

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY

Probably Phil 4:19 has been my greatest asset.
Exhortation to all goodness. PHILIPPIANS 4. Liberty of the Philippians.

13 Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

14 Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. 15 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 16 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 17 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

18 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

19 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

20 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

21 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

22 Beseech Epa-dí-as, and beseech Syn-ty-ché, that they be of the same mind in the Lord.

23 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

24 Rejoice in the Lord always: and again I say, Rejoice. 25 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

7 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

8 Those things, which ye have both learned, and received, and heard, and seen in me; and the God of peace shall be with you.

9 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

10 Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content.

11 I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

12 I can do all things through Christ which strengtheneth me. 13 Notwithstanding, ye have well done that ye did communicate with my affliction.

14 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Mac-e-dó-ni-a, no church communicated with me as concerning giving and receiving, but ye only.

15 For even in Thes-sa-lo-ni-ca ye sent once and again unto my necessity.

16 Not because I desire a gift; but I desire fruit that may abound to your account.

17 But I have all, and abound; I am full, having received of E-pá-ph-ró-dí-tis the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

18 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Paul thanketh God

1 Now unto God and our Father be glory for ever and ever. Amen. 2 Salute every saint in Christ Jesus. The brethren which are with me greet you.

3 All the saints salute you, chiefly of the 1-12-38

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS. 1-13-38

CHAPTER 1. 1-13-38

1 Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother,

to the saints and faithful brethren in Christ which are at Colosse. Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God and the Father of our Lord Jesus Christ, ever always for you,

3 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

4 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

5 Which is come unto you, as it is in all the world; and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

6 As ye also learned of Epaphras, a dear fellowservant, who is for us a faithful minister of Christ;

7 Who also declared unto us your love in the Spirit.

8 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom, and spiritual understanding;

9 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

10 Strengthened with all might, according to his glorious power, unto all patience, and longsuffering, with joyfulness;

11 Giving thanks unto the Father.

COLOSSIANS 1

for the Colossians' faith.

they that are of Caesar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome, by E-pá-ph-ró-dí-tis.

1-12-38 3-25-38

which hath made us meet to be partakers of the inheritance of the saints in light.

13 Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son.

14 In whom we have redemption through his blood, even the forgiveness of sins;

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him;

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell:

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreprehensible in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature.

See 12-1937. I was introduced as Dr. Phil 4:19 in 1st Mexican Baptist Church, Monterrey, Mex.

The Bible of the Late Dr. J. W. Beagle Opened at the Passage Philippians 4:19, Which, Among Southern Baptists, Came to be Synonymous With His Own Name

On the margin Dr. Beagle wrote in lead pencil: "December 12, 1937—I was introduced as Dr. Phil. 4:19 in 1st Mexican Baptist Church, Monterrey, Mex." On the top margin he wrote, "Probably Phil. 4:19 has been my greatest asset." The dates and the underscoring marks are his. (See Page 16).

Gleanings From The Field

R. O. Barker has resigned his work as Sunday School Superintendent in Arkansas and has accepted new work in Columbia, S. C.

M. M. McFarland will have completed his fifteenth year as pastor of the Oak Ridge Baptist Church, Taylor Mill Road, Covington, Ky., on July 18.

Pastor Harold J. Purdy, of the First Church, Bowling Green, Ky., has recently been assisting Pastor J. D. Hern- don in evangelistic meetings at the Horse Cave Church.

"I believe that some of our Baptist parents would allow their boys and girls to spend a weekend in Hell," said Ches- ter Swor at the Southern Baptist Con- vention, "if they thought it would help their social standing."

The Bellfield Baptist Church of Hen- derson, Ky., has just completed a VBS, enrolling 119 boys and girls. The average attendance was 87. An offering of \$12.83 was designated by the children to Spring Meadows.

The Executive Committee of the Southern Baptist Convention re-elected Mr. George B. Fraser, District of Col- umbia, president at their recent meeting in Nashville. C. H. Bolton, Florida, is vice president, and Porter Routh, Nash- ville, the recording secretary.

President Harvey D. Bruce, East Texas Baptist College, Marshall, Texas, did the preaching recently in an 8-day revival for the First Church of Groveton, Texas. In this revival there were 34 additions, 27 coming as candidates for baptism. A. M. Funderburk is the pastor. Song services were led by Hugh McMurrain.

Jacob Gartenhaus organized an As- sociational Friends of Israel chapter at the Bellevue Baptist Church of Memphis recently. He has also been in a series of meetings in California, and considers that state the greatest challenge South- ern Baptists have. Brother Gartenhaus completed twenty-seven years of service with the Southern Baptist Home Mission Board in May.

An infant daughter, Marilyn, was born dead to Rev. and Mrs. Eldred M. Taylor at the Pattie A. Clay Infirmary in Rich- mond, Ky., on June 15 at 12:10 P. M. Her funeral was conducted at the Rose- dale Baptist Church, where her father was pastor, on June 17, at 9:30 A. M., by Pastor E. N. Perry of the First Church of Richmond. Her burial was in Rose Hill Cemetery at Owensboro.

A committee of the Trustees of Camp- bellsville College has been appointed to submit plans for the construction of a boys' dormitory. This committee is composed of D. L. Druen, T. S. Curry

and Albert Caulk, and is to report at the July meeting of the full board. Presi- dent John M. Carter reports that the funds received to date on the dormitory have exceeded expectations.

The First Baptist Church of Sturgis, Ky., held an 8-day revival June 6-13 in connection with the closing week of the Vacation Bible School. Pastor J. T. Ford brought the evangelistic messages and Rev. Herman Jacobs, student in the Southern Seminary, led the music. Dur- ing the week 31 persons were received into the membership of the church; 10 others made rededications, and 9 made special commitments regarding the Christian walk.

