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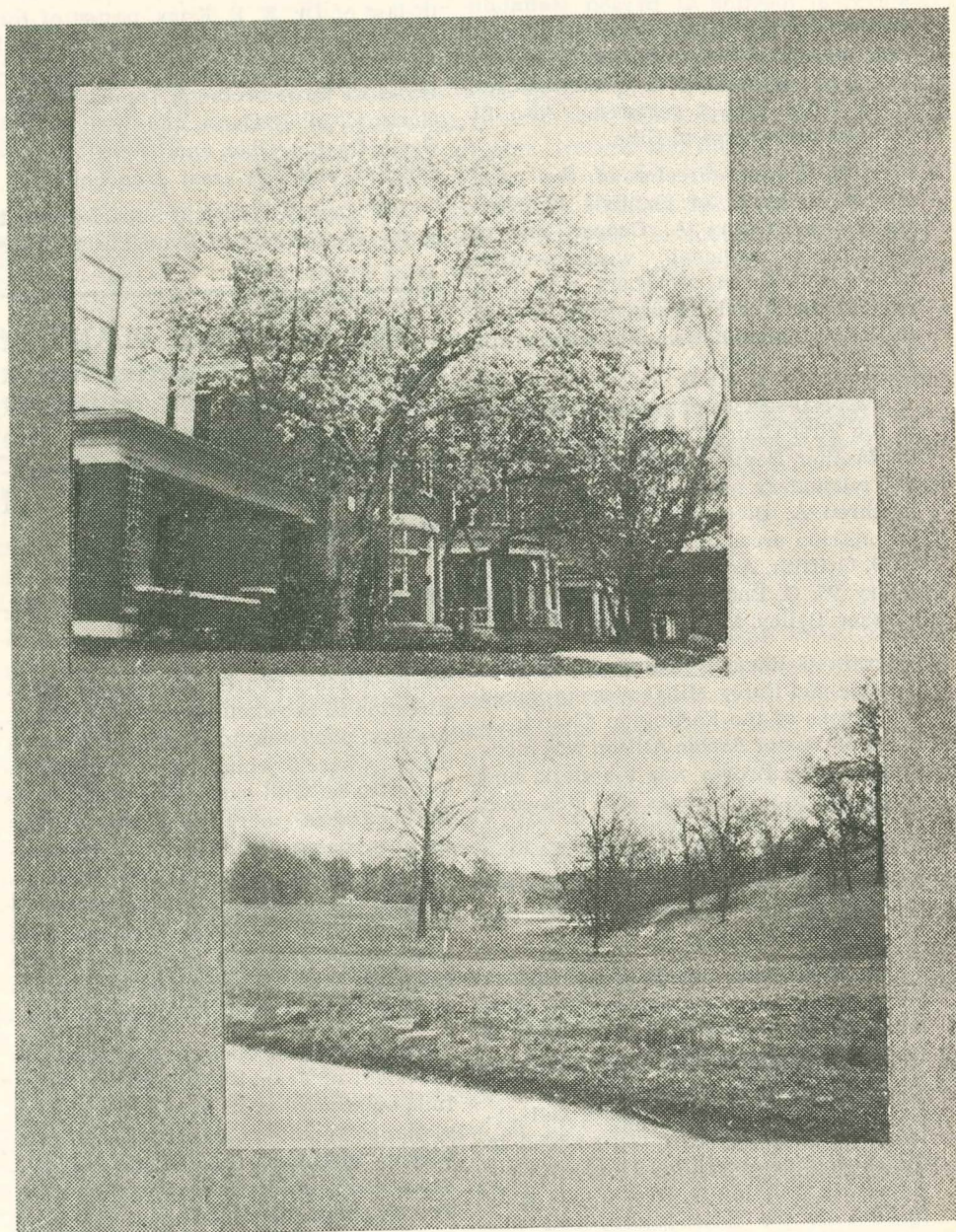
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April 22, 1948
Vol. 122 No. 17



Wideawake churches are not content to work only within four walls. From door to door, along city streets, and out on country roads they go to "compel them to come," that His "house may be filled" (Luke 14:23).

Gleanings From The Field

Clyde R. Barrow finished his eleventh year at the First Church of Monticello, Ky., on March 28. There was a good attendance at both services.

The Calvary Baptist Church of Covington, Ky., has a radio program on Station WZIP, Covington, every Sunday morning from 9:00 to 9:30 E. S. T. This station is found at 1050 on the dial.

Pastor O. D. Odom, Maysville, Ky., recently helped Pastor Archie Allison in a week of revival meetings at Earlington, Ky., during which time 11 were added to the church. Pastor Harold D. Tallant, Madisonville, led the music.

State Missionary M. R. Lovett closed a revival meeting at Bryson Mountain Baptist Church in Bell County Association, assisting Pastor Naboth Waldrop. The meeting resulted in 53 for baptism, 5 by letter and 4 restored. Also 21 pledged themselves to tithe.

R. B. Hooks—director of the rural church program of Baptists in Kentucky—and Quinn A. Cooper—one of Kentucky's regional workers—were among the dozen preachers who took part in the Rural Enlargement Revival in Northern Association, Maryland, April 4-11.

A special service of welcome was held in the First Church of Whitesburg, Ky., for brother David L. Bailey, new county missionary for Letcher County. Brethren A. B. Cash, field worker for the mission areas of the mountains, and L. O. Griffith, Assistant to General Secretary W. C. Boone, were present with Brother Bailey at the service.

Brethren Rhea T. O'Bannon, Eugene Gamble and Eurey Miller were ordained as deacons of the Earlington Church on April 4. Pastor Archie Allison was moderator, Jesse Brown was the clerk, and examined the candidates and delivered the charge to the church, Carl B. Curtis gave the charge to the new deacons and delivered the ordaining prayer. The ordination sermon was delivered by Association Missionary O. L. Weir.

Pastor K. Owen White of the Metropolitan Church of Washington, D. C., was with Dr. W. Morris Ford in a series of revival meetings at the First Church of Longview, Texas, during March 15-24. The meeting was marvelously well attended, and ninety-four were added to the church membership. The Longview Church is planning to erect a new auditorium in the near future, and this will double their present seating capacity.

Pastor Isham E. Enlow has recently been assisted in a revival meeting at the First Church of Belle Glade, Fla., by

Pastor J. R. White of the First Church of Fort Pierce, Fla. The meetings began the first of March, and by March 28 sixty-four had united with the church—the majority coming for baptism. An outstanding feature was the number of men who are heads of families making a confession of their faith in Christ. Pastors Enlow and White are both former Kentuckians.

Mrs. Hattie O. DeGaris Stopher, widow of the late George Edward Stopher, died April 5 in Louisville. She was the mother of Mrs. William C. Johnson, Champ S. Stopher, Lexington, Ky., and Joseph E. Stopher, Attorney at Law, Louisville, the latter being a son-in-law of Dr. E. F. Estes, pastor of the West Broadway Church, this city, and Mrs. Estes. Mrs. DeGaris is also survived by three brothers, Thomas T. DeGaris, C. M. DeGaris, and William DeGaris, Dayton, Ohio, and by eight grandchildren and one great grandchild.

C. Y. Dossey, Assistant Superintendent of the Department of Evangelism of the

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WESTERN RECORDER

127 E. Broadway Louisville 2, Ky.

Home Mission Board, has recently given direction to two simultaneous campaigns, the first one being in District Sixteen in Texas, where 65 churches participated in the crusade, with over 1,000 additions to the churches, more than 600 of this number being for baptism. The second campaign was with the Wichita-Archer Association in Texas, where 16 churches participated in this campaign, with more than 500 additions to the churches. Over 300 came on professions of faith as candidates for baptism.

Dr. William G. Spencer has retired as President of Franklin College, Franklin, Ind., on account of ill health. He was the victim of an automobile accident at Fort Wayne, Ind., near the end of 1946, and has undergone hospitalization ever since. The Trustees have made him President Emeritus, following his seventeen years in that position. Previously from 1920 to 1922, he was Registrar and Professor of Classical Languages. Under his administration the faculty has been increased to 40, the student body to some

600, \$150,00 of debt has been paid off, and \$400,000 added to their endowment.

