



THE HELPING HAND HELPS. . . The Helping Hand Sunday School Class of Lees Lane Baptist Church, Louisville, has been a busy group during 1955. Since April 1 the class has given \$1,000 to the Building Fund, and at Christmas they gave \$105.00 to the Lottie Moon foreign missions. These offerings have been above their regular weekly offerings to the church and Co-operative Program. Front Row (left to right): Mrs. Amanda Mathis, vice president; Mrs. Ben Kaufman, secretary; Mrs. Fred Mercer; Mrs. Raymond Wallace, treasurer; Mrs. Ernest Nall; Mrs. Howard Carwile, teacher; Pastor Ralph B. White; Mrs. Blanche White; Mrs. Ruby Deitchman. Back Row: Mrs. Fannie Meade; Mrs. Ethel Jackson; Mrs. Hazel Sermon; Mrs. Carlos Groves; Mrs. Arabella Cozine; Mrs. Florence Brooks; Mrs. Fannie Givens; Mrs. Elizabeth Wernz; Mrs. B. F. Breeden; and Mrs. George Dally.

Campton Dedicated to the Glory of God

Sunday, December 18, dawned cold, dreary and wet, but nothing could dampen the enthusiasm of Pastor Ed Cunningham, his wife and people, for it was CORNER STONE LAYING DAY for their new church.

In the little over two years that Brother Ed and his faithful help-meet, Mary Queen, have been serving in the community of Campton, there has been progress in every conceivable line. Aided by the State mission program of Kentucky Baptists, including help from Kentucky's Woman's Missionary Union State mission program, there has been a marked interest and giving by the good people of Campton from the beginning. On this particular day in which the corner stone was laid, Bro. Eldred M. Taylor, superintendent of missions and evangelism for Kentucky, brought the message. He also presented a check on behalf of

the State Mission Board for \$1,000. The people of the Campton Church have already added over \$1,500 to that since then.

Mrs. George R. Ferguson, executive secretary for Kentucky W.M.U., and the writer had the glorious opportunity of placing some of the mortar for the corner stone "that the generation to come may know Him." Inscribed with the words "Dedicated to the Glory of God" the church hopes soon to occupy its new building and to continue on in its effort to bring more boys and girls, men and women to a saving knowledge of the Lord Jesus Christ—Mary Pat Kent, Youth Secretary, Kentucky's W.M.U.

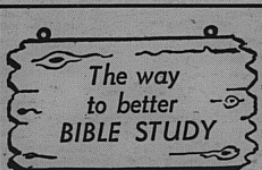
Cleanings

►A new \$7,000 parking lot, which will hold about 35 cars, is being built by Victory Memorial Baptist Church, Louisville, according to announcement made by Pastor George H. Riggs. The lot adjoins the church.

►Miss Emma Watts, Southern Baptist missionary to Nigeria who is in the States on furlough, has moved from Harrodsburg, Ky., to Richmond, Va., where she may be addressed in care of Mrs. F. S. Hall, 4619 Sylvan Road. She is doing some special work at the Medical College in Richmond. Miss Watts is a native of Harrodsburg, where she makes her permanent American home.

►Lightning may not strike twice in the same spot, but fire certainly did at the

Spanish Fort Baptist Church, eight miles from Mobile, Ala. About twenty years ago its building was consumed by fire, and a new building had to be erected. On a recent Sunday morning the gas heater had been lighted, and by the time the people began to arrive for Sunday school the structure caught fire. Members were able to save some furnishings, but lacking water, the building was a complete wreck.



BROADMAN COMMENTS, 1956

by E. F. Haight

A commentary on the International Uniform Sunday school lessons for 1956. Broadman Comments includes a brief teaching outline, notes on the lesson passage, lesson interpretation, strong emphasis on applying the lesson to everyday life, and a list of suggested visual aids for each lesson. \$2.50



POINTS FOR EMPHASIS, 1956

by Clifton J. Allen

A vest-pocket-size commentary on the International Uniform Sunday school lessons. Each lesson is presented in a concise, appealing form. Contains helpful, analytical, explanatory notes. 75¢

Charge to _____ Enclosed is \$ _____
 Send to _____
 Address _____
 City _____ State _____

BAPTIST BOOK STORE

317-319 Guthrie Street
 LOUISVILLE, KY.
 OWENSBORO, KY.

Western Recorder

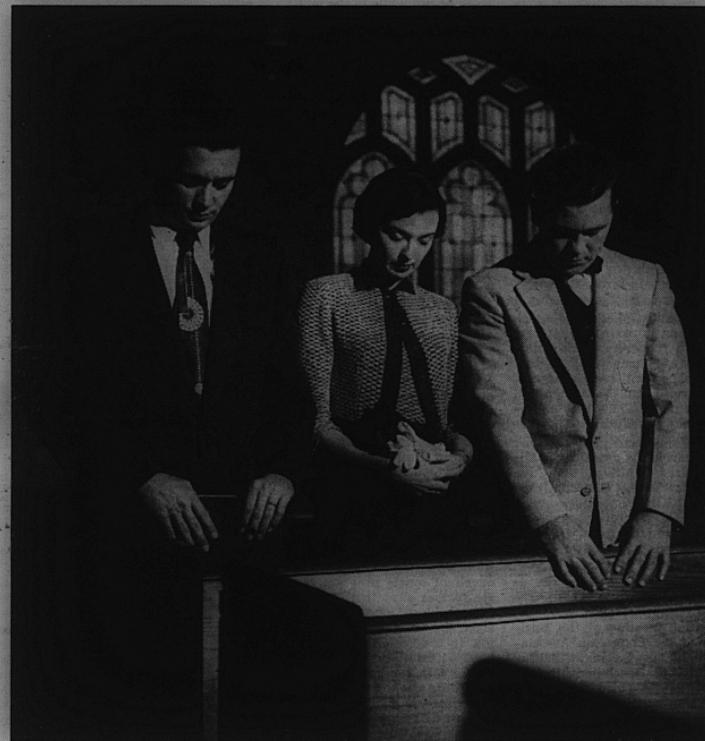


Photo by Bryce Finch, Baptist Sunday School Board

Consider Your Young People in February

1848 - 1955

L. D. Pearson & Son
 FUNERAL DIRECTORS
 1310 S. 3rd St. MA. 6510
 149 Breckinridge Lane TA. 4349
 or Call TA. 0340
 Louisville, Ky.

MEMBER
 National Service Organizations
 BY INVITATION

Western Recorder



Photo by Bryce Finch, Baptist Sunday School Board

Consider Your Young People in February

February 2, 1956

Kentucky's Largest Denominational Paper

Vol. 130

No. 6

Gleanings' From The Field

►A grant of \$2,000 has been made by the Esso Education Foundation to Ouachita College, Baptist school in Arkansas, according to announcement made by President Ralph A. Phelps.

►Dr. Cline L. Vice, formerly of Burlington, Ky., has been elected president of the Maryland Baptist Union Association. He is and has been pastor of the Glen Burnie Baptist Church, Glen Burnie, Maryland, for the last five years.

►W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Miss., sustained severe bruises when his automobile was rammed by a large truck in front of the Baptist Orphanage in Jackson. No bones were broken. The truck driver was arrested.

►The Simpson Association's Execution Board has passed resolutions thanking Pastor H. L. Carter for his fine work in their midst. Previously we have written of his going back to the west for his health. His new address will be 7517 Cutler Avenue, N. E., Albuquerque, New Mexico.

►Mrs. A. F. (Jettie) Gordon, 83, died at her residence, 186 Coral Avenue, Louisville, Sunday afternoon, January 15, at 4:15 o'clock. Her late husband, Rev. Alva F. Gordon, who died in 1941, was pastor of the Parkland Baptist Church, Louisville, during 1897-99, but spent most of his life in Logan County.

►Pastor Charles J. Chaney says that the North Side Baptist Mission, Morganfield, Ky., is going to move into its new forty by seventy, concrete block building next Sunday, February 5. At that time Pastor Chaney will have charge of the morning service, and the laymen will have charge at night. This new equipment will double the educational facilities of the Mission.

►Mrs. W. T. Durham is president of the recently organized WMS at the Cave Spring Missionary Baptist Church, Grayson; Mrs. W. C. Kiebler the vice president; Mrs. Sam Day, secretary; and Mrs. William Stroud the treasurer. Assisting in the organization were Pastor W. T. Durham, Mrs. George R. Ferguson, executive secretary, and Mrs. John T. Stevenson, state chairman of the division of community missions, Kentucky WMU.

►The Federation meeting of the Business Women of the Long Run Association will be held Tuesday night, February 14, at 8:15, at Beechmont Baptist Church, 4574 South Third Street. It will include a mission study class, the book, "The Tribes Go Up," to be taught by Mrs. George A. Carver. For reservations call Miss Pauline Utterback, ME 7-2519.

►The Fairmont Baptist Church, Fairmont, N. C., has named its new building, including chapel and three-story educa-

tional building, "The Carey P. Herring Building" as a memorial to their late pastor, Dr. Carey Peele Herring, who died last September 21. He had been their pastor for the last nineteen years, and was formerly during 1930-35 pastor of the Crestwood Baptist Church in Oldham County, Ky.

►R. L. Burnett has resigned as pastor of the Antioch Baptist Church, in Lewisburg, in Logan County Association, to become pastor of the Big Muddy and Richland Baptist Churches in Gasper River Association. The Executive Board of the Logan County Association has passed resolutions regarding the fine work he did while in the midst and commending him to the Gasper River brethren.

►The Morehead Church experienced a week-end revival, January 13-15, with Dr. V. L. Stanfield, of Southern Seminary faculty, serving as the evangelist. Pastor J. C. Raikes says: "Despite the brevity of the series, the services proved a real blessing to those in attendance. Dr. Stanfield did a splendid job in presenting the Gospel, and the Lord marvelously blessed His Word. Twelve asked for baptism on profession of faith, and there were 13 rededications, with one addition on promise of letter."

►Wills L. Thacker, son of Pastor and Mrs. A. L. Thacker, Henderson, Ky., passed away at Christ Hospital, Cincinnati, Ohio, early on the morning of January 10. Death was due to complications arising from a spinal injury suffered while supervising the loading of heavy machinery for a steel mill in Lawrenceburg, Ind., where he was foreman. He leaves a wife and 9-year-old son. He was teacher of an Adult Bible class in the Patriot Church, and he had been elected to the office of deacon, but the injury prevented ordination. Interment was at the Patriot Cemetery.

►The Gano Avenue Baptist Church, Georgetown, has called Harold Mauney, a student in Georgetown College from Corbin, as minister of music and assistant pastor. Pastor L. M. Hamilton says that under his leadership an excellent music program is developing. He further says that the Gano Avenue Church closed one of its greatest years since the erection of the present building. In the last seven months there have been 51 additions, 17 of these by baptism. A new organ has been purchased and other needs have been supplied. All organizations of the church are showing growth. Last year was the church's largest year financially.

►The First Church, Fulton, Ky., is to enter a \$140,000 building program. The Building Committee plans to project the work in two parts. The first part will be the erection of an educational build-



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

Vol. 130 No. 5 February 2, 1956

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

R. T. SKINNER Editor
ROBERT L. FOGUE Business Manager

BOARD OF DIRECTORS
E. F. Estes Chairman
J. T. Burdine, Jr. Assistant Chairman
Geo. H. Riggall Secretary
Wendell H. Rone, J. V. Case, E. N. Perry,
Franklin Owen, Elroy Lamb.

W. C. BOONE, GENERAL SECRETARY,
TREASURER OF THE EXECUTIVE BOARD
OF THE GENERAL ASSOCIATION.

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club Rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts, payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

ing on the parking lot and an adjoining lot, beginning about April 1. The present auditorium is to be enlarged so as to seat 1,000, instead of 700 as at present. The new education building is also to accommodate 1,000, and will include five nursery rooms, a dining room for 250, a kitchen, reception room, two junior departments, two primary departments, and a ladies parlor, and other rooms. Also offices and choir room will be incorporated into the old education building. John Laida is the pastor there.

February 2, 1956

Preparation of the Minister

By C. R. DALEY,
Harrodsburg, Ky.

question then as it now appears is not the whether of preparation but the how of preparation.

I would like to use a statement of the noble preacher, Frederick W. Robertson, to provide the inspiration as well as the topical division of what I shall say. Admonishing a young preacher once the great English pulpiteer said, "Point to Jesus Christ and then get out of the way." However simply he put them, these two processes cover the whole work of the ministry. Pointing to Jesus Christ has to do with the gospel, the good news, the *kerugma* of the New Testament. Getting out of the way has

to do with the herald, the teller of the good news, the *kerux* of the New Testament. If in our preparation, we learn how to handle the *kerugma*, and also how to handle the *kerux*, we do well. In a truer sense real preparation is learning how to be handled by the gospel, not how to handle it.

How much preparation does one need to point to Jesus Christ? Realizing that there's a mysterious element in our own experience of regeneration that defies explanation, should we be content to say with the healed man in John 9, "One thing I know, that, whereas I was blind, now I see," or should we attempt to go further and explain our experience for the sake of the response of others? Doesn't proclaiming the good news involve more than admitting we have heard it and accepted it though this is the starting point of every herald?

(Continued on Page 6)

Kentucky Gives More Than Ever Before

Dr. Porter W. Routh, Executive secretary of the Southern Baptist Convention's Executive Committee, Nashville, Tenn., has written Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Baptists in Kentucky, that Baptists of this state have given more to the Southern Baptist Convention than in any previous year in their history. The full text of his letter follows:

"Dear Dr. Boone: Final reports for 1955, which have just been tabulated, show that Southern Baptist Convention causes received more through the Cooperative Program from Kentucky than in any previous year in our history.

"You will be interested in knowing that \$568,481.38 was received from Kentucky through the Cooperative Program during 1955, plus \$262,808.98 designated, for a total of \$831,290.36 for 1955.