Eldred M. Taylor has resigned his joint work of Associational Missionary of the Tate's Creek Baptist Association and pastor of the Rosedale Baptist Church, Richmond, Ky., to accept the duties as Associational Worker for the Daviess-McLean Association in western Kentucky, where he is succeeding D. Arthur Dailey, now retiring after many, many years of useful work among the churches of that association. Brother Taylor's new work began July 1.

The Crestwood Baptist Church, Crest- wood, Ky., will observe its 75th anniver- sary and home coming on July 18 with an all day meeting. Dinner will be served on the ground, according to Pas- tor Frank B. Fitzgerald, and two former pastors, Carey Herring of Fairmont, N. C., and J. M. Walker, Aberdeen, Miss., will be the speakers. Pastor Fitzgerald is particularly anxious to have former members back for the day. Services will start at 10:00 A. M., morning worship will be at 11:00, followed by dinner, and an afternoon program.

Pastor Field M. Leichhardt, with the assistance of a corps of teachers and helpers, conducted a VBS during the first two weeks in June at the Augusta Church, in Northeastern Kentucky. The enrollment was 133, with an average at- tendance of 104. This is the first such school to be held in the Augusta Church. An offering amounted to \$20.00, which the children voted to give to missions. Also 14 of the children professed faith in Christ during the period. Evangelist Charles Mashburn aided Pastor Leich- hardt in a revival during the first week of June.

A Young People's Revival was held at the West Side Baptist Church, Louisville, Ky., May 17-30, with a visiting team of three workers in charge of the services. Quincy Mathis was the Evangelist, Sher- man Swann was Song Leader, and Mrs. Bernice Hicks was at the piano. This revival was exclusively the plan of West Side's Young People. Many dedications

were made, some surrendered for a special service in the Lord's work. On the closing evening there were as many as 50 at the front at one time, more than half of whom were there to rededicate their lives. Conversions and additions by letter totaled 43.

The Dry Run Baptist Church, located on Highway 25 just five miles north of Georgetown, Ky., has begun building a parsonage on their church property. This parsonage is to be a five-room clapboard bungalow. The contractor has promised completion of the house with- in six weeks, and it is now planned to have a dedication program on Home Coming Day, August 1. The church has raised more than \$3,500 in the past two years on their Parsonage Fund, and it is expected that the church will be debt- free when the parsonage is dedicated. Messrs. P. Traylor, J. Marshall, C. Mor- rison, P. Kenley, and D. Sargent served on the Building Committee. Brother H. Morgan Radford is pastor at Dry Run.

Missionary and Mrs. J. C. Quarles were in Louisville, Ky., for a few days recently, having arrived in New York on May 17. They are making their head- quarters at 2600 Fernhill Avenue, Rich- mond 22, Va. After a little rest they expect to travel in Kentucky and else- where. Mrs. Quarles is the former Miss Helen Taylor of Louisville. Brother Quarles founded the Baptist work in Montevideo, Uruguay in 1911. He began developing the publication work in 1908, editing a Baptist paper for 15 years, as well as editing books. For the last 15 years he has been in western Argentina, working in the province of Mendoza and San Juan, superintending the entire dis- trict. Recently they have been engaged in putting up the Fowler Memorial Bap- tist Church in Godoy Cruz, the gift of the W. M. U. of Florida in memory of their first missionary, Dr. Frank Fowler. Due to the earthquake at San Juan in 1944 there were 5,000 to 10,000 people killed, without a single one of the Bap- tist people being taken. Only two were slightly wounded.

WESTERN RECORDER

127 E. Broadway, Louisville 2, Kentucky
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The purchasers of The Western Recorder,
The Baptist World and The
Kentucky Mission Monthly

R. T. SKINNEREditor
ROBT. L. POGUEBusiness Manager

BOARD OF MANAGERS

E. F. EstesChairman
Fred T. MoffattVice-Chairman
A. W. WalkerSecretary
Geo. E. Hays, Thos. R. Brown, E. N. Perry,
L. E. Martin, A. J. Dickinson, and H. Leo
Eddleman.

Entered as second-class matter at the Post-
office in Louisville, Ky., acceptance for
mailing at special rate of postage provided for
in Section 1108, Act of October 3, 1917, author-
ized January 30, 1920.

Individual Subscription, \$2.00 per year, pay-
able in advance. Single copy 5c; church
budget rate \$1.00, family plan \$1.25 per fam-
ily per year; teacher and officer \$1.50 per
year, payable monthly, quarterly or annually
in advance. Send both name and address
with renewal or subscription.

Editorials

Editor Fey Raps Southern Baptists

Editor Fey of *The Christian Century* takes the Southern Baptist Convention bitterly to task in his comments on their recent session in Memphis. *The Christian Century* is a nondenominational publication with a wide circulation both in the north and south, and Editor Fey fits well into its policies. He has sought by every means at his disposal to create throughout America a sentiment favoring abandonment of doctrinal differences separating religious groups, and to lead them into organic union—one huge super-organization. He seems peeved that Southern Baptists have learned no faster.

Editor Fey accepted the courtesies of the Southern Baptist Convention in Memphis, even an introduction to the body by the President, and then went away to report through his editorial columns: "This convention was somebody's billygoat, and that somebody was driving as he pleased. But whether it belonged to themselves as messengers or to a group who operated behind the scenes, they were never permitted to discuss. Opponents of the general trend of the convention, who were vocal enough in the hotel lobbies, were asked why there was so little discussion of this trend in the convention. They replied, 'You can't debate issues with these people; they will turn on you in an instant, shout you down and ruin you for life.'"

Without reference to Editor Fey's ecclesiology, which, in the opinion of this writer and the vast majority of Southern Baptists, is untenable, we express regret that he has given inaccurate portrayal of the spirit and methods and work of Southern Baptists. His loose inferences constitute a grave discourtesy.

