

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

The Problem Of Size
Among Baptists
Page 4

Having The Spirit
Of Christ
Page 5

Baptism And Church
Membership
Page 6

"Dying To Live"
Page 8

February 19, 1948
Vol. 122 No. 8

TRANQUILLITY

By Louise B. Eavey

*I do not ask to leave this lonely road,
If here Thine own acquaintance be more sweet;
Why should I seek a pleasing, crossless path
When Thy choice led Thee forth to pierced feet?*

*For poignant stings thrust by a hating world
There flows from Calvary Thy healing balm;
For sudden storms without—and in my heart—
Thy "Peace, be still," restores the quiet calm.*

*But little matters on this pilgrimage
From earth to Heaven, if, by plenteous grace,
My pardoned soul may, mirrored in Thy Word,
Behold fresh glimpses of Thy loving face.*

*I claim Thy sovereign power to plan my course,
Content to let Thee choose, come joy or pain,
With footsteps planted deeply in Thy Word,
Assured, my Lord, I cannot trust in vain!*

—Christian Observer

Gleanings From The Field

Chaplain Ferdinand L. Hipps, retired, Buechel, Ky., is spending some weeks at 1010 E. Colonial Drive, Orlando Florida. His son, James A. Hipps, is a sophomore in Georgetown College.

From Lexington comes information that Dr. George Ragland, pastor of the First Baptist Church of that city, and moderator of the General Association of Baptists in Kentucky, is confined to the hospital.

The fiftieth wedding anniversary of Prof. and Mrs. W. O. Carver was observed on December 29. They kept the matter a secret until after the day had passed, in order that they could observe it quietly.

Harry L. Carter completed his fifth anniversary as pastor of the First Church of Scottsville, Ky., on February 1. The present membership is 412. Gifts expanded from \$9,000 plus to \$11,000 plus.

Mrs Adkins, wife of R. R. Adkins, Treasurer and Business Manager of Georgetown College, suffered a stroke while attending the Georgetown Baptist Church on Sunday, February 1. She was taken to the Georgetown Hospital.

Chase W. Jennings, new Superintendent of Missions in North Kentucky, will conduct a revival meeting with Pastor M. M. McFarland at the Oak Ridge Church, Covington Route 3, Ky., during April 11-25.

Dr. James A. Maxwell has retired as Professor of English Bible, and has been made Professor Emeritus of Eastern Baptist Theological Seminary at Philadelphia. He has been connected with the school ever since its founding, twenty-two years ago. He is being succeeded by Prof. Clarence S. Roddy.

Dr. William Sims Allen, who recently resigned as President of John B. Stetson University, DeLand, Fla., and Mrs. Allen have moved to R. F. D. 8, Box 301, San Antonio, Texas, to make their home. The heart ailment which Dr. Allen suffered is improved at last information. The President Emeritus of Stetson was Dean of Baylor from 1924 to 1933.

Mrs. George Hobbs, 210 Kentucky Avenue, Pineville, informs us that her father, Rev. G. W. Robbins, a Baptist minister, has recently organized a mission Sunday school at Cardinal, a mining town, and that much progress is being made toward the construction of a new church. In addition to preaching, Brother Robbins is also section foreman in the vicinity of Blackmont, Kentucky.

The First Church of Owensboro, where Dr. Robert E. Humphreys is pastor, has called Loren Williams, Neosho, Mo., to

be their Minister of Music, and he has accepted. He has been conducting music both at the school and the Calvary church in Neosho, and comes highly recommended. The church has opened its commodious educational building to the Board of Education of Owensboro to take care of classes from the Washington School which recently burned down.

The Executive Mission Board of the Ohio Valley Association in western Kentucky has passed resolutions directed to the Tiptah County Association in Mississippi commending to them Brother Louis Ward Stanger, who recently resigned as pastor of the First Church of Morganfield, Ky., to accept the pastorate of the Walnut Baptist Church in Mississippi. The resolutions are signed by C. S. Bratcher, Moderator, and John W. Kloss, Clerk.

Rev. C. Y. Dossey, Assistant Superintendent of the Department of Evangelism of the Home Mission Board, engaged in a revival meeting with Pastor T. W. Nelson of the First Baptist Church, Marion, Illinois, January 18-February 1. In spite of the record zero and sub-zero weather, and the snow and ice, large crowds attended all services. Mr. Eugene Quinn, State Music Secretary for Illinois Baptists, led the singing. The final results of the meeting showed eighty-three additions to the church, sixty-three of this number coming on profession of faith as candidates for baptism.

Severns Valley Association is sponsoring a Simultaneous Evangelistic campaign July 18-30, and Pastor L. E. Martin, Chairman of their committee, says that most of the twenty-three churches are expecting to co-operate. The Executive Board has asked that the churches join in a Simultaneous Stewardship Revival during April 5-9. Pastor E. Warren Rust, Vine Grove, has been appointed Director. Field Worker Reed Rushing recently met with the Board to arrange plans for that work. A School of Missions in all of the churches will be held June 13-18. Pastor Walter Sanders, Mt. Zion, was placed in charge.

The Island Baptist Church ordained Brethren Allen Powell and T. W. Bidwell on Sunday afternoon, January 11. Pastor Harry Ross was moderator, C. L. Hardcastle clerk of the ordaining council, and Carl Wright examined the candidates. The sermon was preached by Henry Schafer, and he also delivered the charge. I. L. Baughn led the ordination prayer. Deacons assisting these pastors were: Arthur Greenwalt, John F. Lytle, C. H. Smith, H. T. Taylor, Harry Everley, Lloyd Underwood, G. D.

Robertson, Almon Eaton, R. T. Bowmen and J. R. Shropshire.

during the summer of 1948 of any period

The Alaska Baptist Messenger says that they are expecting that Alaska will have the greatest influx of population in her history. They are expecting veterans to bring truckloads of building materials up the Alcan Highway through Canada to open homesteads. The housing shortage has hit Alaska like it has many other places, so that it will be necessary to bring or create their housing after they arrive. The Messenger anticipates that with the coming of these homesteaders Baptists will have their greatest opportunity for evangelism and church building there.

Evangelist W. K. Wood, Ashland, Ky., assisted Pastor Ralph E. Webb in a revival meeting, First Church, Paintsville, Ky., January 18-25. Mike and Rachel Acree, brother-sister singing team of Covington, Ky., were in charge of the music. In spite of below-zero temperature and ten inches of snow, the greatest crowds in the history of the church attended. There were thirty-five professions of faith and ten additions by letter. Most of the professions were adults, with ten instances of both husband and wife coming. There were 29 professions in nearby school services.

On a recent Wednesday night the members of the First Church of Monticello, Kentucky, came in accordance with previous announcement to have a special musical service. After Pastor Clyde R. Barrow had concluded the service, one of the deacons took charge and called for a package to be brought in. It proved to be a reproduction of a Martha Washington bedspread. The Deacon then called for another package, and this was a set of Devonshire china—a complete service for eight. Both of these packages were presented to the pastor and his wife, who have been with them for eleven years. There were a total of forty-three additions in 1947, and the church budget has prospered throughout the year. There have been some 375 additions during the more than a decade he has been there.

WESTERN RECORDER

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WESTERN RECORDER

Editorial

Conserving Evangelistic Results By Sane, Doctrinal Preaching

An unusual statement in the January 29 issue of *The Arkansas Baptist*, written by O. L. Bayless, challenges our attention. The author is in agreement with the expressed convictions of many editors (including the writer) and pastors who, by pen and voice are appealing for accelerated and sustained doctrinal preaching.

Admittedly, the first obligation of churches is the winning of the lost to Christ. Such holy passion must dominate Baptist preaching until Jesus comes. It seems obvious however, by and large, that there has been for some, a slowing down of what could be called discriminative, distinctive doctrinal preaching—and this to our hurt.

We may not here dissect the cause of this crippling decadence, though in all likelihood we should not have to look far for the explanation. The fact remains that there has been this pronounced retardation, and that we as a denomination have suffered the consequences measured out to us in a cup as large as our neglect. But we must not keep you from Br. Bayless' statement:

"It was Thomas A. Edison who said, 'We have progressed so far scientifically that we must stop to catch up spiritually or we will experience disaster.'

"We face a somewhat similar situation in the churches. Unless we indoctrinate those whom we win to Christ and church membership we shall face a tragic loss in spiritual power and influence. Our evangelism must be reinforced by spiritual growth, broadened vision, and increased participation in Christian service.

Doctrines Stabilize

"Those who are won by evangelism must be stabilized by indoctrination or they will become confused, not knowing the truth that they might speak it, not growing in grace that they might develop into useful living.

"Morality is God-like; education is worthy of the mind's noblest endeavor; culture is excellent. But the combined force of them all is too weak to carry the dead weight of an unregenerated soul into the Kingdom of God. For, 'Except a man be born again, he cannot see the Kingdom of God.'

"We should avail ourselves of every opportunity and use every medium at our command—in the pulpit, the Sunday school class, the Training Union, to teach the great doctrines of the Bible. Our people should be well grounded in the doctrines of God, the Bible, sin, salvation, justification, sanctification, the church, baptism, the Lord's Supper, the Lord's Day, heaven and hell.

"Without the strength of these and other great doctrines, the soul is dwarfed and the life is barren.

Anecdotes, Or Doctrines

"Our day is peculiarly opposed to 'doctrine.' We are told that the day of dogmatism is past and that doctrinal preaching is not acceptable. There are those who prefer anecdotes to doctrine and slang to eloquence. Others demand smooth words suggesting possibilities but affirming nothing.

"The relation of truth to life is positive—'As a man thinketh in his heart so is he.' Orthodoxy in thought is basic to orthodoxy in conduct.

"Our great denomination of soul winners was built by the

preaching and teaching of New Testament doctrines. If we continue, we must conserve the fruits of evangelism by indoctrination.

"We are advised that doctrines should not be labeled. But those who made contributions toward the bringing of our denomination to full strength, labeled their doctrines and proclaimed them. They apologized to no one for their convictions, nor did they seek to make fellow laborers of those who denied basic Christian truth.

"Our delegated responsibility is to win the lost to Christ, and may we know the thrill of responding. But let us increasingly understand that we have not carried out the great commission until those whom we have won are anchored on the great doctrines of our faith."

"I Am Debtor..." (Romans 1:14-15)

Easily enough we think of the "Greeks and the Barbarians," the "wise and the unwise" in the Scripture referred to in the caption, but can we bring ourselves to read the rest of it to mean, I am ready to preach the Gospel to you that are at HOME also?

It might conceivably be harder for some of us to preach the Gospel to those who are at HOME, than it was for Paul to preach it to those who were at Rome.

And yet, this is precisely the emphasis Jesus made first—"Beginning at Jerusalem." That city symbolized the home base, right on back to the smallest mission field unit where a man, in his home, faces his responsibility as the divinely appointed head of the house, to maintain a holy altar, to teach members of his household the Word of God.

Miss Kathleen Mallory To Retire

Merited tribute must be paid Miss Kathleen Mallory who has recently announced her decision to retire as executive secretary of the Southern Baptist Woman's Missionary Union after thirty-five years of service.

The nominating committee will be asked to bring recommendations to the Memphis meeting, looking toward the choice of Miss Mallory's successor.

Miss Mallory has remained young in spirit, and her heart has lost none of the missionary zeal which has enabled her, along with her administrative talents, to achieve remarkable goals. Under her direction and fired by her zeal, the W. M. U. has become a powerful factor.

Along with the announcement of Miss Mallory's retirement came the additional statement that Miss Juliette Mather has been elected editor-in-chief of all W. M. U. publications. Also, it is stated that Miss Mary Christian has resigned as Southwide W. M. U. field worker.

They Propagandize

Circulation of all Roman Catholic papers in the United States is now reported at 13,495,580, a 26.7 per cent increase during the last two years. They have 396 publications. They know that the pressing of their program depends on getting their publications into the hands of their people, and they see to it that those publications are made available to their members. The lesson is obvious. If Baptists are to keep their people informed, and if the program of our churches is to go right on (and it will, because thousands of churches are coming to see it), then the churches themselves must assume the responsibility for putting denominational literature into the hands of their members. The church that goes to sleep at the switch need not be surprised if the train takes off into the siding.

The Problem of Size Among the Baptists

By W. R. White while he was Educational Secretary of the Baptist
Sunday School Board, Nashville, Tennessee

BAPTISTS ARE FACING the problem of size for the first time in their history. This is particularly true of Southern Baptist and Negro Baptists. It will no doubt be true of Russia within a decade.

Coming along with this problem is the challenge produced by increasing wealth. This has never been the source of much worry before. It has thrust a new group into our midst. There have been individuals of great wealth scattered among us but not enough to constitute a group.

There was a period in our history when we were largely composed of the very poor. Then there grew up among us a large middle class. Now we have a third group, the rich. Our level of culture has come up with the increase of popular education.

Some Problems Created by Size

1. There is the problem of loose fellowship.

Our congregations are so large that personal knowledge and direct contacts of the membership as a whole are impossible. The feel of a big family is fading out rapidly. The strong tie of fellowship and mutual interests is no longer possible as we once knew it.

2. There is the problem of the individual being lost in the multitude.

The appeal and programs of the church do not carry a personal directness. The individual can easily shift responsibilities to others in his thinking and in musing with his own conscience. He is not missed when absent. His illness and problems do not usually come to the attention of the leadership of the church. This is particularly true so far as the pastor is concerned. Irregularities of conduct are not exposed to the best life of the church. Therefore, the restraint of church sentiment is rather weak.

3. There is the problem inherent in the deception of numbers.

A church with a great membership receives large numbers into its fellowship each Sunday, and has a fairly big congregation, particularly on Sunday morning. It may be overlooked that the attendance is very little larger than it was when there was about half the present membership. This is true of Sun-

day school, Training Union, and the number of baptisms.

4. Size increases the difficulties of efficiency.

The small college has made a superior record on an average, due to the possibility of closer personal contact and supervision, when compared to big schools.

I took twelve large churches among

Baptist Hour

"Marriages Are Made" is the subject of The Baptist Hour for February 22, with Dr. T. F. Adams of Richmond, Virginia, as speaker. The Baptist Hour



Dr. T. F. Adams

series, "Divine Light For Daily Living," considers one of the most vital problems of our day, the home, in the last two Sundays of February.

Dr. Adams, who will be heard both weeks, is pastor of the First Baptist Church, Richmond. He is an expert in the field of marriage and the home. His subject for February 29 will be "A House With a Home Inside."

The Baptist Hour may be heard in Kentucky at 7:30 Sunday mornings over radio stations WHAS, Louisville; WSM, Nashville; WPLH, Huntington. Also over WKNA, Charleston the following Sunday at 10:30 A. M.

Southern Baptists as recorded in our **Baptist Handbook** and compared their membership and enrollment last year. They had had a total increase in membership of 11,901 and an increase of 3,652 in Sunday school enrollment. The record of average attendance is still more alarming.

These churches seemed to have reached a saturation point in enlistment several years ago. There was a point where some of these churches had in Sunday school enrollment approximately their total membership, and in a rare case or two they surpassed it. That encouraging factor has long since disappeared among that group.

Dr. E. P. Allredge made a study of church efficiency a few years ago. He found that one pastor unaided reaches the limit of his maximum efficiency at a membership of 648. Every 700 members added calls for another good staff worker. Above 3,300, the per cent of unenlisted and undeveloped goes up in spite of the workers added.

Some Observations

1. Other denominations are capitalizing on unenlisted Baptists. The larger and more established denominations are not working aggressively to get our members, but they are receiving many through intermarriage. The Catholics are shrewdly proselyting among them. The holiness groups are making more headway than any other. **Unenlisted Baptists and Methodists provide them with their best material. They are now setting the pace in growth.**

2. Some of the rich and cultured are deliberately going to more formal, more ritualistic, and more aristocratic denominations. They claim that they are repelled by our informal, "irreverent", and rather "crude" type of services. They insist that they want a more aesthetic form of worship.

3. On the other hand, there is a group going to the more emotional and informal cults. Their contention is that we are becoming too formal and too stilted. Our beautiful and expensive churches keep them from feeling at ease and at home, they claim.

4. The majority of them are going to no other Christian group. They are being captured by the devil. Many of them are a reproach to the cause of Christ. They are being absorbed by a very bad form of modern paganism.

Some Suggestions

1. We must develop a new strategy or be defeated by numbers.

As churches and as a denomination we must do something with this vast throng entrusted to us. Our present technique and strategy will not meet the problem. The sooner we face the facts, the better for us and the unenlisted.

(Continued on Page 8)

Western Recorder

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

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No. 8

Having The Spirit OF CHRIST

By GILBERT LAWS

In The Christian

THE REDEMPTION accomplished by Jesus has two aspects. In the first place He made atonement for sin by His death upon the Cross; and in the second He imparts His Spirit to all who believe on Him in sincerity and truth. So vital is this second part of redemption that the Apostle declares, "Now if any man have not the Spirit of Christ he is none of His." Many things are included in having the Spirit of Christ.