"On behalf of Southern Baptist Convention agencies, please thank Kentucky Baptists for their stewardship and for their compassionate missionary concern.

"You will be interested in knowing that the total advance funds this year amounted to \$2,448,841.09, which made it possible for the Foreign Mission Board to receive \$1,836,630.83, and the Home Mission Board \$612,210.26 over the amount set up in the basic budget of \$9,100,000.

"We join you in thanking God for his goodness, and pledging Him our best for 1956.

"Sincerely yours,
"PORTER ROUTH"

In his recent report on theological education in Southern Baptist seminaries, Dr. Roland Q. Leavell said, "Today it takes more technical skill to direct the Sunbeam Band than it took to be pastor of a church fifty years ago. A pastor without a staff is often expected to be absolutely a master in counseling, organization, worship, public speech, sickroom ministry, sermon building, audiovisual aids, social service, church recreation, sacred music, church finance and budgeting, weddings, funerals, religious drama, student programs, age-group direction, pedagogy, race relations, visitation, evangelism, and smoothing out marital difficulties. Along with this he must be a diligent student, knowing his Greek and Hebrew, conversant with the theological trends, instructed about Marxian communism, and able to recite all the facts of Christian history." Added to such plain facts stated by Dr. Leavell is the consideration that the highest responsibility experienced by man is to speak for God. Which of us, upon ascending the pulpit high and lifted up with the hungry faces of God's sheep before us, does not experience an awful solitude and cry, "Lord, who is able?" For knowing the peerless quality of God's word which we preach does not prevent the realization of our own uncertain quality of preparation and presentation as we preach it. We often long for preparation we don't have.

Baptists for the most part have passed that day when preparation of preachers was looked upon with suspicion and when an education for a preacher was considered a questionable asset if not an actual liability. Today we realize that Baptist principles and polity demand an educated ministry. Freedom to interpret scripture, religious liberty, equal rank of the ministry, use of the New Testament as the only authoritative creed, independent local church control and democratic congregational government, are only some of the Baptist tenets that require trained leadership. In a hierarchical system ignorance supports unity while in the democratic process ignorance leads to disunity. The Roman Catholic system can survive better without enlightened priests than the Baptist fellowship can without trained preachers. Anarchy then can be the only expected end to our way of doing things unless we learn the wise use of trained leadership. Whatever was once true, today the intellectual level of our Southern rural areas, the Baptist belt, is rapidly rising and social consciousness is developing. The rise of Southern metropolitan areas with suburban areas, everyone of which must have a Baptist church, demands a supply of educated preachers. The

WESTERN RECORDER

Three

Editor Back from Florida Vacation

The editor is deeply grateful for a little time away from the arduous tasks of the Western Recorder office and field work. From January 5 to 19 he was away on vacation in sunny Florida—the first real vacation he has taken during the nine years he has been editor.

Though we visited many interesting places—driving between 900 and 1,000 miles in that state—vacation headquarters were in Tampa, that lovely city where he lived years ago when his father, Dr. J. E. Skinner, was pastor of Palm Avenue Baptist Church. It was that church which licensed the editor to preach. For a year, also, he attended Columbia College, Lake City, Florida, before going to Union University, Tennessee.

Floridians were a bit uncomfortable because a breath of winter had drifted down that way (one person smilingly suggested we had brought the weather down from Kentucky), but, compared with that to which Kentuckians are accustomed, it was delightful.

On the Sundays of January 8 and 15 we worshipped with the First Baptist Church of Tampa, of which Dr. Millard J. Berquist is the highly effective and greatly loved pastor. Dr. Berquist is a great preacher—gentle in spirit and powerful in the pulpit, a wise leader of that rapidly growing church. The *Tampa Daily Times* recently gave liberal space in presenting the history of that church which dates back ninety-seven years, and telling the story of its phenomenal growth under the leadership of Dr. Berquist. He is to be with the First Baptist Church, Hopkinsville, of which Dr. W. Peyton Thurman is pastor, beginning April 1. Mr. Joseph C. Abernathy is minister of music in the Tampa church, and is doing a great work. "Joe," as he is affectionately called in Kentucky, was for some years minister of music at Parkland Baptist Church, Louisville, of which Dr. Elwin N. Wilkinson is pastor. The Abernathys graciously entertained the editor at dinner in their lovely home and sent their warmest greetings to their many friends in Kentucky—especially in Parkland Church.

To avoid loss of time the editor went to Florida by plane. However, on the return trip, weather conditions prevented the plane from making the scheduled landing in Louisville and he flew on to St. Louis where the old reliable Baltimore and Ohio Railroad system took over and completed the journey, which indicates that no complete substitute has ever been found for the great railroad systems of America.

Getting Ready for the June 10 Offering

It is by no means too early to make plans for the special supplementary offering for the Cooperative Program June 10.

The fact that the offering is to be taken does not, of course, lessen necessity of stressing the importance of supporting the Cooperative Program all through

the year; however, that supplementary offering, June 10, could easily be the means of pushing all our work on to the greatest victory in Kentucky Baptist history.

Each department of our work, therefore, including the Western Recorder, faces individually the responsibility of challenging and informing the people concerning the Cooperative Program. We must support all our causes through the Cooperative Program in our Sunday-by-Sunday giving, and we must prepare for a great supplementary offering in June. So much depends on this! All Baptists—on out to the very last one—should be completely acquainted with the Cooperative Program—not only with what the Program itself is but with what it is doing and can be made to do.

Our total goal for 1956 is \$2,000,000—by no means an impossible one if all Baptists work together, as we believe they will.

1955 a Great Year

Kentucky Baptists had a great year in 1955, but we are not to stop there. Destruction sets in the moment God's people become complacent. Some of those achievements were: 25,748 baptisms; \$1,825,487.25 received at the Louisville office as gifts through the Cooperative Program; a total of \$2,641,284.80 received at the Louisville office including designations; \$218,424.53 received in the Thanksgiving Offering (1954) for the Children's Homes; \$490,166.79 in assets added to the Kentucky Baptist Foundation (the Foundation's total assets as of October 31, 1955 amounted to \$1,056,925.04); the Mothers' Day offering for charity through our three hospitals amounted to \$28,899.56; 169 new Brotherhoods with 4,500 members were formed (the total number in the state now is 423 with an enrolment of 13,500); more than 1,000 churches observed Church and Denominational Night; there was an increase of \$5,000 in receipts for Western Recorder subscriptions; the Lottie Moon Offering (1954) amounted to \$126,915.20; and the total enrolment in our seven Baptist schools in Kentucky reached 2,418. It was a glorious year!

1956 Goal

But there are greater goals ahead—goals which, in large measure, can be reached only through constant support of the Cooperative Program in the Sunday giving and in the supplementary offering June 10. Some of those goals for 1956 are: 30,000 baptisms; a total membership in the churches of 650,000; gifts through the Cooperative Program of \$2,000,000; a 20,000 increase in tithers; a Thanksgiving Offering for our three Children's Homes of \$250,000; an increase of \$100,000 in assets of the Kentucky Baptist Foundation; 100 new Brotherhoods with 3,000 members; increasing the Western Recorder circulation to 75,000; a Mothers' Day Offering for charity in our three hospitals of \$50,000. Nineteen fifty-six will be a glorious year as Kentucky Baptists work together through the Cooperative Program.

In the basic Cooperative Program budget of \$1,800,000 for 1956, adopted by the General Association in Paducah, South-wide causes will receive one-third,

or \$600,000, and state causes will receive two-thirds, or \$1,200,000. A folder has been prepared and is being sent out to all the churches giving in detail what each of the causes will receive—both South-wide and state-wide. If Kentucky Baptists reach the total goal of \$2,000,000 (and surely they will!), the additional \$200,000 will be divided—75% to Kentucky Baptist schools and 25% to State Missions.

The regular Sunday-by-Sunday giving through the Cooperative Program, in the churches, will be the most effective means of achieving the \$2,000,000 goal, of course; but that supplementary offering June 10 will likely be the deciding factor in the complete victory for which we are praying. Let's not wait until the time is near at hand; let's begin now to inform our people—giving them the whole story of the Cooperative Program, both as to what it is and what it does. When our people know, their hearts will be aroused and they will give as never before. Certainly our faithful pastors will be telling the people from their pulpits; but let each department in the life of our churches place constant emphasis on the needs and on how they can be met by great giving through the Cooperative Program.

We Must Do More for the Young People

James V. Lackey, superintendent of young people's work of the Sunday School Board, wrote us back in November that this February would be devoted in considerable degree to the importance of work with young people. It is a well-placed and needed emphasis.

Not only the churches but the whole nation needs to look long at the problem. We frequently are able to see the situation in clearer light by borrowing the viewpoint of the secular press and placing it alongside the religious.

On December 4, 1954 the *New York Times* stated: "At the present rate of increasing delinquency, one of every five boys coming of military age 'in a few years' may have a juvenile court record, a nationwide meeting of prison and correctional officials was told today."

On April 4, 1955 *Advertising Age* said: "Young people drink most beer. Persons between 21 and 40 are believed to consume 61% of the product."

On August 18, 1954 the *New York Times* also stated: "Young people who take part regularly in church activities have fewer problems at home, in school and with themselves than do youngsters who attend church rarely or not at all, a study of 5,279 high school seniors and college students indicates. In general those who attend church functions frequently showed more fondness for their communities, had a more optimistic outlook on life and were less likely to be self-centered. Many more girls than boys were active in church programs."

The *General Federation Clubwoman* (2-'55) said: "Today there are more than 50,000 youngsters under 21 years of age who have been caught in the

vicious dope habit" (Mrs. Arthur Crom, GFWC Narcotic Chmn., "Our Teen-Age Dope Crisis").

The *Survey Bulletin* (11, '55) said: "In Dane County, Wisconsin, of which the state capital, Madison, is the county seat, 628 persons were involved in divorce in 1954, and only 94, or less than one in every six, had a church affiliation."

Family Life (11, '54) said: "One quarter of all brides at ages 25-29, in 1950, had already been divorced. In the age range 35-44, almost one-half of the brides had previously been married and divorced. Figures naturally vary in different states; thus in New York the percentage of divorces among all women marrying in 1950 was 8.6; in Wyoming 23.3."

And in November, 1955 the *Survey Bulletin* also stated: "Americans are getting married at a younger age. In 1890, the average age at first marriage was 26.1 years for men, and 22 years for women. This year the average has been estimated to be 22.7 for men and 20.2 for women."

These bits of information tell their own story. Churches and communities face the absolute necessity of adopting wise programs in youth guidance. What we do with society in general must be done for the young while their lives are pliable.

Long years ago we heard of a woman of the dust who had been rescued from a life of shame. Mission workers had gone down into the district where she and others like her carried on their sinful ways. The woman, in her late twenties, was carried to a rescue home, but a few days later disappeared. Days later they found her, back with her old group. When she saw the mission workers she sobbed: "Oh, why didn't you get me when I was a kid!" That is the need—reaching them when they are young, while habits are being formed and ideals are being established. It is a worthy watchword that, "What we do we must do quickly." Lives are wasted because life-streams are allowed to take the wrong course. Who was it that said, "A pebble in the streamless sands has changed the course of many a river; a dewdrop on the baby plant has dwarfed the giant oak forever."

Not only the churches but entire communities are asleep to the awful dangers lurking in the shadows to ensnare the young people. Let them be won to Christ, first; for without Him no life is secure. Then let them be directed along safe channels, in activities which build and strengthen character and which make for safe, happy, useful middle years and old age. We thank God for the part which churches and Sunday schools and Training Unions and Woman's Missionary Unions and the Brotherhood and Royal Ambassadors can have in this.

► The only reason some people become lost in thought is because it's unfamiliar territory to them.—Quote.

► You can find mighty nigh everything in the modern home except all of the family at the same time.—Olin Miller (Quote).

► Helping a lame dog over a stile is a fine thing to do. But it is far better to cure his lameness. He will have many more stiles to cross.—Tid-Bits.

Preparation of the Minister

(Continued from Page 3)

As far as I'm concerned the answer to how much a man should know to preach can be put quickly and briefly. The furnished man of God must know as much as time and opportunity permits because all knowledge and opportunity permits the knowledge of God. He should use existing opportunities for learning and make for himself other opportunities to enlarge and enrich his mind and soul. Ordinarily we think one should have three successive levels of formal training: high school, college, and seminary. We all know of notable exceptions. Some great preachers never completed high school, others heard the call when too old to go to college and several powerful prophets among us today never sat in a seminary class. This phenomenon may be to the consternation of educators but is to the glory of God who is not limited to man's methods.

If one has any indication in his early years of his call to the ministry, he should use high school days for strong foundation in such disciplines as language and history. Even if his is to be a rural pastorate, he ought to belong to the Latin Club as well as to the Future Farmers of America. The choice of a college is as important, I think, as the choice of a course to pursue in college. Eighty per cent of our present foreign missionaries are graduates of Baptist schools. The percentage should be as high or higher for Southern Baptist ministers. The fact that many Baptist ministerial students choose other schools is lamentable. If the choice is deliberate the student is accountable; if the decision results from limited facilities or higher costs of our Baptist schools, it is a serious reflection upon our denomination. In college the ministerial student should receive a strong liberal arts foundation with two years of foreign language (this ought to be Latin), two years of physical science, literature, philosophy, and other such disciplines.

In recent years the tendency has been to discourage majors in religion in college. I am not in thorough agreement with this. I believe if a ministerial student has gotten the broad foundation provided by the required courses of a liberal arts degree, he might well be encouraged to major in Bible. I see no special virtue in a ministerial student knowing more about chemistry than Calvary or being able to quote more of Shakespeare than Jesus Christ.

There are worse things than choosing a state school and one of them, to be sure, is the choice of a so-called interdenominational or undenominational college. Also any school that boasts of

any particular doctrinal emphasis such as premillennialism over against proper emphasis upon the whole scope of Biblical revelation is to be carefully considered before entering. A student should make sure of the accreditation standards of the school he enters unless he is not qualified for regular college work and needs a school with less rigid standards and there is a place for such training, I think.