We suppose no one contends the Southern Baptist Convention is perfect. Thousands of us have coveted a clearer perspective of our worldwide mission of evangelism and we have been alarmed that seemingly, intervening haze has at times obscured that vision; but it cannot be charged that the voice of the people was not heard. There may have been moments when the voice of God was not clearly heard calling us on out to the ends of the earth with His message for our day; but it cannot be said that the people were not heard.

Judge Rouses Churchmen's Ire

Cincinnati's eighty-two-year-old Common Pleas Judge Stanley Struble has placed himself in an embarrassing position.

According to Religious News Service, it all came up over the trial of the proprietor of a Cincinnati newspaper and magazine shop on an indictment which alleged he possessed and sold a certain magazine, the publication of which violated the Ohio obscene statute.

In his lengthy comment, Judge Struble held that the 1943 amendment to the obscene law was unconstitutional, commenting: "There is no law to define

obscurity, or say what it is in literature. . . There cannot be any obscenity in God's handiwork. . . There is not anything distasteful in the eye of this strip tease act. . . Sex is the why and wherefore of life and living."

In other words, Judge Struble held that the absolute freedom of the press must be upheld at all costs, even though iniquitous publications elect to place before the eyes of children and adults pictures which reek with immoral filth. His opinion was that the display of the uncovered human form is not obscene, since the human form is a part of "God's handiwork."

We are not inclined to regard that Judge Struble's decision represents by any means the opinion of the great majority of jurists. It does indicate, however, that the current trend toward the anything-is-all-right attitude has gone much further than some imagined. The time has come for those who love righteousness and decency and sobriety to not only cry out against the tolerated iniquities displayed in magazines, news pictures, and moving picture shows, but to take legal steps to turn back these soul destroying influences. Some of the churchmen of Cincinnati seem to hold a like opinion. One of them remarked that church people should be incensed that "a judge can apparently be so indifferent to moral and spiritual values, particularly as they affect the moral training and welfare of the child and adolescent." He went on to say, "If the judges will not back our police, what can the police do?"

Better Make Reservations Early

Dr. F. Russell Purdy, Lexington writes: "Mr. Carroll Robie, chairman of our hospitality committee informs me that he has made arrangements for rooms in two of our leading hotels. Sixty-five (65) rooms are reserved for General Association messengers and guests at the Lafayette Hotel; the Phoenix Hotel is reserving one hundred (100) rooms. Reservations should be made with the hotel management.

"Perhaps this information should be placed in the columns of the Western Recorder at an early date so that our pastors and laymen will be able to make reservations before they go on summer vacations."

"The Devil Is No Slouch"

The Bowery Corps Recorder, publication of the Salvation Army remarks: "The old Devil is no slouch when it comes to selecting bait." The remark was made in connection with the wide use being made of television sets to lure nondrinkers into whiskey and beer joints.

They can say that again. The Devil is pretty handy with his devices otherwise—in his advertising of *the beer that refreshes* and the whiskey used by *Men of Distinction*. He knows the truth would ruin his cause. It wouldn't do for the advertisers of liquor to give a real picture of the case—the bums in the gutters, asleep with their heads in their plates, the starved bodies of innocent women and children made so because *Men of Distinction* spent their money for drink. Why don't they show the pictures of a host of these *Men of Distinction* fighting their way through hospitals, trying to regain a shadow of

their former selves, to make their burned out livers and hearts and kidneys normal again? Why don't they follow the *Men of Distinction* (and there's a heavy sprinkling of *Women of Distinction* now) into the insane asylums where they fight to regain coordination? No, the Devil is no slouch in his advertising. He knows where to point the camera.

Advertisers recently featured a full-page ad in a great daily, honoring (?) Father's Day, urging moderation. He knows how to select his bait. Our sympathy though, goes out to the man biting it. The *Gentleman of Distinction* finds the hook sooner or later, but not until it finds him.

A part of the trouble is—some of us have been putting out hand organ stuff while Satan has used his 'television tactics.' Too many times we have been as 'harmless as doves' and as dumb as oysters.

The Spirit's "Groaning Which Cannot Be Uttered," For Those Who Groan Within Themselves

"And in like manner the Spirit helpeth our infirmity: for we know not how to pray as we ought; but the Spirit maketh intercessions for us with groanings which cannot be uttered" (Rom. 8:26).

In the preceding 23rd verse Paul said, "And not only so, but ourselves also, *who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.*" Paul confessed not only his grief, but indicated the source of his trials—the flesh. He had expressed it even more strongly in the preceding seventh chapter: "For I know that in me, that is, *in my flesh*, dwelleth no good thing: for to will is present with me, but to do that which is good, is not" . . . "Wretched man that I am! Who shall deliver me out of *this body of death*? I thank God, through Jesus Christ our Lord" (18, 24).

Only true saints, those who have the first fruits of the Spirit, know the turmoil in redeemed hearts—the Spirit warring against the flesh, and the flesh against the Spirit. There is constant battle between the two natures within the saints. The new nature given by the Spirit of God is different from the old Adamic nature still present, and will not rest until the "old man" is crucified.

He Turned to Prayer

It was Christianly natural for Paul, in such bewilderment, to turn to prayer for deliverance over the flesh. But here again he met with difficulty. Said he, "*We know not how to pray as we ought.*" Beset by the old fleshly nature, tempted on every side by Satan who makes his approaches through the weakness of the flesh, Paul found the Christian's escape from his trials *through his own prayers alone* to be impossible. The prayers of even the redeemed man are not enough, for he knows not how to pray as he ought. He has an infirmity even in his praying—a lack of knowledge and a lack of power.