Overcoming Evil In Our Hearts

In the first place we are enabled to overcome the evil in our own hearts." The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Apostle had found it so in his own experience. He had come to love what he once hated, and to hate what he once loved. Moreover, he had found a power which enabled him to unify all his energies, so that there was no longer one law in his mind and another in his members. Pardoned through the Cross, he was emancipated by the Spirit. His despairing cry, "O wretched man that I am, who shall deliver me from the body of this death?" had been answered. Much evil he had done unwittingly, and this had been forgiven. Much good which he had desired to do but failed in doing, he was now able to do through the indwelling of the Spirit of Christ in his heart.

Power, The Gift of the Spirit

This donation of power is the peculiar gift of the Spirit of Christ. A Japanese was asked what he had found in the New Testament that he had not found

in the religious and moral teaching of his own sacred books. He is said to have answered: "The difference is this, that while the sacred books of my country have many admirable teachings, they have no power to secure their own fulfillment. But the New Testament shows how Jesus Christ, by dwelling in the heart, makes it possible for us to fulfill all His commandments with joy."

Thomas Chalmers set this truth in a clear light when he coined the phrase, "The expulsive power of a new affection." When Christ comes into the heart He brings that expulsive power which drives out the most stubborn evils. In the mighty line of Wesley, "He breaks the power of cancelled sin, He sets the prisoner free."

The Secret of Inward Peace

Moreover, having the Spirit of Christ is the secret of that inward happiness and peace which are marks of a vital Christianity. George Muller, who taught the people of God many things from his own rich experience of the life of faith, declared that his first concern every morning was to have his own soul happy in the Lord. To this end he read the Scriptures; to this end he turned the Scriptures into prayer. His communion with God was brief or prolonged according as this happiness in the Lord came soon or late. His crowded days of responsible labour required that he should have the true Christian serenity of soul in order to use them well.

Inward Happiness

This inward happiness is not a prominent feature of the religious life of our

day. There are too many care-lines on the faces of God's people. This should not be so. We have come to that Kingdom which is "righteousness, peace and joy in the Holy Spirit." It is not enough to have the righteousness, we must also have the peace and the joy—a holy joy, springing from a spiritual root, even the indwelling Spirit of Christ. The true witness-bearing must be more than moral victory over gross evils; it must include the happy-hearted confidence of the children of God, in whom is dwelling the Spirit of His Son.

The Spirit Controls Our Speech

Again, having the Spirit of Christ will govern a Christian's speech. It is not enough that we should be strictly truthful in utterance; we must heed and follow the Apostle's counsel: "Let your speech be always with grace, seasoned with salt." And again: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." It is to be wished that those Christians who are careless about speech, and who follow too much the very bad fashion of the world in this respect, would mark what the New Testament has to say about speech. They would be surprised and halted in their bad practice.

What evils may follow unguarded speech! Speech can defile and depress, or it can elevate and inspire. Speech can uplift and encourage, or it can stain the soul, weaken the will, and drain the moral energy of the hearer. On the other hand, a cheerful word can make another soul happy for a whole day; and an encouraging spiritual word to a young Christian may fill him with new confidence.

Bitter speaking can cause more accumulated misery than gross wickedness, in some cases. Wrong words can break hearts, wreck homes, injure churches, throw out governments, and plunge nations into war. Let us learn how needful it is to have the Spirit of Christ to guard our every utterance, and to make our very language worthy of our Christian profession.

The Spirit Imparts Impulse to Serve

Furthermore, the Spirit of Christ will bring an impulse to serve others, and do good to all. Jesus went about doing good. He did not wait for the opportunity; He made the opportunity. He went about looking for the good He might do. He spent His earthly life in doing many kinds of good. Many received His kindness who gave Him no thanks, and made no spiritual response to His grace. He spoke of giving a cup of cold water "in the name of a disciple." The profession of faith in Himself must be adorned by benevolence and helpfulness. It is a very false spirituality which forgets the body and its needs. When the

(Continued on Page 12)

BAPTISM *and* CHURCH MEMBERSHIP

By J. E. SKINNER
Murray, Kentucky

IN A PREVIOUS article the writer laid emphasis upon the New Testament meaning of Christian baptism—what it should mean to the Christian himself. That in the Christian's first act of voluntary obedience to his Saviour and Lord, he thereby declares his death to or separation from the dominion of sin, his implicit faith in the death, burial, and resurrection of his victorious Redeemer, his allegiance to Christ and His Kingdom, and his separation from the world unto Christ as Deliverer from the bondage of sin unto eternal life in Him (Rom. 5:21-6:14).

He may not have understood all these blessed facts declared by his baptism at the time, though he should, but he certainly should not spend his redeemed life without understanding the New Testament meaning of his baptism.

An Important Principle

Now, here is another important principle in New Testament teaching, which should be clearly understood by every Christian; namely *the fixed relation of Christian baptism to that institution which Jesus called "My Church"*—that there could have been no Christian baptism apart from that holy fellowship, a fellowship which we had never known before.

We had already rejoiced in the sweet fellowship of the Triune-God and all His redeemed children, whether on earth or in heaven. But here, facing the waters of Christian baptism, we also faced an additional fellowship—the fellowship of "a like precious faith" in worship and service (2 Pet. 1:1), apart from which we should never have known either the Saviour or His teachings, for it was through that service that the good news ever reached us at all. This additional fellowship should be definitely understood by everyone of us, that we may rejoice in our Lord's service more and more.

Baptism and Church Membership Inseparable

From the beginning of the Christian era, and throughout the New Testament, *Christian baptism and church membership are inseparably connected*. Even John's baptism, which is considered by some exceptional, was in preparation for the coming of the Saviour and the establishment of His church, and none were qualified for charter-membership in His church but such as had been

baptized by John (Matt. 3:1-12; Acts 1:15-26).

And when His church had been called out and established (Luke 6:12-49; 1 Cor. 12:28), had served Him under the restricted commission (Matt. 10:1-8), and had been trained for His larger service under the Great Commission (Matt. 28:18-20), *He clearly placed baptism in the hands of His church under His own authority*, "unto the end of the world," and this was His program: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you always, even unto the end of the world" (ASV).

We Must Not Presume

Any assumption of the privilege, therefore, either on the part of an administrator or a candidate, apart from and independent of church membership, is in violation of the order of the Great Commission, and a transgression of the authority of the Saviour, Who is "Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22,23). What daring presumption that would be!

We are not left to speculate as to whether or not the church at Jerusalem so understood the Master's orders, for the record is clear. Of the work on the day of Pentecost and the days that followed, we read: "They then that received his word were baptized: and there were **ADDED UNTO THEM** in that day about three thousand souls. And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers. . . And the Lord **ADDED UNTO THEM** day by day those that were saved" (Acts 2:41-47, ASV).

The Trail is Plain

Nor is it difficult to follow the trail of the missionaries sent out by the churches under the same Commission, to "make disciples of all the nations, baptizing them" and "teaching them to observe all things whatsoever I have commanded you," for the record of that trail is found throughout the New Testament (Acts 8:4-12; 11:19-30; 13:1-3; 16:11-15, 25-34). And practically all the Epistles of the New Testament—including the Pastoral Epistles—were written either directly or indirectly to the churches.

When we consider that fact, together with the additional truth that the Revelation was written "to the churches" to encourage their hearts, revive their faith in the sovereign authority of their Lord, and renew His emphasis upon their Great Commission (Rev. 22:16, 17), it will not be hard to see that the same Commission continued throughout the New Testament—"Making disciples," and "baptizing them," and teaching them to observe all things whatsoever I have commanded you"—which was the Master's only plan for the propagation of His Gospel "unto the end of the world."

Indeed that was His supreme purpose in the founding and safeguarding of that holy fellowship which He called "My Church."

That baptism and church membership are inseparably connected, is further seen in the universally admitted fact that **baptism, like the Memorial Supper, is a Church Ordinance; and that no other institution can administer it.**

Indeed, if any other institution should attempt it, it would make flaming headline news in every paper in the land.

Baptism Then, A Church Ordinance

Whatever one's conception of the church may be, it is universally conceded that *baptism is a Church Ordinance*, and should be administered by no other institution, and that for others to attempt it would be sacrilege. And, barring innocent mistakes, it would be no less a sacrilege on the part of either an administrator or a candidate for baptism to attempt to separate the sacred ordinance from church membership.

However good the intentions, and however perfect the performance, either on the part of a secular institution, or an unauthorized administrator, or a dissenting candidate for baptism, it *ceases to be Christian baptism when separated from the authority of Christ and His church to which He committed it.*

Let us, therefore, "keep the ordinances as delivered" (1 Cor. 11:2), and "keep the unity of the Spirit in the bond of peace. . . One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all" (Eph. 4:3-5).

More Than Half Of German Organized Youth In Christian Groups

BERLIN (RNS) More than half the organized youth in the American and British Zones of Germany are in Christian youth groups, according to L. E. Norrie, Chief of the Youth Activities Section of the Education and Religious Affairs Branch of the U. S. Military Government for German.

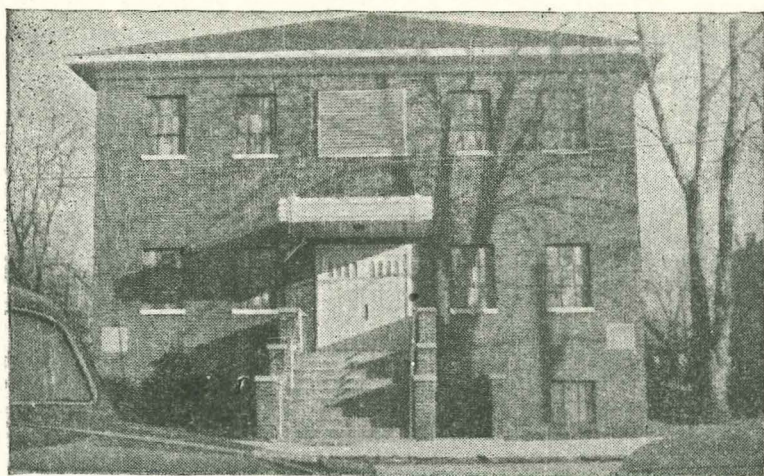
MAN—Many a man prides himself on being levelheaded and doesn't know how low the level is.—Swanson Newsette.

Tabernacle Church of Sturgis Dedicates Church and Parsonage

The entire indebtedness on the Tabernacle Baptist Church of Sturgis, Kentucky, was paid last fall, and both the parsonage and the new church building were dedicated December 7. Pastor John W. Kloss preached the dedication sermon, after which the note was burned and Rev. J. W. Bullis, their first pastor, offered the dedication prayer.

The Tabernacle Church is still young, having been started on November 25,

Housing conditions being very acute, the church next turned toward the securing of a parsonage. In 1945 four more class rooms were added, making eleven in all, in addition to a completed basement. By that time there was a membership of 286 and a Sunday school attendance of 204. With the growing membership and the increasing of the facilities, the church debt climbed to \$50,000. This was all paid off before



Tabernacle Baptist Church at Sturgis

1934, when about 175 people met in the New Princess Theatre in that city for worship, the sermon to be brought by Brother Bullis. That evening they had 250 present. When the call for charter members was made, sixty-eight Baptists presented themselves. In the newly formed organization Brethren C. C. Collins, Logan Woods, Houston Riggs, and C. W. Pugh were elected as deacons. The trustees elected were: C. C. Collins, C. W. Pugh and J. B. Sisk. C. W. Pugh was elected both Sunday school superintendent and church treasurer, and E. A. Burton the clerk. J. W. Bullis, as already indicated, was elected their first pastor.

The church continued meeting in the theatre building, and the following June, voted to purchase a lot and erect a meeting house. However, the first part of that decision was never carried out, for Mr. and Mrs. Pugh offered to donate a lot on Adams Street, which the church gratefully accepted.

A store building was purchased and moved to their lot. In its new form it was ready for occupancy in 1937. Brother Bullis continued as pastor, four years, his resignation taking place in 1941. He was succeeded by Rev. Harry A. Ross. During the two years of his pastorate the church added seven Sunday school rooms. In September 1943 Brother Ross was succeeded by the present pastor.

the recent dedication.

The church was originally in Little Bethel Association, but in 1944 united with the Ohio Valley Association. Pas-



Pastor John W. Kloss

tor Kloss is at present the Clerk of that body. He has also been a member of the State Mission Board since 1946.

DIVORCE—When the marriage knot comes untied, it's the children who are left at loose ends.—*New World News*.

Cripps Warns Of Growing Materialism

LONDON (RNS) Sir Stafford Cripps, Chancellor of the Exchequer, warned in a speech delivered at Westminster that democracy would be superseded by totalitarianism "if we rely solely on material considerations."

Speaking at a meeting organized by the World's Evangelical Alliance in connection with the Universal Week of Prayer, Cripps declared "we are in danger of seeing democracy die out in the world because we fail to give it the soul without which it cannot survive."

Cripps asserted that "a deep ideological struggle" is taking place between Christian faith and the materialistic concept of human progress, "which denies the existence of man's soul and spirit."

"Christianity is failing in its power and may even fail to survive because Christians are not applying their faith in human relationships," he added.

"Whether it be petty pilfering or selfish disregard of public interest as shown by black marketeers and their customers, or the widespread concentration on our own interests to the neglect of others—all these are but symptoms of the lack of application of Christian beliefs."

Baptist Sunday School Pupils To Sign

Abstinence Pledges

NASHVILLE, Tenn. (RNS) Every member of Southern Baptist Sunday schools above 10 years of age will be asked to sign commitments for abstinence from beverage alcohol in a special temperance appeal Sunday, May 30.

Dr. T. L. Holcomb, executive secretary, and Dr. Jerome O. Williams, educational secretary, of the Baptist Sunday School Board here, have written all denominational leaders asking that the full month of May be used "to lead millions of people to oppose the use of alcohol as a beverage."

All monthly publications of the Sunday School Board will carry articles on the subject in their May issues, and the Sunday school lesson discussions for May 30, entitled "Daniel Stands by His Convictions," will be developed "to lead all who are enrolled in the Sunday school to the point of making a commitment against the use of alcohol as a beverage."

Commitment cards will be furnished upon request to pastors and other leaders, Dr. Holcomb said. The cards, captioned "The Christian's Commitment," read:

"Because I love Jesus and want my life to count for Him and because I know that beverage alcohol is the foe of spiritual living and the destroyer of everything dear to the heart of my Lord, I promise myself that I will not use beverage alcohol and that I will never sell, give, or serve it to others."

"Dying to Live"

By E. KEEVIL JUDY, Pastor
Henderson, Kentucky

THE TWO WORDS of this title, *DYING* and *LIVING*, demand more thinking and planning than any other words we might mention, but they are in reverse order to most of our thinking.

We think of living first, and at last dying. Because we love our life and dread death, we want to crowd all the living possible into life. We are so busy living that we have not taken time to think how we might have life forever, or how this life might be made richer.

All of us are dying while we live. Biology teaches the great life principles of metabolism. All the processes by which the body assimilates food and builds it into living tissue, together with all the processes by which the body tears down living tissue, are known as metabolism. The building processes are known as anabolism; the tearing down processes are known as katabolism. In youth the building up processes outrun the other, and the body grows. In maturity the processes are balanced, but there comes a time when the tearing down processes outrun the other. It is then, we enter senility. When the difference becomes great enough, life is over. Without thinking about it, we are actually dying while we live.

Dead While They Live

Jesus taught that some men are dead while they live. This is true on the physical basis. The man who is deaf is dead to much of this world. The man who is blind is likewise dead to much of the beauty of this world. Is there a teacher who has not seen pupils insensitive to the things about them? There are those whose minds are closed to life-blessing knowledge. They are in a sense dead while they live.

Jesus, however, was not speaking primarily of these things. He meant that people are "dead in trespasses and sins." *They are dead to God.* They turn deaf ears to the wooing of His Spirit. They are by their own choices separated from God. They are dead to moral responsibility and spiritual possibility.

Note the use of this truth in other connections. When the prodigal son returned, the father said, "This my son was dead and is alive again." He was separated from the father. That was death. He was reunited with the father. That was life. When men are finally

cast into the lake of fire—forever separated from the face of God—this is called the second death.

Dead men walk your streets! Dead men do tell tales! They tell a tale of sin and of woe. Dead men live in your homes, work in your places of business, serve in good institutions, sit by your side in church. Those outside the Kingdom are dead in trespasses and sins. They are dead while they live.

The true Christian is dying to live. Jesus indicated both by teaching and example that life is found by dying. What He said to Nichodemus was in effect that the old man must die. He must have a new birth, a new life. A man must lose his will with regard to the things of this world before he is in a position to receive eternal life.

Paul taught that the Christian is dead unto sin. Said he, "How shall they that are dead to sin live any longer therein?" He taught that baptism is a picture of a burial to the old life and a rising to the new. Truly, the Christian dies to live.

But this is not confined to the abundant life which begins with the new birth. It applies to the actual passing from this present life to the life beyond. The dying Christian is not dying to be dead, he is dying to live. He is just coming into the full consummation of eternal life. He truly is dying to live.