Ordinarily every preacher should continue his training in a Baptist seminary. He should enroll for the regular degree without trying to avoid any of the tough courses. According to our present set-up he should let the B.D. degree be the end of his formal schooling with occasional refresher courses through his ministry. If he pursues graduate work and happens to be successful in getting a doctor's degree, no one should ever know it by the way he acts, the profundity of his preaching, or by his church bulletin board or letterhead. With authoritative voices on college and seminary training to be heard later in our General Association, I dare not venture to offer recommendations here. Suffice it to say as a former teacher of Bible in a college and now a pastor, I believe a pastorate of some length would be a liberal education and an asset to any college or seminary professor of religion.

Having driven him from high school through college and seminary now what should the aspiring preacher have learned in his formal preparation? He should at least have learned the content of the gospel in all its simplicity and magnificence. Paul said that it pleased God to save them that believe through the foolishness of preaching. An examination of this will show that he did not take it, nor did he mean our act of preaching was the instrument. Foolishness here means simplicity and preaching means the content of the gospel. It's not our preaching but what we preach, the *kerugma*, and not our foolishness but the gospel's simplicity that are important. The way we preach it makes it often sound foolish not only to the learned Greeks but to unlearned would-be believers. The following elements of preparation ought to help us:

First and foremost is knowledge of the Bible. Here is where we find the gospel we proclaim. The Bible is the stock-in-trade of the preacher and without a command of it he is out of merchandise and should increase his inventory or get in a business where he has an adequate supply of goods. Preaching in one

sense is the translation of the Scriptures into life. Prophets and apostles become our contemporaries bearing God's message and the Lord himself steps out of the printed pages to mingle with the multitudes. In studying the scripture we must beware of preconceived theories of inspiration and interpretation. In safeguarding the Bible, clinging to some theory of inspiration is not as valuable as experiencing the vitality of Biblical truth. Intimate acquaintance with a few proof texts can be a cloak for abysmal ignorance. A workable knowledge of the original language of the Bible seems almost indispensable in its accurate interpretation. Of all helps in understanding the word of God, none is near so rewarding as humility. Technical understanding of original languages, rigorous logic, diligent research, and every other ingredient to a satisfactory approach to the scripture must be vitalized with sweet humility if ever we are to hear the shy whispers of the still small voice.

How about theology? To me theology and preaching are inseparable. A preacher need not be a technical theologian any more than a cook must be a technical dietitian but he cannot feed hungry souls without use of theological insights any more than a cook can serve a balanced meal without use of dietetic resources. Theology is the science of knowing God is, knowing what kind of God He is, and knowing what He says. Preaching is telling that God is, what kind of God He is, and what He says to man. The heart of the gospel is that Jesus came to save hopelessly lost man by dying on the cross. This message has to do then with the depravity of man, the incarnation of Christ and His vicarious atonement.

These are theological concepts and it behooves us to have the best possible understanding of them. The preacher not versed in theology may have experienced God in his heart, but God is not formulated in his mind. Possessing no clear thinking about God, a preacher's message cannot have much content or clarity. In our training we should not become victims of the current bug of practicality, and thereby let so-called practical courses replace theological courses. There is a place for both.

(Continued on Page 10)

►The new educational director of the First Church, Gainesville, Ga., is Charles B. Veach, well remembered in Kentucky, where he graduated from Cumberland College at Williamsburg and did graduate work at Eastern State College, Richmond. He is to be associated at Gainesville with Dr. Warner Earle Fuselle, also remembered in Kentucky, where he was pastor at Fort Mitchell and Taylorsville. For five years Brother Veach served at the Wynnton Church, Columbus, Ga., and later at the Hill Church, Augusta, Ga.

Is a Census Worth While?

By JAMES C. D. McDANIEL
Stanton, Ky.

Brother McDaniel is missionary in Powell County and pastor of Stanton Baptist Church

Like many churches, when a census was mentioned there was not much enthusiasm manifested.

We are serving in a small mission church and our community is one in which everyone knows everyone else, or at least that was the opinion of some.

They had taken a census two or three years previously, and believed that should be sufficient. We were faced with the problems common to every church that seeks to take a census, plus the fact that a very small group would have to do the actual work.

We voted as a church to participate in the simultaneous evangelistic crusade. The pastor encouraged the people to have the soul-winning study course and the census as recommended. We followed the suggested dates in the crusade plans in holding our study course and census.

I would like to share with you the outcome of our census. The Sunday afternoon on which we took the census was a cold, cloudy day. The Sunday school attendance was lower than usual that morning. Seven met at the church at the appointed hour. From all points of view, the outlook seemed gloomy. After the work on that Sunday afternoon, assignments were given to those who would help but could not be there on that day. Those who served on Sunday also took additional assignments, and the pastor spent several afternoons and evenings on the project.

Results

The following are some of the known results from contacts made during the census: We discovered that one of the members of our church, the residence of whom was unknown to the pastor and most of the active members of the church, was living right among us on the main street in our town. Having married since joining our church, she, her husband, and two lovely children were all prospects for our Sunday school.

We further discovered in the census that there are 275 definite prospects (including those already enrolled) for our Sunday School. This seemed amazing to us, considering that our Sunday school had struggled along for some time in the sixties.

In one home, visited while taking the

census we met a mother, father and their seven children. Having just moved into town, they were not attending any church. When invited, the children started attending our Sunday school. During the Simultaneous Crusade a few weeks later, one of the children of this family was the first to make her profession of faith. In the same service, her sister and brother also trusted Christ as their Saviour. I contacted the mother concerning the children's baptism, and she attended the next service of our revival. In that service, the mother and her 18 year old son made their profession of faith in Christ.

The week after the revival, and before the mother and eldest son were baptized, I visited the father and talked to him about trusting Jesus Christ as his Saviour. He would not make his decision at that time; however, the next morning

he came to me and told me he had trusted Jesus as his Saviour during the night and wanted to be baptized with his wife and eldest son.

In our fall revival, as the invitation was being given, one of the remaining children of this family trusted Jesus Christ as her Saviour. How our hearts are rejoicing to see household salvation experienced in the twentieth century!

Is a census worth while? We would have to reply: We know no project that is more worth while than a religious census of our community.

►Miss Mary Pearl O'Leary died at her residence in Glendale, Calif., January 10, 1956, and her remains were brought back to Louisville, Ky., for funeral and then taken to her native Shelbyville for burial in the Grove Hill Cemetery. "Miss Pearl", as she was familiarly known among her many, many friends in Louisville, was an elect lady, broadly known in Baptist and other circles. In early life she was a teacher of business and commercial subjects in the old Bryan & Stratton Business College, Louisville. Later she was church secretary of the Crescent Hill Baptist Church, and assistant registrar at the Southern Baptist Theological Seminary. About thirteen years ago she retired from work here and moved out west to live with relatives.

Our Regional Meetings On Evangelism and Stewardship

By W. C. BOONE, General Secretary

The annual series of regional meetings on Evangelism and Stewardship, sponsored by the General Association, will be held this year, February 27 to March 2, in the western half of the State and March 12 to 16 in the eastern half.

Speakers will include Dr. Albert McClellan of the Executive Committee of the Southern Baptist Convention; Dr. W. R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville; Dr. H. C. Chiles of Murray, Moderator of the General Association; and W. C. Boone, Eldred M. Taylor, A. M. Vollmer, R. T. Skinner, Erwin McDonald, W. H. Curl, L. E. Coleman, Sr., and B. F. Fox, all of Louisville, representing various departments of our Baptist work in Kentucky. Mrs. George R. Ferguson and Mrs. T. L. Bell will have conferences for the ladies at each of these meetings.

The sessions will start at 2:30 p.m. each day and continue until 9:00 p.m., with the evening meal served free by the host churches for out of town guests.

Places and dates of these meetings are as follows:

Monday, February 27	First Missionary Baptist Church, Benton
Tuesday, February 28	First Baptist Church, Central City
Thursday, March 1	Tompkinsville Baptist Church, Tompkinsville
Friday, March 2	Bardstown Baptist Church, Bardstown
Monday, March 12	First Baptist Church, Covington
Tuesday, March 13	Stanford Baptist Church, Stanford
Thursday, March 15	First Baptist Church, Hazard
Friday, March 16	Paintsville Baptist Church, Paintsville

Latin America and The Rio Conference

By ARNOLDO CANCLINI, Buenos Aires, Argentina

Two years ago, Latin American youth witnessed something that had for them a far deeper meaning than people in other lands may realize, although the vast majority of that youth did not take any notice of the event.

Hundreds of people from all the world came to one of our capitals, desiring to know each other better, rejoicing in their common bonds. In this era of congresses, it may seem that one more congress might not have been of great importance, but we, Latin American youth, realize that it marks the beginning of a new chapter in the history of this half part of the world.

Our readers, doubtless, have guessed that we are referring to the Baptist Youth World Conference held in Rio de Janeiro in 1953.

Why do we say that this conference was of such great importance, not only for us Christians, but also for Latin America in general?

Briefly, it means that a new nation has come into being in our continent. It is the first time that a world Baptist Congress—and also one of the very first congresses of our evangelized group—has been held in one of our countries. This shows us clearly that Latin American Baptists share in the Baptist world fellowship and also in the great concern of ideas and spiritual movements of this continent.

Fifty, thirty or even ten years ago, such a Congress would have been impossible, because then, Baptists, and evangelicals in general, were only small and scattered, odd groups, except in a few large countries, and not a continental, powerful movement.

Not long ago, a Mexican Methodist writer published a book entitled, *Messias to the Evangelical Nations*, stating that when a human group numbers some millions and has attained a cultural and social development as in our case, it can be well called a "nation." The Rio conference was for us the official world acknowledgment that such a "nation" has arisen.

As is the case with all other nations, our "nation" is surrounded by others. For us it is the Latin American world. Here we want to explain in a few words to other Baptist "nations," what they discovered in Rio and other places, which some of them visited briefly in 1953.

What is Latin America?

We cannot give a definition of Latin America in a few paragraphs. Would it be possible to describe, correctly, Asia or Europe in some words? It is the same with us.

Geographically, it occupied the major part of the American continent, aside from the United States, Canada and Alaska. The Pacific zone is occupied by the Andes mountains, which in some countries like Bolivia is the predominant factor. In the central part of South America lies the rich basin of the Amazon, Orinoco and Parana rivers, with scarce population. Between North and South America a large group of big and little islands is located, called in English the West Indies.

Historically, Latin America was first occupied by the Indians, among them some great civilizations such as the Mexican Aztecs of the Peruvian Incas. All were bloodily conquered by Latin peoples, especially by Spain in the 16th century. Portugal occupied Brazil and other countries, the West Indies. At the beginning of the 19th century, revolutionary movements started simultaneously and independently in Mexico, Haiti, Venezuela and Argentina movements that in a few years spread liberty throughout the continent. Bolivar, San Martin and other heroes of those gigantic deeds are big names in world history.

Politically, those countries were divided into twenty republics, with some little European or U.S.A. colonies among them. In many cases, they adopted liberal constitutions, but clerical influence succeeded in dominating absolutely in some of the countries and in getting substantial profits nearly everywhere. Struggle for religious liberty has not yet ended.

Socially, Latin America is a melting pot of races. Specially in some of the Pacific coast countries. Indians predominate, but in others, like Uruguay, they have disappeared, or in Argentina, they have very little influence. Generally the leading part of the population is European, increasing rapidly. In the Atlantic countries, mainly in Argentina and Brazil, there has come a great influx of immigrants from all European regions: In other countries, the vast majority are descendants of Spaniards.

The introduction of slaves from Africa has put the Negro in the Latin American

panorama. In Brazil and Haiti, they play an important part in social, cultural and religious aspects.

The Indians suffered greatly through oppression during and since the Spanish conquest and this has determined that now the most progressive countries are those, with more European influence, where the standard of life is also higher.

Economically, Latin America is rich beyond imagination. Only now is it really being developed, and the material progress it produces is proving enormous. Buenos Aires, with five million inhabitants, is one of the largest cities in the world and the biggest of the Latin world. Astonishing Sao Paulo, with nearly three millions, prides itself with the title of "the world's fastest growing city" (five houses per hour!). Rio de Janeiro is one of the most beautiful spots also progressing in a fantastic fashion.

Culturally, Latin America has until recently depended only upon Latin Europe and its two main traditions: Spanish clericalism and French liberalism. As this last factor has lost its influence, and there is very little influence from the Northern European Christian liberalism, clericalism is rampant in many places. Now the situation is changing, due to the growing influence of North America. Latin America has made great progress in cultural matters and has advanced nearly to the same level of other continents. It will be sufficient to say that several Nobel prizes have been granted to Latin Americans.

Religiously, it must be said that Latin America is a Catholic stronghold. The more conservative the country, the more Catholic its population. It must be noted that among the Indians, fanaticism and religious ignorance are prevalent. Nearly always, Christian principles are fused with traces of their old pagan religions. Almost everywhere, but especially in the more cosmopolitan countries, the educated part of the population is religiously indifferent. A noted Argentine philosopher said to me just yesterday that here, owing to the old clerical domination, every person is "either Catholic or atheist." The percentage of church-goers is very low. So, Latin America is a definite missionary field, as our people have no other hope for their soul's salvation than the gospel, which only evangelicals preach.

Baptist People in Latin America

It is calculated that among the 200 millions of Latin Americans, five millions are evangelicals. Among them, Baptists occupy an important, perhaps the first, place. The great diversity of one country from another makes it impossible to give a general brief view. Now we can say that there is Baptist work in all our countries.

(Continued on Page 12)

A Congressman Replies: Never Legalize Gambling

By CONGRESSMAN EUGENE SILER
Representative from Kentucky
Washington, D. C., and Williamsburg, Ky.