Janet Altic, member of Carlisle Avenue Church of Louisville, twelve years old and in the seventh grade, won a nation-wide award in the crayon drawing contest. The Milton Bradley Company of Ohio gave her a \$500 war bond. She is a daughter of Mr. and Mrs. Luther Altic, 3627 Taylor Boulevard, this city, and a pupil of Miss Mary Walker Barnard, art teacher in Southern Junior High School, of which Miss Fannie Lowenstein is the Principal. Her teacher is also Superintendent of the Intermediate Department of the Parkland Baptist Church.

C. E. Bryant is sounding a warning that ministers holding clergy certificates allowing railroad travel at reduced fares should not "lend" them to others for use. They are not transferable. The officials of three passenger associations issuing the special certificates to religious workers have written the Southern Baptist Convention Executive Committee that some certificate holders are violating the regulations by allowing friends to use the permits, and thus travel illegally at reduced fares. The continuation of such clergy permits is predicated upon the confidence with which they are held by their owners. A word to the wise is sufficient.

J. D. Herndon, Horse Cave, was elected President of the Southern Region Sunday School Convention recently. W. L. Hellums, Brownsville, was elected Vice President, and Mrs. Harold Lee, Bowling Green, the Secretary. The various superintendents are: Extension, Prather Price, Auburn; Adult, J. C. Raikes, Magnolia; Young People, John Gilliland, Albany; Intermediate, Roy Sears, Russellville; Junior, Mrs. J. H. Tulloh, Glasgow; Primary, Mrs. L. E. Leeper, Morgantown; Beginner, Mrs. G. E. Newman, Scottsville; Nursery, Mrs. Paul Carter, Tompkinsville; Cradle Roll, Mrs. J. J. Bowman, Auburn. The next session will be held at Magnolia.

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WESTERN RECORDER

Editorials

Will We Let It Happen Again?

At the close of World War I, machinery was set in motion which, it was felt, would make another such conflict impossible. It could never happen again because people would grow too civilized to permit it. The "brotherhood of man" would displace the war-making spirit.

We went on in that sense of false security, never dreaming (for the most part) that there waited, a few short years away, a conflict of such magnitude as that it would out-kill and out-destroy anything that had gone before. If human contrivances could have stopped its coming, then millions now in eternity—civilian and military—would be alive.

We had our plans, but our plans (on the large scale) did not include God. Not very much. We trusted to human ingenuity, to statesmen, to our wisdom, to our own good sense and power. And, we had great statesmen, and human ingenuity a-plenty. But we also had World War II.

We left God out of our calculations and we Didn't get the right answer. How did we leave Him out? Who left Him out? The great majority of those who "are called by" His name, left Him out—the very ones who are supposed to know Him best, to walk by His rule of life.

We were, so to speak, but playing at this business of taking His Gospel to the uttermost parts of the earth. There was then, and there is now, only one thing that can turn back the tides of war and human destruction of whatever nature, and that is the Gospel of our Lord Christ. That sounds foolish doesn't it? Yet, it "pleased God by the foolishness of preaching to save them that believe." People in New Testament days scoffed at the power of the Gospel. And, they either scoff at it now, or neglect it.

It seemed to make small difference to most of us, at the close of the first World War, that hundreds of our Christian youth were standing ready, and anxious to go with the story of redeeming grace. We were busy about other things and most of the young people remained at home with His disobedient followers (?). We were doling out small gifts for the Kingdom of God while the germs of war were multiplying, while there was gathering just over the horizon a tornado which would bring destruction and death.

Over in Malachi 3:11 there is the plain statement, "I will rebuke the devourer for your sakes." The promise was to those who obey His command because they love Him and recognize that they, and all they have, are in His hands. But while we were playing around with our sacred stewardship of self and means, the "devourer" was gathering strength. And, in 1939, and especially in 1941, it burst on us in all its fury. We had our "space for repentance" but we didn't repent."

This second World War chastened us for our disobedience. We wouldn't give our means for the furtherance of the Kingdom, and we had to give it up another way. We wouldn't send our sons and daughters to tell the old, old story, and we sent many of

them to sleep in alien soil, or to return, many of them, broken in body and shattered in spirit. We wouldn't follow God with all that we are and have, and we had to follow in the wake of destruction, picking up the pieces of *our* cherished dreams.

Oh, we were religious; that is, we built lovely buildings; we tightened our systems; we launched great programs (and we ought to have launched even greater), but so far as the over-all picture and spirit are concerned—the burning passion for the lost, the willingness and eagerness to send the gospel to the last sinner at home and beyond the seas, and to really sacrifice the comforts of life in order to do it—we *just didn't do it as we ought to have done it, and we know it*. We were weighed in the balances and found wanting in love for Christ and for the lost, and in a willingness to sacrifice our will and our comforts, for His will and His Kingdom. We found it easy enough to buy conveniences and luxuries for our homes, paying cash, or doing it on the instalment plan, but we never seemed to get around to giving large sums of money either in cash or in pledges (the kind we were willing to make for luxuries) for the spread of the Gospel. And, individuals are not the only "sinners." Local churches took for their own use, the great portion of what came in, spending it to beautify and create conveniences, and all this, while the world was on fire, and while sinners around the earth were going down to hell because we would not send them the Gospel. We were letting funds trickle in, when we should have been pouring it in torrents (like we are doing now to pay for the last war which could have been avoided if we had obeyed God.)

Sorrows didn't come to the world because the world misbehaved. It has always misbehaved, and always will, until it is brought to the feet of Jesus. Sorrow came because His people disobeyed Him. We have mechanized, and secularized, and materialized until there are thousands of altars where the glory of God does not shine, and through which the power of God will not go to bless the lost, and all because "worshippers" have not lifted their eyes beyond their own church doors.

The way to turn back grief and destruction (and there is plenty of it now in the making), is for those who are called by His name, to humble themselves and pray, and turn from their wicked ways, confess their sins and renew their vows unto Him. Then will He hear from heaven and heal their land. He can still rebuke the devourer, but He will not do it until His people are right with Him. There is no way out but God's way, and we are to take this way out, not to avoid destruction, but because we love Him. (See II Chron. 7-14).

Changes At Kentucky Baptist Children's Home

E. F. Glenn, superintendent of the Kentucky Baptist Children's Home, Glendale, Ky., has been elected business manager of that institution. Rev. C. Ford Deusner, pastor, Tabernacle Baptist Church, Paducah, Ky., has been elected superintendent of the Home.

Mr. and Mrs. Glenn have done a fine work in the Home. Only those who visited there in recent months can understand just how extensive are the improvements. In addition to vast improvements in the old buildings and general living conditions, two new

buildings are now under construction—cottages for departmental groups. Mr. Glenn's new assignment, confined to business administration with the exception of some field contacts in the interest of the Home, affords a wide opportunity and is a step forward for the Home in the opinion of both Mr. Glenn and the trustees. Mrs. Glenn, who has endeared herself to the staff and the children, will have special assignments in the work of the Home.

Brother Deusner has been unusually successful in the pastorate and takes to his new work a wealth of experience both as a spiritual leader and administrator. He and Mrs. Deusner are exceptionally well fitted for the new assignments and we predict that under his leadership the work will continue to expand in a manner to delight the Baptists of the State.

Unconquered Self

In the opinion of most of us there is nothing much more distressing than to see those who for years have contended for deep spiritual values, veer from their course and undo all the good they have done. Youth

has its temptations, but so do the years that follow. How we ought to pray for those who may be tempted to cast away the restraining influences within and without. Sometimes such departures are attributed to unusual circumstances which surround them. Usually, however, people stray from their course because, all along, there have been within them, tendencies and attitudes which were never conquered, which through the years have clamored for expression. Happy is that man who, by the grace of God, conquers himself completely before he undertakes the guidance of other peoples' thinking and acting. *The unconquered self will wreck life and influence, even the work committed to our hands.*

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►Public opinion polls have become about as plentiful as advice and are to be taken in just about the same way. Some are pretty good but it is always safer to do one's own thinking. Public opinion polls afford the takers a propaganda tool. How accurate they are, depends on who takes them, what people are contacted and the circumstances under which the so-called public is questioned.