Hear the admonition of Paul in Colossians 3:1-4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on thing above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

The Problem Of Size Among The Baptists

(Continued from Page 4)

2. We must have a larger number of full-time workers in our churches and denomination.

We are woefully undermanned. If properly trained, they will not hurt but will help the volunteer spirit in our churches. They will not sap the finances, but will tap new sources of income on every side. Some churches have added from two to three thousand members and have added no new workers. I do not refer to clerical help; I mean, enlistment helpers.

3. Churches large enough should be alert to start missions.

This will reach new areas in the city and community. They will serve many of their own members in most instances. This will reduce the number of fly-by-night emotional cults. It will make impossible many of these mushroom tabernacles. It will serve many who do not feel at home in the larger, more expensive church buildings.

4. We need variety in our church types.

We must have dignified, stately structures in which we have beautiful highly reverent services. However, both the building and the form of service can be overdone. The Baptist spirit, genius, and simplicity will not fit into one of the established, ritualistic schemes of worship. There should be churches and missions where anyone who wants to worship the Lord would feel at home.

Jesus gave as one of the credentials of his messiahship and divine commission, "The poor have the gospel preached unto them." We must ever remember the rock from whence we have been hewn. We must remember our rural fountain. It should be kept in mind that our rural churches are still our main source of supply for the city churches and the denomination. **It is interesting to note that country churches of around one hundred members outdistance all of our city churches in soul-winning on a percentage basis.** Our loss in the country should be stopped at once. Yet it is my solemn judgment that we are losing more Baptists from our larger city churches than anywhere else—due to our lack of enlistment. May the Lord arouse us!

I believe we face our greatest day. If we are to be true to our principles and develop a technique that will make our numbers count, then our greatest witness will result.

New Guinea Natives Acquiring False Values, Says Missionary

SYDNEY, Australia (RNS) Natives in New Guinea have acquired a "completely false set of values" as a result of new freedoms suddenly obtained, according to the Rev. R. S. Brown, a Methodist missionary.

Mr. Brown, on his return here from a visit of the New Britain area, said the new freedoms were giving rise to a "disturbing situation" in the islands.

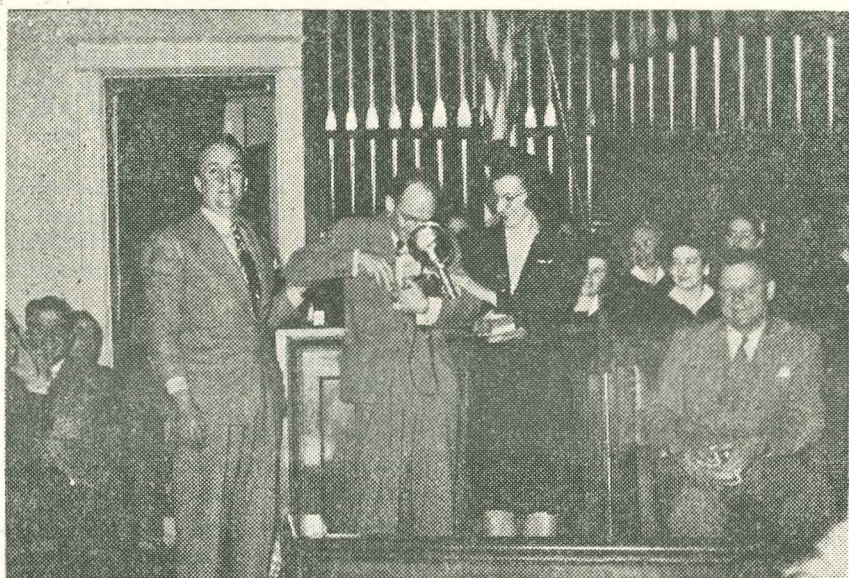
He said he saw natives work just long enough to get sufficient money for gambling purposes. They refuse to accept long-term contracts, he added, and are drinking much more than before the war.

The missionary praised the Australian government for its efforts to stamp out drinking habits introduced by the Japanese in New Guinea during the war.

Parkland Church, Louisville, Bids Farewell to Mr. and Mrs. James E. Kirk

During the recent holiday season the Parkland Baptist Church of Louisville joined the Woman's Missionary Society in setting a goal of \$2,000 for the Lottie Moon offering—\$1,000 to go for underwriting the salary of Mr. and Mrs. James

has been Educational Director of the Parkland Church while he was a student in the Southern Seminary. He is a native of North Carolina, where his father still serves as pastor of one of our Baptist churches. Mrs. Kirk, the



James E. Kirk examines his new photographic equipment presented to him by the organizations of the Parkland Church.

E. Kirk, as they go to South America as Missionaries of the Foreign Mission Board, and the remainder to go for relief.

Brother Kirk for some three years past

former Maxie Crawford, was reared in the Parkland church and community, and is a daughter of Mr. and Mrs. T. M. Crawford, of this city. She comes of a loyal Baptist family. On her mother's



Pastor H. Leo Eddleman presents Mr. and Mrs. James E. Kirk a check for an electric refrigerator as a gift from the Parkland Church just before they left for South America.

side, her grandparents are Mr. and Mrs. J. A. Cummins, loyal and stable Baptist family. Miss Maxie was one of Parkland's most consecrated young people.

Just before they left Louisville Pastor H. Leo Eddleman and the church arranged a farewell for them. In one of these pictures the new missionaries are shown as they receive an expensive camera and set of photographic equipment, which was a gift from the organizations of the Parkland Church. Mr. Kirk is an "efficient amateur photographer, and with this equipment for use on his mission field he will be enabled to find many practical uses for acquainting others with his work.

In the other picture Pastor Eddleman is handing to this young couple just before they departed a check for an electric refrigerator to be taken with them to the mission field. This was a gift from the church. A congregation of more than 900 witnessed this farewell party.

The Kirks are at present in language school at Columbia, South America. Their address is 532 Rua Urugai (Tijuca), Rio de Janerio, Brazil.

Church-State Group To Investigate New Mexico Situation

WASHINGTON, D. C. (RNS)—Recent charges of alleged violations of religious freedom in the conduct of public schools in New Mexico will be "thoroughly investigated" by Dr. J. M. Dawson, acting secretary of Protestants and other Americans United for Separation of Church and State.

Dr. Dawson told Religious News Service just before departing for the Southwest that he intended to confer with civic and church leaders concerning the "Dixon, New Mexico, affair" where "gross encroachments" have been reported.

This is the first religious liberty "violation" to receive the attention of the newly-formed Church-State organization.

Dr. Dawson said he would preach a sermon on religious liberty at the First Baptist Church in Santa Fe, New Mexico on February 8. Dr. Dawson founded this church in 1917. Asked if he would discuss the Dixon school situation, the Baptist leader replied, "Indeed I shall."

Also due for "full investigation," Dr. Dawson declared, are complaints from the Southern Baptist Home Mission Board of denials of religious freedom among the Pueblos.

Reports from the Board, he revealed, tell of Indians being subjected to brutal beating for joining Protestant denominations. Others have been driven from their villages by non-Protestant factions for the same "offense," according to the reports.

A Solution To The Delinquent Boy Problem

By **HIRAM F. DUFFER, JR.**
Missionary Appointee for Mexico

THE CITY OF FORT WORTH, Texas, with about 200,000 inhabitants, is cut east and west by the "Broadway of America" highway and the Texas and Pacific Railroad. At one point, for a distance of about five blocks, there is only one unpaved street and an alley between them. Here nestling like squatters between and behind the factories and warehouses that line both highway and railroad, are the shacks of about fifty Mexican families that make up the Presidio neighborhood, deriving the name from the fact that its single east-west street is East Presidio. "Presidio" is a Spanish word meaning prison; how the street got that name is anybody's guess, since there is now no prison on or near it.

A few of the fifty families live in fairly decent houses, but the majority have to be content with a shack—too small and too old, with sagging windows and doors, leaky roofs, and porches trying to fall in. The men of the neighborhood work on the railroad, in garages, and at other comparable jobs; much of what they earn goes for beer and dice rather than for the food and clothing needed by their families. Meanwhile, the mothers do the best they can with numerous children, insufficient room, uninspiring surroundings, and undependable husbands. They are more than glad for the older children to get out into the street and play, as a general rule.

And play in the street they do. Where else could they? There is not a park, a club, nor a recreational center near by. They could choose among going uptown for a show, across town to a park, down the highway to the river, or stay in their own neighborhood and play in the street or along the railroad behind the ice house.

Even the smaller boys spend more time away from home than in it; when tired of play, they might go to the city market to see what they could "snitch," or hide in an empty boxcar to shoot dice and smoke cigarette stubs. At night they could hang around the doors of pool halls and beer parlors which abound in the community, or go up and down the streets breaking into gardens and stoning the windows of people's houses.

Some students from Southwestern Seminary, together with interested members of the College Avenue Baptist Church, established a mission in the Presidio section, and began to have Sun-

day school—first in one home, later in another, and finally in a semi-permanent property which the church rented. It was a two-story residence, once pretty elegant, but now slightly dilapidated, converted into a mission building with auditorium and classrooms downstairs and living quarters for the missionary couple upstairs. The boys of the community really enjoyed that mission! They broke windows, let air out of automobile tires, threw firecrackers into the mailbox or even into the auditorium during services, and in general saw to it that the preacher had something to worry about besides his seminary assignments and the rising cost of living.

The war came on, and the boys who had been most active in "keeping things alive" in the community were either drafted or volunteered for service. Things might have improved a bit, but no; the junior boys had not been idly standing by while their older brothers had all the fun—they knew how to do a few things, too!

There were ten of these boys who came to the Mission—not that they cared much for the Sunday school class or the sermon, but they liked the occasional trips to the park, the picnics on special occasions, and gifts at Christmas time. Besides, they could have lots of fun in the services, disturbing the preacher, throwing spit-balls at the worshippers, and sneeringly criticizing everything that happened.

About 1942, Rev. and Mrs. I. B. Williams became the missionaries at the Presidio Mission, supported first by the Tarrant County Association and later by the Home Mission Board. They did a lot of wonderful things in their own quiet way, but probably the most far-reaching and important was the organization of a Royal Ambassador chapter by Mr. Williams.

Did those "guys" care to be Royal Ambassadors? No, definitely not, but Mr. Williams took them for rides in his car, gave them pointers on football, had weiner roasts in the backyard, and set up a game and reading room inside the Mission; who couldn't stand an hour's Royal Ambassador program once a week when getting all that in return? Sometimes discipline was quite a problem—but at other times they actually became interested in the life of some mission hero, and they began to work on the

Ranking System to see who could get the Page's insignia before anyone else!

Ah, that miracle-working Ranking System! They learned the Bible verses and studied the lives of missionaries; they paid more and more attention to Mr. Williams' sermons, and several of them accepted Christ as Saviour. The others still roamed the streets at night, cursed, gambled, and only God knows what; but they were being permeated with a knowledge of God, ancient and modern.

I met four of those Royal Ambassadors in June of 1944, when they and two girls from the Mission accompanied Mr. and Mrs. Williams to the first state-wide Mexican Baptist encampment at Alto Frio. One was from a nominal Methodist home and had just decided for himself that he believed the Baptist way; one had been a Christian for a while and another for just three months; the fourth, from a Catholic home, was not a Christian. A moment that will live forever in my memory was when the three-month-old Christian matched steps with me in going from one building to another on the camp grounds, and said, "I want you to help me pray for.....; he's my best buddy, and he's not a Christian."

Well, that encampment made glorious history; on a memorable night under the tabernacle, there were 18 conversions and 41 young lives surrendered to special service. The Methodist boy surrendered to preach and the Catholic boy accepted Christ as his Saviour.

Time went on. To date, four of those 10 Royal Ambassadors have surrendered to preach, and only two of them are still unsaved. Of the four preacher boys, one is a junior in Howard Payne College; one is in the Valley Baptist Academy; one is in high school at Fort Worth; all three are active in mission work. The fourth is in the Navy and will continue his preparation after he is discharged.

The Presidio Mission is now the Goodwill Church, worshipping in a property bought for it by the Tarrant County Association.

Is Royal Ambassador work worth the time and effort involved? Would that every community had a Royal Ambassador chapter!

GOD—A boy was bringing home a loaf of bread. Someone said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?"

Then the truth dawned upon the boy's mind and he replied, "From God." "Well, then, from whom did you get that loaf?" "Oh, from God." The boy, in the last resort, acknowledged God to be the giver of good.—*Moody Monthly.*

Kentucky Geography

In One Easy Lesson

All you have to bear in mind is that things aren't always what they seem.

By JOE CREASON
in The Courier-Journal, Louisville, Ky.

NOT TOO LONG ago there was an upper left-hand corner piece in the papers about a Miss Mortensen, who teaches geography in North Dakota. Seems that a lot of North Dakota cities aren't in the counties of the same name and it has her all confused.

Well, it's a good thing Miss Mortensen doesn't teach in Kentucky. If she did, she'd probably now be receiving literature from all the better known padded-cell resorts.

Imagine, if you can, her confusion if she tried to explain that while Henderson is the seat of Henderson County, Harlan of Harlan County and Greenup of Greenup County, Letcher is not the seat of Letcher County nor is Carter of Carter County nor Pulaski of Pulaski County. Fulton is located in Fulton County, but Hickman is the county seat. Clinton, in turn, is the Hickman County seat and Albany the Clinton County seat.

Not only is the town of Cumberland not the seat of Cumberland County, it is not even in the same county. It is in Harlan. Liberty is the seat of Casey, the county, but Casey, the town is in Butler, the county. Butler, the town is in Pendleton, the county, while Pendleton, the town, is in Henry County, Henryville, the town, is in Nicholas County, the seat of which is Carlisle. But Carlisle County's seat is Bardwell. Bedford is the seat of Trimble County, but the town of Trimble is in Pulaski County.

Now try figuring out how the following geographical displacements happened: Bath, the town, is in Knott, not Bath County; Wolfe is in Carter, not Wolfe County; Boone is in Rockcastle, not Boone County; Owsley lies in Pike, not Owsley County; Jackson is in Breathitt, not Jackson County; Morgan is in Pendleton and not in Morgan County; Webster is in Breckenridge, not Webster County; Hardin is in Marshall, not Hardin County; Todd is in Pulaski, not Todd County; Grayson is in Carter, not Grayson County; Franklin is in Simpson, not Franklin County; Simpson is in Breathitt, not Simpson County. Marion is the seat of not Marion but Crittenden County, while you have to

go all the way to Grant County to find the town of Crittenden.

Corbin doesn't have the distinction of being one of Kentucky's 120 county seats, but it does have the singular distinction of being partially in three counties—Whitley, Knox and Laurel. The Community of West Louisville is a long-distance phone call from the City of Louisville, being some 100 miles down the river in Daviess County. Union is in Boone, not Union County, while South Union, just as the name implies, is south—a good 300 miles south and west of Logan County. Hickman is in Fulton County, but East Hickman is 250 miles away in Fayette County. Middletown is in Jefferson County, while North Middletown actually is east and a bit south in Bourbon County. Liberty is in Casey County, but West Liberty is about 150

miles away, east and north in Morgan County.

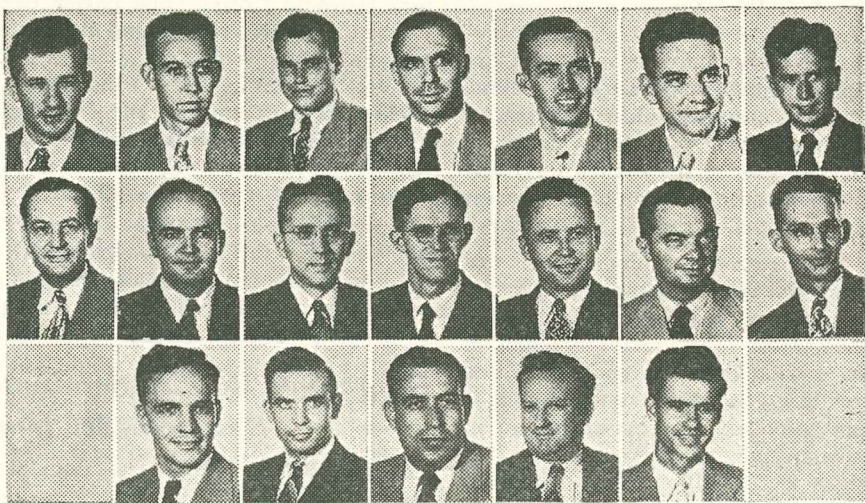
The old pioneers who settled Kentucky didn't stop after just mixing the location of a lot of places. They also took time to bestow names on some places that, when spelled out, look like a typewriter exercise. Try these town names for size: Ulvah, Hidalgo, Helechawa, Escondida, Zula, Bonayr, Carcasonne, Shalbiana, Elihu, Ataka, Dwale, Avawam, Ibex, Twila, Seco, Allegre, Sligo and Elk-atawa.

Some of the boys must have been feeling downright chipper at the time they were in a naming mood because there are, among others, post offices in Kentucky known as Jamboree, Quality, Happy, Eureka and Love.

There are a number of pretty well-known stops right here inside Kentucky, too. There's a Canada, Arabia, Holland, Newfoundland, Sweden, Lebanon, Mexico, Gethsemane and a Bethlehem as well as a California, Nevada, Texas, Berlin, Cairo, Cleveland, Geneva, Moscow and an Oxford.