Congressman Paul A. Fino of New York has introduced a bill in Congress to legalize a United States Lottery. And in the November issue of *Coronet* the congressman writes an article under the heading, "Let's Legalize Gambling." He defends regulated gambling and strongly argues for the revenue or tax merit of a government lottery. But the whole tenor of his well written treatise seems principally to say, "After nearly 2,000 years of spiritual ascendency in the realm of Christendom, it is now established that man does in fact live by bread alone after all."

Now practically every law lays down a rule and sets up a standard. The law against gambling lays down the specific rule that it is wrong in principle to increase material substance without equivalent effort. It likewise sets up as a standard that the ancient phrase of quid pro quo, something for something, is right and honorable, serving to remind us again that the divine law requiring mankind to eat bread in the sweat of his face has never in effect been repealed. Shall such an honorable standard be changed? Would it not be as pertinent to inquire as to a change in that standard, "Old Glory" herself, so that she could be replaced with one of more glitter, gaudiness and modernism?

A standard is indeed something that stands, but the Fino Bill would pull down the time honored standard of worthwhile effort and honest toil and drag it in the mud of shattered ideals and crass materialism.

One outstanding difference between America and Russia is recognized to be that the one is a nation where the people look up to a certain spiritual idealism, while the other is a nation where the people look down to a gross and ever-present materialism. Someone has said, "Ideals are like stars; you cannot touch them with your hands but, like the seafaring man on the desert of waters, you choose them for your guides and thereby reach your destiny."

If America should ever blot out the stars of her idealism, she would begin to wreck upon the treacherous rocks of purposeless and petty existence without any point or meaning whatsoever. If the Fino Bill should prevail for a legalized United States lottery, the suggestion would then be very much in order that

we change the name of our country to Ichabod, for the glory would surely be departed. The Pilgrims came to this good land for the sake of religious and spiritual principles for which they were perfectly willing to suffer hardship, do battle and die. They manifested all of this as they walked across snow covered ground carrying a Bible in one hand and a rifle in the other. And in that day when America disowns its Pilgrim ancestry and supplants it with a weakness and laxity to be found in the Riviera, someone will then begin in earnest to write a new work of historic significance, "The Rise and Fall of the Great American Dream."

Between the years 1816 and 1828 the French Government derived from lotteries an annual income of \$2,400,000. Some years later the government suppressed them, and in January of the next year \$110,000 more money was found to be in the savings banks of Paris alone than in the same month of the preceding year. One great trouble with any lottery is its consistent custom of taking hard earned wages from the ordinary workers and appropriating

them for the enrichment of the lord of the lottery, whether it be the government or just some greedy and powerful gambling syndicate. The practical effect of a government lottery would therefore be to extort excessive taxes from the weakest segment of citizenship with the smallest ability to pay.

When Jesus Himself hung on the cross, human civilization veritably sank to its lowest depths as the Roman soldiery, symbol of physical power, gambled for the personal effects of the Son of Man, symbol of spiritual perfection. The lottery has never since had the slightest respectability. In fact, it is synonymous with shame, decadence and downright criminality. America should shun legalized lottery like a full grown, wide awake rattlesnake, for either one is powerfully destructive.

Dr. C. C. Warren, president of the Southern Baptist Convention and pastor of the First Baptist Church, Charlotte, N. C., stopped over in Danville, Ky., on his way to deliver the commencement address for the Southern Baptist Theological Seminary in Louisville. Dr. Elroy Lamb had him to speak on January 18 to the members and visitors attending prayer meeting at the Lexington Avenue Baptist Church, where the convention president was their first pastor back in 1928-38, and likewise, where he held his first pastorate after completing his seminary studies.

Robert L. Lee, who has been serving Louisiana Baptists as assistant secretary, has been made interim executive secretary since the going of Floyd B. Chaffin to the Relief and Annuity Board.



OWENSBORO'S PARRISH AVENUE DEDICATES:—The Parrish Avenue Baptist Church observed the tenth anniversary of its founding during the morning service, January 1, 1956. The church was organized with 23 charter members Sunday, December 30, 1945. William S. Coakley was the first pastor. The building and grounds were also dedicated at this significant occasion. Plans are now under way for the construction of a new auditorium adjoining the present structure. A pamphlet-history was prepared by Pastor Robert S. McGinnis, Jr. The church is making good use of its newly equipped Nursery Department, and the Men's Brotherhood is sponsoring the construction of a new dining-recreation room.

Preparation of the Minister

(Continued from Page 6)

Two warnings ought to be offered about our theology: First it must always be Biblical even though it is ordered and systematized. In our theology there is no place for the mildewed views of medieval ecclesiastics or detailed systems of modern dispensationalists but rather it must be of the same Biblical content as the preaching of Peter, Paul and John. The second warning is against second hand theology. Simply to repeat what someone else said is theological gossip and it is never becoming for preachers to gossip even about such neighbors as Niebuhr, Barth, or Kirkegaard, Robert Louis Stevenson, who read widely but thought deeply, said, "I get my milk from many cows, but the butter is my own." We ought to be able to say as much for our theology for a few tested personal convictions carry more authority than an array of quotations.

In a preacher's preparation somewhere he must learn the art of reading and then he must learn how to subject his reading to rigid discipline. When John in speaking about the multiplicity of events of our Lord's earthly ministry said, "were every one of them to be written, I suppose that the world itself could not contain the books that would be written," he must have foreseen our day. In looking over the array of preacher's literature today one must learn how to distinguish between significant peaks and surrounding foothills. Woodrow Wilson said once, "The mind is not a prolix gut to be stuffed." Whatever time a preacher has to spend reading he ought to spend with primary sources mainly since to know Calvin we do better with his "Institutes" than with someone's report or digest of Calvin. Especially when he quotes let the preacher quote from the source. The ignorant quoting the ignorant is like the blind leading the blind.

Added to Biblical study and theology should be the great discipline of Christian history. The religious predicament of modern man is not understood apart from the orientation of the ages and proper appreciation of our own churches and their message is impossible apart from familiarity not only with John and Paul with Bunyan, Carey, Judson, Rice, Mullins, Carroll, and Truett. One mark of a true preacher is his ability to speak the deep meanings of the Christian message in the long march of disciples, apostles, and saints from Gogtha to his own pulpit. Philosophy should also be included in a preacher's intellectual equipment. Beginning in college at the latest he should spend periodic hours with the philosophers for though he is to preach and not philo-

sophize, visiting the philosophers will make him more at home with the gospel.

The list of important disciplines for the preacher is almost inexhaustible and therefore is impossible to even treat lightly in such a limited consideration as this. Let me move on here by insisting also upon the importance of preparation for the practical side of the ministry such as the administration of churches, the art of conducting worship, the principles and procedure of religious education, the preparation and delivery of sermons, and kindred studies. When we are prone to a pious reluctance of such sub-spiritual considerations, we ought to remember that ignorance of these practical procedures is no sure evidence of spiritual accomplishments.

By all means we should from our formal preparation glean the habit of perpetual study and preparation. The actual harvest of college and seminary years must be supplemented with the seasonal fruits from study habits acquired in those days. Together they are the salvation of our hectic middle years; without them we will shiver in the blizzards of our congregation and our own conscience as we stand naked ten years after seminary graduation with only a yellowing sheepskin to cover the nakedness. The fact that he has to fight for time to study makes it no less imperative. Each fellow must work out his own salvation here. He might live as an owl burning midnight oil or he might greet daybreak like an early bird with two hours of study in his craw. He can hardly be both an owl and an early bird but he had better be one or the other.

In the closing moments let me say a word about the second part of Robertson's counsel, "Point to Jesus Christ and get out of the way." Have we not found it more difficult to get ourselves out of the way than to get the good news out? The number one problem of us all is self and our greatest battle is in conquering ourselves. We might almost begin and end our consideration at this point by honestly examining our motives for preaching. Some of these are held by us unconsciously. There is always that subtle monster known as vanity resulting in self-display and exhibitionism. Some of us are so charmed by the wonderful sound of our own voice that we consider our very vocal chords bearers of blessings. Others of us have sacramental bodies—a luxuriant growth of gently waving hair, soft and sympathetic eyes, massive head and huge shoulders, tall, dark, handsome, Hollywood features, or even a sallow anemic aspect

to be interpreted by some as evidence of special piety. It might be our native oratorical ability, our flair for the poetical, or our scholarship which makes us use long and unfamiliar words. It could even be our extensive travels buttressed by the best collection of slides purchasable. We might remember that if Paducah were Bethlehem, the greatest preacher who ever lived never got as far as Bowling Green to say nothing of London, Europe, and the Middle East.

Let me not be misunderstood. A sensible man with a rich, resonant voice won't whisper nor cut off an arm or put out one eye just to keep from being attractive, but he will constantly examine his motives. A dash of showmanship has always been an aid to effective preaching. Prophets who tore coats and walked through city streets, naked but for underwear and a yoke, made legitimate use of drama, but observed the fine line that separates the dramatic and the ridiculous.

In trying to get ourselves out of the way we must remember that no pulpit was ever built for any preacher's self-expression. Whoever claims the pews, the organ, and other incidentals does not matter near so much as to realize that the pulpit does not belong to man but to God and is meant to be his tongue, lips, and throat. As messengers then our biggest task is to reduce the friction as the message passes through us from Him who sent it to those to whom it is sent. We do well then to kick ourselves out of the pulpit and let God stand there.

This is the preparation of the minister that requires far more than an outline or a well prepared sermon. This is the preparation of the spirit where we need loneliness with God, where we put down pliers in the deeper waters to commune with God. How glorious to thrust out our pier toward God and have the end bruised by the coming in of many ships from eternity!

Summer Time Is Camping Time

NASHVILLE, Tenn.—(BSSB)—Now is the time for all good boys and girls, ages 9-17, to think of camping!

Catalogs for Camp Ridgecrest for Boys and Camp Crestridge for Girls announcing their 1956 season, June 11-July 16, July 19-August 22, are ready, according to R. L. Middleton, director, Business Division, Baptist Sunday School Board.

The camps are affiliated with the Ridgecrest (N.C.) Baptist Assembly, Willard K. Weeks, manager, and are sponsored by the Sunday School Board. They are members of the Southeastern section of the American Camping Association.

Miss Arvine Bell is director of the girls' camp and Harry M. McCall, Jr., directs the boys' camp. Write the directors for copies of the catalogs.

CHILDREN'S PAGE

A Windy Day in China

By GLADYS CLEONE CARPENTER



Pear Blossom, her brother, Fu Lee, and his friend, Ling Wang were raking leaves. When the winds were blowing hard the school was closed for the boys. (Girls did not go to school.) Many families had no winter fuel except the leaves.

Suddenly from Pear Blossom's mound of leaves leaped a little brown puppy. Pear Blossom put him in the front of her coat to keep him warm.

Just then they heard the peddler's bell. Each child bought a Tsien's worth of peanuts.

The puppy, smelling the peanuts, wiggled out of the coat. He fell to the ground and scampered off.

The three children chased him, but a neighbor boy caught him.

"This puppy belongs at the mission," the boy declared.

"Then we must take him home," Pear Blossom said.

The three started out. A lady met them at the door of the mission.

"Come in," she invited. "School is nearly out for noon."

She led the children to where Miss Reed, a teacher, was telling a Bible story.

"You may sit here and listen," she said. "Then Miss Reed will talk to you."

Pear Blossom, listening to the wonderful story, wished that she could come here to school.

When the teacher had finished, she greeted the three children.

"Oh, you found the puppy! Would you like to keep him? We have more puppies."

"If my father says that we may," Pear Blossom declared.

Now Miss Reed invited the children to have some hot soup. But Fu Lee said that they couldn't wait. They must gather leaves. They had lost much time coming to the mission.

"I know that you burn cornstalks as well as leaves," Miss Reed said. "There are many old cornstalks back of the school you may have. They will make more fuel than the leaves you can gather today."

So the children stayed for lunch. Before they left, Miss Reed invited them to attend school at the mission.

As they hurried home, Ling Wang said, "If you two go to the mission school, I can go, too."

The children's father was very pleased

about the cornstalks. He would get them with a cart. He said that they might keep the puppy. And that they might go to the mission school.

The boys believed that the puppy had led them to the mission school. But Pear Blossom believed that it was God. (Baptist Press Syndicate, all rights reserved, used by author's permission.)

What Am I?

By Enola Chamberlin

I have no tongue, but night and day
I have two words I say and say
Over and over and over, and then
I start right in and say them again.

I never play, I never work,
And yet you'll find I seldom skirt.
I run and run, and yet my face
Stays always in the selfsame place.

I have two hands, yet it is true
No finger will I point at you.
Sometimes I'm fast, sometimes I'm slow.
Now you can guess me quick, I know.

Copyright © 1955 by Enola Chamberlin
(Copyrighted. Used by permission.)

The Lost Eskimo
By VIOLET M. ROBERTS

This Eskimo girl has lost her way,
"Please help me," she's trying to say.
"Path A, B, or C? I wish I knew;
"Where, oh, where, is my igloo?"

ANSWER: Path B

►The Missionary Education Council, Southern Baptist Convention, at its recent meeting in Nashville, elected L. O. Griffith, director of promotion for the Home Mission Board, as its president for 1956. He held the position of vice president with the Council last year. The vice president this year is Fon Scofield, in charge of visual education for the Foreign Mission Board, Richmond, Va. The secretary is Miss Elizabeth Men-shew, also with the Foreign Board. The 1957 meeting will be held in Birmingham, January 3-5.

**Baptist Training
Union Department**

JAMES H. WHALEY
State Secretary

**Conference Leaders
Regional Conventions**



Robert S. Cook

Mr. Robert S. Cook, director of Adult Training Union work of Training Union Department, Sunday School Board, will be the leader of the Adult Conference the first week of the Regional Training Union Conventions (dates of these meetings are listed below).

Mr. Cook has been in charge of the Adult section of Training Union work for the Sunday School Board since 1952. He is one of the most outstanding Training Union Leaders today. Coming to the Sunday School Board from Fort Worth, Texas, he has had a varied experience both practically and educationally.