Prof. C. S. Gardner Dies in Richmond; is Buried In Louisville

LOUISVILLE, Ky., April 3.—The burial service of Dr. Charles Spurgeon Gardner, professor emeritus of homiletics and Christian Sociology at the Southern Baptist Theological Seminary, was held this afternoon at the Seminary lot in Cave Hill Cemetery, with President Ellis A. Fuller preaching the funeral sermon. Dr. W. Owen Carver, personal friend since they met in professorial work at Bascobel College in Nashville in 1893, reviewed the outstanding milestones in his long and useful life, and delivered a eulogy befitting his sterling character.

"In character, culture, ideals and courageous insight and independence, Dr. Gardner was from the beginning marked for distinguished service," said Dr. Carver. "His consecration to Jesus Christ and his devotion to the ministry of His gospel were as uncorrupted by any personal ambition or glory seeking as in any man whom I have ever known. He never sought any great thing for himself. In every place in which he invested his life in efficient service it was by reason of unsought call. He was a man of deep and wide sympathies, of quiet gentleness, of thoughtful and conservative leadership, of unaggressive but unflinching courage. He took all aspects of his ministry seriously. His sermons were prepared with diligent, scholarly care and delivered with a quiet, deliberate and thoughtful eloquence which stimulated the attention of his hearers and challenged their response, while leaving them time to integrate their own emotions and thinking as they followed

him in his delivery. Always he was the witness, the disciple and the prophet of Jesus Christ his Lord."

Touching on his life since retirement,



C. S. Gardner

Dr. Carver said, "At seventy Dr. Gardner eagerly accepted retirement from the faculty. His health was at that time frail and had been for some years before. He little dreamed, and few of us dared hope, that he would live more than a few years. He soon found himself in constant demand for services and for friendly helpfulness which even his modesty could not conceal from himself. He was soon recognized as a most help-

ful counselor, friend and prophetic leader. . . From Richmond he was called repeatedly for sojourns at the Seminary for periods of from a few days to several weeks. During these periods as guest he was used to put his imprint on succeeding generations of students. Once he was Norton Lecturer, giving the course with great vigor, insight, and learning. In this circle of service and friendship, and under the efficient attention of Mrs. Gardner, this great servant of Jesus Christ and of his brethren continued these nineteen years, until God quietly called him on April 1."

Professor R. Inman Johnson sang, "Abide With Me," and the benediction was pronounced by a nephew of the deceased, Dr. W. A. Gardiner, Sunday School Secretary for Kentucky.

In attendance at the funeral were his wife Mrs. Mary Carter Anderson Gardner; his daughter, Miss Claudia May Gardner; and his son's widow, Mrs. Charles T. (Joie Bennett) Gardner, of Louisville.

Prior to bringing the remains to Louisville a funeral service had been held at the First Baptist Church of Richmond, Va., on April 2, with Dr. Theodore F. Adams, pastor, in charge, assisted by Rev. A. L. Currie pastor of the Second Presbyterian Church of Richmond and Dr. Solon B. Cousins, of the faculty of the University of Richmond.

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GOSSIP—Beware the person who always knows the very latest about everyone, and is ready to tell you about it. He is like a sausage grinder—through wide ears he takes in materials of wide variation, but through one small mouth they all come out, well mixed and with an alarming sameness.—*Telescope-Messenger.*

Western Recorder

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"Earnestly Contend for the Faith

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

Vol 122

LOUISVILLE, KENTUCKY, APRIL 22, 1948

No. 17

The Central Baptist Principle

By W. T. CONNER

Is there any one principle that we can find that will distinguish the Baptist interpretation of Christianity from that of other people? I am undertaking to answer that question in this article. It is not easy to do. First of all, I would like to say that we have no right to ask people to consider the distinctive Baptist interpretation of religion unless we can give a more Christian interpretation of religion than others do. The distinctive interpretation of religion as given by Baptists ought not, therefore, to be a divisive matter. It ought to be unitive.

If anybody else can give a more Christian interpretation of religion than we can, we ought to be ready to accept it. On the other hand, if our interpretation is more Christian than that of other people, they ought to be willing to listen to us. I would not be a Baptist if I did not believe that the Baptist interpretation of Christianity is more Christian than that of others.

A Fundamental Distinction Stated

I would state as the fundamental distinction of the Baptist interpretation of religion that we consider Christianity first, last and all the time a personal matter. A true philosophy of the universe puts personality at the center. It puts God as a person and man as a person at the center of our thought. From this center it undertakes to interpret Christianity in all of its phases. This is the equivalent of what he makes the distinctive thing in the Baptist interpretation of religion to be the competency of the soul in religion under God.

It would certainly be a very superficial interpretation of the matter to say

that baptism by immersion, close communion, or anything like that, is the distinctive doctrine of Baptists. It would not be true even to say that to take the Bible as our authority is the exclusive position of Baptists. Some other people insist on that as emphatically as we do.

Dr. Mullins' Statement

When Dr. Mullins stated as the distinctive Baptist position the competency of the soul under God in religion, he gave a very careful statement. He used his terms discriminately. Note that he says it is the competency of the soul. He has in mind the soul of man created in the image of God, held responsible to God and having spiritual capacities not belonging to any other of God's creatures. He says this competency is in religion. He is not discussing the competency of man in the field of politics, industry, or other phases of human activity. He says this competency is under God. He is not thinking of man's competency apart from God but in relation to God and under God as the Creator and Redeemer of men.

This competency of man is grounded in the nature of human personality as created in the image of God. It presupposes man's intelligence, his moral nature and his power of choice. It takes for granted man's capacity for fellowship with God since he is created in God's image. It is the fact that man is created a personal being that gives him this capacity to deal with God in the realm of religion.

God's Revelation of Himself

This personal interpretation of religion is based also on the fact of God's

supreme revelation given to man in Christ. When we say that man is competent under God, we do not mean that he is competent to deal with God apart from the revelation of God in Christ. We are remembering that God's supreme revelation of himself came to us in a person and that God approaches us in Christ and calls for a personal response on our part. If we were dealing with people who denied the revelation of God in Christ, we would have to approach this matter in some other way. By taking for granted the revelation of God in Christ, Baptists interpret religion to be fundamentally a personal matter. It calls for a personal response in repentance and faith. It looks on sin as a personal offense against God.

In all his teachings and his dealings with men, Christ paid respect to man as a person. He did not seek to override man's will, to overwhelm his intelligence, or sweep him off his feet by irrational emotion. He taught men assuming that man could choose and respond. Please note that Jesus himself occupied no official position in any civil or ecclesiastical organization. What he did in blessing men he did by sheer force of his own personal life. He approached men as intelligent beings, appealed to their consciences and asked for a decision of their wills. He did not rush men to premature commitments. He waited for men to see the truth and asked them to commit themselves to it as they saw it. His first concern was with individual men. He dealt with men directly and expected a direct response on their part.

Some Ideas Are Excluded

Notice now some things in religion that this would exclude. It would exclude the idea which prevails in a large part of Christendom that the fundamental thing that Jesus did was to establish an organization, commit to it his authority, and approach men only in a secondary way through this organization. Jesus did not come primarily to organize a church; he came primarily to seek out and save individual men. He sought to impart to these individual men his Spirit and spiritual character. The churches grew out of the fact that these individuals were drawn together in a spiritual fellowship because they were all related directly to Christ as Lord and Master.

This personal view excludes sacerdotalism in religion. By this term, I mean that authoritative priests are authorized to mediate man's relations with God. This type of religion puts the salvation of man in the hands of other men. There are extended ecclesiastical systems in Christendom who thus interpret the matter.

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ANGER—Anger is only one letter short of danger.—*Indianapolis Transit News.*

I Commit Myself

By JOHN L. HILL

"But as for me and my house, we will serve the Lord." These are strong, courageous, stirring words; they are reminiscent of days when men dared to stand up on their own feet and be counted—regardless.