PERSISTENCE—Reward—The name Ty Cobb is still synonymous with great batting and wonderful base-running. As we look back upon his records, we forget that he had his "no-hit" streaks. In one streak he went to bat 24 times without getting a single base hit. Yet Cobb ended that year with one of his greatest league averages. He kept going to bat.—*Fraternal Monitor*.

Candidates For Degrees From Southern Seminary



Nineteen Kentuckians are among the 232 men who are candidates for degrees from the Southern Seminary, Louisville, at the annual spring commencement exercises next May 7. They are:

Top row, left to right: James C. Barry, Elizabethtown, Th.M. degree; Henry Beach, Jr., Glencoe, B.D.; Millard Ross Cherry, Franklin, B.D.; John J. Curtis, Jr., Lexington, Th.D.; Eugene Isham Enlow, Dry Ridge, Th.M.; Reuben Hale Falwell, Jr., Murray, Th.D.; and Joe Priest Williams, Henderson, B.D.

Second row: Drexel R. Hankins, Lewisburg, Th.B.; Douglas James Harris, Fort Thomas, Th.D.; Chester Arthur Insko, Germantown, Th.M.; John Lanham, Liberty, Th.B.; James Braddye Methany, Owensboro, Th.B. certificate; Tom C. Nix, Jr., Louisville, Th.B.; and Irvine Lee Parrett, Owensboro, Th.B., certificate.

Third row: Charles Kenneth Pepper, Louisville, B.D.; Thomas Newland Pettus, Stanford, B.D.; E. Warren Rust, Covington, B.D.; Charles Carl Sears, Alexandria, Th.B.; and Lawrence Edward Straney, Vine Grove, B.D.

The 1948 graduating class will be the largest in the history of the Seminary, going beyond the previous all-time record of 218 of last year.

Having The Spirit Of Christ

(Continued from Page 5)

Spirit of Jesus came upon His church at Pentecost there was an astonishing outburst of loving sacrifice. Houses and lands were turned into money and distributed as every man had need.

We know that the development of society in the modern state has made some old forms of benevolence unnecessary and others inapplicable, but the generous and benevolent disposition can find new ways of expressing itself. Let no one take the crown of the people of God by excelling them in the service of the needy. Benevolence is a way in which the Spirit of Christ can find an outlet, and it is open to all, including those whose talents for other ministry may be limited.

The Spirit Imparts Spiritual Compassion

Finally, the Spirit of Christ brings spiritual compassion. This spiritual compassion is surely the very heart of Jesus. It was this that brought Him down from heaven. It was this that caused His tears over the people of His day. He was moved with compassion towards the multitudes who were as sheep without shepherds. It is this compassion which His people share. It takes the missionary abroad. It calls young ministers to a life of penury and self-denial for the love of souls. It rises like a passion in every convert worth the name.

In soul-seeking and soul-winning the Spirit of Christ is most characteristically manifested. In nothing is He so much in action in the soul as in the passion to save the lost. It is at this point, therefore, that defection may set in. Are we less eager than we were in seeking souls? Are preachers less unhappy if souls are not won? Is there arrest in the earnestness of an earlier day, and does the prayer for souls grow less urgent and passionate?

Do the church members feel this spiritual weakness, so prevalent today, as a burden on the heart? This is what we need most of all. If the Spirit of Christ dwells in us we shall never be content to go on without conversions. If we can be content, we may come under the solemn judgment expressed in the Apostle's words, "If any man have not the Spirit of Christ, he is none of His."

Priest Loses Suit To Bar UN From Manhattan

BROOKLYN, N. Y. (RNS)—A suit to prohibit the United Nations from taking over its Manhattan headquarters, brought last October by the Rev. Dr. Edward Lodge Curran, Brooklyn pastor and president of the International Catholic Truth Society, has been dismissed by

Supreme Court Justice L. Barron Hill.

Dr. Curran had contended that New York City had no right to convey any of its property to a "foreign sovereignty," when it deeded small parcels of city-owned land to the U. N. to round out the \$8,500,000 gift of East River property by John D. Rockefeller, Jr.

In dismissing the action, Justice Hill said the U. N. did not constitute a "foreign sovereignty," that the State Department had recognized the U. N., and that the suit would embarrass the United States before the world, if it were permitted to proceed.

Dr. Curran, who is pastor of St. Joseph's R. C. church here, charged the U. N. "has aroused and is arousing international discord, and that a considerable portion of its time is expended in acting as a sounding board for Soviet Russia to insult, abuse and slander the United States."

He also claimed that the U. N. is "incapable of achieving international amity or any of the purposes set forth in its charter."

Pastors Denied Right To Hang Evangelistic Banners Across Street

HOUSTON, Tex. (RNS) Houston's city council was rapped soundly here by the Houston Baptist Pastors' Conference for its refusal to allow the Baptist churches to suspend banners across the city's main street to advertise revivals, although the city granted the Houston Fat Stock Show a similar right.

"To think that we should float a banner over the city to a Branham cow in preference to Christ," one pastor commented. "They are running that thing (the Fat Stock Show, one of the world's largest) on Sunday and it's just jammed packed full. They say some boy can go to college if he sells a calf. Well, I know my Christ can put any boy in college or school if he wants to go."

A resolution drawn up by the association protested the policy of "discrimination" shown by the city administration in the matter of banner-hanging privileges.

Romanian Baptist Seminary Restricts Students

BUCHAREST (RNS) The Romanian Baptist Theological Seminary which opened November 15 after having been closed for six years, has been compelled to limit the number of students because of the food shortage.

Seventy students, all men, have been accepted and are attending classes regularly. A score of others are on the waiting list and will be received later if space and food can be obtained.

The school building will not accommodate more than ninety under normal conditions, owing to the lack of space, according to the director.

State Board Rejects Workers Anti-Liquor Beliefs

Harrisburg, Pa. (RNS) Pennsylvania's State Unemployment Compensation Board of Review has rejected the claim of a woman worker that employment in a restaurant selling beer would violate the tenets of her religion.

The Board's action followed the refusal of a Waynesburg woman to accept an \$18-a-week job in a beer-licensed eating house because of her affiliation with the Church of the Nazarene "whose members are not permitted to work in places selling intoxicants."

The Board dropped the woman from the benefit rolls.

While the Board pointed out that the law requires consideration of effect on a claimant's morals in determining suitability of a job, it said it was unconvinced in this case.

"There is a vast difference between belonging to a group with certain moral tenets and individually possessing the same beliefs and convictions," the state agency said.

Ohio Pastor Criticizes Catholic Church

COLUMBUS, Ohio (RNS)—Charging that the Roman Catholic Church in this country seeks "a privileged position in the body politic," the 29th annual Ohio Pastors' convention called on legislators and congressmen "to oppose all attempts to secure special privileges by any religious body for the support or subsidy of church schools."

The convention upheld the principle of Church-State separation and urged President Truman to recall his personal representative at the Vatican.

The resolution, adopted unanimously, added that the "Roman Catholic Church maintains a theory of relation of Church and State which is incompatible" with the First Amendment. It also asserted that the Catholic Church "has sought financial support for its extensive system of parochial schools from public treasuries."

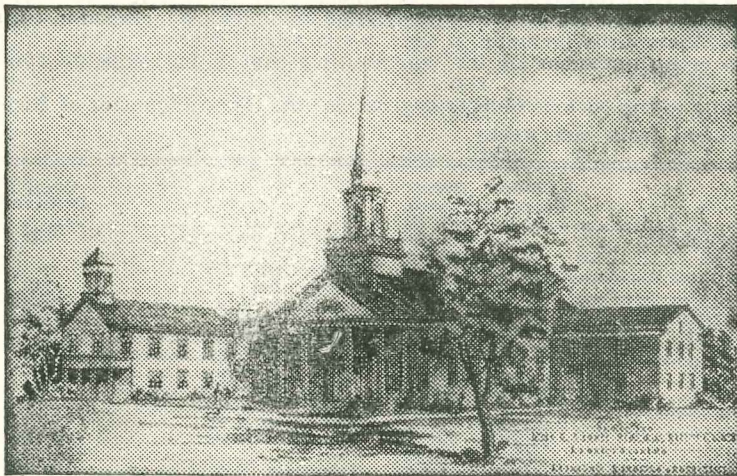
"Because we are opposed to religious intolerance and fanaticism, and are irrevocably committed to the American principles of religious freedom," the resolution continued, "we express our good will to all religious bodies. We wish them well in their attempts to teach and practice their spiritual convictions."

At the same time, the convention urged the observance of Reformation Day "to aid in this movement to preserve American religious freedom."

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We Support the Baptist Program

The John R. Sampey Memorial Baptist Church at Ramer, Ala.



The structure on the left is the old historic Baptist Church at Ramer, Ala. In that building the late Dr. John R. Sampey attended church and Sunday school. In that building he found Jesus precious to his soul. Therein he became the Sunday school superintendent while he himself was still a boy. Within the confines of those walls he was ordained to preach the unsearchable riches of God in Christ Jesus, and therein he preached his first sermon. This old building is being restored, repaired and relocated, and will be a unit in the memorial project as drawn by the architect above. The entire project is to be a memorial to the great Professor of Hebrew and Seminary President, and faces a community park which is to be called the John R. Sampey Memorial Park.

Editors Discuss Promotion Of Bible Work

NEW YORK (RNS)—Methods of publicizing the program and work of the American Bible Society "in a graphic and living fashion" were discussed at a special one-day meeting here of the editors of 25 Evangelical periodicals.

Dr. Francis C. Stifler, the Society's secretary of public relations, told the editors that at least \$2,500,000 in addition to the regular budget of \$1,796,496 would be needed in 1948 to fulfill postwar emergency demands from all parts of the world.

Announcement was made that the Society will seek in the next five years to enlist 500,000 new members "whose individual contributions from year to year will enable the Society more nearly to realize its goal of meeting the vastly increased scriptural needs anticipated during the next two decades."

The editors were also informed of plans for an enlarged program by the Society which will call for an annual expenditure of \$4,000,000 for the next 15 or 20 years "as a new level of service to be considered as the Society's normal task in this new world of opportunity."

Stress was placed on the need for member denominations to lift the level of their contributions to the work of the Society. Officials of the Bible Society reported to the editors that requests for nearly 8,000,000 Bibles, Testaments and Gospel portions are now on file from accredited sources in 15 countries.

According to Dr. Frederick W. Cropp, general secretary, three quarters of these

requests have come from Russia, Germany and Japan. He explained that shipments into Russia are consigned to officials of the Russian Orthodox Church and are handled through the Amtorg Trading Corp. He said two consignments of Russian Scriptures have "penetrated the iron curtain" and it is hoped that more will follow."

Says Chinese Would Prefer Liberal,

Democratic Regime

JACKSONVILLE, Fla.—(RNS)—Most Chinese would prefer a liberal, democratic regime to either a Nationalist or Communist one, but there is little chance for such a third to gain power, Dr. Robert J. McMullen, executive secretary of the United Board for Christian Colleges in China, said here.

Dr. McMullen, a featured speaker at a meeting of the Florida Chain of Missionary Assemblies, said the collapse of the Nationalist government can result in the rise of the Communists.

"A recent poll of students at Yenching University showed 90 per cent disapproving of the Nationalist government and 95 per cent opposed to Communists," he pointed out. "Some believe the Democratic League might form a basis of a third party which would take over if the Nationalist Government should collapse, but this is utterly unrealistic.

"There is no organization, no leadership, no program, no military might. Should the Nationalist government collapse, a strong, well-led Communist group would certainly take over—not

this intangible, disorganized group of liberals.

"Supporting a liberal group, consequently, is supporting the Communists. The choice is between Nationalists and Communists."

Dr. McMullen went on to urge that the "Christian's choice" in chaotic China must be based on Christian motives and Christian example. He condemned the common attitude of pure self-interest in foreign relations and expressed amazement at proposals to aid the Nationalist government "because it is the cheapest and most effective way to save our own skin."

"We must think of the welfare of China and her people," he said.

Personal Religion Called Church's Basic Problem

BOSTON (RNS)—"The basic problem of the church today is to produce men and women whose religion is intimately and intensively personal," according to Dr. Frank Jennings, here.

"There are now and have been in the past plenty of people who recognize the social values of religion but to whom it has meant little or nothing as an inner, life-changing experience," he said.

"One does not discount the importance of the social implications of religion in making this emphasis. Christianity at its best always strikes out against any condition that debases human life. Christianity takes its stand against bad housing, bad health conditions, corruption in government, oppression of small groups, war—but it is effective in these matters only as it shapes the thoughts of individuals, one by one.

"We know enough about human needs and we have an abundance of organizations, from small communities through the United Nations, to meet these needs. What we do not have is enough people whose lives have been transformed by the power of God."

BETHEL WOMAN'S COLLEGE

A standard junior college for young women. Transfer, terminal and pre-professional courses. Thorough instruction in small classes by expert teachers. Ideal place for Kentucky girls to spend first two years of college life. Only junior college for girls operated by Baptists over wide area—Kentucky, Illinois, Indiana, Michigan, Ohio, West Virginia, Tennessee and Alabama. Moderate rates.

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The Co-operative Program Record—Nov. 1, 1946-Nov. 1, 1947

W. C. BOONE, General Secretary and Treasurer

In this Exhibit the name of the church and the amount contributed for the Associational year, Nov. 1, 1946 to Nov. 1, 1947 is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the names of the contributing church in remitting funds and credit had to be given to the Association as a whole.

At the close of this Exhibit the distribution of receipts to the various objects is given for the Second Quarter of fiscal year.

(Continued from last week)