He is a graduate of Southwestern

Seminary and has served as educational director of churches in Texas.

We are very fortunate to have Mr. Cook serve on the Regional Training Union Convention faculty and we say "Welcome, Bob to Kentucky."

Mr. James H. Whaley, will lead the Adult section the second week of the Training Union Conventions.

Mr. Whaley has had countless experiences leading Adult conferences of this type. Plan now to have your Adult Training Union members to attend one of these conventions.

Available:

**JUNIOR MEMORY WORK
DRILL TRACTS**

**INTERMEDIATE SWORD
DRILL TRACTS**

**YOUNG PEOPLE'S SPEAKERS
TOURNAMENT TRACTS**

There is still time to order these tracts and take part in these events.

**ADDITIONAL "M" NIGHT
REPORTS**

Association	Attendance	Churches represented	Members Present
Casey County	96	6	5
Henry County	73	5	8
Laurel River	18	5	5
McCreary County	50		
Whites Run	108	5	5

►Mr. and Mrs. William A. Cowley, Southern Baptist missionaries to Nigeria, have moved from Igede to Lagos, where their address is Baptist Academy, Box 563, Lagos, Nigeria, West Africa. Mr. Cowley is a missionary adviser, and he and Mrs. Cowley are teachers in the Baptist Academy. Mr. Cowley is a native of Meade County, Ky.

REGIONAL TRAINING UNION CONVENTION

Region	Date	Baptist Church Meeting Place
Southwestern	March 19	First Church, Mayfield
Western	March 20	Lawrenceburg
Central	March 22	First Church, Henderson
Southern	March 23	Scottsville
Northeastern	March 26	East Williamson Church, Williamson, W. Va.
North Central	March 27	First Church, Frankfort
South Central	March 29	Springfield
Southeastern	March 30	First Church, Middlesboro



**COUNSELOR'S
CORNER**

By
**DR. R. LOFTON
HUDSON**

Alcoholic Husband

QUESTION: I married a drunkard but, honest, I didn't know he was a drunkard until after I had married him. Now after twenty-two years we have a darling son (21) and daughter (19). They have finished school by us living in torment to do it, and now have good jobs. He gets drunk two or three times a week and curses me and threatens to beat me. Sometimes I have to leave home and am afraid to come back. It is ruining my nerves. His daddy did his mother the same way. Should I go on like this the rest of my life?

ANSWER: I don't think so. However, you will miss him if you leave him. Nearly every woman who marries an alcoholic man has an unconscious desire to be punished. They take years of punishment because it is their way of relieving themselves of guilt-feeling. Then as soon as they divorce one alcoholic they (unconsciously) seek out another and marry him. This may sound silly to you, but it is so.

I think you have a personal problem to be solved, which divorce will not solve. How does it happen that you put up with all of this cruelty? Surely you do not think that it is helping him. And it hardly seems that God would require you to accept such injustice.

Try Alcoholics Anonymous. Try getting him to church and Sunday school. Try everything. If these do not work, see a lawyer. But don't see a lawyer until you mean business. Then make it stick. Drop him like a hot potato. If this does not bring him to seek a cure, there is no hope.

(Address questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meyer Blvd., Kansas City, Missouri.)

PEWS, PULPIT & CHANCEL
Furniture
•• EARLY DELIVERY ••
WRITE FOR CATALOGUE
J.P. REDINGTON & CO.
DEPT. 47 SCRANTON 2, PA.

**YOUNG WOMAN'S AUXILIARY
FOCUS WEEK**

FEBRUARY 12-18, 1956

Let each church recognize the young ladies (16-24) with definite mission emphasis! Make it a week to be remembered.

SUGGESTED DAILY EMPHASIS:

Sunday—YWA's (or young ladies of that age) sit together in worship.

Monday—Regular (or organizational) meeting with good missionary program and activities—the unenlisted girls as special guests.

Tuesday—Visit to neighboring church with program and plans (made in advance) for purpose of organizing a new YWA.

Wednesday—YWA's supporting the mid-week Prayer Meeting hour.

Thursday—Soul-winning visitation.

Friday—Mother-daughter banquet.

Saturday—Follow-up of Thursday's visitation; prayer and preparation for Sunday's services.

(See January issue of "Window of YWA" for additional suggestions.)

**TWO CURRENT (ADDITIONAL)
OBJECTIVES TO REMEMBER:**

- (1) Each YWA giving toward establishment of Prayer Garden at Cedarmore (by February 14).
- (2) Two chartered busses from Kentucky to YWA Week at Ridgecrest, N. C., May 31-June 6!

(For more information on either of these items, write your YOUTH Secretary, 127 E. Broadway, Louisville 2, Ky.)



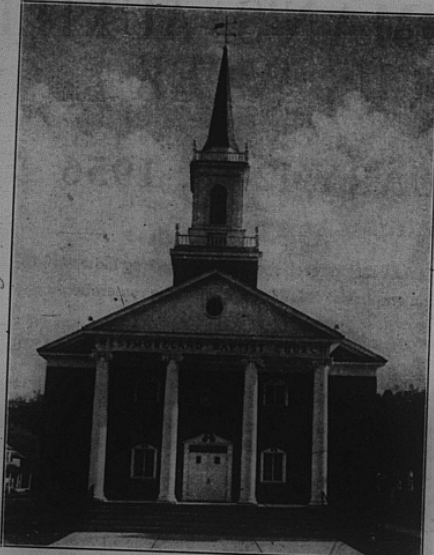
WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

MARY PAT KENT, YOUTH Secretary

NEW WEST-MORELAND BULDING IN WEST VIRGINIA

—Here is the new Westmoreland Baptist Church, Huntington, W. Va., which cost right at \$100,000, but on account of having used much volunteer labor and by sub-letting contracts, its real value is much higher than that. The auditorium seats 745, has wall-to-wall carpet, lined oak furniture, the electrically-controlled lighting, with organ and pianos. The building has choir room, pastor's study, organ chambers, and baptismal dressing rooms. The painting in the baptistry was done by Brother Wendell Belew.



of the Baptist State Board missionaries. The basement has an adult assembly room seating 250 (which also serves as a dining hall) with nine class rooms and kitchen. The plant has forced air heat, art glass windows, and is of colonial design. This is the only

Southern Baptist Church in Huntington, a city of 100,000. Ralph E. Webb has been pastor since June 1, 1948. Dr. J. S. Bell, Hindman, Ky., recently was with Dr. Webb for a week's revival, resulting in 100 decisions, half that number of professions.

SUNDAY SCHOOL TRAINING UNION ATTENDANCE, JANUARY 22, 1956

Church	T. U.	S. S.
Ashland, First	135	743
Unity	109	457
Barbourville	190	502
Bardtown	423	
Beaver Dam (1)	156	410
Bellevue	72	254
Benton, First	107	283
Bowling Green, Eastwood First (1)	266	1,146
Cadiz	78	316
Blue Spring	129	216
Campbellville, Pleasant Hill	158	300
South Campbellsville	109	226
Carrollton	67	259
Central City (1)	230	476
Corbin, First	97	363
Central, Add. 1	134	578
Covington, Ashland Ave.	56	225
Calvary	129	679
Lotonia (1)	219	778
Crestwood	84	303
Cynthiana (1)	67	433
Danville, First (2)	169	591
Lexington Avenue (1)	67	550
Dawson Springs	71	262
Detroit, Mich.		223
Faith Missionary		124
Elizabethton		124
Seyers Valley (2)	192	888
Elmanger, Add. 2	91	437
Evansville, Ind., Calvary (1)	679	651
Grace	274	848
Keck Avenue	105	372
Walnut Street (2)	48	463
Falmouth (1)	48	241
Ferruson (1)	91	234
Fort Thomas, First (1)	92	384
Frankfort, First (1)	197	670

Sixteen

Eighteenth Street	105	381
Farmdale (1)	171	528
Hazelwood	100	549
Immanuel, Add. 3	113	415
Jeffersontown	93	308
Lynn Acres	93	270
Maple Grove	52	126
Ninth & O (10), Add. 9	503	1,678
Parkland (1)	310	1,023
Rockford Lane	147	350
St. Matthews	248	910
Shawnee	115	410
Shively (1), Add. 6	189	637
Southside (1), Add. 1	195	630
Victory Memorial	160	888
Walnut Street (4)	147	676
West Broadway (1)	323	1,566
Ludlow, First	134	424
Madisonville, First	229	856
Marion	82	272
Mayfield, First	260	932
Middlesboro		
East Cumberland Ave.		311
Old Yellow Creek	57	349
Middletown, First	45	264
Monticello, First	62	263
Morganfield, First	173	598
Morgantown	127	216
Murray, First (1)		858
New Haven		
Newport, First (2)	47	715
Trinity	120	210
Owensboro, Buena Vista	106	481
Eaton Memorial (1)	201	415
First (1)	247	979
Hall Street (1)	188	463
Macedonia	93	195
Seven Hills	84	266
Third	288	992
Paducah, East	163	490
Lone Oak	134	385
West End	117	289
Childers	61	244
Painville, First (1)	61	283
Paris, First	61	244
Pikeville, First (4)	79	464
Prestonburg, Irene Cole Memorial (10), Add. 2		91 600
Princeton, First	146	
Richmond, First	129	446
Russellville, First (1)	80	430
Scottsville	77	250
Shepherdsville	275	
Somerset	74	243
Sonora	114	260
Springfield, First	122	409
Sturgis, First	68	374
Versailles	100	494
Whiteburg, First (8)		144 372
Williamsburg, W. Va.		
East Williamson (1)		

Corrections to the Annual Report of Contributions

	Coop. Program	Dev. Ded.
SHELBY COUNTY ASSOCIATION—	\$376.16	\$117.63
Bethlehem		79.29
Long Run Association	\$121,766.02*	\$4,156.20

*—Please note that in the annual report of contributions from the churches of the state, the gifts of some of the Long Run churches were combined in one figure, \$121,766.02, which was credited to the association as a whole. This was due to the fact that no list of these churches and the amounts they gave to the Cooperative Program, after having the associational expenses deducted, was made available to the State Treasurer.

W. C. BOONE, Treasurer.

WESTERN RECORDER SUBSCRIPTION RATES

Church Budget Accounts— (every active family)	\$1.41
Clubs— (10 or more in group)	\$1.80
Individual Subscription	\$2.25
Payable In Advance	

February 2, 1956

Lexington Hopes to Begin City Mission Program

By BEN F. MITCHELL, Superintendent, Long Run Association of Baptists, Louisville, Ky.

This writer, the Long Run superintendent of missions, had the privilege of speaking to the members of the Executive Board of Elkhorn Association on the church extension phase of the City Mission Program.

The brethren of Elkhorn Association were impressed with the progress of church extension work in Long Run and other associations, and they hope to inaugurate a combination City Mission and Associational Mission Program in that rapidly growing area. Metropolitan Lexington has reached a population of about 100,000, and the association extends out into several other counties.

Brother John T. Wallace, pastor of Felix Memorial Baptist Church, is the

executive moderator and president of the Executive Board. Brother S. W. Swan, pastor of Paris, First Baptist Church, is chairman of the special committee for studying this move toward an associational set-up for Church Extension. Two of his associates on the committee are Dr. Dan C. Moore, pastor of Georgetown, and formerly of Long Run Association, and Dr. O. W. Yates, pastor of the new Rosemont Church. These brethren are studying and working diligently on this project and they deserve our prayers. The Lexington metropolitan area, together with its surrounding territory, is certainly one of the greatest challenges facing Kentucky Baptists at the moment.

Jordan Missionaries Safe; Ajloun Hospital Continues its Operations

RICHMOND, Va.—All Southern Baptist missionaries in Jordan are safe and the Baptist Hospital, Ajloun, continues to operate, according to information which Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, has received from the State Department.

Dr. Cauthen cabled the American Embassy in Amman as soon as word reached Richmond that the hospital had been looted and that four Americans had been taken to Amman by Arab Legion troops. The Embassy replied through the State Department.

The communication gave the following information: Rioters from nearby villages attacked the hospital Thursday morning, January 12; but they were restrained before the hospital sustained severe damage. Three buildings were impaired: a dormitory, the dispensary, and the school.

All hospital personnel are safe and

the hospital is continuing its work. Southern Baptist missionaries in Ajloun at the time of the attack were Dr. and Mrs. L. August Lovegren and Miss Violet Popp.

Miss Anna Cowan, missionary who also serves in Ajloun, was in Beirut, Lebanon, on Thursday; and Dr. and Mrs. Lorne E. Brown, who also assigned to the hospital in Ajloun, are now in Beirut where they are taking a refresher course in the Arabic language following furlough in the States. Miss Annie Hagstrom, a Swedish nurse employed by the Near East Baptist Mission, was also in Beirut at the time of the attack.

Dr. and Mrs. Levi A. Lovegren, parents of Dr. August Lovegren, were in Ajloun when the hospital was stormed. They are missionaries of the Conservative Baptist Association. Dr. Levi Lovegren was recently liberated from Red China and he and Mrs. Lovegren had stopped for a visit with their son before returning to the States. They went into Amman following the attack on the hospital.

CLASSIFIED ADS

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

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

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call A.M.H. or S.T. 2-531—Residence phone Belmont 3724. Please ask for BILL WIGGINS.

CHURCH SECRETARY—Needed at once. Five days (40 hours) a week. Some short-hand necessary. For further information call Third Avenue Baptist Church—Louisville.

USED CHURCH PEWS—\$200.00. Thirty pews 7 1/2 ft. Five pews 14 ft. Solid seat and back, poplar. Zion Church near Fordsville. Sell all or part. HOWARD MATTHEWS—Baptist Seminary, Louisville.

FOR SALE—Soprano Accordion and case—\$125. Excellent condition. Contact Georgia Sprinkle, 906 Longfield, Louisville, Kentucky. Phone EM. 6-7900.