In his last appearance before the tribes of Israel, Joshua was the mouthpiece of the Lord God, reviewing the leadership and blessings of God even to the grant of land, cities, vineyards, and oliveyards, without cost to them. Joshua then called upon the people to choose whom they would serve—the Lord, the gods whom their fathers served before the flood, or the gods of the Amorites, in whose land they dwelt. Without waiting for a decision, Joshua committed himself in the words of the first line of this paragraph.

I wonder if it isn't about time for the Lord's people to stand up and be counted with reference to the curse of beverage alcohol which threatens to engulf our Christian civilization.

Fortunately, it is not necessary for me to go to Yale, to consult a scientist, or specialist, or psychiatrist in order to know what beverage alcohol does. The observations of a fairly active life have given me that information. I know that liquor attacks and would destroy everything dear to the heart of Christ; I know that liquor weakens or removes entirely the inhibitions that sustain virtue, decency, morality, integrity, and self-respect; I know that liquor wrecks homes, debauches breadwinners, and deprives little children of the love and support of parents; I know that liquor originates most of the evil in the world and supports actively every sin that it does not cause.

Furthermore, I know that today liquor has invaded hitherto forbidden grounds. It is rapidly making itself *indispensable* in the social gatherings of some respectable people; distillers, brewers, and dealers hold conspicuous places in the ranks of charitable and philanthropic citizens; the liquor business grants academic scholarships and finances foundations to guarantee an education to worthy boys.

With its billions extracted from its victims, beverage liquor carries on the most expensive and plausible advertising program that our age ever saw, and exerts an influence, political and otherwise, that permeates the political, social, and even the religious life of the nation. The latest bit of astounding news is that pupils in New York City's public

school are to be taught how to make beer.

In the light of these indisputable facts, and many more just like them, it is time for me to take my stand. This I am doing voluntarily, individually, independently, and with a full sense of my personal responsibility. Don't misunderstand me; I think I could drink a cocktail, or take a snort, to use a less sophisticated term, but my example

might cause the corruption of some mother's son or the ruin of her daughter. That shall not be. Because I love Jesus and because I know what beverage alcohol does, I am promising myself that I will not use beverage alcohol and that I will never sell, give, or serve it to others—and I am going to keep that promise. My soul literally thrills as I anticipate similar action of millions of Baptists on Commitment Sunday, May 30, 1948. Let all in all our churches and congregations who love the Lord make such a personal commitment with themselves. This is one way to combat this terrible evil; God helping us, we can do no less.

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DEMOCRACY — Responsibility — Democracy is built by those who live to give and is destroyed by those who live to get.—Swanson Newsette.

Was It A Victory For The Wets?

By L. E. MARTIN
Elizabethtown, Ky.

THE COUNTY unit Local Option law of Kentucky, the means by which ninety-three of the one hundred and twenty counties have outlawed the liquor traffic, has been removed in favor of a law which permits cities of 3,000 population or more to become wet by majority vote regardless of how the rest of the county votes.

This coveted goal of the liquor industry and the wet forces which support it, was achieved after a long period of scheming and planning, and after a determined steam-roller drive through both Houses of the Legislature.

The Governor allowed the liquor bill to become law without his signature. It would appear as victory for the wet cause. A victory over the stupid churches; over the noisy, pestiferous preachers; over the cranky, conscientious Christians; over the ranting rank and file of persons who prefer a sober citizenry; over foolish fathers and mothers who fear for the future of their children; over the muttering, mouthing majority throughout the state who went to the polls to rid their counties of a traffic they didn't need and didn't want. A 'victory'? Maybe, but we doubt it.

The distillers and brewers, by their wet propaganda, their money, and their political chicanery, have succeeded in influencing the State Legislature to pass a law in their favor and against the known wishes of the majorities they represent. By this move they have invited defeat in the future, a defeat

which will make their present 'victory' a mocking memory.

It is a blessing in disguise for the Dry cause, because the good citizens of the state, having been ignored and hurt and humiliated, deceived and disregarded, are girding themselves and will rise like a mighty army to wage the most determined warfare against the liquor traffic this state or nation has ever seen. It will result not only in cities and counties becoming dry, but in statewide prohibition by which Kentucky will sweep the whole legalized business out of her bounds.

We of Elizabethtown and Hardin County are grateful that Senator Dalph E. Creal of this District and Representative Clyde S. Howard of this county were among those who voted against the new liquor bill. We wonder how those members who voted wet will be able to face their dry majorities back home. We do not wonder much about how those majorities will vote in future elections.

The citizens of Hardin County who were sickened and disgusted with conditions under legalized liquor, were successful in ridding the county of this curse. They may be called upon to vote again in order to keep liquor out, but we are confident that if and when that time comes, those same high-minded, sober citizens, and many more like them, will be prepared to carry their righteous cause to a glorious victory.

Report of W. M. U. Annual Meeting, Owensboro

By MRS. E. N. PERRY

One thousand six hundred and seven messengers and visitors found their way to the Third Baptist Church, Owensboro, for the forty-fourth annual session of Baptist Woman's Missionary Union of Kentucky, April 6-8, 1948.

The meeting opened with a prelude of piano and violin music by Mrs. Harry Beckman, Third Baptist Church, pianist, and Mrs. O. R. McElroy and Mrs. Carl Sharp of the Buena Vista Baptist Church, violinists.

Mrs. George R. Ferguson, Covington, State President, announced the theme—"For God and Home and Every Land," and the watchwords were recited.

Rev. H. B. Kuhnle, pastor of the host church, led the Scripture meditation and prayer. He said, "Our task is carrying on the work which Jesus started, manifesting and glorifying God."

The devotional periods for the remaining sessions were given by Mrs. L. M. Bratcher, Sr., Missionary to Brazil, Dr. W. C. Boone, Louisville, General Secretary of the Baptist State Board of Missions in Kentucky, and Mr. Albert Craighead, Romania, student in the Southern Seminary, Louisville.

Mrs. Bratcher said that the Bible is an open book in America but that in many homes it was not opened. Mr. Craighead said that foundations of every kind are falling around the world and that today Christ is the only sure foundation.

Mrs. H. M. Watters president of the host W. M. U., spoke words of greeting.

Miss Christina Stokmann, manager of the Baptist Book Store, Louisville, spoke on "Knowing God Through Books." She said, "The purpose of the Book Store is to help more people know God." She introduced Miss Edna Eaves, head of the Church Library Department of the Book Store, and Miss Ruth Eastman, manager of the new Baptist Book Store opened recently in Owensboro.

Instead of the usual reports by officers of the Union, the records for 1947 had been transcribed by the Executive Secretary and the State Young People's Secretary and were presented along with with colored slides, showing some of the workers and work of the State organization. Progress in every phase of activity was noted.

Rev. L. O. Griffith, Assistant to the General Secretary of the Baptist State Board of Missions, spoke on "For God and Our Home State." He said, "It was

Jesus who started the Missionary Program, and yet, after nearly 2,000 years, about fifty per cent of all in Kentucky are lost. The number-one problem, as we survey the needs, is leadership. Our program must project itself to the uttermost corners of the earth." He showed pictures of mission fields and workers in Kentucky.

Special Music for the four sessions included a solo, "Prayer" (Guion) by Mrs. R. T. Parker. The Girls Trio, composed of Lois Jean Buky, Roberta Carter and Martha Jane Robinson, Georgetown College, sang, "Softly and Tenderly" and "Must Jesus Bear The Cross Alone." The Bethel Woman's College Quartet, composed of Muriel Morton, Anne Parsons, Phyllis Kelley, and Martha Ann Giles, sang, "The Lord is My Shepherd." Mr. Jimmy Yates sang, "I Walked Today Where Jesus Walked" and Miss Kathryn Kirtley, choir director of the Third Baptist Church, sang "Home Sweet Home." Rev. H. B. Kuhnle played violin solos at the opening of the Wednesday evening and Thursday morning programs.