	Co-op. Program	Designated		Co-op. Program	Designated		Co-op. Program	Designated
MCCREARY COUNTY—			Bardstown	1,492.80	1,311.38	Warren		
Wolf Creek		10.00	Bardstown Junction		210.81	Young Grove	4.12	19.12
Worley		3.00	Beech Grove	37.50	107.41	OHIO COUNTY—		
Wilson Ridge			Belmont	143.50	159.70	Association	5.00	15.00
Yamacraw	194.59	170.00	Bloomfield	587.36	500.15	Adalburg	98.35	66.12
Flat rock	6.00		Boston	597.31	42.25	Barnetts Creek	27.99	9.99
Hickory Grove	6.03		Cedar Creek	58.00	112.19	Beaver Dam	4,692.43	2,082.20
Hickory Knob	2.40		Cedar Grove		18.85	Bell's Run	267.04	317.21
Missionary	3.60		Chaplin	44.35	390.20	Cane Run	1.84	
MOUNTAIN—			Chaplin Fork	107.98	224.26	Centertown	432.32	326.75
Association	13.00		Cox's Creek	1,010.25	238.10	Central Grove	73.54	32.90
Big Creek	13.42		Lebanon, Junction	2,104.00	1,123.67	Clear Run	122.21	29.73
Oneida		227.79	Little Union	498.92	256.86	Concord	209.09	22.25
MT. ZION—			Mill Creek	184.68	497.61	Coal Springs	41.06	27.00
Association		100.00	Mt. Carmel		110.00	Deanfield	100.45	58.46
Bacon Creek	4.00	16.42	Mt. Moriah	31.20	64.78	Dundee	32.54	
Bethlehem	5.00	12.00	Mt. Washington	2,045.69	2,142.29	East Fork		6.00
Buffalo	4.00		New Haven	255.22	244.07	Fordsville	782.91	485.83
Cedar Gap		9.50	New Salem	1,397.66	921.10	Green River	5.83	116.90
Chapel Grove	8.75	3.00	Riverview	230.00	140.38	Hartford	925.82	880.90
Corbin, Central	2,013.86	755.66	Rolling Fork		91.98	Horse Branch	5.28	
Corbin, First	3,400.04	2,771.10	Shepherdsville	1,408.61	313.76	Huff's Creek	15.00	38.00
Corbin, 20th St.	8.00	50.73	Victory	130.50	233.10	Independence	172.42	10.00
Corbin, West	143.98	376.37	Vine Hill	2.00	7.15	McGrady Creek	2.64	
Corinth	12.00		NORTH BEND—			McHenry	184.37	63.00
Corn Creek		8.60	Beaver Lick	32.46	40.00	Mt. Carmel	512.50	69.27
Flat Creek			Bellevue	322.90	312.61	Mt. Zion	7.36	
Frankfort			Big Bone	256.26	66.91	Narrows	16.08	
Gold Bug	11.00	24.50	Blue Ash			New Panther Creek	20.27	
Greenland	219.00	131.00	Bullittsburg	408.31	377.62	New Zion	18.40	
Hopewell	30.34	17.00	Burlington	740.00	850.18	Olaton	3.52	2.17
Indian Gap	5.00		Calvary	382.72	175.94	Pleasant Grove	84.50	32.50
North Corbin	3.00		Cleves			Pleasant Hill	9.52	
Bethel	4.00		Crescent Springs	387.16	136.11	Pond Run	57.30	29.00
Meadow Creek			Decoursey	321.24	222.91	Providence	34.30	2.10
Mt. Pisgah			East Bend	168.50	14.88	Rockport	51.94	7.85
New Mt. Zion	8.00	90.15	East Hamilton			Rosine	35.50	4.50
New Zion	22.50	58.32	Elsmere	2,736.43	967.34	Slaty Creek	135.78	66.90
Oak Grove	3.00		Erlanger	2,625.24	1,017.04	Small House		
Pleasant Grove	10.00		First, Covington	1,806.55	1,017.22	Walton's Creek	77.45	10.25
Rockholds	6.00	6.50	Florence	663.49	145.06	West Point	122.41	120.64
Piney Grove	6.50		Ft. Mitchell	1,743.70	582.30	West Providence	81.43	121.36
Young's Creek	5.00		Hickory Grove	191.50	96.91	Woodward's Valley	119.86	46.96
Watson's Chapel	1.00	15.00	Immanuel	1,578.93	1,109.24	Zion	101.59	245.26
West London		9.50	Independence	636.20	155.77	Cromwell		7.01
White Oak Mission	41.00	50.00	Kenton		25.25	Marion	50.00	
Williamsburg, First	2,512.49	10,265.47	Latonia	13,417.89	2,746.69	New Bank Lick	10.00	
Williamsburg, Main St.	170.80	120.21	Ludlow	2,157.05	1,240.32	Ricketts	10.72	
Woodford	4.00	7.25	Madison Ave.	3,621.09	1,453.85	OHIO RIVER—		
Woodbine	32.10	59.24	New Bank Lick	11.30		Association		66.00
Bark Camp	9.00	3.50	New Bethel	349.00	243.34	Baker	44.22	
Black Oak	2.00		Oak Ridge	838.77	335.57	Blackburn	16.70	
MUHLBURG COUNTY—			Petersburg	122.07	169.91	Blooming Grove		
Association		30.00	Sand Run	813.26	137.49	Caldwell Springs	482.90	84.38
Beech Creek	568.26	295.55	South Side	2,652.50	543.05	Cave Spring		10.00
Bethel	53.35	63.60	Union	373.23	124.56	Corinth	28.21	28.75
Bethlehem	189.59	208.93	Visalia	115.00	36.60	Crooked Creek	38.43	7.40
Browder		50.00	Walton	1,261.84	690.60	Deer Creek		
Brownie			Gunpowder	150.00		Dunn Spring		
Carter's Creek	60.84	5.62	Highland Avenue	260.15		Dycusburg	199.70	229.01
Cave Springs	16.51	71.78	Kentaboo Mission	9.41		Dyer Hill	363.39	253.90
Cedar Grove	276.35	79.25	NORTH CONCORD—			Emmaus	115.99	
Cleaton			Association		20.00	Friendship	46.90	20.05
Central City	3,235.64	1,848.31	Apple Grove		25.64	Good Hope		
Cherry Hill	53.45	212.50	Artemus	9.52	42.29	Grand Rivers	19.60	2.00
Drakesboro	388.69	142.65	Barbourville	1,300.27	2,206.50	Hampotn	30.30	58.57
Dunmor	119.78	204.09	Bargo's Creek			Hopewell		
East Union	63.46	52.82	Beech Springs			Iuka	296.92	63.37
Ebenezer	15.25	56.11	Bell Jellico			Lola		
Forest Grove	129.62	139.54	Big Brush Creek			Marion	510.85	278.45
Forest Oak			Centennial			Marion, Second	118.41	61.55
Friendship	201.94	197.59	Coalport			Mexico	521.70	300.79
Graham	297.41	172.80	Coles Branch			Mint Spring		
Greenville	3,425.89	3,870.47	Davis Chapel			Ohio Valley		
Hazel Creek	141.87	105.73	Dewitt	4.13		Old Salem	139.28	26.81
Macedonia	50.00	117.11	Ebenezer			Piney Creek	214.53	
Martwick		138.89	Fellowship			Pinckneyville	83.90	30.00
Mercer	11.80	52.00	Fount			Repton		
Mt. Pisgah	100.00	330.00	Grays	456.87	125.35	Salem	565.00	496.16
Mt. Carmel	25.00	21.85	Green Road			Shady Grove	10.00	33.00
Nelson Creek	88.43	47.20	Greasy Creek			Smithland	309.46	178.54
New Cypress	223.13	112.55	Highland Park	5.00		Sugar Creek	30.00	
New Hebron	109.20	57.20	Himyar			Sulphur Spring	47.62	10.00
New Harmony	36.00	24.00	Ivy Grove			Tilne		10.00
New Hope	1.80	114.62	Jeffs Creek			Union	818.99	242.62
New Prospect			Liberty			OHIO VALLEY—		
Oak Grove	106.27	348.19	Locust Grove			Association	40.40	75.78
Paradise	87.31	20.12	Martins Chapel			Advance	248.55	80.00
Penrod	65.51	28.26	Mills Mission			Audubon	3,787.27	628.82
Pleasant Hill	10.00	8.00	Old Flat Lick	56.84	6.00	Bellfield	316.27	88.92
Powderly			Pinie Chapel			Bethany	49.05	283.08
Riverside	47.50	10.00	Pleasant View		25.00	Bethel	511.35	258.91
South Carrollton	5.00		Poplar Grove	10.00		Blackford		
Unity	5.00	13.50	Prichard Branch		5.00	Black Grove	70.00	35.00
Vernal Grove	2.50	88.55	River	24.00	16.95	Calvary, Evansville	2,152.50	1,110.52
Woodson	11.40	165.88	Roadside			Cash Creek	1,076.09	794.46
Woodland	161.36	250.72	Salt Gum		11.22	Cherry Hill		16.00
NELSON—			Sinking Valley	2.72		Clay, First	1,251.77	426.02
Association		16.00	Springfield			Corydon	491.44	354.54
Ashes Creek		25.00	Swan Pond			Covert Avenue	20.00	31.82
			Union Mission			DeKoven	42.73	32.69
						Dupty		

	Co-op. Program	Desig- nated
Friendship, Evansville		
Geneva	186.00	392.50
Germantownship Evansville	68.38	36.39
Grace, Evansville	2,372.81	1,155.12
Grangertown		15.58
Grove Center	20.79	
Hebbardsville		
Henderson, First	4,223.44	2,652.21
Henderson, Immanuel	3,125.00	421.62
Little Bethel	70.00	90.75
Memorial	50.00	
Missionary		32.00
Morganfield	1,365.20	1,129.97
Mt. Vernon	37.75	
Mt. Olive	40.00	40.00
Mt. Pleasant	385.30	211.18
New Harmony	75.00	
New Hope	36.44	
New Hopewell	43.00	65.00
Old Bethel		
Pilgrim	147.34	37.90
Poole		329.84
Smith	59.15	
Pride	3.00	79.59
Providence, First	686.28	189.25
Robards	36.25	197.60
Seabee	541.60	187.40
Spottsville	999.14	110.31
Sturgis, First	3,202.66	682.30
Sullivan	339.83	418.48
Tabernacle	879.15	314.71
Temple, Evansville		257.25
Uniontown	180.00	337.05
Walnut St., Evansville	1,900.94	719.44
Woodland	328.71	499.70
Zion	1,331.71	289.07

OWEN COUNTY—

Beech Grove	696.52	133.15
Caney Fork	19.00	179.48
Cedar Hill	286.12	7.31
Columbus		25.00
Concord	19.25	43.18
Dallasburg	1,000.20	437.12
Elk Lick	300.00	
Gatz		25.00
Greenup Fork	473.73	80.92
Harmony	35.00	
Long Ridge	492.15	370.21
Lushy		100.00
Monterey	45.28	114.69
Mt. Hebron		
Mt. Pleasant	527.70	121.40
Mussels Shoals	69.00	62.47
Mt. Zion		
New Columbus	174.50	
New Liberty	1,191.35	383.69
Old Cedar	2,137.90	176.87
Owenton	5,007.40	819.99
Pleasant Ridge	54.00	77.00
Richland	1,027.20	366.79
Salem	124.51	52.75
South Fork	520.56	
Sparta	44.32	
Squiresville	795.94	51.25
Zion Hill		

PULASKI—

Association	80.00	12.00
Bethany	39.02	7.00
Bethlehem	8.15	100.00
Bronston	19.17	59.49
Buck Creek	7.63	28.03
Burnside	404.39	1,802.55
Calvary	48.91	160.52
Camp Ground	46.97	58.25
Cedar Point	26.49	44.21
Clifty Grove		107.07
Eden	20.38	36.80
Eubank	575.95	342.07
Ferguson	586.66	275.00
Fishing Creek	7.42	
Flat Lick	86.98	121.32
Flat Rock		13.00
Good Hope	241.64	79.55
High Street	1,017.68	532.79
Hopeful	22.75	
Liberty	45.46	67.34
Malvin Hill	13.04	8.00
McKinney	9.18	27.00
Mt. Pisgah	6.00	
Mt. Victory	7.89	
New Enterprise	20.38	25.00
New Hope	13.93	75.35
Oak Grove No. 1	35.78	
Oak Grove No. 2		
Okalona	79.04	37.00
Piney Grove No. 1		10.00
Pleasant Hill No. 1		36.32
Pleasant Hill No. 2	18.00	209.43
Pleasant Run	58.89	145.16
Pleasant View		60.05
Poplarville	.79	
Pulaski	93.44	
Quinton	1.89	25.00
Rock Lick		14.50
Sinking Valley		43.58
Slate Branch	20.38	24.50
Sloans Valley	47.34	
Somerset, First	8,403.55	5,203.66
Sunnyside	46.00	
Union Grove	2.42	100.88
Whetstone		

ROCKCASTLE—

Association		6.00
Brindle Ridge		
Brodhead	351.04	219.57
Clear Creek		
Conway	14.97	19.64
Fairview		
Flat Gap		

Flat Rock	2.48	
Freedom		24.88
Live Creek		5.00
Livingston	12.14	37.26
Macedonia		
Mt. Pleasant	21.75	47.92
Mt. Vernon	356.77	342.27
Mt. Zion		5.00
Ottawa		
Pine Hill	104.97	33.51
Poplar Grove		4.68
Round Stone		1.52
Valley	13.50	12.00
Watts Chapel		10.00

RUSSELL COUNTY—

Association	10.00	40.00
Cave Spring		
Clear Fork	167.54	96.40
Clear Spring	3.00	
Cumberland Ridge		
Decatur	18.00	
Fairview	109.06	92.89
Friendship	210.18	215.58
Jamestown	434.10	233.68
Liberty		30.00
Mt. Vernon	52.85	32.22
Mt. Calvary	24.77	5.75
Mt. Olive	7.44	
Oak Grove		
Pleasant Hill		
Pleasant Home		
Pleasant View		
Poplar Grove	450.57	433.06
Providence	147.39	21.31
Russell Springs	715.72	396.06
Scotts Chapel		
Sano		24.20
Square Oak		
Union	27.86	
Welfare	106.24	82.23
White Oak	16.10	24.00

RUSSELL CREEK—

Association	31.38	85.76
Beech Grove	229.00	119.71
Bethlehem		9.75
Big Creek	24.60	
Brush Creek	30.00	88.74
Campbellsville	6,792.32	4,684.35
Cane Valley	15.00	4.15
Charity	4.18	
Columbia	1,000.00	2,391.15
Dunbar Hill	11.14	
East Fork		11.50
Elkhorn	13.91	87.92
Friendship	267.27	315.55
Fry	47.80	
Good Hope		
Gradyville		1.71
Grassy Creek	163.01	
Greensburg	1,050.17	946.71
Harrods Fork		55.38
Hopewell		5.00
Independence		
Leatherwood		
Liberty		65.51
Lone Valley	125.00	72.00
Macedonia	86.28	93.78
Mt. Gilead		18.27
Milltown		4.00
New Hope		32.06
New Salem	123.34	88.88
Oak Grove		5.25
Palestine	201.38	58.87
Prices Creek		
Pikes Ridge	45.14	73.35
Pink Ridge		
Pleasant Hill	540.00	111.44
Pleasant Ridge	72.60	55.58
Pleasant Valley	126.01	30.44
Plum Creek	3.24	
Prices Creek		
Purce's Chapel		16.35
Red Lick		16.75
Robinson Creek	58.91	10.73
Russell Creek		5.55
Salem		195.16
Society Hill	20.00	7.50
South Campbellsville	117.00	114.91
Summersville	50.00	48.73
Sulphur Springs		
Trammel Creek	175.42	107.92
Zion	17.00	57.00

SALEM—

Bethel Union		5.00
Big Spring	34.45	22.30
Blue River Island	4.00	12.49
Buck Grove	392.13	500.11
Cold Spring		22.50
Constantine		
Ekron	346.35	242.50
Guston	25.64	1,144.93
Hill Grove	18.27	329.32
Little Bend		
Muldraugh	278.84	193.73
New Brandenburg	122.30	56.25
New Highland	679.44	381.06
New Salem	46.50	61.95
Payneville	216.07	109.40
Phillips Memorial	735.63	735.72
Raymond	197.74	122.23
Salem	1,370.35	187.90
Vertrees		22.00
West Point	618.95	254.05
Wolf Creek	126.95	46.57

SEVERNS VALLEY—

Association	72.88	
Barren Run	120.00	18.00

Cecilia	325.91	350.79
Colesburg		
East Rhudes Creek		204.61
East View	50.00	25.00
Franklin Cross Roads		75.20
Gilead	1,185.19	473.68
Hodgenville, First	2,600.81	1,565.67
Locust Grove		
Meeting Creek		
Middle Creek	253.20	13.85
Mill Creek	30.00	39.11
Mt. Zion	320.00	200.52
Nolynn	95.21	23.35
Rineyville	141.30	174.12
Round Top	30.05	144.65
Severn's Valley	9,012.33	3,901.84
Sonora	679.07	156.67
Tunnel Hill	5.00	85.00
Valley Creek	20.00	
Vine Grove	585.01	451.32
White Mills	52.58	30.00
Youngers Creek	99.79	39.63
Stithon		115.05

SHELBY COUNTY—

Association		91.10
Bagdad	803.71	702.36
Beech Ridge	39.69	26.63
Bethlehem	166.50	100.66
Buffalo Lick	305.57	333.23
Burks Branch	7.47	50.34
Christiansburg	42.00	383.16
Clay Village	314.01	279.06
Cropper	154.75	108.43
Dover	696.25	416.05
Elmburg	31.00	117.68
Finchville	728.04	672.20
Grafensburg	694.21	456.86
Humpridge	375.49	144.25
Indian Fork	1,164.88	197.67
Little Mount	450.88	180.02
Mt. Moriah, Mt. Eden	361.00	823.34
Mt. Pleasant	20.00	100.00
Mt. Vernon	511.25	293.24
Pigeon Fork	175.62	505.98
Salem	686.21	1,478.37
Shelbyville	4,215.18	2,114.07
Simpsonville	838.64	292.10
Waddy	1,008.81	1,181.17

SIMPSON—

Black Jack	215.00	22.50
Cedar Grove		
Franklin	3,685.90	2,471.24
Hillsdale		
Lake Spring	283.50	15.00
Middleton	109.25	157.69
Mt. Vernon		34.15
New Salem	30.00	
Pleasant Hill		
Providence	599.71	181.12
Shady Grove	487.69	232.21
Sulphur Spring	1,030.02	922.13
Whippoorwill	139.49	458.29

SOUTH CONCORD—

Association		207.00
Bethel		
Big Spring		5.00
Canada Creek		
Charity		
Concord	40.00	
Cooper	120.00	150.00
Chestnut Grove		10.00
Fellowship		
Gap Creek		
Lick Creek		
New Haven		
New Hope		
Parmley's Grove		
Pleasant Hill		5.25
Pleasant Ridge		
Rogers Grove		2.00
Taylor's Grove		

SOUTH DISTRICT—

Association		
Beech Fork		
Beech Grove	1,873.93	543.38
Benton		11.39
Bethel	1,075.00	
Bruners Chapel	2,428.65	787.75
Burgin	813.25	1,833.90
Calvary	651.88	146.16
Cornishville	37.81	162.95
Danville, First	1,884.62	807.20
Danville, Lexington Ave.	6,500.00	5,103.19
Deep Creek	125.00	482.74
Doctors Fork	161.90	99.17
Forks Dix River		784.78
Freedom	394.35	58.83
Friendship	15.33	41.86
Gethsemane	50.00	50.00
Harrodsburg	2,185.00	716.70
Junction City	28.25	29.50
Lancaster	1,923.03	380.20
Mitchellsburg	73.54	44.12
Mt. Freedom	74.37	13.53
Mt. Hebron		
North Rolling Fork	120.00	592.21
Parksville	103.09	25.00
Perryville	785.02	848.86
Pleasant Hill	100.00	10.45
Pleasant Run		
Salem		
Salt River	22.91	65.10
Shawnee Run	197.05	597.00
Valley Grove		6.28

(CONTINUED NEXT WEEK)



BAPTIST TRAINING UNION

BYRON C. S. DeJARNETTE, State Secretary MISS ETTA V. LEA, Office Secretary
MISS AVA ALBRO, Assistant to State Secretary and Story Hour Worker
MISS MAURITA MORRIS, Intermediate Worker
W. NEVILLE CLAXON, Director of Associational Work

127 East
Broadway
Louisville 2,
Kentucky

In Appreciation of E. E. Lee

In appreciation of Mr. E. E. Lee, who retired last year after many years of effective service as Southern Baptist Training Union Field Worker, the First Baptist Church, Dallas, Texas is to give an appreciation dinner on the evening of February 27.