Southeastern Baptist Theological Seminary Is Now Ready to Accept All Qualified Students

and
Will Have Adequate Housing Facilities For Married Students and Single Men and Single Women

Special Announcement to Men and Women Interested in Religious Education

Southeastern Seminary offers two degrees in Religious Education—the B.D. and Th. M. Courses leading to these degrees are designed to give sound theological undergirding to the theory and practice of religious education

FOR FURTHER INFORMATION WRITE

PRESIDENT S. L. STEALEY
WAKE FOREST, N. C.

1848 - 1955

L. D. Pearson & Son
FUNERAL DIRECTORS

1310 S. 3rd St. MA. 0510
149 Breckenridge Lane TA. 0349
or Call TA. 0340
Louisville, Ky.

National Shrine Morticians
BY INVITATION

WESTERN RECORDER

Seventeen

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Regional Sunday School Conferences, February 6-17

WESTERN REGION—February 6, 1:15 p.m., Wing Avenue, Owensboro.
SOUTHWESTERN REGION—February 7, 1:15 p.m., Lone Oak, Paducah.
SOUTHERN REGION—February 9, 1:15 p.m., Eastwood, Bowling Green.
CENTRAL REGION—February 10, 1:15 p.m., Beechwood, Louisville.
NORTH CENTRAL REGION—February 13, 1:15 p.m., CST, First, Cynthiana.
NORTHEASTERN REGION—February 14, 2:00 p.m., EST, Irene Cole Memorial, Prestonsburg.
SOUTHEASTERN REGION—February 16, 2:00 p.m., EST, First, Barbourville.
SOUTH CENTRAL REGION—February 17, 1:15 p.m., CST, First, Danville.



Allen W. Graves

Among the various speakers which we have been fortunate to obtain for our Regional Meetings is Dr. Allen W. Graves, dean-elect of the School of Religious Education, Southern Seminary. We urge you to have your School represented at meeting in your region.

Successful Central Training School in South District Association

The South District Association completed a very successful Central Training School, January 5, with an enrollment of 141 and 111 awards earned. The

Eighteen

school was under the direction of Rev. C. R. Hill, Associational Missionary; Dr. Elroy Lamb, Lexington Avenue Church; and pastors of cooperating churches. Eleven churches were represented.

Those who served on the faculty were: Mrs. Charles H. Ham, Mrs. Paul E. Stewart, Mrs. D. Chester Sparks, Mrs. R. B. White, Mrs. Roy E. Boatwright, Mrs. S. C. Hatton, Mr. Fred G. Tucker, Mrs. Lyman Austin, Mr. Chester A. Igleheart and Roy E. Boatwright.

Plans were made for another school to be held in the fall of this year.

Standard Departments

Junior Classes:

Hopkinsville, First, 11 yr. Girls; Mrs. Galee Payne, Jr., Teacher.
Hopkinsville, First, 12 yr. Girls; Mrs. Cecil Shannon, Teacher.
Hopkinsville, First, 11 yr. Boys; W. B. Anderson, Jr., Teacher.
Hopkinsville, First, 11 yr. Girls; Mrs. David Means, Teacher.
Mt. Vernon (Rockcastle), 11 yr. Girls; Mrs. Dora Sumear, Teacher.

Intermediate Classes:

Owenton; Jewell C. Hawkins, Teacher.
Owenton, First, "Golden Rule"; Mrs. H. C. Allnut, Teacher.

Louisville, West Broadway, 1st. Inter.; Mrs. Louis Loeng, Teacher.

Louisville, West Broadway, 2d. Inter.; Rebecca Ramsey, Teacher.

Versailles, "Loyal Laborers," 14 yr. girls; Betty Sue Cotton, Teacher.

Young People Classes:

Princeton, Northside, "Christian Workers"; Mrs. A. T. Pinnegar, Teacher.

Adult Classes:

Louisville, Victory Memorial, "Needs Us"; B. E. Simonie, Teacher.
Louisville, Victory Memorial; Mrs. Arthur Smith, Teacher.

Louisville, Victory Mem'l, "Faithful Followers"; Mrs. Edgar Wilson, Teacher.
Louisville, Victory Memorial, "Kingdom Seekers"; Mrs. Stella Baker, Teacher.
Lexington, Immanuel, "Athean"; Mrs. J. P. Blakeman, Teacher.

Louisville, Victory Memorial, "Dorinda"; Mrs. D. P. Nall, Teacher.

Louisville, Walnut Street, "Fidelis"; Mrs. Roy Mosley, Teacher.

Louisville, 23rd and Broadway, "Friendly Bible Class"; Myrvin T. Crompton, Teacher.

Louisville, Parkland, "Philathea"; Mrs. E. E. Lively, Teacher.

Louisville, Parkland, "Bethany"; Mrs. H. L. Read, Teacher.

Louisville, Parkland, "Gleaners"; Adult 1; Mrs. B. B. Steele, Teacher.

Princeton, First, "Dorcas"; Mrs. P. G. Kirk, Teacher.

Clay, First (Ohio Valley), "Dorcas"; Mrs. C. E. Daniel, Teacher.

Louisville, Victory Memorial, "Ruth"; Mrs. E. B. Sterling, Teacher.

Louisville, Calvary; Mrs. T. J. Barksdale, Teacher.

Thus Saith the Preacher— Clouds Without Water

Dear Friend:

Here goes with another of Jude's descriptive phrases of those who hinder the gospel. He calls them "... waterless clouds carried along by winds..."

Many times during a summer drought we've watched clouds come up and drift lazily in the sky. How we've hoped they would drift together and cloud up and rain. But no rains come. Morning clouds are especially guilty of giving the promise of rain and then producing no moisture. Hosea speaks of it:

"... for your goodness is as a morning cloud, and as early dew it goeth away." (6:4)

In this phrase we can see the emptiness and instability of those whose lives give promise of great things but who do not produce in fulfillment of the promise. The pathos that comes in such disappointment is hard to express.

King Saul had so much promise. Samson was especially chosen of the Lord. Judas had opportunities of fellowship with the Master. But these men did not produce according to the promise of their lives.

Unfortunately there are many people in churches who are like those waterless clouds. I wouldn't say they are all Christians, but some of them are. They create within us the feeling of better things, but they drift on away without producing.

We're right on the threshold of another college semester. Thousands of young people will be returning to college or going for the first time. What possibilities! Hundreds of them will be coming to Tech. Letters will come from parents and pastors and high school teachers telling us what a great guy Johnny is, and what terrific potential Mary has. How anxiously we await their coming. But some place along the way they drift off without living up to their promised ability.

Whittier's line from Maude Muller always hits me with renewed force about graduation time.

"For of all sad words of tongue or pen,

The saddest are these—it might have been."

But, you know, there are others who do drift together in the right way and produce. A fellow can look out beyond those waterless clouds and he can see a choice young chap who is now superintendent of his Sunday School, a consecrated school teacher showing students a more abundant way of life, a preacher proclaiming the good news, a missionary doctor healing man's diseases in the Master's Name, a student secretary guiding the Christian development of others. When one sees that he knows that he sees promises fulfilled.

Cloudily yours,
G. Avery Lee

February 2, 1956



BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through



L. E. COLEMAN, SR.
Brotherhood Secretary

J. C. BALLEW
Royal Ambassador Secretary

DON'T FORGET!

Brethren, don't forget the dates and places of the annual Regional meetings this year. They are:

First Week—Western Kentucky

February 27 First Missionary Baptist Church, Benton, Ky.
February 28 Central City Baptist Church, Central City
February 29 Campbellsville College, Campbellsville
March 1 Tompkinsville Baptist Church, Tompkinsville
March 2 Bardstown Baptist Church, Bardstown

Second Week—Eastern Kentucky

March 12 First Baptist Church, Covington
March 13 Stanford Baptist Church, Stanford
March 14 Cumberland College, Williamsburg
March 15 First Baptist Church, Hazard
March 16 Paintsville Baptist Church, Paintsville

Pick out the meeting nearest you and be there! Afternoon sessions will begin at 2:30 p.m. Night sessions will begin at seven o'clock and close at nine o'clock.

Featured speakers include Dr. Albert McClellan, Associate Secretary of the Executive Committee of the Southern Baptist Convention, both weeks. Dr. W. R. Pettigrew, Pastor Walnut Street Baptist Church, Louisville, will be our evangelistic speaker for the first week, and Dr. H. C. Chiles, Pastor, First Baptist Church, Murray, and our General Association Moderator, will be our evangelistic speaker the second week. Other speakers and conference leaders will include Dr. W. C. Boone, our General Secretary, A. M. Vollmer, Eldred M. Taylor, Erwin L. McDonald, R. T. Skinner, W. H. Curl, B. F. Fox, Mrs. G. R. Ferguson and L. E. Coleman, Sr.

Come on men! If you cannot make the afternoon sessions be sure to be there for the night sessions. All preachers, laymen and women are invited to attend both afternoon and night programs.

GOOD NEWS!

Twenty-eight new Brotherhoods have been reported since November 1. This brings our total to four hundred and forty-eight Brotherhoods with an enrollment of about fourteen thousand men. Remember! The difference in churches is the enlisted man-power.

Church Royal Ambassador Committee

This committee ought to meet Monthly if possible (at least quarterly) to discuss with the counselors definite plans for future months and receive the counselors reports.

The counselors are depending on this committee to assist them in the total work of this, our Baptist boys' organization. Be sure the counselors have all materials necessary to guide them in their work. See that each boy enrolled is receiving our boys' magazine "Ambassador Life."

Suggestions as to the duties of this committee were discussed in a letter mailed to every Pastor in the state during the month of December.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture notes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co., Dept. D, Postoffice Bldg., Chicago, 5, Ill.

Miss Lillian Williams, Southern Baptist missionary to Colombia, has moved from Cartagena to Barranquilla, where her address is Apartado Aereo 862, Barranquilla, Colombia. Miss Williams is a native of Berea, Ky., where she makes her permanent American home.

Don't Mind Your Own Business—Exclusively

On the desk of a man we know is a neatly framed prayer: *Dear Lord, help me this day to keep my nose out of other people's business.* Sometimes it seems it might be better if we did get interested in other people's problems. All around us are people who desperately need three things: *self confidence, courage, opportunity.* Think what it could mean to a person constantly worried about his shortcomings if we made a consistent effort to keep the spotlight on his long-comings! After all, why shouldn't such a person have self-confidence? He dips his pail in the same spiritual well the rest of us do! Think, too, how much it would mean if, through a little ingenuity on our part, we could ignite his latent spark of courage. Everybody has courage—if he needs it badly enough; ask any of the astonished winners of the Medal of Honor. Equally important—sometimes even more important—can be the effort we make to bring a person face to face with opportunity. If only we would wake up to our opportunity, we could make our circle of friends the magic ring upon which is hung the golden key that very well might open the door to success and happiness for some lucky person. If we do we are quite likely to discover that we are doing something mighty satisfying to two persons, the person we are helping and somebody who may be looking for just such a person—three persons, counting ourselves!—*Whatever Things, Stetson University.*

East Texas Baptist College

Marshall, Texas

Reasonable Rates
High Academic Standards
Moral Community Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty

Regular Session Begins September 12
FOR INFORMATION CONTACT:
H. D. BRUCE, President

HERBERT C. CRALLE

Funeral Directors

Herbert C. Cralle
Herbert C. Cralle, Jr.
Edwin R. Hillock

Phone TWINbrook 3-5223

Frankfort and Peterson Avenues
Louisville, Ky.

Nineteen

WESTERN RECORDER

Sunday School Lesson

For February 12, 1956

By H. C. Chiles

Parables on Prayer

Luke 18:1-14

Ever living in conscious communion with the Heavenly Father, the Lord Jesus Christ, both by precept and example, taught His followers how to pray acceptably and successfully. To this end He spoke the two parables which constitute this lesson and which are recorded by Luke only. Because prayer is an acknowledgment of God's authority, a confession of dependence upon Him and an obligation to Him, every Christian should make it his habitual practice, whether working, warring, waiting or watching.

I. THE PARABLE OF THE UNJUST JUDGE

Luke 18:1-8

Christ spoke this parable for the purpose of teaching His followers "that men ought always to pray, and not to faint." He taught them that prayer should be the regular habit of every Christian. By His expression, "not to faint," He meant not to lose heart or become discouraged and cease to pray. He wants all Christians to be persistent in their praying.

This parable implies that the helpless widow, who is mentioned therein, was troubled unjustly in some way by someone. Perhaps she was being cheated out of her property rights, as widows are frequently the victims of injustice and robbery. The only person to whom this helpless widow could go for redress was the municipal judge. She respectfully asked him to deal justly with her, thereby relieving her of oppression.

This particular judge was an unreliable and corrupt official. He neither feared God nor had any regard for the rights of others. He was not the type of man who would be interested in the needs of a poor widow. Although her prospects of getting assistance from him were not encouraging, because he was totally indifferent to her appeals, she kept on asking him for help. She seemingly believed that her only means of getting relief was by persistently declaring the justice of her claim. Faith in the righteousness of her cause prompted her to press claims upon the unjust judge. Her insistent pleas for justice finally exhausted his patience and, lest she wear him out completely, the judge did selfishly for his own relief what he should have done for the widow's sake. Complying with her urgent request, he rendered a decision in her favor, not because he feared either God or man, but solely to get rid of the widow. At last,

he had been moved to action by her "continual coming."

Our Lord uttered this parable to encourage Christians to pray. Faintness in the prayer life is a great weakness in Christians today. If answers to our prayers are delayed, that does not mean that God has not heard us. In that event, we must not decide quickly that prayer is useless and cease to pray. Instead, let us examine our petitions in the light of God's Word to be sure that they are in accord with the will of God. Let us also examine our hearts to be sure that we are not preventing God from answering our prayers by some cherished sin or sins. If not, then let us urge our petitions with renewed confidence and persistence. Our impurity should be based on faith in His ability and willingness to answer our prayers. There is every reason for encouragement and hope in God. "Shall not God avenge His own elect which cry day and night unto Him?"