Guest speakers included Miss Lorene Tilford, Missionary to China, who spoke on "For God, In China." She pictured her work in Free China during the years 1943-45 and then told of the needs of China today. She said, "Today, war continues in China, yet the baptism of Christ has greater power than the communistic program. People are marching toward freedom. China is crawling in the Christian cause, but crawling, joyfully. The homes of China need Christ today. There is no sense of right and wrong among the young people. Morals in China are low. Only Christianity can change that concept."

Miss Annie Rines, Missionary to Nigeria, pictured the trials, triumphs and needs of our black brothers in her message, "For God in Africa!"

Miss Gladys Keith, of the Rachel Sims Mission in New Orleans, spoke Wednesday of the Baptist Mission work along the water front. She pictured the sin and degradation of many who come to the mission, and change that is wrought when they know Christ. She challenged every hearer with, "How Much Do You Care?"

"Mission Dividends" was the subject of brief messages of four foreign students who are studying in our Seminary and Training School. They were: Miss Asano Masaki, Hawaii, Miss Lydia Chang, China, Mr. Zarharia Dayot, Ilo

Ilo, Philippines and Mr. Harold Schaly, Brazil.

The Wednesday evening session was known as Young People's Night. The scripture was read by an R. A. from Crabtree Avenue Baptist Church. The Owensboro R. A.'s presented a pageant, "Forty Years in the Bluegrass." The pageant, written and directed by Rev. John A. Wrenn, State R. A. Secretary, gives a vivid and accurate history of R. A. work in Kentucky, since the beginning of the First Royal Ambassador Chapter. The guest speaker for the Annual Young People's Session was Mr. Ivyloy Bishop, Southwide Royal Ambassador Secretary, who spoke on "Ambassadors and the Waiting World." He said, "Boys will be on fire for something; either for the devil or for Christ. They put all they have into whatever they do. A large number of business men from the United States are in other countries of the world, but not active in Baptist Work. One of our greatest difficulties is to build up what the average American business men, who are not Christian, tear down. Do you believe the Christian way of life can build a road of peace? If so, then let's teach it. The world is waiting for the boys; the boys are waiting for us to train them."

Offerings taken during the meeting were \$493.00 for the Church Building Fund, \$149.31 for Young People's Work and \$149.31 for the Missionaries' Library and Magazine Fund.

The Convention will be held with the Crescent Hill Baptist Church, Louisville, in 1949. New officers elected at the business session in Owensboro were: Treasurer, Mrs. W. H. Jaegle, Louisville; Vice-presidents, Mrs. J. B. Minor, Labanon, South Central Region; Mrs. Logan B. English, Paris, North Central Region and Mrs. R. R. Callaway, Ashland, Northeastern Region.

The highlights of the Convention were messages by Mrs. George R. Martin, President of Woman's Missionary Union, S. B. C. and Dr. Robert G. Lee, Pastor, Bellevue Baptist Church, Memphis, Tennessee.

Mrs. Martin spoke on both Wednesday and Thursday mornings. Her subjects were, "Our Commemorations" and "For God in Every Land." She reviewed for us some of the outstanding achievements of Woman's Missionary Union during the past sixty years of its organized work, and then said, "We are living in a new day, a new era. What are we going to do about it? How hard are we trying to win the lost? Can we see the youth of our churches? Are we leading them as we should? Women, we have no right to name the name of Christ if we won't lead our own daughters. Let go and let God; let Him have His way in your life. 'Twas a sheep, not a lamb that went astray. There's danger if sheep go astray, that lambs will follow. If lambs are lost—what a

(Continued on Page 11)

RIP VAN WINKLE SLEPT

Concerning the Importance of Christian Education Many
Kentucky is the 47th State in Literacy: Only One

IN KENTUCKY

Value of School Property

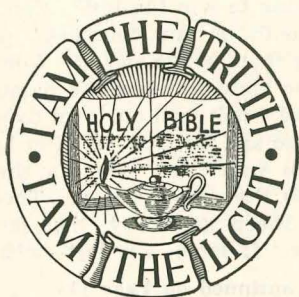
Georgetown ---\$	517,097.00
Campbellsville_	217,816.00
Cumberland ---	750,000.00
Bethel -----	200,000.00
Magoffin -----	25,000.00
Oneida -----	100,000.00
Six Schools ----	\$1,809,913.00

Endowment

Georgetown ---\$	553,902.00
Campbellsville_	15,545.00
Cumberland ---	645,983.00
Bethel -----	12,334.00
Magoffin -----	.00
Oneida -----	129,163.00
Six Schools ----	\$1,356,927.00



In the 1947 Baptist Education Offering
1261 churches had



The Basis of Christian Education.

We Have Slept So Long That i

Every Baptist Church in Kentucky Should Have

See that your church makes an offering and send all fu

T FOR TWENTY YEARS

Kentucky Baptists Have Been Sleeping Longer Than That
e Other State--Mississippi, Has More Illiterates



ering 751 churches gave \$101,000.00;
had no part.

May be Later Than We Think

Have a Worthy Part in the Offering on June 6

g to Dr. W. C. Boone, 127 East Broadway, Louisville 2, Ky. *The Basis of Christian Education.*

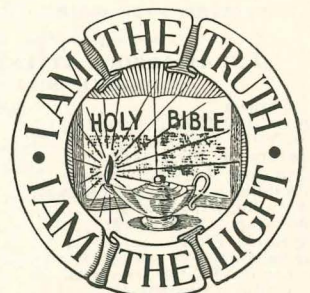
IN THE SOUTH

Value of School Property

Texas-	
(8 schools) ---	\$8,961,941.00
Georgia-	
(4 schools) ---	3,168,671.00
South Carolina-	
(5 schools) ---	3,835,669.00
North Carolina-	
(6 schools) ---	4,647,321.00

Endowment

Texas-	
(8 schools) ---	\$8,961,941.00
Georgia-	
(4 schools) ---	3,577,588.00
South Carolina-	
(5 schools) ---	4,468,912.00
North Carolina-	
(6 schools) ---	4,906,308.00



Sunday School Department

W. A. GARDINER,
State Secretary

The Greatest Challenge For Numbers

We come to Kentucky Baptist Sunday school superintendents—all 2,000 of them—with the greatest challenge for members we have ever made. It is not long now until the church letters will be prepared for the annual district associational meetings. We challenge you to get ready to report the largest gains you have ever made in enrolment.

Put the classes to work visiting all prospects. Get them to go again and again with hearts full of love to win these prospects for Bible study.

Enroll every baby under four years of age in either a Nursery Department or a Cradle Roll Department. These two departments are different. The nurseries are for the babies who are brought to Sunday school. The Cradle Roll is for the babies not brought to Sunday school.

Enroll in the Extension department every person who cannot attend Sunday school. Some are ill, some work on Sunday and some are in the armed services of the country. **ENROLL EVERY ONE** of these in the Extension Department. If you do not have such departments we suggest that you elect an Extension Department Superintendent this week and put him or her to work. Take to each member of the Extension Department who is in reach a copy of the magazine, Home Life. This should be done monthly.

Increase your enrolment, not according to your feelings but according to the command of Christ "GO to EVERY CREATURE." For the sake of people, and for the sake of Him who died for a lost world, let us do something worthy this once in reaching people.

Make Your Sunday School Better

Not only should we reach more people but we should see that our Sunday schools are getting better every week. This will not result from accident but from definite planning and work. Train your workers and have them use the Standards as guides in their work. The Standard has the least with which a SCHOOL, a DEPARTMENT or a CLASS should be at all satisfied. Use these Standards for only one purpose, that of improving your work.