In a letter from his Pastor, Dr. W. A. Criswell, it is stated that on that occasion "flowers to the living" in the form of letters of appreciation from those who love him, and are grateful for his contribution to their lives, will be presented to him.

All who wish to write to Mr. Lee should address him, Mr. E. E. Lee, in care of the First Baptist Church, Dallas, Texas.

Bibles Are Needed

As we try to enlist all our Training Union members and through them all the people of our churches and many others in following the Systematic Daily Bible Readers' Course, we will remember that many, many millions in Japan, Germany, and other war countries, as well as on regular mission fields are asking for Bibles. Sunday, February 22, has been suggested by the General Association as the day for an offering in our churches for the work of printing and distributing the Scriptures by the American Bible Society. Many will want to make an offering for this worthy cause through their own church.

Southern and State Schedule for March

Theme: "Be Ye Therefore Perfect"

Scripture: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Aim: To Help Us to Set Up as a Goal for Our lives the Absolute Standard of Perfection of Our Heavenly Father
Song: "I Would Be True"

Denominational Emphases

1. Home missions.
2. Training Union study courses
3. Southwide Simultaneous Associational Sunday School Meeting, March 9
4. Home and Foreign Missions Day in Sunday school and offering, March 28

Suggested Activities for Churches

1. Conduct Baptist Doctrine Week as an all-church membership study course, using the doctrinal books in all departments. Invite every member of the church to take part.
2. Lead all Training Union members to make an offering for home and foreign missions in the special Sunday school offering for these causes on March 28.
3. Get subscriptions to the home mis-

sions journal, *Southern Baptist Home Missions*.

4. Complete plans to observe Youth Week, April 4-11.

5. Promote attendance upon the associational Sunday school meeting on March 9, which is Southwide Associational Sunday School Day.

Suggested Activities for Associations

1. Hold the associational mass meeting this month. See *The Baptist Training Union Magazine* and the *Associational Bulletin* for suggested programs. Get reports from all churches on the number of daily Bible readers enlisted in the Bible Reading Crusade, and the number of Training Unions working to increase prayer meeting attendance.

2. Lead all associational officers to attend the state associational officers' clinic this month if it is held in your state.

3. Seek to lead every church to observe Baptist Doctrine Week, the all-church membership study course.

Madisonville Enlargement Campaign

After much careful preparation by the Pastor, Rev. Harold D. Tallant, and his people, the First Baptist Church Madisonville, conducted a Training Union Enlargement Campaign during the week of January 18-23. Lists of prospects had been made and new workers had been secured in advance.

The visiting workers were in the Training Union and preaching service Sunday night and it was the privilege of the writer to speak at the preaching hour.

Classes and teachers were as follows: Story Hour Leadership Manual—Miss Ava Albro, Junior Manual—Mrs. Byron C. S. DeJarnette, Intermediate Manual—Mrs. L. C. Roberts, Young People's Administration—Rev. L. C. Roberts, Adult Manual—the Pastor, the Training Union Manual—the writer. Mr. J. D. Anderson is Director.

On the first Sunday night there were 184 present, and on the second Sunday night there were 183, even though the weather was unusually bad. The enrollment in the classes was 217, the average attendance was 148, and nearly 200 were present Friday night for the review test, and banquet. Rev. Roberts was the banquet speaker. On the second Sunday night the enlarged Training Union of 5 departments and 17 units went into operation.

Enlargement Campaign at Bowling Green

Under the direction of the Pastor, Rev. Harold J. Purdy and the Training Union

Director, Miss Mae Wilson, the First Baptist Church, Bowling Green, conducted a Training Union Enlargement Campaign during the week of February 1-6. The visiting workers were present and presented the work in the Sunday school, Training Union and Preaching Services on Sunday.

Some splendid work of preparation and enlargement had been done before the week arrived. The enrollment for the week in the classes was 257. The average attendance was 178. A social period followed the test on Friday night. Definite plans were discussed and some definite steps were taken toward enlargement. At least two new Adult Unions are expected to be in operation soon.

Classes were taught as follows: Story Hour Leadership Manual—Miss Ava Albro, Junior Leadership Manual—Mrs. Byron C. S. DeJarnette, Intermediate Leadership Manual—Miss Maurita Morris, Young People's Administration—Rev. Harold D. Tallant, Adult Manual—Rev. W. Neville Claxon, Training Union Manual—the writer. These were the visiting workers. Local workers were in charge of the Story Hour children, and Junior and Intermediate boys and girls.

During this week the committees met for definite plans for the entertainment of the State Convention to be entertained by that church, April 14-16.

20%-ERS

The following churches have reported a total Training Union Attendance equivalent to twenty per cent of their resident membership:

January 18: Crestwood Baptist Church, Frankfort; Dallasburg Baptist Church, Wheatley; Glenville Baptist Church, Owensboro; Harmony Baptist Chapel, Louisville; Hawesville Baptist Church; Jellico, Tennessee, First Church; Little Flock Baptist Church, Long Run Association; London, First Church; Lynch Baptist Church; Muldraugh Baptist Church; Walnut Street Baptist Church, Evansville, Indiana; Victory Memorial Baptist Church, Louisville; and Zion Baptist Church, Henderson, Kentucky.

January 25: Crestwood, Frankfort; London, First; Lynch; Muldraugh; Victory Memorial, Louisville; and Zion Baptist Church, Henderson.

February 1: Crestwood, Frankfort; Dallasburg, Wheatley; Georgetown; Hawesville; London, First; Lynch; Muldraugh, Walnut Street, Evansville, Indiana; Victory Memorial, Louisville; and Zion Baptist Church, Henderson.



Sunday School Department

W. A. GARDINER, State Secretary

LONG RUN ASSOCIATION ATTENTION

The more than fifty thousand Baptists in Long Run Association should avail themselves of the opportunity to enrich their lives the week of February 23-27 by attending one of the eleven Sunday school training schools which will be in progress. Many members of adult and young people's classes should take advantage of this opportunity to learn more and to deepen their spiritual lives.

And the teachers and officers should, by all means, attend to better prepare themselves for their work. For a teacher to be unprepared to guide and bless his pupils is nothing short of spiritual neglect. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Visits With Five Churches in Owensboro

In connection with the training school in Owensboro the writer had the privilege of visiting several of the churches.

FIRST CHURCH—On Sunday morning at the Sunday school hour the First Church was visited with a view of suggesting changes in the building that will enable them to reach more people and do better work. Dr. R. E. Humphreys is happy over the new quarters the church has for four nurseries, two Beginner and one additional adult department.

SEVEN HILLS—Pastor John Huffman was the host at the 11:00 o'clock hour where the writer preached on Sunday school work. This church is planning to build a new building on a location which will enable them to take care of a great increased Sunday school and preaching attendance.

HALL STREET—At the evening hour the writer spoke at the Hall Street Church where Rev. J. Ray Dobbins is doing a great work. This church is also planning for a new unit to their building.

CRABTREE AVENUE—Brother I. L. Baughn has built well at Crabtree Avenue. In fact the work has gone so well that they are looking for more space for growth.

PARRISH AVENUE—On a cold morning we met pastor W. S. Coakley at the Parrish Avenue church. Brother W. S. Coakley bought the building from the School Board and started a Sunday school. Not long after this the church was organized.

We regret we did not get into the other churches while we were there. All the churches have excellent pastors of high type. The Sunday school enrollment of the association increased by 1,120 last year.

Are You Interested In the Lost?

Are you interested in the lost pupils and prospects around your church? There are so many of them and they are terribly lost. A lost man is in a very terrible condition. A lost man is on his way to a terrible Hell. A lost man, woman, boy or girl challenges the best in the Sunday school teacher for this life and for Eternity. Get the lost into your class, into the preaching service and win them to Christ the Saviour. May God save us from men and women who hold positions as officers and teachers and are not interested in the lost. May His richest blessing and guidance be with those who are interested enough to be doing something about these lost.

Finish Church Planning Meetings

Many associations are having teams visit all the churches and help them plan for a great work and greater results. We trust that none of us will grow weary in well doing but that we shall work on to the reaping time. A night with a group of workers planning for a good year of work will pay big dividends.

That Standard Application

We hope you will send us that Standard application as soon as your Sunday school meets all the requirements. The next several weeks should be a time of standardizing.

Lyndon Is Standard

We are glad to announce that the Lyndon Sunday school is again standard. Alfred C. Vansant is pastor and Arthur Gowin is superintendent.

Training School In Owensboro

In the midst of a week of snow and sleet the annual training school for the churches in and near Owensboro was a great success with 443 enrolled. Seventeen churches participated in the school which we list as follows: Whitesville, Sorgho, Utica, Sugar Grove, Newman, Maceo, Curdsville, Glenville, Yellow Creek, Pleasant Grove, and the following churches in Owensboro: Buena Vista, Eaton Memorial, Crabtree Avenue, First, Hall Street, Seven Hills, Third, Parrish Avenue, and Walnut Street. Had the weather been open we believe more than 500 would have attended. The spirit was wonderfully fine and a great year is in prospect. Mr. Chester Iglehart, the associational Sunday school superintendent, is promoting the work in an able manner and is now working to get teams of workers to visit all the churches with the purpose of enlisting all the churches in all the phases of Sunday school work.

January Great Training Month

During January, Kentucky received more Sunday training awards than for

any previous January in our history. In fact we more than doubled the number for January of last year. We trust that this increase will run throughout the year. Very definitely Georgia and Florida mean to surpass our State in training this year. For the first four months Georgia had 8,253, Florida had 6,944 and Kentucky 4,819. We believe these states should not surpass us although Georgia has many more churches and members than has Kentucky.

Preaching Attendance

This year we hope to place more than usual stress on the importance of Sunday school pupils remaining for preaching service each Sunday. Because of its great importance it is in the Standard and in the Six Point Record System.

EVERY officer and teacher should feel that it is a glorious opportunity to persuade the pupils to attend preaching services. Officers and teachers can greatly improve the school on this point. The value to come from regular attendance upon the preaching services can not be estimated. God has peculiarly blessed that service and those who attend regularly. Let us devote some of our time this year to this important opportunity.

SUNDAY SCHOOL ATTENDANCE FEBRUARY 8, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	132	1,284
Indianapolis, Ind, Broadway	---	1,246
Louisville, Ninth & O (1)	172	1,108
Louisville, Carlisle Avenue (2)	168	900
Owensboro, First (1)	35	863
Louisville, Crescent Hill (1)	162	779
Lexington, Porter Memorial (2)	220	745
Lexington, Calvary (1)	35	690
Bowling Green, First (1)	31	666
Covington, Latonia (1)	21	655
Frankfort, First	---	644
Lexington, Ashland Avenue	---	588
Owensboro, Third	---	587
Louisville, West Broadway	---	580
Louisville, Baptist Tabernacle	---	571
Lexington, Immanuel	---	568
Evansville, Ind., Grace (2)	149	557
Harlan (3)	148	544
Georgetown	---	543
Louisville, Victory Memorial (1)	95	543
Paducah, Immanuel (2)	52	515
Newport, First (1)	40	513
Evansville, Calvary (3)	131	509
Louisville, 23rd and Broadway (1)	28	496
Madisonville, First	---	480
Somerset, First	---	476
Louisville, Beechmont	---	476
Danville, Lexington Avenue (1)	12	436
Ashland, Pollard (1)	22	430
Louisville, Eastern Parkway	---	418
Hopkinsville, Second	---	410
Louisville, Third Avenue (1)	27	401
Elizabethtown, Severn's Valley	---	397
Hopkinsville, First	---	394
London, First	---	392
Louisville, 18th Street	---	392
Louisville, Deer Park	---	389
Louisville, St. Matthews	---	386
Louisville, Clifton (1)	53	366
Berea (1)	30	360
Lexington, Grace	---	360
Henderson, First	---	354
Winchester, Central	---	340
Corbin, First	---	340
Shively (1)	23	328
Louisville, Franklin Street	---	325
Pineville, First	---	313
Campbellsville	---	307
Bellevue	---	304
Henderson, Immanuel	---	294
Hazard, First (2)	69	292
Paducah, Twelfth Street (1)	61	288
Fulton, First	---	285
Richmond, First (1)	12	274
Beechland (near Valley Station)	---	261
Evansville, Walnut St.	---	249
Owensboro, Seven Hills	---	243
Jellico, Tenn., First	---	240
Ft. Thomas	---	232
Owensboro, Eaton Memorial	---	231
Paducah, Baptist Tabernacle	---	224
Paducah, Trinity	---	219
Dayton, First	---	218
Louisville, South Side	---	208
Owensboro, Crabtree Avenue	---	205
Pleasant Hill (near Campbellsville)	---	200

President Mrs. George Ferguson Covington, Ky. Treasurer Mrs. Ira D. Bean	Woman's Missionary Union 127 E. Broadway, Louisville 2, Kentucky Executive Secretary - - - - - Miss Mary P. Winborne Young People's Secretary - - - - - Miss Dorothy Sears Field Worker - - - - - Miss Lucille Lynch	Bookkeeper Mrs. Harriett Lemons Office Secretary Miss Sue Coker
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Teaching Helps for New Mission Study Series

"America's Christian Frontiers," the resource book on the subject of the 1948 graded series of home mission study should be available at the Baptist Book Store, 319 Guthrie Street, Louisville, after February 20. The price will be fifty cents per copy. This book will be most helpful to those who plan to teach any of the books in the Series on Baptist Frontiers, which are as follows:

Spiritual Frontiers, Courts Redford, price 50c (for adults)

Amazing Grace, Louie D. Newton, price 50c (for young people)

The Ice Cutter, Phyllis Sapp, price 50c (for Intermediates)

These Were First, Eubanks and Lawrence, price 35c (for Juniors)

Strawberry Road, Margaret Hutchinson, price 50c for Primaries)

Other Recent Releases:

The Holy Spirit in Missions, J. B. Lawrence, price 50c

America Must be Christian, H. C. Goerner, price 75c

Week of Prayer for Home Missions

The theme for the 1948 Week of Prayer for Home Missions is *His Message—Our Mission*. The topics for the five days' program are as follows: Monday—*Message of Love*; Tuesday—*Message of Faith*; Wednesday—*Message of Hope*; Thursday—*Message of Courage*; Friday—*Day of Prayer*; *His Message—Our Mission*.

Interesting information has been prepared for each day's program and Societies are urged to use this material that members might have a clear understanding of our Home Mission task and know some of the pertinent facts of the work being done and meet the mission needs in our Southland.

Do not forget that this is a Week of Prayer. Let prayer have a big place in each program.

See that each member of the W. M. S. is given an opportunity to share in the Annie Armstrong Offering for Home Missions. The Kentucky W. M. U. goal for this offering is \$24,000.00.

Some Heart-Searching Questions

The following three questions are asked in the concluding program for the Week of Prayer. Each member will do well to consider them carefully.

1. Am I willing to go into places, anywhere and everywhere and use my influence to bring people under the preaching of the Gospel?

2. Do people who know me turn from sin to follow Jesus or do they turn away

from Him because they see in me a living contradiction of all they believe to be Christlike?

3. Am I sure that I have opened my life to Christ that I may be Christian in the utmost way?

American Bible Society

Sunday, February 22, has been set as the day for an offering in the churches for the work of the American Bible Society by action of the General Association of Baptists in Kentucky and its Executive Board.

"Doors now open to the Bible present an outstanding opportunity for Christian Missions because Scripture distribution is at the center of all missionary work." Every man must have the Bible in his own native tongue if the Word of God is to speak to his heart. The end of the war opened doors in Europe and Asia where entire nations were cut off from the Bible. Millions of hungry-hearted peoples in Japan, Germany, and other war areas, besides people on regular mission fields are asking for Bibles. We must not fail them. We are in a race against time. In many lands, people's hearts may not stay open to the Bible."

Send gifts, marked "For the American Bible Society," to Dr. W. C. Boone, General Secretary-Treasurer, 127 E. Broadway, Louisville 2, Ky.

Young People's Department

R. A. Charters Now Ready

Have you ordered your R. A. Charter? You should have received an application blank some time ago, but many of you have neglected to fill it out and return it. Surely there are more chapters that are eligible to receive charters than we have received applications. The three qualifications for a charter are as follows:

1. The Chapter must be organized according to the plan set forth in the Royal Ambassador Manual and the Counselor's Guide.

2. The Chapter must meet at least three times during the three months prior to the filing of the applications.

3. It must be the purpose of the Counselor to carry out to the best of his ability the aims and the objectives of the Royal Ambassador organization.

Only the chartered chapters will be reported to Southwide Headquarters this year. All the chapters will be kept

on the files of the State W. M. U. Headquarters, but the number of chapters reported to the Birmingham Headquarters will be very small unless some of you get busy and send your charter application. Look up your application blank today and see if your Chapter is eligible to receive a charter. Send it to Mr. John Wrenn, 127 East Broadway, Louisville, Kentucky, and you will receive your organization charter in a few days.