Paul Made a Discovery

But Paul made a discovery—a discovery which, next to salvation in Christ Jesus is the believer's greatest asset. Indeed, the Spirit of God revealed it to him as He reveals all spiritual truth. He didn't

study it out; it was a revelation from God, and became a dynamic experience in his life. And what was that revelation? Paul declared, "*The Spirit helpeth our infirmity*"—our lack of spiritual knowledge and power. The word employed means, "*The Spirit jointly helps our infirmity.*" He takes His place within us, and, linking His almightiness with our Spirit-indited resistance to the fleshly nature, He "maketh intercession for us with groanings which cannot be uttered." *The Spirit of God "groans" for and within those of us who "groan within ourselves, waiting for our adoption, to wit, the redemption of our body"* (Rom. 8:23).

The Spirit of God Who made us know we were lost—convinced us of sin, righteousness and judgment—and Who worked within us the miracle of the new birth (we never could have been saved if He had not first moved in our direction), now moves in the battle tired soul and breathes Himself into its thought, and His mysterious "groan" of divine yearning mingles with our "groan" of burden, and we seek with Him, after the will of God.

Such an encouragement is no fluctuating thing, shifting with the currents of time. It has back of it the Sovereign God, Who, having begun a good work within us will carry it on until the day of Jesus Christ. Here lies the security of the believer in Christ; here lies the certainty of ultimate, personal triumph. John declared, "*Ye are of God, my little children, and have overcome them: because greater is He that is in you than he that is in the world*" (I Jno. 4:4).

This is the divine Ally the worldling does not have. The world cannot act or think or even "pray" its way out of its muddle, because it has not submitted itself to Him Who "helpeth our infirmity." The hope of the world is Jesus in the hearts of men; the hope of the world lies in Spirit-filled, Spirit-guided, Spirit-empowered men who "groan within themselves," and for whom "the Spirit maketh intercessions" with groanings which cannot be uttered."

The Magnet, Christ Jesus

On his recent trip through the West the President of the United States stopped for worship at the Swedish Baptist Church of Kearney, Nebraska, and of course, throngs surged toward the house of God. There may have been visitors and members present who had not darkened the doors in months.

Next week, the pastor of that church carried this announcement on his bulletin board: "President Truman will not be here next Sunday, but God will." The good man did not condemn the desire to see the President. Regardless of who is in that important position, we can understand the very human desire to see the President. The writer, in Washington recently, went slowly around the back of the White House trying to catch a glimpse of the president sitting on his new porch. Why? Just because he was the President.

But is there not a deeper meaning in the pastor's announcement? Was it not an appeal for higher motives, for the recognition that God Himself is the attraction of His house? Is there not here a suggestion that no other name, no special day, is ever to be appealed to as a reason for approaching His altar?

Western Recorder

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

Vol. 122

LOUISVILLE, KENTUCKY, JULY 15, 1948

No. 28

Relations Between Northern And Southern Baptists

By ROBERT A. BAKER
Southwestern Seminary
(First Discussion)

AT THE PRESENT time American Baptists are facing critical problems in their relations with one another. This was accentuated at the 1948 meeting of the Southern Baptist convention in Memphis when the Kansas Convention of Southern Baptist churches was accorded recognition as a co-operating constituency of the Southern Baptist Convention and a similar application from the Baptist General Convention of Oregon (including Washington) was referred to a committee for study, under the provisions of By-Law 17.

This series of articles intends to discuss the entire issue that has brought tension between Northern and Southern Baptists. This first discussion will give a resume of the historical background; the second will consider comity agreements and the general pattern in the development of tension; the third will examine some of the criticisms which have been made relative to this pattern; the fourth will endeavor to apply historic Baptist principles to the problem; the fifth will glance at the future; and the last of the articles will endeavor to summarize the alternative solutions.

Tension Increases

American Baptists are just now beginning to feel the pressure of an organizational tension which has been incipient since 1845.

The first Baptist general organization in America was formed in 1814. This

body, in the permanent form which it developed by 1820, was national in scope but single in purpose—it aimed to deal only with foreign missions.

It was not actually what today would be considered a convention, for this society was composed only of those interested in foreign missions.

Baptist churches were not bound together in any sort of co-operative program; individual members in these churches (but not representing the churches) could join the national society for foreign missions.

In 1824 a similar society was organized for those interested in the publication of tracts, and in 1832 another was formed for home missions. These three societies did not divide the nation geographically, but each aimed to canvass the entire continent in the interest of one benevolence. The name, constitution, and aim of each society marked it as national.

In 1845, growing out of disagreement over home missions and qualifications for all missionaries (the slavery issue), the Southern Baptist convention was organized. This was not another society; it was a convention, embodying a "judicious concentration" (in the words of W. B. Johnson, its first president). It provided for one denominational body with separate boards for each benevolent activity, laying the basis for an ideological conflict in organizational and functional methods.

U. S. Named as Convention Field

In an effort to reproduce the spirit and scope of the original missionary organization of 1814, the constitution named the United States as its field. As a result, there came a complete constitutional overlapping by the northern and southern organizations. It was not the intention at that time either of the new southern group or of the older northern societies to effect a strictly geographical division; each invited those sympathetic with its aims and program to enter into affiliation.

In the earlier years it was not unusual for churches in one geographical section to be members of the general body or bodies located in the other section. The Spruce Street Baptist Church of Philadelphia, for example, had a messenger seated at the Southern Baptist Convention in 1846.

Three Phases or Conflicts

This ideological and constitutional conflict has had three principal phases: from 1845 to 1862 when little tension was observable; from 1862 to 1894 when the northern organizations overran the southern field; and from 1894 to the present, the period of comity agreements.

Between 1845 and 1862 there was little tension because the northern society for home missions voluntarily withdrew from all of the older southern states. In 1846 there were 14 missionaries in the seven southern states of Arkansas, Florida, Kentucky, Missouri, North Carolina, Texas, and Virginia. However, in 1849 this number had shrunk to three missionaries in the southern states of Texas, New Mexico and Delaware, while from 1850 to 1860 only Delaware or Missouri had an occasional missionary or two.