SUNDAY SCHOOL ATTENDANCE APRIL 11, 1948

Church	Missions	Total
Louisville, Walnut Street (3)	209	1,913
Louisville, Carlisle Avenue (2)	215	1,075
Owensboro, First (1)	38	995
Lexington, Ashland Avenue (2)	177	889
Indianapolis, Ind., Broadway	---	888
Louisville, Parkland	---	817
Covington, Latonia (2)	80	805
Mayfield, First	---	760
Harrodsburg (1)	25	757
Lexington, Porter Memorial (2)	216	756
Louisville, Crescent Hill (1)	157	750

Frankfort, First (1)	73	676
Harlan (3)	191	647
Owensboro, Third	---	629
Madisonville, First	---	620
Louisville, West Broadway	---	618
Somerset, First	---	615
Georgetown (1)	35	615
Ashland, Pollard (2)	61	612
Evansville, Calvary (1)	177	606
Louisville, Victory Memorial (1)	121	601
Louisville, 23rd and Broadway (1)	34	586
Paducah, Immanuel (2)	84	579
Murray, First	---	576
Newport, First (1)	27	576
Hopkinsville, First	---	557
Louisville, Beechmont	---	523
London, First	---	495
Lexington, Grace	---	519
Hopkinsville, Second	---	504
Louisville, Clifton (1)	85	515
Louisville, Eastern Parkway	---	482
Corbin, First	---	477
Danville, Lexington Avenue (1)	17	462
Elizabethtown, Severn's Valley	---	452
Berea (1)	30	449
Glasgow (1)	28	440
Louisville, 18th Street	---	439
Louisville, West Side (1)	81	438
Louisville, St. Matthews	---	424
Louisville, Deer Park	---	424
Louisville, Third Avenue (1)	27	423
Covington, South Side	---	406
Campbellsville	---	401
Danville, First	---	389
Paducah, 12th Street (1)	110	389
Shively (1)	40	380
Louisville, Hazelwood	---	370
Henderson, First	---	360
Winchester, Central	---	360
Greenville	---	356
Fulton, First	---	356
Henderson, Audubon	---	351
Louisville, Franklin Street	---	351
Hazard, First (2)	101	338
Owensboro, Hall Street	---	336
Beechland (near Valley Station)	---	313
Evansville, Temple	---	309
Jellico, First, Tenn.	---	300
Richmond, First (1)	20	284
Louisville, South Side	---	280
Bellevue	---	275
Middlesboro, E. Cumberland Ave.	---	272
Franklin, First	---	265
Paducah, Baptist Tabernacle	---	264
Owensboro, Crabtree Avenue	---	260
Lebanon	---	255
Evansville, Walnut Street	---	255
Mackville	---	248
Louisville, Kenwood	---	247
Sturgis, First	---	244
Hazard, Second (2)	64	242
Owensboro, Seven Hills	---	242
Pleasant Hill (near Campbellsville)	---	240
Leitchfield	---	236
LaGrange, DeHaven Memorial	---	231
Paducah, Trinity	---	227
Frankfort, Thornhill	---	226
Dayton, First	---	224
Sand Spring (near Lawrenceburg)	---	213
Louisville, Central Bapt. Mission	---	211
Albany (1)	55	210
Louisville, Baptist Temple	---	201

Suggested Activities for Churches

1. Observe Christian Home Week, May 2-9. Make this an occasion also for promoting the crusade to enlist every member in reading the Bible every day, and to attend the church prayer meeting.
2. Make plans to attend the associational, state, and Southern Baptist assemblies to be held in the summer.
3. Promote personal soul-winning.
4. Lead all officers and leaders to attend the associational officers and leaders' council this month.

Suggested Activities for Associations

1. Hold the associational officers and leaders' council. Continue to emphasize the crusade on daily Bible reading and prayer meeting attendance.
2. Seek to enlist all the churches to assist the associational officers in extension work to organize new Training Unions and units of the Training Union in all churches.

South Jefferson—Long Run

During the week of March 7-12 the South Jefferson Baptist Church in Long Run Association, under the direction of the Pastor, Rev. Dester E. Jones, conducted a successful week of study, with an enrolment of 123 in the five classes, and an average attendance of 76. Classes were taught as follows: Story Hour Leadership Manual by Miss Ava Albro, The Baptist Junior Union Manual by Mrs. Byron C. S. DeJarnette, The Baptist Intermediate Union Manual by Miss Maurita Morris, The Baptist Young People's Union Administration by Rev. Dester E. Jones, and The Baptist Adult Union Manual by the writer. The Director is Mr. Floyd Langdon.

Beechmont, Louisville—Long Run

The Beechmont Baptist Church, Louisville, during the week of March 21-26, under the direction of the Pastor, Rev. George W. Cummins and the Director, Mr. P. Lloyd Dawson, conducted a Training School, which proved to be very successful. Along with teachers from the church, Seminary, and the City for other classes, it was a joy for some of the state workers to assist in the school as follows: Miss Ava Albro taught the Story Hour Leadership Manual, Mrs. Byron C. S. DeJarnette taught the Junior Leadership Manual, Miss Maurita Morris taught the Intermediate Leadership Manual, and the writer taught the Baptist Young People's Union Administration.

March Awards by Courses

During the month of March there were granted, according to a report from the Sunday School Board, the following awards by courses in Kentucky: Administration: Diplomas 153, Seals 58; Adult: diplomas 155, seals 136; Young People: diplomas 108, seals 98; Intermediate: diplomas 111, seals 110; Junior: diplomas 121, seals 118; total 1,168.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

MAY CALENDAR

(Southern and State)

Theme: "After This Manner Pray Ye"

Scripture: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Aim: To Show the Place of Prayer in Christian Discipleship.

Song: "I Need Thee Every Hour"

Denominational Emphasis

1. Christian Home Week, May 2-9
2. Hospital Day on Mother's Day, May 9
3. Southern Baptist Convention, May 19-23; Youth Night, Sponsored by Training Union, May 23

The Memphis Convention Trip

LOUISVILLE, Ky., April 15—The Southern Baptist Convention is to meet this year in the City of Memphis on the Mississippi, down in Dixie, during May 19-23. The pre-convention program will consume the previous day, meaning that most of the messengers will arrive on May 18 or before. Also the convention of the Woman's Missionary Union of the South will meet prior to that, beginning May 16 and running through May 18. Hotel reservations have long been exhausted. Rooms in private residences likewise are at a premium. Capacity attendance is forecast by the local committee trying to bend every effort to find rooms for the incoming messengers.

Mr. C. Carroll Burch, City Passenger Agent of the Illinois Central System, has planned to route much of the traffic over his lines on two trains—*The City of New Orleans*, and *The Irvin Cobb*.

The City of New Orleans is just about the most modern thing on wheels. Made of aluminum steel, it provides luxurious travel in beautiful metallic trimmings, with fluorescent illumination. The soft shimmering of the light upon the aluminum is enhanced with chromium, modern wood paneling and quilted leather. The locomotives pull these soft-cushioned landliners across blue ribbons of steel just like they were gliding on velvet. There are photo murals of mid-American scenes from the Lakes to the Gulf, and wall maps of points of interest along the trails of the Eyesee

rails. What is more, the coaches are equipped with air-conditioning and radios.

Leaving Louisville at the Central Depot, just where Seventh meets the Ohio, at the scene of the old historic Fort Nelson, the I. C. tracks bisect western Kentucky, passing through Leitchfield, Central City, Greenville, Princeton, Paducah, Mayfield and Fulton, and points intermediate thereto, thus opening the only way for individuals and groups to join the parade of messengers coming from Louisville and points beyond.

The City of New Orleans is streamlined equipment which will leave Louisville at 8:00 A. M., and arrives at the Convention-goers' destination in the Memphis gateway at 7:45 the same afternoon. This train is made up of individual reclining chair coaches, equipped with radio, observation and dining cars. Breakfast will be served to those desiring same just as the train leaves its point of origin. On the return trip *The City of New Orleans* will leave Memphis at 2:38 P. M., and will arrive in Louisville that same night at 11:30.

For those who prefer to travel at night—a good way to save hotel bills, if you desire—the other train, *The Irvin Cobb*, will leave Louisville at 9:10 A. M., and will arrive in Memphis at 8:00 A. M. the next morning. On its return trip it will leave Memphis at 8:00 P. M., and will arrive in Louisville at 7:30 A. M. Either coach or Pullman service is available on this train.