Miss Irene Chambers to be at Bethel Houseparty

Word has just come that Miss Irene Chambers of the Home Mission Board will be at the G. A. Houseparty at Bethel Woman's College. Miss Chambers has served as Field Worker with the Home Mission Board for several years. She is a very attractive person and will have many and varied experiences to contribute to the G. A. Houseparty program. Miss Chambers is a welcome addition to the already capable group of people on the Houseparty program. Reservations for the Georgetown and Bethel Houseparties close February 25. The Cumberland and Campbellsville reservations remain open until March 10. Be sure to get your name in as soon as possible, because we want to use all the available space in these colleges.

Associational Leadership Conferences

Many letters have come to me during the last few days concerning leadership conferences that should have been held in January. However, the snow and ice on the roads prevented many associational leaders from going ahead with their meetings. It is not too late even now to plan for a leadership conference in your association. As you have already observed in your W. M. U. Year Book, the goals for new organizations, new members, new subscriptions to the magazines, new tithers, etc., are very high. All of us are going to have to work hard to realize the goals. In our office we have some mimeographed material which might help as you plan your leadership conference. If you would like to have some, write to Miss Dorothy Sears, 127 East Broadway, Louisville, Kentucky.

BREVITY—The story of creation is told in Genesis in 400 words; the Ten Commandments contain only 297 words; Lincoln's Gettysburg address is but 266 words in length and the Declaration of Independence required but 1,321 words to set up a new concept of freedom.—*Journeyman Barber.*

BOOK Reviews

The Things Which Shall Be Hereafter, by Russell Bradley Jones, published by The Broadman Press, Nashville 3, Tenn., price \$2.00.

Russell Bradley Jones is a native Kentuckian, a graduate of Georgetown College and the Southern Seminary, and has previously been pastor of such churches as Island Home Church of Knoxville and the First Church of Jefferson City, Tenn.; the University Church of Baltimore, Md.; a church in the Philippine Islands; First Church of Gainesville, Ga.; and now at the Central Church of Chattanooga, Tenn. In addition to his pastoral duties he is a contributing editor of the Tennessee Baptist and Reflector, and a Co-Editor with the Southwide Baptist Digest.

"For many years the writer felt that he knew almost nothing about Scriptural prediction," says Dr. Jones in his preface. "Often he was deeply embarrassed by his inability to help others in their search for truth," he continues. "But the condition of ignorance with reference to so many phases of biblical prediction became so intolerable that he determined to attempt, under the guidance of the Holy Spirit, to learn as much as he could about predictive Scriptures. Several years and much toil and prayer have been given to the task. Much ignorance, certainly more than the writer himself suspects, remains. But this book is the result of an honest effort to discover the truth."

The outline on which he arranges his work is made up of four divisions: The Key; The Chief Principle of Interpretation; The Chosen People of God; and The Consummating Purpose of the Christ.

The Contemporary Gospel, by Millard Alford Jenkins, published by The Broadman Press, Nashville 3, Tenn., price \$1.50.

Millard A. Jenkins has been pastor of the First Baptist Church of Abilene, Texas, since 1915. He is active in civic and denominational affairs. His Special Day Sermons has been a Broadman best seller since 1942.

He says in his foreword: "With the firm conviction that there are no conditions of life but have their answer in Jesus Christ and His Gospel, I humbly send this volume forth with the hope and prayer that, as God was pleased to bless these messages when delivered to my own congregation, as well as to those in the wider field of revival meetings, conferences, and special occasions, he also may make the printed messages a blessing to others."—George W. Card.

Harvey Couch: The Master Builder, by Winston P. Wilson, published by The Broadman Press, Nashville, Tenn., price \$2.75.

Winston P. Wilson is a prominent Baptist layman of Little Rock, Ark. He writes in a fluent, moving style and has no dull pages to skip.

Harvey Couch, son of the soil, multi-millionaire, fighter of life's battles from rags to riches, counselor of Presidents, lover of humanity, builder of industrial, educational, and religious institutions was first of all a Christian gentleman.

The author dedicates this truly remarkable life-story of one of the great builders of our nation during the twentieth century "to the youth of America, particularly to those of the great Southwest, with the hope that the simple story of Harvey Couch's achievements and his character will inspire many with courage and vision thus to become dauntless and untiring leaders who, with brain and brawn and belief in trained and unselfish service, will take up the task where Couch left off and carry on to even greater triumphs."

This revealing biography of an Arkansas farm boy who rose to national prominence makes delightful reading for young and old.—George W. Card.

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

A few rooms available for both young man and young women.

Applications should be made at once to:

H. D. BRUCE, President
Marshall, Texas

February 19, 1948

More Power in Soul Winning, by David M. Dawson, published by Zondervan Publishing House, Grand Rapids, Mich., price \$1.50.

This is a splendid book. The author writes as one who not only knows the essentials of effective soul winning, but whose heart burns with a passion for the salvation of lost souls. One's own heart is warmed and stirred, and made to feel the need of "more power in soul winning" as he follows through the eleven chapters. Especially helpful are the chapters on "Methods of Evangelism" and "Revivals."

Dr. Dawson was born in Scotland and was a Baptist pastor in California for thirty years. Something of his great Christian love and earnestness is reflected in the closing words of his foreword: "If my kind Heavenly Father sees fit to use this book as a stimulus and incentive to bringing lost and dying folks to a saving knowledge of our blessed Lord and Saviour Jesus Christ, mine will be the blessing and all the glory will be ascribed to Him."—L. E. Martin.

Magnifying The Church, by E. Norfleet Gardner, published by The Broadman Press, Nashville, Tenn., price \$1.35.

The author endeavors, as the title suggests, to magnify the church in the thirteen chapters with such attractive subjects as "A Divine Institution," "The Herald of Salvation," "A Lighthouse of Truth," "The Cradle of Freedom," etc.

The reader will find interesting discussion and valuable bits of information. Many, however, will be unable to accept the author's concept of "the Church" as composed of all Christian bodies taken together to constitute the "Church" of which Christ is Head. He does not even restrict it to evangelical Christian bodies, but would seem to include Roman Catholic, and others, as well.—L. E. Martin.

Spiritual Frontiers, By Courts Redford, Home Mission Board, Paper, 50 cents.

The author is assistant executive secretary of the Home Mission Board, holding degrees in sociology and theology from college, university, and seminary.

He presents in attractive, readable form home missions as it operates today, a survey of needs in Southern Baptist Convention territory, and a challenge to meet present-day opportunities in home missions.

Amazing Grace, by Louie D. Newton, Home Mission Board, Paper, 50 cents.

The life of M. N. McCall, forty-two years superintendent of Baptist missions in Cuba, is ably presented by the president of the Southern Baptist Convention who is journalist, editor, pastor, and biographer.

The story is written for young people.

The Ice Cutter, By Phyllis Sapp, Home Mission Board, Paper, 50 cents.

A brilliant young writer in Oklahoma presents her first book for Baptists as she discusses the life of Missionary J. B. Rounds, superintendent of Indian missions for Southern Baptists.

Written for Intermediates, the story will appeal to all age groups.

These Were First, By Margaret Kime Eubanks and Una Roberts Lawrence, Home Mission Board, Paper, 35 cents.

Here are brief biographies of home missionaries Lucien C. Smith, Frank DiMaggio, Kathryn Sewell, Lewis J. Shuck, Rachel Sims, Federico Rodriguez, and Samuel Gorman. They are well done by experienced writers.

This book for Juniors is good for mission study, sermon illustrations, and interesting reading.

Strawberry Road, By Margaret Hutchison, Home Mission Board, Paper, 50 cents.

Miss Hutchison, who had active part in establishing work among migrants in Arkansas, presents the story of a migrant child following the crops by trailer. It is a lithographed picture story book for primaries and a worthy successor of Katie of the Canyon, presented last year as the Home Mission Board's first experiment in picture story books.

Helen Keller To Tour

Orient In March

NEW YORK (RNS) Helen Keller, president of the John Milton Society for the Blind here, will leave by plane on March 26 on an extended visit to the blind in the Orient and the Near East.

Miss Keller, 67, will be accompanied by her secretary-companion, Miss Polly Thompson.

On her tour she will crusade for better treatment for the blind, who in many countries "have fallen into a pitiable condition of beggary, neglect and prejudice." She will visit Egypt, Iran, Palestine, Syria, Australia, New Zealand, Japan, Korea, China, Burma, Siam and India.

In Japan, Miss Keller will be met by Dr. Milton T. Stauffer, general secretary of the Society, and his wife. The party will visit 11 cities in Japan under the direction of a national committee of sponsors made up of high officials and leading Japanese citizens.

The Milton Society, under whose auspices the tour will be conducted, is an interdenominational, non-sectarian group established in 1928 to provide the blind with Christian literature in Braille.

Olivet Church, Paducah, Ordains Five New Deacons

Paducah, Ky., Feb. 1.—The Olivet Baptist Church met today to ordain Hubert Grief, E. E. Record, Shirley Hester, Elwood Peyton and Shirley Vance as deacons.

The ordaining council was composed of Pastors E. D. Davis of Olivet; G. C. Logan, West End Church; Paul Weber, Trinity; L. W. Carlin, Belview; D. N. Long, Mt. Zion, and C. H. Warford, Harmony; and Missionary C. F. Hinds of West Union Association; together with Deacons Roscoe Holliman, O. P. Wallace, Alvin Straub, J. R. Waller, J. C. Foth, Henry Tolar, Bryon Stark, James Slusinger, A. C. Futrell, and W. H. Peyton.

Pastor Davis was chosen as moderator and interrogator. Pastor Logan preached the sermon and delivered the charge. Pastor Carlin offered the ordaining prayer and Pastor Warford served as clerk.

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Work In Philippines Resumed By Former Louisville Student

By ALBERTO B. FRANCO

Western Visayas Treatment Station

SANTA BARBARA, Iloilo, P. I.—Looking over the record of the fruits of the labor here in the winning of souls to the Lord Jesus Christ, it is found that since January 19, 1933, up to the outbreak of the war brought against us by Japan on December 7, 1941, some fifty-nine souls were won, buried with Christ in baptism, became new creatures and walked in newness of life.

Soon after the invasion and occupation of this town by the Japanese army upon landing, one of our faithful members, a mountaineer whom I had painstakingly taught how to read and write until he became a proficient reader of his Bible both in English and in the dialect, a young man in the very blooming period of his youth, met the most horrible tragedy that war delights to carry along with it. We mourned for his loss, but were glad and happy that he has gone to be with his Lord. Several others passed on to the Great Beyond due to starvation, plus their suffering as lepers during the zenith of the Jap's brutality and inhuman actions.

The Lord knows best. He did not want to let us suffer any more than we could bear physically due to disease, and so, out of the despair and gloom, the light from heaven shone through the American Eagle which suddenly swooped down on the Philippine soil, bringing untold joy and rejoicing to the remaining survivors, and Liberation Day came at last, praise the Lord, and joy spread throughout the islands.

When the patients returned to the Leprosarium invitations were again issued for them to attend our services and Bible classes. Those converted during the first six months were fifty-three souls.

[Brother Albert B. Franco graduated from the Southern Baptist Theological Seminary in Louisville in the Class of 1925. Many of his former classmates and friends will remember him.—Ed.]

"Ecumaniacs"

New York (RNS)—Churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations were described here as "ecumaniacs." Dr. Michelfelder said that at the first Assembly in Amsterdam next August there will be "ecumaniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, and so forth will all lose their identity."

"Let those who have no convictions

SIN

By HALLETT WEST ELLIS, Steele, Mo.

What mean the travail groans of earth, her cry for freedom's light;
The faded bliss of Eden, earth's barrenness and blight?
The storms which rage in fury, the devastating flood;
The life-deep thirst in man and beast of hatred or for blood?
Why armed with pricking thorns the rose, so fragrant and so fair;
And why does downy thistle ride so lightly on the air?—
The mystery is quickly solved. The Bible—look within:
The earth lies in the wretchedness and slavery of—SIN!

What demon robbed man of his peace and filled the earth with pain
Till countless multitudes of men know now the curse of Cain?
Why blasted hope and tragic death from murder, suicide,
Till hearts, pierced through with bleak despair, shriek out on every side?
What mean the sighs of anguish that rise from ruined lives,
Where manhood, pride or virtue in Shame's bleak dungeon lies?—
The answer comes from countryside and from the cities' din:
He who has wrought such havoc is the dreadful one called—SIN!

What mean man's wretchedness and want, the frail and tott'ring forms
Of countless millions aged, dejected and forlorn?
The empty cradle, vacant chair where happiness had been;
Explain the strife and carnage of battle's dreadful din;
Earth's gray and grimy prisons where rotting thousands lie,
Where Hope is fled and Love is dead and mortals beg to die?—
Seen is the answer clearly in cold Satanic grin:
He who has trampled thus on Love, is man's dread foe called—SIN!

Is there no remedy for sin, no bridge for Death's black tide?
Must endless ages ceaseless roll and wretchedness abide?
Must war and bloodshed never end, unknown be Wrong's redress?
Must suffering no respite know; denied be happiness?
Must Hope and Love be vanquished by Hate and Bitterness?
Enslaved be man through ages long by Death's cold heartlessness?
Must Eden barren always writhe beneath Sin's bitter curse,
And endless suffering and death rule in God's universe?

No! There's a remedy for sin which doth man's race betide:
The cross! Thank God for Calvary, the Son of God has died!
Thanks be to God for rifted clouds, for Hope's rebirth, for Love;
For freedom from the curse of sin through Christ come from above!
For cloudless morning, glorious, unending, soon to break!
For heaven's gleaming portals where loved ones now await!
For victory eternal, from sin a sure release!
For Christ the blessed Saviour; for endless life and peace.

than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the Word of God and their own confessions. If this produces loyalty to convictions it is of God and no temporary advantage for ex-

pediency's sake dare change such convictions."

If the church embodies the life of Christ as it should, the world can get some conception of what it would mean to let Christ rule in the life of the world.
—W. T. Conner in *The Baptist Training Union Magazine*.

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Church Union Again

ACCORDING to Dr. E. Stanley Jones, "there is a growing conviction that the next step within the Christian Church is to unite." He proposes a plan something like a tree with branches. The stem would be known as "The United Church of America. . . It would have branches—"The Lutheran Branch. . . The Baptist Branch," "The Episcopal Branch," "The Nazarene Branch," and so forth. They would no longer be churches—they would be branches of the *One Church*." For one enterprising so great an undertaking, we would think that Dr. Jones would at least inform himself concerning the polity of so large a constituency as the Baptists. There are more than 35,000 Baptist churches in this country, all of them independent. We do not believe that Dr. Jones expects that there shall be that many branches.

Being a Methodist and accustomed to centralized church government, he must be thinking that Baptists are like Methodists and must obey what a conference or house of bishops decrees. This will not work, for Baptists have no authorities sitting over their churches, deciding what is good for them. Their largest assemblies are national conventions, but these are purely advisory in nature. A local Baptist church is as complete an autonomous entity as is a corporate denomination such as the Methodist, Presbyterian, Episcopal, and all such. It cannot and will not be bound by decisions rendered by external bodies unless it voluntarily so decides. How can anyone make a "branch" in Dr. Jones' idea out of 35,000 such independent units?

But the climax of Dr. Jones' proposal is to be found in that "The General Assembly (after the tree with its branches is set up) would be the sovereign body in The Church of Christ in America. There the whole church would speak and act." This, of course, means that millions of Protestant and Free Church Christians would be represented by a powerful hierarchy, calling itself a General Assembly, speaking *ex cathedra* on every religious and public question. How long would it take astute politicians to

covet control of and to manipulate such a choice opportunity? Has Dr. Jones forgotten what happened to Methodist action in the 1920's in Washington?

Incidentally, how on earth would all this mean more souls won to Christ and more devout church members and more unity in theological affirmation of the Christian faith? Organizational diversity is not the chief ailment of the Christian church in America, but failure to go to work for Christ in redeeming love. And tinkering with ecclesiastical machinery for purposes of centralization is not going to cure that kind of an ailment. *Watchman-Examiner*.

Deacon Hedges Serves Plum Creek Church For Last Half Century

By W. E. Pound, Pastor,
Buechel R. 2, Ky.

TAYLORSVILLE, Ky., February 10—Brother Taylor G. Hedges has been a deacon in Plum Creek Baptist Church, Taylorsville Route 4, Ky., Long Run Association, since his ordination May 16, 1897. Elder I. W. Martin, who died at Georgetown a few months ago, was pastor at the time of this ordination. He was assisted in the ceremony by Elder H. W. Province, then pastor of Elk Creek Church. Professor J. B. Centry, who later became a deacon, was clerk of the church. This Plum Creek Church was served by Elder William Stout as pastor from 1813 to 1853.

Brother Hedges has always been progressive. He resides this winter with relatives in Virginia, but keeps in active touch with his church.

Besides having been a deacon these years, he also served as clerk, and is now clerk-emeritus.

Publication Banned From Newark Schools For Articles On Catholics

NEWARK, N. J. (RNS) The superintendent of schools here has barred The Nation, weekly liberal magazine, from four local high schools because of a series of allegedly anti-Catholic articles which appeared in the publication last November.