From 1862 to at least 1894, on the other hand, the tension between northern and southern organizations was openly apparent. The Southern Baptist convention repeatedly requested that the northern societies work through the agency of the southern body if it desired to do home mission work in the South. The northern leaders indignantly rejected the idea that they did not have immediate jurisdiction in the South, pointing to the constitution, name, and adopted aim of their home mission society as demanding that all areas of North America be cultivated. Consequently, for over a generation northern missionaries covered the South. The various aspects of their work was tremendously effective.

(Continued on Page 9)

A middle-aged woman lost her balance hurrying home from a shopping expedition, and fell into a garbage can.

A chinaman passing by saw her and remarked, "Amelicans velly wasteful; that woman good for ten years yet."—*Sunshine.*

Another Christian General In China

By MISS MARY NELLE LYNE
Home Missionary in California

GOD WORKS in mysterious and wonderful ways. We needed another outstanding leader in China, so He laid hold on a splendidly-trained and upright general, who had led the Government forces victoriously through eight years of war.

When the war ended, God seems to have inclined the Government to send this general to the United States on official business and, as a reward for meritorious service, grant him a year's leave of absence to travel and study.

A Letter is Written

God next prompted one of the Southern Baptist missionaries in North China to write a letter to her friend and school-mate who is a missionary to the Chinese people in Berkeley and send it by the general, as follows:

"This is to introduce to you General L. P. Fu, who is going to America on official business for the Government of China. As this is his first visit to our country, many things will seem strange, and he will need someone to help him get adjusted to American life. He is not a Christian, but he has attended some of our services and is genuinely interested. I do not know your address, but I hope and pray that he may be able to find you and that you may be able to help him."

A Call Is Made

God also sent the Southern Baptist Home Missionary in Berkeley out to call on some of her Chinese friends on a certain afternoon. She knew that one of the women in her English class lived in a certain upstairs apartment but she did not know the room number. Looking about the hall, the missionary spied a card tacked on one door, "L. P. Fu." "Ah," she thought, "this is not the name I am looking for, but another Chinese family must be living here. I will knock on this door and get acquainted with this one also."

A very gracious gentleman responded, and the following conversation ensued: "Since I have been a missionary in China, I am interested in becoming acquainted with all the Chinese people living here. Do you have a family here?"

"No, my wife is in China."

"Will you make your home in Berkeley for awhile?"

"Only for a few weeks. I am on my

way to New York" (omission of Washington).

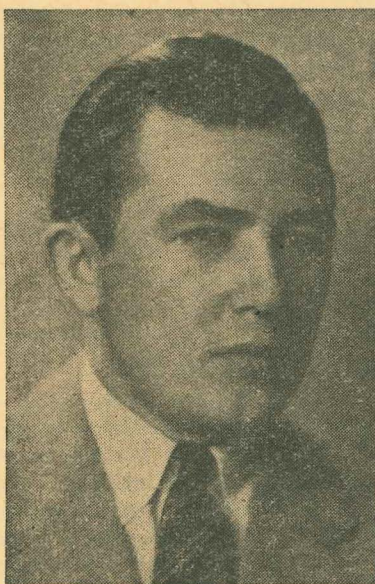
"Well, since you will be here Sunday, I want to invite you to attend the services of our church. It is quite near."

God seemed to speak to the missionary's heart, prompting her to follow a formal custom she had learned in China. With a bow, she extended her engraved visiting card and said, "This is my name. If you will present this card to anyone you see at the church, he will call me, so I can come to welcome you."

He did not come to church on that Sunday and the incident was almost forgotten,

Donald A. Butler New Campbellsville Coach

CAMPBELLSVILLE, Ky.—Donald A. Butler of Georgetown, has been employed as coach and Physical Education



Donald A. Butler

Instructor at Campbellsville College. He received his A.B. degree from Georgetown College and his M.A. degree from the University of Kentucky. He served as assistant coach at Georgetown College and as Physical Education Instructor and coach for three years while in the service.

Coach Butler is a former basketball and tennis player at Georgetown, and this spring piloted the University High track team, developing the state mile champion, Dwight Price.

gotten, until his neighbor rushed into the English class one Monday and excitedly handed the missionary a letter from the missionary friend in China, and this was the explanation:

"Some time after you left the other day, General Fu looked at your card, then suddenly rushed to a drawer and pulled out this letter. He carefully compared the two names, letter by letter, then called my husband and me and said, 'It is the same name, isn't it?'"

"After careful study we all agreed it was, and the general said, 'I have searched for this lady everywhere. No one at the University, where I was told to go, had ever heard of her. And now, just think, she was standing right here at my door and I did not know her!'"

A Second Call

Soon after that class the missionary was again at his door, and then began several months of delightful study together. Realizing the value of his study to his country, he secured the best equipment and devoted all his time and energy to the work.

The missionary teacher would read articles into a recording machine, and later the general would spend hours listening to them over and over again as he watched the printed words and studied the pronunciation.

The teacher took particular pains that a Gospel tract, or a Bible passage, was a part of each day's recording. Then articles were read together and discussed, and there were many periods of enthusiastic free discussion,—the situation in China, American customs, and especially God's Plan of Salvation. He regularly attended the Chinese Sunday school class at Calvary Baptist Church and usually remained for the preaching service, though he could understand but little.

The church members took special interest in him, as well as in other Chinese members of the class, and many were praying for him. Miss Louise May, student at the Golden Gate Baptist Seminary and assistant in the Chinese missionary work, helped. The pastor, Rev. E. H. Ratliff, and his wife had him in their home for tea, and Dr. and Mrs. B. O. Herring invited him and also General and Mrs. Feng Yu-hsiang to their home. General Fu counts Dr. Herring one of his best friends.