The cost of the trip will vary, depending on equipment used, services desired, etc. Round trip fares, when using *The City of New Orleans* in both directions, will be \$19.78. Round trip fares, with Pullman privilege, will be \$25.65; or the same accommodations, using Pullman in one direction, day service in the other, will be \$24.17. Lower berth will be \$4.72, and upper berth \$3.57 each direction. The round trip clergy rate applicable for either train will be \$15.41.

Passenger Agent Burch would like for those expecting to negotiate the trip

over his lines to communicate with him and the other agents advising just which train they will use, and how many will be in their parties, so that they may provide ample rolling equipment to give sufficient seating and sleeping space for all who want to go.

Report Of W. M. U. Annual Meeting, Owensboro

(Continued from Page 7)

terrible cost some sheep will have to pay." In her message, Wednesday, she said, "We need to sit down and count the cost of discipleship and make up our minds whether or not we will follow Him. What are you doing with your time? Are you living your life in the will of the Lord? Many of us are not living as God wants us to live. God can't get through our petty sins, strifes, jealousies."

Dr. Lee spoke on "Christ Above All." He said, "Christ is above all in his source, above all in his relation to this universe; above all in the way he entered this world; above all as one who reveals God, above all in power, as a teacher, in relation to death, in his resurrection, in his suffering, in the way he's coming again." Then he asked, "Where do you place Christ? Where have you placed Jesus in your home, in your Church? Where do you place him when he calls for your talents, time, body, mind, possessions?"

We came from the Convention saying, "Master, it is good for us to be here."

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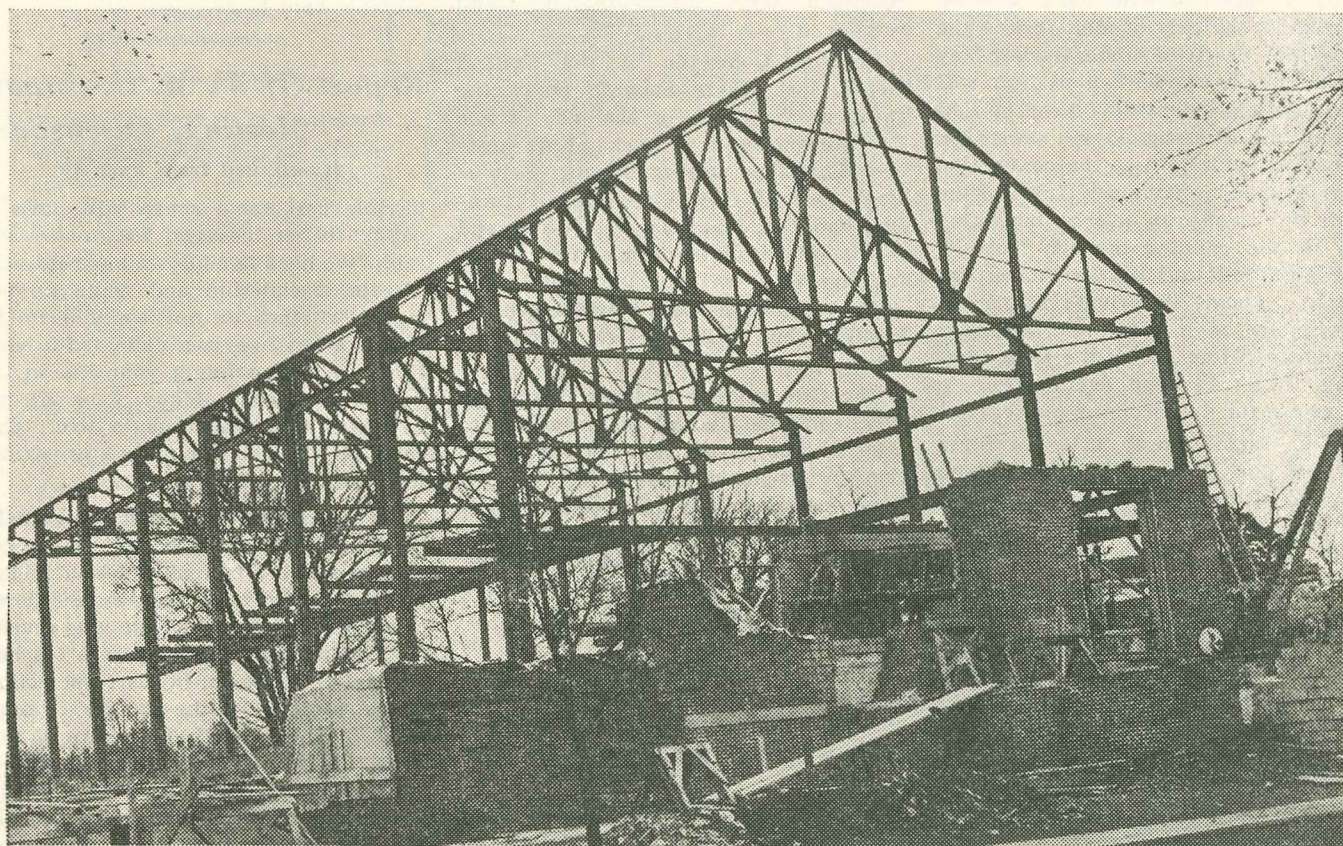
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Lexington, Kentucky

Some Interesting Facts and Figures About Georgetown College



The John L. Hill Memorial Chapel Going Up

During the present administration (November 1, 1942 to March 1, 1948), we have invested at Georgetown College some \$355,-000.00 in capital improvements.

Girls Dormitories (Yager Hall, Haddix House, Rucker Hall)	\$40,000
Rucker Hall Addition	55,000
Boys' Dormitories (Blackburn House, Adams House and Additions to other dormitories) Approx.	41,000
Seating and Lights for Athletic Field	15,000
Apartments for faculty members and married students APPROX.	15,000
Furniture and fixtures	54,000
Laboratory Equipment	7,000
Concrete Walkways	6,500
Drive Ways	2,650
Addition to other buildings	4,000
Memorial Drive	20,000

The above expenditures do not include general repairs and renovations of college buildings and grounds.

Five years ago the budget for one year at Georgetown College was \$135,720.00. This year it is \$711,500.00. The salary of our professors have increased 125% during the present administration. The student body has increased from 175 to 725 at the opening of the session. We have spent around \$90,000.00 on the chapel to date. When it is completed it will add some \$300,-000.00 to the value of Georgetown College. We hope to complete the chapel on or before October 1, 1948. We expect next September to be the biggest opening we have ever had. We are planning to take care of 800 students. We will erect other buildings, such as dormitories, music building, science building, and student building, as rapidly as money is available.

We urge pastors and parents of our fine Baptist Young people to influence them to come to Georgetown College. We thank you for your support and co-operation, and we must add that if we are to build the kind of college we need and want, we must continue to have your support and co-operation. In turn, we wish to pledge you ours. We must be co-laborers and co-builders together. This is imperative if we are to meet our present and future needs.

In view of present needs our universities and state colleges are planning large expansion programs. They are requesting the largest appropriation of funds in the history of Kentucky.

What shall our attitude be with reference to our Christian colleges? The larger our state schools become, the smaller we will appear and be in the light of our needs, both in equipment and in trained leadership. We must not—we cannot—fail to fulfill our responsibility, and thereby meet our needs in such a day as this. We should say with Caleb, "We are well able to do it," and also with Nehemiah who said, "let us rise up and build."

Notes From Lexington Baptists

By W. M. NEVINS

Lexington has the distinction of having a pastor whose church led the Southern Baptist Convention in baptisms for the year closing May 1, 1947. The church was the Fort Springs Baptist Church, and the pastor is L. W. Arnold. After this remarkable achievement, Pastor Arnold resigned at Fort Spring, pitched a tent on Rosemont Garden in Lexington, organized a church of seventy-five members, which has grown in eight months to one hundred and fifty members, and has built a church building with a broadcasting station of its own.

Pastor Arnold broadcasts from three stations daily, has had eighteen conversions in cottage prayer meetings, one man seventy-five years old, has held meetings in the court house at Danville

and Frankfort, and in the prison at Frankfort where many were saved.

