, and the wiring was donated by Robert Sandlin, also of Manchester.

Although the parsonage is valued at \$10,000, the actual cost of materials other than those donated was only \$2,800.

Beginning January 1, the Pleasant Run Church will have a full-time program. Pastor Williamson, moderator of Booneville Association, is resigning as pastor of the Big Creek Church to give full time to Pleasant Run.

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Twenty-three

J. C. Owen, Missionary and Man of God, Passes

By **MILLARD A. JENKENS,**
Abilene, Texas

Word has reached me of the home-going of Dr. J. C. Owen, my college roommate, and lifelong bosom friend. Like God's servant of old, he "served his own generation by the will of God, and fell on sleep" (Acts 13:36).

The quiet-flowing stream is the one that runs deep. So it is with a life. My dear friend lived that kind of life. Never anything shallow about him, whether it be scholarship, friendship, or discipleship.

His was the gentleness of the lamb, and the courage of the lion. These traits of character stood boldly out during the Boxer War in China, where he labored as a missionary of our Southern Baptist Foreign Mission Board. While others were fleeing the country, he stayed at his post ministering to the needs of the people. The Boxers had decreed death to all foreigners, and many were slain, but not a hair of God's faithful servant's head was harmed.

His last years were spent back in the homeland, evangelizing and caring for churches. His was a long and a useful life, and a crown of rich reward is his

in the Father's house of many mansions. Our fellowship shall be renewed up there.

EDITORIAL NOTE:—Following his 12 years spent in North China, Dr. Jesse Coleman Owen has served as pastor of such churches as Bethesda Baptist Church, Tacoma, Wash.; First Baptist Church, Fulton, Mo.; Fifteenth Avenue Baptist Church, Meridian, Miss.; and has occupied such positions as evangelist for the Home Mission Board, associate superintendent of the Mountain Schools; executive secretary of the New Mexico Baptist Convention and acting president of Montezuma College; head of the Bible Department in Chowan College; and many other bodies. His widow, the former Miss Rebecca Young Miller, whom he married in 1900, survives him. Her address is Box 1106, Canton, N. C.

► J. B. Allen has resigned as pastor of the Ottawa Church in Rockcastle County and went to be pastor of the Calvary Baptist Church, Somerset, January 2, 1956. He was also moderator of the association.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE

(Continued from Page 16)

Madisonville, First	204	989
Marion	83	270
Mayfield, First	247	893
East Cumberland Avenue		297
Middletown, First, Add. 3	46	252
Monticello, First		264
Morganfield, First (1), Add. 3	138	411
Mt. Washington		297
Murray, First (1)		752
New Haven	55	
Owensboro, Eaton Memorial	210	332
First (1)	193	906
Hall Street	206	
Seven Hills	102	238
Third	244	916
Paducah, East	168	425
Oaklawn	128	270
Paintsville, First (1)	60	284
Paris, First	57	239
Perryville, Beech Grove	58	200
Prestonburg, Irene Cole Memorial (10)	87	582
Princeton, First	135	
Russellville, First (1)	78	422
Scottsville	60	270
Somerset, First		609
Springfield, First	129	387
Stearns (3)	77	341
Versailles	72	352
Walton, Add. 3	113	334
Whitesburg, First (8)	94	483
Williamson, W. Va., East Williamson Add. 3	133	300

► The William Jewell College Bulletin for September (a misprint, we think, as it obviously was meant to be December), 1955, carries the story of their recent Achievement Day. Five were honored on that day, and one of these was our own Dr. Rollin S. Burhans, pastor of the Crescent Hill Baptist Church, Louisville, who was given a "Citation for Achievement."



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