Near The Kingdom

For some time his closest friends had been noting he was very near the Kingdom, though yet undecided. Just before Christmas the pastor had a brief talk with him following a morning service, and, accustomed to the sudden decisions of Americans, joyously announced that the general was converted and would join the church for baptism the following Sunday.

(Continued on Page 8)

Let's Take Time for More Preaching and Less Piddling

By HAL D. BENNETT
Associate Editor, The Alabama Baptist

THIS IS A personal testimony, a flailing out at conditions beyond my reach, a wistful yearning for what ought to be but too many times is not.

This morning I listened to H. H. Hobbs during the closing hour of our State-wide Evangelistic Conference, held in the First Church, Birmingham. Preachers from all over the state sat under conviction as Dr. Hobbs spoke on the subject, "As Ye Go, Preach!"

There is no question but that the effects of this address will be felt throughout the state. Men were there who have been worked down, squeezed out and wrung dry as they have preached themselves out day after day to the same crowds. They left the meeting with their cups running over.

Dr. Hobbs made one point that has been for a good while apparent to some of us: preaching has been pushed aside far too often for the sake of "ritual, worship and liturgy." In other words, in trying to work out a "balanced" program of music, audience participation and so on, the pastor far too often has only about ten to less than twenty minutes in which to break the bread of life to hungry people.

I personally lean to the dignified service; at least to the extent that the music, the sermon, the worship as the people give of their means in the offering, and all the rest shall blend harmoniously into an hour of real worship. It is possible and ought to be.

But where this is carried to the illogical extreme the pastor will find himself stuck with a 45 minute program of music, prayer, and reading, and 15 minutes of preaching. There is not one man in ten of us who can preach much of a sermon in fifteen minutes unless he cuts his introduction to the bare bone and gets at it the minute he steps behind the pulpit. When he does he will find about half his crowd just getting with him about the time he says, "And finally."

I was convinced before I heard the Hobbs sermon, and he clinched the conviction, that what we need above everything else right here at home is *preaching*, preaching that is not accidental, time-killing and semi-Biblical, but preaching that comes from long study and a heart aflame for God and against

sin. We are going to have to come to it or be replaced denominationally by the growing sects whose preachers at present do preach with fire even when emitting little light.

Our mail here in the office is indicative of a fact that already exists. Many of our people are not too interested in whether a man can really stamp-down preach the gospel. True enough, when one is found who can do it they flock to hear him. But when calling a



Dr. W. F. Powell

Dr. W. F. Powell is pastor of the First Baptist Church, Nashville, Tennessee. He will be the one to deliver the sermon each evening at 8:15 during the Encampment, August 16-20. **For reservations write: Rev. Marvin Byrdwell, Manager, Clear Creek Springs, Pineville, Kentucky.**

pastor the questions most often asked are: Can he inspire the young people? Has he ever been through a building campaign? Has he got a doctor's degree?

The fact is that when young people go to such places as Ridgecrest and Shocco Springs encampments, they come back and inspire the adults if turned loose. As for building campaigns, if the laymen of the church will get on the ball this matter will be taken off the pastor's hands. Not one in a hundred of us knows much about such matters anyway. And, regarding the various degrees, you

may occasionally see "Fragile," stamped on a package of barrel staves, but that does not mean that they are easy to break.

As to that, there isn't much use of a man spending four years in college and from three to six years in post graduate work in a seminary if all the time he gets to expound is fifteen minutes twice a day on Sunday and about the same on a Wednesday night. Yet that is happening all over the land—the bigger the church the more degrees they demand of their preachers and the less time they give him to speak.

Take a look at the order of service in their Sunday bulletins. Processionals, prayers, seat the people, hymns, responsive readings, stand up, sit down, receive the offering, anthem, Scripture reading, prayer and, sandwiched in before the closing hymn and the recessional, the sermon. It's all good, but it's like a meal of all cake and no meat.

A few weeks ago I was teaching the Book of Ephesians and we were digging around among the great themes, trying to understand something about the mercy, grace, purpose, foreknowledge, redemption, forgiveness, love and wrath of God. One man asked, "Why is it that we do not hear these topics preached on now? We used to go to church and listen for an hour as some old brother held forth on these themes. Our people ought to understand these things."

Sure they ought. But no pastor lives who can do the work of a press agent, church visitor, big whoop-em-up organizer, young people's social service worker, pacifier of the disgruntled, loving shepherd of the weak and lonely and troubled, and be the getter-upper of deep sermons that can be preached in fifteen minutes. If perchance, you know of one who can, just let me know. There is a congregation in a brick church in a county seat town that will call him within the month.

"Living Memorials Honor The War Dead

CHARLOTTE, N. C.—(BP)—A "living memorial" of six scholarships valued at \$120 each per annum has been set up by St. John's Baptist Church of Charlotte in appreciation of its six young men who died in World War II.

Dr. Claude U. Broach, minister, said that the scholarships are awarded annually to students on a graduate level who are preparing themselves for a life of definite Christian service.

Two Negro young men are among the six recipients of the current scholarships. One is a student in American Baptist Theological Seminary at Nashville, Tenn., and the other is in the Graduate School of Religion at Shaw University. Two scholarships went to students at New Orleans Baptist Seminary and two went to students at Southern Baptist Seminary at Louisville, Ky.

Are Decency and Sincerity Enough?

By REVS. GODFREY ROBINSON and STEPHEN WINWARD
(From The Life of Faith, England)

A PROBLEM which bothers many Christian people arises from the fact that there appear to be so many decent, good-living men and women in the world who do not claim to be Christians. Surely the essential thing is to live a good life; and as long as these folk are kind and helpful to their fellow men, and do not bring any harm to anybody else, what more is required?