II. THE PARABLE OF THE PHARISEE AND THE PUBLICAN

Luke 18:9-14

The purpose of this scathing parable is summed up in the words, "Jesus said this parable to certain who trusted in themselves that they were righteous and despised others." It is addressed to self-satisfied souls who trust in themselves as being righteous, and who, as a result of this trust, look down on others. It speaks against self-conceit and self-righteousness in no uncertain terms.

1. The Pharisee.

Desirous of being esteemed as a person of great piety, with his mind on himself, the Pharisee stood in a prominent and conspicuous place, with a loud voice boasting of his character and works. With dignified demeanor and polished phrases, the self-righteous Pharisee prayed with himself rather than to God. He used the name of God, but in reality it was a soliloquy instead of a supplication. He pretended to be thanking God, when he was really rehearsing his own goodness. Deleting all his unworthiness from his thinking, he enumerated his various merits. He simply told God what a wonderful person he was. He was careful to throw bouquets at himself, although he also took due notice of the delinquencies of others. Being the very essence of conceit, his attitude

toward others was that of disdain. He reminds us of the fellow who sent a telegram of congratulations to his parents on his own birthday.

Since there was no adoration, confession, thanksgiving, intercession, petition or dedication, his utterances did not constitute a prayer in the true sense. It went no higher than his head because it was simply an utterance of self-congratulation. He boasted that he was upright in business dealings, not an extortioner; honorable in his dealings with others, not unjust; clean in his personal life, not an adulterer; and very religious, fasting twice in the week and faithfully paying his tithes. He gloried in the fact that he had done more than the law required.

So far as the Pharisee was concerned personally there was no recognition of the fact that he was a sinner. In spite of his blatant self-righteousness, he was still a sinner. For forgiveness he felt no need. However, he was not justified, because nobody can be justified in God's sight by his own works, which was the basis of his confidence. "For by the works of the law shall no flesh be justified." Galatians 2:16. In fact, he felt that God was his debtor because of his goodness. Of course, he was wrong.

2. The Publican.

Knowing himself to be exceedingly sinful and unworthy of God's favor, the publican humbled himself before the face of Him Who sees into the darkest recesses of the human heart. He was too ashamed of his sins to lift his eyes to heaven. Instead, he kept smiting his breast in vehement self-reproach, anguish and self-judgment. Beating the breast was a sign of soul anguish and a common way of expressing grief. Acknowledging himself to be a sinner, he cried unto God against Whom he had sinned and pleaded for the mercy of pardon and peace. In his prayer, he did not make any comparison between others and himself. Neither did he censure others. He was the only sinner about whom he was thinking and for whom he was praying. After he had taken his rightful place as a sinner and called upon God for mercy, he received that for which he prayed. He was justified, which means more than just pardon. Justification places the sinner before God as if he had never sinned.

►The Native Baptist Church, Fairbanks, Alaska, suffered the complete loss of their church building in a recent fire, according to information received from the Home Mission Board. The pastor there is John O. Jeffcoat.

►One new church a week was constituted in Illinois during October, November and December, 1955, writes L. O. Griffith, and the prospects are for this trend to continue at least two or three more months into 1956.

Kintner Brags About Part Broadcasters Had in "Beer Belongs" Accomplishment

By WALTER C. HOUSE, Supt.
Temperance League of Kentucky
308 McDowell Bldg., Louisville

Attention has been called to the address by Robert C. Kintner, president of the American Broadcasting Company, before the United States Brewers' Foundation early last year, from which I quote:

"Let me say that we approach your industry with a great desire, both on our local stations and on our network, to cut the pattern to fit your cloth. And may I compliment, very sincerely, the United States Brewers' Foundation and its advertising agency, the J. Walter Thompson Company, for the building up of the concept that 'beer belongs' as the family drink of a freedom-loving people.

"I believe that we in radio and television also have played a part in putting beer in the home and making it the national family drink of moderates.

"Even though the women of the house may not be the deciding factor in the final purchase of the brand of beer, if she is anything like my wife, she will have something to say about it. Therefore, I believe that your agencies should consider daytime network radio . . . It gives millions of impressions; a constant repetition of 'go to the icebox and get a bottle or can,' or 'go to the store and buy such a brand.' I think this more and more essential to the beer industry.

"Over all, I would say that the part radio and television have played in helping you in bringing beer into the home has been a part of which we are proud. The more the story appears and is told generally, the greater is consumption."

The above quotation should cause every Christian to begin a personal Crusade against alcoholic beverage advertising. The Temperance League of Kentucky is suggesting that every Christian write a letter to their Congressmen and United States Senators requesting that they use their influence to pass two bills, one of which was introduced by Senator William Langer of North Dakota, No. S-923. The other was introduced by Congressman Eugene Siler of Kentucky, No. H. R. 4627. Both bills are identical with the famous Bryson Bill of previous sessions, except that the Siler bill specifically includes television with the other advertising media.

In addition to the Congressmen and the two United States Senators from Kentucky, letters should be written to Hon. James Percy Priest, chairman of

the House Committee on Inter-State and Foreign Commerce, Washington, D. C., requesting that a very early hearing be held on No. H. R. 4627. The bill has been referred to this committee.

The National Temperance League and the State Leagues, such as the Temperance League of Kentucky, are exerting great effort to obtain hearings during the latter part of January.

INTERMEDIATE'S LAMENT

"Study your lesson!"
And "Study your part!"
The teacher says.
Has she no heart?

The guys and "dolls"
Have lots to do—
Lessons and chores
And parties, too.

A little date? Sure,
Now and then,
Is rebuffed
By the best of men.

It's baseball in the summer
And football in the fall,
And fishing trips, and camping;
I'll tell you, Life's no "Bail."

With teacher, well, it's different;
She's nothing much to do—
Lots of time for lessons,
And Bible readings, too.

The thing I hate in BTU
Is stumbling through my "part;"
Or maybe have it leave me "cold"
Right from the start.

In Sunday school, those questions!
If you aren't "in the know,"
You get a left-out feelin'.
It happened to me and Joe.

The time they had a Bible "quiz,"
It was a mighty blow;
The kids all knew the answers,
'Ceptin' me and Joe.

'We got that guilty feelin',
But learned a lesson, too;
And it's so really SURE,
I'll pass it on to you.

When things pile up they always seem
To go from bad to worse:
The truest measure of a man
Is putting first things first.

Lessons take a little time,
And Bible readings, too,
If you really stop to study
And really think things through.

But you get a happy feelin'
(Now I don't wanna boast);
Says I to Joe, "Teacher's right!"
And Joe says, "She's the MOST."

Elsie May Peyton
Trinity Baptist Church
Newport, Kentucky

Co-operative Program Receipts Show Gain

By W. C. BOONE, Treasurer

Net Cooperative Program receipts for the two months, Nov. 1 to Dec. 31, 1955, amounted to \$306,031.48, a gain of \$10,046.01 over the corresponding period of the year before.

Designated gifts for the same two months were \$317,293.53, as compared with \$327,575.02 for the preceding year.

The Thanksgiving Offering for the Children's Homes had reached \$197,303.72 by December 31. This was a gain over last year's receipts of \$10,379.07. This is included in the designated gifts above.

Books remained open until February 1 on the Thanksgiving Offering. The total of this offering will be announced soon.

Christian County Music Clinic Held at Second Church of Hopkinsville

HOPKINSVILLE, Ky.—The Christian County Baptist Association sponsored its first Music Clinic at the Second Baptist Church here for song leaders, choir directors, pianists and pastors who lead their own congregational singing.

The Clinic was opened with an old-fashioned hymn-sing led by Clifford A. Holcomb, southwide associational music leader from Nashville. During the week night classes were conducted for Intermediates, Young People and Adults. These classes, which included hymn-playing, conducting, theory and voice, were under the leadership of Frank G. Charton, state music secretary for Tennessee. He also taught the class in theory.

Other faculty members were Hermon Cochran, minister of music and education, First Church, Hopkinsville, who taught conducting; Blake W. Godfrey from the Music Department of Bethel College, who had the voice class; and Mrs. James Boyd, who led the hymn-playing class. A special class for Junior-age boys and girls was under the direction of Mrs. Floyd Pyle.

The Clinic enrolled 202 people, with an average attendance of 125. It was planned and promoted by W. H. "Doc" Cagle, music and education director of the Second Baptist Church of Hopkinsville (also associational music director), and Thomas L. Lewis, associational missionary.

►Dr. Solomon F. Dowis, secretary of Co-operative Missions for the Home Mission Board, Atlanta, Ga., has prepared a new tract, *How to Establish a New Church*. It is prepared for distribution by the Home Board for anyone who may write for it.

Foreign Mission Board Reports to the People

By IONE GRAY, Press Representative

Foreign Mission Board Begins Allocation Of Advance Funds

RICHMOND, Va.—At its January meeting the Southern Baptist Foreign Mission Board appropriated \$719,933.52 for capital improvements and current operations on overseas mission fields.

The money was part of the \$1,836,630.83 received from the Advance Section of the Cooperative Program during the closing months of 1955. (Advance funds of the Cooperative Program is that money received after the Southern Baptist Convention's annual budget is reached.)

Executive Secretary Baker James Cauthen said: "In 1953 we received \$998,520.73 from these funds. In 1954 we received \$1,297,123.14. The remarkable increase from \$998,520.73 to \$1,836,630.83 in two years' time indicates the determination of Southern Baptists to support the Cooperative Program and to make possible a greater world ministry. Every dollar of this money will go for advance in world missions."

The Board had already appropriated \$800,000 of the money, \$600,000 to be applied to the 1956 budget, thereby making advance possible, and \$200,000 to be applied on the headquarters building for the Foreign Mission Board. Appropriations made at the January meeting were from \$900,000 which is to be equally divided among the Board's three general areas of work.

Thirty-five thousand dollars was earmarked to make possible the production and distribution of a motion picture film as a sequel to Recruits for Christ.

Dr. Cauthen said \$101,630.83 will be held for recommendations making possible advance steps in evangelism and church development projects on the mission fields as requested by the Missions.

Early reports from the 1955 Lottie Moon Christmas Offering are bringing joy and encouragement to the Board. First Church, Augusta, Ga., has reported an offering in excess of \$10,000; First Church, Chattanooga, Tenn., reports that nearly 1,400 people gave \$16,384; Highland Church, Shreveport, La., reports a total of \$24,300; and South Main Church, Houston, Tex., reports an offering of \$30,000.

Dr. Cauthen said another reason for encouragement is that larger provision is being made for foreign missions through the Cooperative Program. The Southwide budget of the Cooperative Program for 1956 includes \$325,000 more

for foreign missions than it did in 1955. The Executive Committee of the Southern Baptist Convention will recommend to the meeting of the Convention in Kansas City a budget for 1957 in which the amount for foreign missions will be increased \$750,000 beyond 1956.

"As we think of what Southern Baptists are saying to the Foreign Mission Board through this tremendous expression of missionary determination, there is room for thanksgiving and rejoicing," Dr. Cauthen said.

"The highest giving of all is not measured, however, in terms of dollars. It is measured in terms of life and here again we find reason for rejoicing. The personnel department of the Board has in its files the names of more than 3,600 young people who are at some stage in consideration of or preparation for the mission field. The prospects are excellent that in 1956 we will appoint 125 missionaries.

"It is because we believe God is at work that we face the future with confidence and determination."

1955 Income

Treasurer Everett L. Deane reports that the Board's total income for 1955 reached an all-time high of \$11,108,268, an increase of more than 9 per cent over 1954.

Dr. Hill Assumes New Responsibility

Dr. Eugene L. Hill, secretary for missionary education and promotion, outlined some of his aspirations as he presented his first report as a member of the Richmond staff. Among them is the hope that the circulation of *The Commission*, the Board's world mission journal, will reach a half million by 1964, the year in which Baptists will celebrate the 150th anniversary of the organization of the Triennial Baptist Convention.

"I conceive the task of the department of missionary education and promotion to be to inform Southern Baptists of the needs of the world and to inspire them to respond commensurate with the needs and their capacities and resources to meet those needs," Dr. Hill concluded.

Dr. Sadler Abroad

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, left the States January 5 for an extended trip to Africa and brief stops in the Near East. He is paving the way for possible entrance into several countries of East Africa. Other projects under study in-

clude the possibility of undertaking medical work in the northern part of the Gold Coast, a Bible school for local pastors in Kumasi, a liberal arts college in Nigeria, and a hospital among the Moslems of northern Nigeria.

School Changes Are Under Consideration

Consideration is being given to the possible removal of Meredith College, Raleigh, N. C., to Winston-Salem, N. C. Charles H. Babcock, owner of Reynolds Estate at Winston-Salem, has offered ground totaling 165 acres. The Reynolds Estate adjoins the new Wake Forest campus there, now in process of removing to Winston-Salem. The Meredith proposal contains an offer of \$1,000,000 in addition if they will dispose of their Raleigh property to the Presbyterians for \$2,000,000 or less. The Presbyterians are seeking a single campus where they can merge several of their colleges. One factor uppermost in the consideration is whether it will be wise to have two Baptist schools in the same town. It may be decided before this news item reaches our readers.

Also, the Executive Committee, SEC., has under consideration a proposed merger of two Nashville schools for Negroes on adjacent campuses—the American Baptist Theological Seminary and the National Baptist Woman's Training School. The woman's school is operated by the National Baptist Convention, Inc., while the seminary is operated jointly by the National Baptist Convention, Inc. and the Southern Baptist Convention.

Keith Monument Co.
(Since 1887)

State Wide Service  Three Convenient Locations

ELIZABETHTOWN, KY.
139 E. Dixie Ave. Phone 5216

VALLEY STATION, KY.
Pleasure Ridge 76212

Dixie Highway at Bethany Lane
BOWLING GREEN, KY.
Phone 6723

31 By-Pass and Cemetery Road

SEND FOR FREE CATALOG
OF CHURCH FURNITURE



SOUTHERN BAPTIST CONVENTION
MEMBER, NORTH CAROLINA

Write to Dept. B-17

Peace, Religious Freedom Hope of New Parliament

(17th Century Baptist Press)

LONDON, April 27, 1660—(BP)—England was freed from the throttling grip of military government and the threat of needless civil war as Parliament reconvened today for the first time since Richard Cromwell's fall last May.