Last summer he was invited to hold a meeting at Sand Spring near Lawrenceburg, Ky. It was the writers' privilege to attend one service. More than one thousand people were in attendance. The church was full, the basement full with loud speakers installed, the yard was full and all parking places congested. In this meeting there were over one hundred professions and additions to the church.

From here he was invited to Bethel Church where there had been divisions, and the church attendance was at a very low ebb. Here the church was revived, and there were seventy-five additions as the result of the meeting.

At this writing, Pastor Arnold is in a meeting in the gymnasium of the school at Lawrenceburg, five churches co-operating.

The newly organized Chevy Chase Baptist Church is making progress under the new pastor, W. B. Casey who came to the church from the pastorate at Burgin. They have just closed a fine meeting with the pastor preaching. There were sixteen professions and additions, all adults, mostly heads of families, and most of them by baptism. The church has a fine piece of property with a good building which they have repaired making a good auditorium which will seat one hundred and twenty-five and several fine Bible school rooms and other conveniences. They plan to erect a

church building later on the lot which is large and beautifully located.

One result of the meeting was the surrender of a fine young man to the call to preach the gospel. The church has purchased a beautiful new home for the pastor and his family on Colony Road not far from the church. The church is now engaged in taking a religious census of the community.

The Baptist Hospital movement is making progress, and in May the board plans to break ground for the building on the large lot which has been purchased as the hospital site.

FOR RENT at Ridgecrest, N. C. 2 rooms with two double beds in each room. 1 room with one double bed. 1 room with twin beds. Write **J. N. BINFORD** for particulars.

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Southwestern Baptist Theological Seminary library needs Kentucky Baptist Convention Annuals for the years, 1900-1914, 1922, 1926, 1933, 1934, 1936, 1937, 1944-1947, to complete their files. Our readers who can supply any of these numbers are requested to write to L. R. Elliott, Librarian, Seminary Hill Station, Fort Worth 10, Texas.

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ADDRESS

P. W. JAMES, President
Box 537-R Hopkinsville, Ky.

Correction!

Correction!!

The Adult and Young People's quarterlies for April, May, and June carry a Vacation Bible School ad in which several items are listed incorrectly.

Prices of all 1948 VBS textbooks have advanced from \$1.50 to \$2.00

Price of the Principal's Package has advanced from \$1.50 to \$2.00

Intermediate Book D—The First Missionary Letters (Paul's), will not be used in 1948; instead, you should order Intermediate Book C—The First Book About Missions (Acts)

PLEASE CHECK THESE CHANGES CAREFULLY AND PREPARE YOUR ORDER ACCORDINGLY

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Serving Daviess-McLean Association

The Central Baptist Principle

(Continued from Page 5)

Along with this sacerdotalism there goes sacramentalism. That means that man's spiritual welfare depends on his conforming to sacraments administered by priests. Baptists have never been strong on the use of the word "sacraments." They prefer to speak of baptism and the Lord's supper as ordinances or some other such term. The sacramental interpretation of religion runs counter to the personal interpretation of it. It puts a contrarational element in religion, one might say a magical element. The sacramental interpretation of religion is not only non-Christian, it is anti-Christian.

Infant Baptism

The personal interpretation of religion excludes all proxy performances of religious duty. It says that every man must hear for himself, must believe for himself, must join the church for himself, and perform all religious duties as a matter of voluntary choice. It excludes anything like infant baptism. Infant baptism is not an innocent practice that grew up in Christian churches. The personal interpretation of religion that we are insisting on, insists that re-

ligion is a voluntary matter all the way through. Man must respond to the gospel of his own choice, he must do all that he does in serving the Lord because he chooses to. My position is that the Baptist interpretation of religion makes Christianity personal, voluntary, and, therefore, spiritual. Any element in religion that is not personal and voluntary is contrary to the very nature and spirit of the Christian religion.—*Baptist Standard.*

Prof. C. S. Gardner Dies In Richmond; Is Buried In Louisville

(Continued from Page 3)

Dr. Gardner was born February 28, 1859, in Gibson County, Tenn. He was a son of the late Evelyn E. Wood and Elder Stephen E. Gardner. He attended Union University, Jackson, Tenn.,

1877-81; University of Richmond, 1881-32; Southern Seminary, 1882-83. He was pastor at Trenton, Tenn., 1884-85; Brownsville, Tenn., 1885-86; Edgefield Church of Nashville, 1886-94; First Church of Greenville, S. C., 1894-1901; Grace Street Church of Richmond, Va., 1901-07. From this latter pastorate he came to the faculty of the Southern Seminary in 1907, and remained there until his retirement in 1929. In the latter year he and his wife removed to Richmond, Va., where they have since made their home.

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HEAR



Dr. Harvey F. Morrison

Pastor

Campbellsville Baptist Church
Campbellsville, Ky.

on

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Comparative Statement Of Receipts Shows Nearly \$50,000 Increase Over 1947

LOUISVILLE, Ky.—There has been a tremendous increase in the receipts of sums given to the various causes, according to the comparative statement of receipts issued by Dr. W. C. Boone, General Secretary and Treasurer of the Baptist State Board of Missions. The largest increase is for the Co-operative Program, which shows a gain in March 1948 as contrasted with the same month in 1947, of \$38,134.89. Designated amounts increased \$11,216.51. The total of these two increases amounts to \$49,351.40. The summary figures are as follows:

	March 1947	March 1948	Increase
Co-operative Program	\$ 68,414.50	\$106,549.39	\$38,134.89
Designated	36,352.29	47,568.80	11,216.51
Total	\$104,766.79	\$154,118.19	\$49,351.40

New Pastor At London Church In Laurel County

LONDON, Ky.—George W. Phillips, Field Representative of the Central Kentucky Baptist Hospital at Lexington, Ky., for the last fifteen months, has accepted the pastorate of the First Baptist Church of this city, and began his new work on April 4. He has been instrumental in raising \$135,000 for the

proposed Hospital in Lexington since going to the Bluegrass. Prior to taking up his work at Lexington he had been



George W. Phillips

for five years pastor of the Twelfth Street Church in Paducah.

Pastor Phillips is a 1937 graduate of Georgetown College and a 1941 graduate

of the Southern Baptist Theological Seminary. He has served as President of the Board of Trustees of the West Kentucky Baptist Memorial Hospital, Moderator of the West Union Baptist Association for three years.

Sunday School Lesson for April 25, 1948

Subject: Zechariah Pleads for
Righteousness

Lesson Text: Zechariah 1:1-4; 7:
8-14; 8:16-17

Golden Text: Zechariah 7:9

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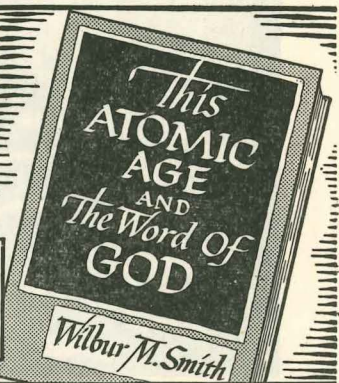
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Jesus taught, preached and healed. Matt. 5:23-25; Matt. 9:35-38 and Luke 4:18-21. The basis of Christian judgment is personal service to the body and soul. Matt. 25:34-45. Let us rise, obey and build.

The Central Baptist Hospital Ground Breaking May 9, 3 P. M.

The Baptists of Kentucky are responding to the missionary opportunity through the Ministry of Healing. The Central Baptist Hospital is to be built in Lexington, Ky., serving an area of 1,500,000 souls with a 300-bed modern hospital.

Each hospital bed is estimated to care for 70 to 85 persons each year; 50 to 65 of these perhaps are unsaved. This is a church program, not the State's.

Any church desiring to contribute to the building fund may send their gifts direct to The Central Baptist Hospital, 138 N. Upper St., Lexington, Kentucky; or they may send them designated for the Central Baptist Hospital to the State Board, 127 E. Broadway, Louisville, Ky.

THE CENTRAL BAPTIST HOSPITAL BUILDING PROGRAM

138 N. Upper St.

Lexington, Kentucky