The problem takes a rather different form. Does it matter what a man believes provided he is sincere? Sincerity, like decency, makes for attractive character, and there are those who, although not professing Christianity, are nevertheless sincere in their opinions. There are times when some are tempted to turn impatiently from creeds and doctrines, and agree with those who insist that it is the life alone that counts.

Desperately Sincere, but Wrong

We propose to examine both of these problems, and to suggest reasons why sincerity of belief is not enough.

To begin with, it is possible to be sincerely in error. Think of a child in a Congo village suffering from acute appendicitis. The natives who sincerely believe the trouble is due to a wicked spirit gather round and beat their drums to drive the spirit away. The child dies.

It is *truth and accuracy*, not just sincerity, that matter. The one who drinks poison supposing he is taking a healing draught, dies. The fact that men can be sincerely deluded needs stressing.

Character is the result of belief. People whose beliefs are wrong, act wrongly. Nazi morality was the outcome of Nazi ideology.

Why is it that conduct differs so widely in, say, an Indian pagan village and an English village? Why do Mohammedans treat their womenfolk shamefully? Why do Marxists act so differently from Christians? If one says, "I believe that money is the most important thing in life," and another, "I believe that friendship is the most important," then they will soon draw apart in character; they are different men.

Belief Affects Character

Christian character is the result of Christian belief. Yet just here is the real problem. How is it that many people seem to have a Christian character

without Christian belief? The answer is, they have been brought up in a Christian tradition and environment which has powerfully influenced them, even though indirectly and unconsciously. It is not being too severe to say that they are spiritual parasites. A man who is a complete idler might live for a time on the financial capital left to him by his father; "the father planted the apple-trees, and the son is content to pass the apple-sauce."

It is possible to live for a time a morally upright life on the faith of others, a faith which we no longer share. But a sharp reminder is needed that our spiritual capital, the Christian tradition of Europe, is now practically exhausted. Thank God for every "decent fellow" about us. But whence this Christian morality? How great are the debts owed by both nation and individual to parents and grandparents who held definite convictions!

We return to the other *main* question: Why is it not sufficient to live an average, decent sort of life? We have already seen how spineless and feeble character without conviction can be. It is possible to be good—for nothing. Our

Lord's parables were most insistent on this, and in them people were condemned for not living *positively*. The one-talent man was probably "decent," but his sin consisted in failing to use what had been given him by God; the wicked of Matthew 25 who were "cursed" by the King had not done anything wrong—or right. They had just done nothing.

Real goodness is creative, positive, and dynamic. The benefactors of mankind have been men with crusading hearts. When a man becomes a Christian it means that he is called of God to the achievement of something; and he who hesitates must hear the solemn words, "He that is not with Me is against Me: and he that gathereth not with Me, scattereth."

The Final Test

The fundamental sin is to ignore the claims of God. It is not simply a question of what *we* consider to be sufficient, but of what God has declared to be necessary. Is it honest to enjoy the hard-won liberties that have come from an open Bible, and then to neglect its message now? For remember that it was "decency" which crucified Christ. Not the publicans and the harlots of the city, but those who were socially respectable together brought about, humanly speaking, the death of God's Son. Might not this "decency" then be another name for self-righteousness and pride?

Calvary exposes the real state of our hearts, and delivers us from both sin's guilt and power. Sincerity and decency are *not* enough. God has been at pains to reveal the truth to us, and the final revelation of what is good and true is seen at the Cross. It is Christ alone who is made unto us "wisdom and righteousness, and sanctification and redemption."

Another Christian General in China

(Continued from Page 6)

The general seemed puzzled. When he came for his next English lesson he said, "I am very confused. I think I am very close to God, but I am not yet a Christian. I do not understand just what I should do to be a Christian, and I do not want to be baptized until I am a *real* Christian."

He was assured that no one wanted him to rush, and that we realize the Chinese are a nation of philosophers who must think through matters before making important decisions. Quite relieved he said, "You understand the Chinese people very well." Then once more God's Plan of Salvation was thoroughly discussed and God gave full and complete assurance.

About two weeks later he made a public confession of faith and joined the church. Another Chinese man from the Sunday school class, a special friend of his, came with him, confessing Christ

and asking for baptism. It was a thrilling experience.

Chinese General Baptized

One of the most impressive scenes many of us have ever witnessed took place at Golden Gate Baptist Church when Dr. B. O. Herring, President of Golden Gate Baptist Theological Seminary, buried General Fu in baptism.

Another Christian General in China

General Fu will soon return to resume military duties in China. He covets the earnest prayers of hosts of Christians in America as he bears the banner of the cross and leads his great armies to a knowledge of the Prince of Peace.

HUMILITY—Before you feel yourself qualified as a teacher, first make sure that you are a student.—J. A. Rosenkrantz, *Thoughts To Live By*.

Relations Between Northern And Southern Baptists

(Continued from Page 5)

Northern Baptists Have Mission Schools

In 1872 the Home Mission society of New York operated seven schools for the colored, employing 19 teachers and enrolling 831 pupils. In 10 years this increased to 13 schools, 78 teachers, and 2,329 pupils. By 1894 there were 32 schools, 179 teachers, and over 5,000 pupils (embracing activity among whites, colored, and Indians). In the field of evangelism the society showed similar gains. In 1873 there were 31 missionaries in all southern states who performed 1,113 missionary weeks of labor; in 1882 this number had increased to 67 missionaries in 13 southern states, accomplishing 1,748 missionary weeks of labor.

By 1894 there were 112 missionaries in 18 southern states, reporting 3,521 missionary weeks of labor. The church edifice department of the same society ministered extensively to colored, Indian, and white churches in the South. Between 1881 and 1894 this department made gifts to colored churches in the South amounting to \$8,271 and loans totaling \$29,720, and gifts to non-colored churches in the South amounting to \$28,902.39 and loans totaling \$13,888.05.