Subscriptions to the magazine were cancelled and its circulation banned by Dr. John V. Herron, school superintendent, after he had received complaints from Catholic parents and on the recommendation of Miss Marguerite Kirk, director of school libraries.

Dr. Herron said the articles in The Nation had been written by Paul Blanshard, commissioner of investigation for New York under the late Mayor La-

Guardia. He declared the articles discussed "birth control, sex, sterilization, marriage and divorce and church policies in a manner that must have been offensive to many Catholic parents."

Editor Of The Nation

Replies To Criticism

NEW YORK (RNS) Miss Freda Kirchway, editor of The Nation, called the ban imposed against her magazine by the Newark N. J., superintendent of schools "a serious offense against freedom of speech or—perhaps one should say freedom of learning."

She denied that the articles written by Paul Blanshard, former commissioner of investigation in New York City, were attacks on the fundamental principles of the Catholic Church.

"They expose and criticize Roman Catholic doctrines as it affects various fields of conduct—in medical practice, in education, divorce and birth control—that are directly the concern of the State and of our people generally," she declared.

Miss Kirchway termed the ban "a form of censorship which dangerously infringes on the right of high school students to learn facts and hear conflicting opinions—even about so politically powerful a body as the Roman Catholic Church."

ADVICE—Most of us give advice by the bushel but take it by the grain.—Joe Julian, radio program.

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In Memoriam

MRS. PALMIRA PETTY

When, at the Homecoming at Friendship, near Oakland, Ky., seventeen years ago Mrs. Palmira Petty said: "Ruth I want you to write my obituary," she bestowed on me a great honor. I feel my unworthiness in writing of what I deem to be one of God's chosen few. Why she asked me I do not know. However, she said: "Your father, Alpheus Whitlow, at the age of forty-three, went into the water with Palmira Dearing at the age of twelve, along with forty others to be buried in baptism by Rev. Willis Durham. That was seventy-two years ago on the third Sunday in January." This third Sunday in January she went to her eternal home. She would have been eighty-four years of age on May 3. She requested reading Psalm 23 and John 14, and that "Roll Call," "Home Over There," and "Safe in the Arms of Jesus" should be sung at her funeral. The service was conducted by W. T. Jewell, Munfordsville, Ky. Two sons and three daughters survive. We trust her mantle has fallen on some young woman in Friendship Church who, too, will be an ever ready witness for her Saviour. All who knew her will say, "It was good to know her."—Mrs. M. Ruth (Whitlow) Bratton, Route 3, Smith's Grove, Ky.

MISS HADGIE ROYALTY

Whereas, in the providence of our Heavenly Father, Miss Hadgie Royalty was suddenly called from our midst to her eternal home on Wednesday, January 7, 1948.

And whereas the Philathea Sunday school class and the Woman's Missionary Society of the Baptist Church of Springfield, Ky., have lost a loyal member whose faithful consecration to every phase of spiritual progress was an inspiration and impetus to the members of these organizations.

Be it resolved, that our deep sense of bereavement be expressed in these resolutions; be it also resolved that our sympathy shall be extended to her sorrowing family by sending to them a copy of these resolutions.—Committee: Mrs. M. T. Walker, Mrs. John Funk, and Mrs. J. W. Bean

MRS. LENA McKENDREE

It has pleased our Heavenly Father to take from our midst our beloved sister, Mrs. Lena McKendree, January 7, 1948.

To her children and other relatives we extend sympathy, and for our W. M. S. we desire, that like her we may have the Lord's work uppermost in our hearts at all times. She was a charter member of the Arlington Baptist W. M. S., and, until the infirmities of age interfered, was a faithful attendant at all our meetings.

Be it resolved that a copy of these resolutions be given to her family, a copy sent to the Western Recorder for publication, and a copy be kept with our W. M. S. records.—Mrs. Geo. W. Archer, Mrs. H. B. Champion, Com.

MRS. BIRDIE BECHTOL

It has pleased Almighty God in His infinite wisdom to remove from our midst our beloved sister, Mrs. Birdie Bechtol, on December 14, 1947. To her husband and son, we offer sympathy.

And to the members of Our Business Woman's Missionary Circle may we like her, find no task too small and none too great to undertake for the Kingdom Work.

Be it resolved that a copy of these resolutions be sent to her husband and son, and a copy to be placed on the records of our Business Woman's Missionary Circle, First Baptist Church, Newport, Ky.—Mrs. Lula Manley, Circle Leader.

L. B. SIMPSON

Georgetown, Ky., December 7, 1947.—The Sunday schools of Crittenden Association, meeting with the Mason Baptist Church this afternoon paid a high tribute of respect to the memory of L. B. (Bonie) Simpson, whom

SOUTHERN BAPTIST CONVENTION

Memphis, Tenn., May 19-23

Requests for all room assignments should be addressed to Dr. Mark Harris, Chairman, Rooms Reservation Committee, 601 No. Bellevue, Memphis 7, Tenn. Only rooms in private homes are now available. Room assignments will be made beginning April 1, 1948. Indicate your mode of travel.

the Lord has called home within the past week. A loyal member of the Lawrenceville Church, he was a pioneer in the organized Sunday school work in our Association, having been the first associational superintendent. Under his leadership great progress was made, and all of us, by his untiring efforts, have been inspired to a greater work. Poor health has for a number of years kept him from an active participation but his zeal and devotion have been contagious and have spurred us on.

In appreciation of his good life and inspiring example, we extend sincerest sympathy to his sorrowing loved ones.—R. S. Moore, Clerk, Crittenden Association of Baptists.

Man And Boy Movement Started In Lexington

One of the aims of the Baptist Brotherhood of the South is that of winning boys to the Sunday school. Originated by Mr. Ivey Boggs, of Dallas, Texas, the plan is in operation throughout the Southland.

Realizing that many boys are not in Sunday school, Mr. Boggs thought it



Bobby Blair

would be highly effective if our laymen would find some boy not in Sunday school, make friends with him, and bring him for four Sundays to Sunday school. The boy forms the habit of attending, and realizes that people are interested in him. The teacher has an opportunity to impart the Word of God to him, and the man has the satisfaction of knowing he has had a part.

There is an attractive service award given the man for doing this, arranged through the local Brotherhood.

Little Bobby Blair, of Lexington, Kentucky, is the first boy brought by the Brotherhood of Grace Baptist Church, Lexington. As you can see from his picture, he is fine material. Coming from a family not attending Sunday school or church, here is, indeed, an opportunity for worthwhile work on the part of our Laymen.—T. L. Nash, 153 Paris Court, Lexington, Ky.

CONSCIENCE—Cowardice asks, "Is it safe?" Expediency asks, "What will it get me?" Vanity asks, "Is it popular?" Conscience asks, "Is it right?"—Punshon.

A Prayer

By Nina Isbell, Route 1,
Grenville, Ky.

O, Father, may I give Thee thanks
What'er may come to me,
Or trials sore, or sunshine bright,
Out on life's angry sea.

Grant me the faith to trust Thee, Lord,
Wherever I may go,
When summer sun is shining bright,
Or wintry winds may blow.

And when my life is done, dear Lord
And angels come for me,
Oh, may I hear "Well done, my child,
Come home and rest with Me."

WOMAN FINISHING HIGH SCHOOL?

AN OPPORTUNITY
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Train For A Career
In Nursing

Here's a tip for young women graduating from high school this winter who are looking for a career with a future.

Nursing May Be The
Answer

For Nursing is a profession that offers many satisfactions. The work is stimulating . . . salaries are good . . . rewards are gratifying. You know, there are more women in nursing today than ever before . . . and yet the demand for this service continues. Hospitals, clinics and health departments need nurses. So do such Federal agencies as the Veterans Administration and the Public Health Service. There's employment waiting for you in industry, too, or in private duty work, if that's what you prefer. And the military services are still seeking nurses.

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NEXT CLASSES BEGIN:
JUNE and SEPTEMBER, 1948

Baptists Are Different

By E. O. EDWARDS, Pastor, First Baptist Church
Corbin, Kentucky

MANY PEOPLE are wholly different from others because of some erroneous set of dogmas or beliefs. They magnify their differences by loud proclamations and professions. Baptists are different and proclaim the difference by practice as well as by proclamation. Our difference is more than external expressions. It is internal and eternal. We are what we are by the new birth.

CONVERSION

We are a converted people. Ordinarily we mean regeneration when we use the term "conversion." Baptists do not claim to be the only converted or regenerated people but they contend for the necessity of this fundamental experience. Repentance is a requisite to regeneration. The Apostles preached repentance as such. However, one may repent after a fashion and never be saved. Repentance is not salvation and must not be confused with nor identified as that great experience. The sinner repents because of the convicting power of the Holy Spirit while regeneration is the doing (work) of the Holy Spirit.

CONTINUING

Many misunderstand the New Testament doctrine of once saved always saved in that they confuse reforms with salvation. Baptists do not teach and preach that reforming is salvation. True repentance is preceded by a deep conviction of the Holy Spirit. It is entirely possible for the lost to mistake "conviction" for regeneration and upon that false conclusion unite with the church without taking the final step of complete faith in and surrender to Christ as Saviour and Lord. The house is swept and garnished. Satan has been given a rebuff. The sinner has taken a stand against Satan without stepping yet into Christ. The "conviction" does not remain on for long and the lost one slips back into the old way and then loudly cries, "I was once saved but I lost my

salvation!" He didn't lose his salvation because he was never saved. Baptists believe that once in Christ forever in Christ. This faith is predicated on genuine repentance and grace-given regeneration.

CONVICTIONS

Baptists have the peculiar attitudes that the world calls CONVICTIONS. Baptists are not "band-wagon-riders." They do not cater to the whims of the popular groups. They are contenders for the FAITH as once delivered unto the Saints but are not necessarily contentious. Baptists believe in conquest for Christ though they have consideration for the dignity of every personality and the highest respect for the competency of the individual soul to come to God on the merits of Christ.

On every hand there are the cries, "Let us be brothers," "Let us unite," and "Let us get together." Genuine brotherhood must be preceded by a genuine birth by the same parent. The term "brother" is meaningless unless there be blood relationship. None are our brethren or sisters except by the blood of Christ Jesus. Baptists are not so bigoted

but that they can co-operate with all those who would do good to all men. We will co-operate for good works with all peoples but we will not claim unity in doctrine and in spirit except with those who take the New Testament as the sole authority for their faith and practice.

CONQUEST

"He that will be great let him serve" said our Lord. Baptists are great because they have always been great servants. We are in Christ in the world to serve. Why do Southern Baptists have 2,657 urban churches with two million members? Why do Southern Baptists have 23,143 country churches with four million members? What is the genius of these Baptists? What is their secret? Great "backgrounds" form our platform. We have stood on a great foundation from the Apostolic days. We have gone afield after the lost. Christ taught us by example how to do these things. He enspirited us with power for the task. Ours is not a theoretical Christianity but it is an experimental Christianity with our Lord in the lead. Baptists are different and their aim is to make the whole world different.

Langston Gets Results

Rev. H. K. Langston, county missionary for the Muhlenberg County Association, recently demonstrated that a preacher can get results in his fight against community wrongs.

Missionary Langston observed that raffles were being employed by some schools in his county to raise money.

Immediately, he brought it to the attention of Attorney General Eldon S. Dummit, who in turn gave an opinion, and the raffles were stopped.

The Muhlenberg County Ministerial Association adopted resolutions commending the action of Missionary Langston. Many engaged in the raffles stated they did not know they were violating the law.

LEADERSHIP—A great leader never sets himself above his followers except in carrying responsibility.—Jules-Ormont, quoted in *Chain Gang*

Wilbur LaRoe Denounces Lethargy And Indifference Of The Church People

DES MOINES, Iowa (RNS) Indifference by many church people to the challenges of today's world was denounced by the moderator of the general assembly of the Presbyterian Church in the U. S. A.

In talks before three Presbyterian groups from Des Moines and neighboring communities, the moderator, Wilbur LaRoe, Jr., Washington, D. C., attorney, declared:

"The challenges being hurled at our Christian civilization are powerful enough to destroy it unless church people take God more seriously than they have to date."

Deploing the tendency of "too many" who look upon church activities as a "pleasant avocation," LaRoe said: "We must realize the church is vital to our very freedom, our dignity as human beings, our Christian culture and our homes."

"If we don't," he warned, "we will lose everything. It is not a matter of choice, but of urgent necessity. The church is the only thing that can save our culture."

"We can't save this world with guns and fighting. We can save it only with an ideology that is superior to the ideology of totalitarianism."

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Southwestern Seminary To Celebrate Fortieth Anniversary in March

By RALPH D. CHURCHILL

Fort Worth, Texas—The Southwestern Baptist Theological Seminary, Fort Worth, Texas, will observe its fortieth anniversary on March 8-12.

The Seminary was chartered on March 14, 1908, and a special program has been planned to commemorate the significant occasion. The program itself will begin on Monday night, March 8, and will close with the Founder's Day address on Friday morning, March 12.

The program personnel consists of former teachers and others who have had some official connection with the Seminary through the years. The speakers and their topics are: Dr. Jeff D. Ray, "The First Faculty of the Seminary;" Dr. I. E. Reynolds, "Music in the Scriptures;" Dr. W. H. Knight, "Evangelism;" Dr. L. A. Myers, "Religious Journalism;" Dr. J. B. Weatherspoon, "Reminiscences of the Early Days;" Rev. Ellis L. Carnett, "The Church Staff;" Dr. W. R. White, "Missions;" Dr. Charles B. Williams, Founder's Day Address.

The following persons are listed on the program for devotionals: Drs. B. A. Copass, Albert Venting, J. W. Crowder, and W. E. Kimbrough.

Special recognition will be given to the following: Mrs. W. B. McGarity, Miss Bertha Mitchell, Mrs. Minnie R. Shepherd, Mrs. W. A. Johnson, Mrs. J. B. Tidwell, Mrs. L. R. Scarborough and Miss Mary Ellen Caver.

Southwestern Baptist Theological Seminary is an outgrowth of the Theol-

ogical Department of Baylor University. Some theological instruction was given to ministerial students in Baylor from its founding in 1845. Under Dr. B. H. Carroll as dean, a Theological Department was established in Baylor University in 1901 which in 1905 became a Theological School within the University with five full-time professors and with authority to confer the usual theological degree.

The Baptist General Convention of

Sunday School Lesson for
February 22, 1948

The Fellowship of
Christian Believers

Lesson Text: Acts 2:37; Ephesians
4:4-6.

Golden Text: Ephesians 4:4-6.

Texas in 1907 authorized the separation of the Seminary from Baylor. It was chartered March 14, 1908, given the name Southwestern Baptist Theological Seminary and its own board of trustees. The Seminary remained on the campus of Baylor University until the summer of 1910, at which time it moved to Fort Worth. Dr. Carroll was the first president of the Seminary and was its mentor in growth and development until his death November 11, 1914. Dr. L. R. Scarborough became president in February, 1915, and directed the Seminary's further expansion until 1942 when he retired and Dr. E. D. Head was elected president.

In 1915 the Seminary added the new departments of Religious Education and Gospel Music. In 1921 these departments were re-organized and became known as the School of Religious Education and the School of Sacred Music.

By mutual agreement in 1925 the control of the Seminary was assumed by the Southern Baptist Convention.

The enrollment has grown from 100 the first year to more than 1,400 this year, and the faculty from five to thirty-six teachers. Forty-six states and many foreign countries have sent some 10,000 students to the Seminary in its forty years of existence.

CHIVALRY—Chivalry doesn't seem to be able to ever get off the ration list.—Henry Vance, *Birmingham News-Age-Herald*.



Here are 3 ways
to make a contribution to the
Alumni Chapel Fund

Ministers Oppose Federal Funds For Hospital

NEW RICHMOND, Wis. (RNS) Opposition to the use of federal or other public funds to finance construction of a proposed hospital here has been expressed by the Bi-County Ministerial association.

The association, which represents Protestant clergymen in St. Croix and Pierce counties, pointed out in a resolution adopted at Woodville that the hospital is "to be eventually owned and operated by a religious organization, the Roman Catholic Sisters of St. Joseph."

Use of federal or other public funds to support a private or religious institution was opposed by the association "on the grounds that it is unconstitutional and a breach of the American principle of Church and State separation."

1. Make a Personal Contribution: Every alumnus can give something. It may not be as much as you would like to give - but give what you can. Let your love and loyalty to The Southern Seminary have a concrete expression during this campaign. The goal is to enlist every alumnus in one or more of these methods of giving.

2. Lead Your Church in Giving: Again - every alumnus is pastor of a church or is a member of a church. This is an opportunity for doing something definite. Pastors and churches are free to do anything they want to do. Why not contribute to the Seminary Chapel Fund?

3. Enlist Wealthy Christians to Make Special Gifts: Surely every alumnus has one or more wealthy Christian friends to whom he may speak a word of encouragement in giving to this cause. Pastoral leadership in giving is one of our greatest privileges. Let us approach these persons for liberal gifts to the chapel.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY
ALUMNI ASSOCIATION

LOUISVILLE

KENTUCKY