The Parliament was freely elected under the Protection of General George Monck, military leader formerly stationed in Scotland whose army of occupation has restored a semblance of order to this strife-torn land. There is no indication that the military leader intends to establish another reign of force, however.

The future government of England was in doubt as the lawmakers met. General Monck apparently has no designs on the throne. Parliament is believed to strongly favor a return to the monarchy, however.

At the initial session today stinging invectives were hurled at the memory of Cromwell, who was branded as "an odious and perjured tyrant." The murder of the late King Charles I by the Cromwell faction also was roundly denounced.

The new governing body is predominantly Protestant. Those who have raised the mounting cry for religious liberty in England are hopeful that Par-

liament will enact legislation to insure toleration. In the past England has lost hundreds of immigrants to America who sailed to the new world to seek the freedom of worship they could not find here.

Parliament probably is waiting for its cue from General Monck. He is a man of strength and character who is believed to have the best interests of the country at heart. His course of action is bringing order out of civil strife in England has been unmarked by selfishness.

Although Monck has gained control of England by military force, order hardly could have been restored in any other manner in a country under military government. He is scarcely a dictator and his devotion to order and legality is evidenced in his call for a free Parliament.

Since Cromwell's death a year ago, England has been ruled, and misruled, by a series of military regimes under different divisions of the army. The result has been a steady drifting toward

civil war between the regular army and the civilian militia and irregulars.

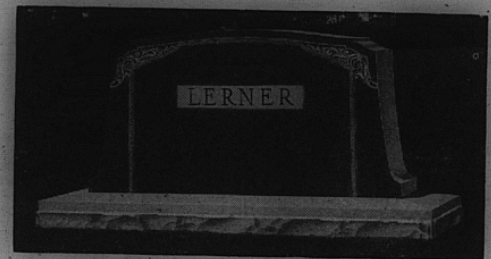
Monck's army of occupation sided with the civilians, and their mission to gain control of England and the capital was made easy by dissension in the regular army. The ranks reportedly had lost confidence in their leaders and were disgruntled because they had not received back wages.

The country now eagerly awaits the action of Monck's Parliament, hopeful of an orderly government, peace, and greater religious freedom.

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

► Rev. and Mrs. Frederick M. Horton, Southern Baptist missionaries to Japan who are in the States on furlough, announce the birth of a son, Raymond Elton, on January 4 in Louisville, where their address is T-1 Seminary Village, Southern Baptist Theological Seminary.

► A two-acre lot has been purchased by the Second Baptist Church, Hopkinsville, where Brother E. D. Maddox is pastor. This new property is to be used for starting a mission. They already have been handed the money with which to erect a new building.



No Monument is More Durable
than the stone from which it is cut.

Though the design be most artistic and the workmanship reach perfection, the finished monument can never be more beautiful or last longer than the stone from which it is cut.

Ask your monument dealer for genuine

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It meets all tests for strength, durability and beauty, and excels as a monumental stone.

It is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.

GOWNS
Pulpit and Choir
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Base Goods

National
1016 22nd St.
Nashville, Tenn.

LEE E. CRALLE CO.
Incorporated

Funeral Home

LEE E. CRALLE, JR., President
ARTHUR W. GARRETT, Vice-Pres.

PHONES
MEIrose 6-3646 MEIrose 6-3647

1330 South Third Street
Louisville, Kentucky

WESTERN RECORDER

Wagging Tongues

By COURTS REDFORD
Atlanta, Ga.

I was in a train wreck a few weeks ago. They told me that it was probably caused by a "floating" switch tongue.

It seems that the bolt holding the tongue to the switch bar had come loose so that the tongue might float freely from side to side, thus direct traffic first to one track and then to the other.

That switch tongue must have changed its mind after the front wheels of the car just behind the one in which I was riding had passed, for the front trucks of that car took the main track while the rear trucks took the siding. Thus, the car was coming through broadside and struck two loaded cars on the siding. The rear end of that coach was derailed, several cars were derailed, five people were killed, a number injured, and much property destroyed—all because the switch tongue wagged when it was supposed to be still.

A lot of tragedies occur because tongues wag when they should be still. I know those parts involved in the train wreck could not talk, but I think I

know what they might have said had they been able to talk.

The tongue would have been the first to speak, accusing the bolt that was supposed to hold it in place of failing to do his job.

The bolt in rejoinder said that it was the nut's fault—that the nut became impatient and began to run around until she finally left him entirely.

The poor little nut was so excited about the wreck that she could hardly speak intelligently but she said that her husband, Mr. Bolt, had been so dissatisfied with his job that she simply could not live with him any longer. She said that he sometimes wished to be a railroad spike so he would not have to work so hard and at other times he seemed to be content to be a bolt but wanted to get up higher in the world where he could see what was going on.

Both Mr. Bolt and Mrs. Nut agreed that they anticipated no serious effects from their separation. They were

amazed that they had contributed so largely to the devastating wreck.

Well, friends, that is the story of the train wreck. I wonder if homes and churches are not being wrecked in a similar manner. Many a tragedy has been caused by wagging tongues, and tongues have wagged because of the lack of co-operative effort on the part of those who should be closely bound together.

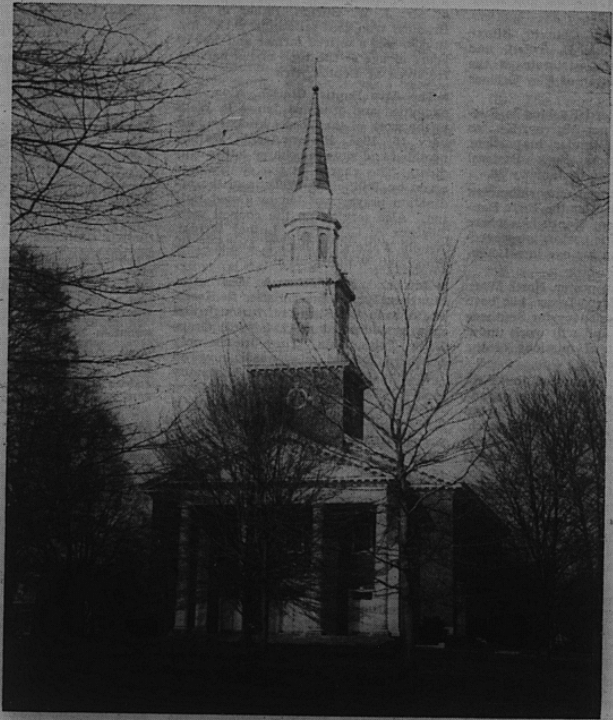
Broken homes cause wagging tongues and heartbreaking tragedies. Quarrels between pastor and deacons, or between individuals in the church, may cause wagging tongues and wrecked churches.

It's too bad, isn't it? that some track repairman had not noticed that loose nut and tightened it.

That suggests a task for each of us. As we find potential breaks we may save a great deal of human misery by taking a few moments to tighten the loose connections.—Home Missions.

►Dr. and Mrs. George A. Bradfute, Knoxville, Tenn., have announced the engagement of their daughter, Miss Ruth Bradfute, to James Lee Heizer, son of Mr. and Mrs. James Marion Heizer, Louisville. Both are students in the Southern Seminary, she in R. E. and he is in Theology.

Western Recorder



Alumni Memorial Chapel, Southern Baptist Theological Seminary, scene of the Third Mission Emphasis Week, February 14-18. (See Article on Page 24)

<p style="text-align: center;">BALDWIN. ORGANS — PIANOS</p> <p>The Baldwin organ is traditional in tone and method of playing. The Hamilton Vertical piano equipped with easy rollers, is built especially for churches and schools.</p> <p style="text-align: center;">Baldwin Piano Co. 309-11 West Walnut Louisville, Kentucky</p>	<p style="text-align: center;">OZARK MODEL FOLDING CHAIRS That really fill your needs. Direct from factory For prices and information write or call</p> <p style="text-align: center;">OZARK CHAIR COMPANY Russellville, Missouri</p>
<p style="text-align: center;">PEWS - PULPITS</p> <p>Complete Sunday School Furniture Auditorium Chairs Folding Chairs and Tables Visual Aid Kitchen Equipment</p>	<p style="text-align: center;">SYLVESTER E. KOHLER 3292 Illinois Ave., Louisville 13, Ky. (Kentucky representative of the Schantz Organ Co.) Pipe Organ Service Additions Rebuilding</p>
<p style="text-align: center;">WURLITZER ORGAN Only electronic organ with a musical source of tone. Pianos — Chimes — Tower Systems</p> <p style="text-align: center;">McLean Piano & Organ Co. 228 Guthrie Louisville, Ky.</p>	<p style="text-align: center;">CHURCH SEATING</p> <p>We furnish Church Seating for Auditoriums and Sunday School Class Rooms</p> <p>Pews Individual Chairs Folding Chairs Tables and Desks</p> <p style="text-align: center;">SCHOOL SERVICE CO. Inc. T. W. VINSON, Manager 116 West Main St. Frankfort, Ky.</p>
<p style="text-align: center;">CARPETS LINOLEUM WINDOW SHADES Estimates Cheerfully given</p> <p style="text-align: center;">V. C. GLASS CARPET CO. 1004 W. Main St. Louisville, Ky.</p>	<p style="text-align: center;">THE CHAS. H. BUNCH CO. 337 W. Main St., Louisville, Ky. Telephone WAbash 8483</p>

WE ARE PROUD TO RECOMMEND THESE FIRMS FOR ALL OF YOUR CHURCH NEEDS.

Wagging Tongues

By COURTS REDFORD
Atlanta, Ga.

I was in a train wreck a few weeks ago. They told me that it was probably caused by a "floating" switch tongue.

It seems that the bolt holding the tongue to the switch bar had come loose so that the tongue might float freely from side to side, thus direct traffic first to one track and then to the other.

That switch tongue must have changed its mind after the front wheels of the car just behind the one in which I was riding had passed, for the front trucks of that car took the main track while the rear trucks took the siding. Thus, the car was coming through broadside and struck two loaded cars on the siding. The rear end of that coach was sheared off, several cars were derailed, five people were killed, a number injured, and much property destroyed—all because the switch tongue wagged when it was supposed to be still.

A lot of tragedies occur because tongues wag when they should be still.

I know those parts involved in the train wreck could not talk, but I think I

know what they might have said had they been able to talk.

The tongue would have been the first to speak, accusing the bolt that was supposed to hold it in place of failing to do his job.

The bolt in rejoinder said that it was the nut's fault—that the nut became impatient and began to run around until she finally left him entirely.

The poor little nut was so excited about the wreck that she could hardly speak intelligently but she said that her husband, Mr. Bolt, had been so dissatisfied with his job that she simply could not live with him any longer. She said that he sometimes wished to be a railroad spike so he would not have to work so hard and at other times he seemed to be content to be a bolt but wanted to get up higher in the world where he could see what was going on.

Both Mr. Bolt and Mrs. Nut agreed that they anticipated no serious effects from their separation. They were

amazed that they had contributed so largely to the devastating wreck.

Well, friends, that is the story of the train wreck. I wonder if homes and churches are not being wrecked in a similar manner. Many a tragedy has been caused by wagging tongues, and tongues have wagged because of the lack of co-operative effort on the part of those who should be closely bound together.

Broken homes cause wagging tongues and heartbreaking tragedies. Quarrels between pastor and deacons, or between individuals in the church, may cause wagging tongues and wrecked churches.

It's too bad, isn't it? that some track repairman had not noticed that loose nut and tightened it.

That suggests a task for each of us. As we find potential breaks we may save a great deal of human misery by taking a few moments to tighten the loose connections.—*Home Missions.*

►Dr. and Mrs. George A. Bradfute, Knoxville, Tenn., have announced the engagement of their daughter, Miss Ruth Bradfute, to James Lee Heizer, son of Mr. and Mrs. James Marion Heizer, Louisville. Both are students in the Southern Seminary, she in R. E. and he is in Theology.



WURLITZER ORGAN

Only electronic organ with a musical source of tone.

Pianos — Chimes — Tower Systems

McLean Piano & Organ Co.
228 Guthrie Louisville, Ky.

CARPETS

LINOLEUM
WINDOW SHADES
Estimates Cheerfully given
V. C. GLASS CARPET CO.
1004 W. Main St. Louisville, Ky.

BALDWIN.

ORGANS — PIANOS

The Baldwin organ is traditional in tone and method of playing. The Hamilton Vertical piano equipped with easy rollers, is built especially for churches and schools.

Baldwin Piano Co.

309-11 West Walnut
Louisville, Kentucky

PEWS - PULPITS

Complete Sunday School Furniture

Auditorium Chairs

Folding Chairs and Tables

Visual Aid

Kitchen Equipment

THE CHAS. H. BUNCH CO.

337 W. Main St., Louisville, Ky.
Telephone WAbash 8488

OZARK MODEL FOLDING CHAIRS

That really fill your needs.

Direct from factory

For prices and information
write or call

OZARK CHAIR COMPANY

Russellville, Missouri

SYLVESTER E. KOHLER

3292 Illinois Ave., Louisville 13, Ky.

(Kentucky representative of the
Schantz Organ Co.)

Pipe Organ Service

Additions

Rebuilding

CHURCH SEATING

We furnish Church Seating for Auditoriums and Sunday School Class Rooms

Pews

Individual Chairs

Folding Chairs

Tables and Desks

SCHOOL SERVICE CO. Inc.

T. W. VINSON, Manager

116 West Main St. Frankfort, Ky.

WE ARE PROUD TO RECOMMEND THESE FIRMS FOR ALL OF YOUR CHURCH NEEDS.