By the time of the Jubilee anniversary of this society in 1882, there was every prospect that the Southern Baptist convention would be dispossessed of the South as a mission field. Texas, Arkansas, Georgia, and Mississippi were in more or less formal alliance with the northern societies for benevolent work, while many individuals and churches in the South sent funds without such alliance.

South's Mission Gifts Decline

Meanwhile, by 1882 the average annual gifts through the Southern Baptist convention had dropped even below the years immediately following the war between the states. Each year the northern home mission body spent more money for southern mission work than was raised throughout the entire Southern Baptist convention. This situation improved by 1894, mainly through the large vision and aggressive leadership of I. T. Tichenor of the Home Mission board. But northern Baptists were still carrying on more home mission work in the South than were southern Baptists.

It must be emphasized that this activity by northern leaders in the Home Mission society did not stem from petty rivalry and sectional jealousy. They had a conviction, rather, that faithfulness to

the Great Commission demanded this sort of program and that their constitution (which named North America as the field), aim (North America for Christ), and name (American Baptist Home Mission society) contemplated working in the South as well as the North. The attitude of the southern leaders was expressed by Basil Manly, Jr., who, although dissenting

Miss Mary Christian Joins Sunday School Board Staff

Miss Mary Christian, field representative for the past seven years with the Southern Woman's Missionary Union, has



Miss Mary Christian

accepted a position with the Sales and Advertising Department of the Baptist Sunday School Board and began her new duties July 1.

from northern methods, said in an address before their leaders, "... we will at least not oppose whatever you many choose to do."

In 1894 a new direction was taken. For the first time northern and southern Baptists entered into a formal working agreement. That story will be told in succeeding articles.—*Baptist Standard*.

Judge Refuses To Dismiss New Mexico School Suit

SANTA FE, N. M.—Dismissal of a suit which would bar Roman Catholic nuns and priests from teaching in state public schools was refused by District

Judge E. T. Hensley of Portales, sitting here to hear the case.

The motions seeking dismissal were made by attorneys representing the following defendants: Governor Thomas J. Mabry, State School Superintendent Charles L. Rose, State School Budget Auditor R. H. Grissom, Budget Officer R. H. Hannah, and a number of individual Roman Catholics.

At the same time, Judge Hensley struck nineteen paragraphs from the original complaint filed by residents of Dixon, N. M., and other New Mexico communities, to "rid tax-supported public schools" of "Catholic influence."

The stricken passages were labelled by the court as "redundant, repetitious, and containing evidentiary matter."

Harry L. Bigbee, attorney for the plaintiffs, said the stricken matter did not materially affect the case since the charges were included in other parts of the complaint.

A motion by the plaintiffs for a summary or default judgment, which would have given them a favorable decision without further trial, was also denied by the court. The motion was made partly on the basis that the complaint attacked religious education in public school buildings, a practice already outlawed by the U. S. Supreme Court decision in the *Champaign, Illinois*, case, and partly on the basis that some defendants had failed to answer completely questions submitted to them.

As the case now stands, the defendants have 20 days to file answer to the complaint. The case will then be ready for court trial.

Judge Hensley ordered the defendants to file within ten days 22 "interrogatories" (questionnaires to be used in court) not yet returned.

Under New Mexico law "interrogatories" can be submitted to individual defendants in place of calling defendants as witnesses at a trial.—(RNS).

G. Earl Guinn Chosen Preaching Professor At Southwestern

Dr. G. Earl Guinn, for the past four years pastor of the First Baptist Church, Bossier City, La., has been chosen as Associate Professor of Preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas, effective June 1. He will begin his teaching duties with the fall semester.

Dr. Guinn, who succeeds Dr. Jesse Northcutt in the Preaching professorship, holds the A.B. degree from Louisiana College, (1937) and the Th.M. (1942) and Th.D. (1944) degrees from the New Orleans Baptist Seminary. He did major work in the field of New Testament Interpretation and minored in Church History and Old Testament Interpretation. He studied at Southwestern during the 1938-39 session.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

STATE TRAINING UNION ASSEMBLY

Did you read this page and look at the pictures carefully last week? Then did you tack it up where the most people will see it? And did you begin or continue working on plans to see that your church and every church in your association will be represented by all ages? Of course you should write as soon as possible for reservations. A great program will be presented. Posters have been mailed to each church. Please tack them up.

Any with special talents for music, readings, skits, etc., should come prepared and tell us about it on arrival.

THE NEXT TRAINING UNION EVENT

After our State Training Union Assembly at Clear Creek August 7-13, the next event will be the eight regional Training Union Conventions, one every week for eight weeks. All except the first will be on Friday and Saturday. The first will be the Southwestern which will be held with the Baptist Tabernacle Church, Paducah, beginning Thursday evening August 26 with the banquet at 6:00 P. M. and closing with the Life Dedication Service on Friday night the 27. Mr. U. W. Franklin, Paducah, is President. The other seven conventions will meet as follows: Western at Hopkinsville First, September 3, 4; North Central at Cynthiana, September 10, 11; Central, September 17, 18; Southern at Russellville First, September 24, 25; South Central at Harrodsburg, October 1, 2; Southwestern at London, October 8, 9; Northeastern at Louisa, October 15, 16.

ADDITIONAL STANDARD ORGANIZATIONS

For January, February, March 1948
Associations: Baptist.

Adult Unions: Sand Spring, Lawrenceburg.

Intermediate Unions: Sand Spring, Lawrenceburg; Newport, First, "Comrades."

Junior Unions: Sand Spring, Lawrenceburg.

STAMPING GROUND CHURCH OBSERVES YOUTH WEEK

The Stamping Ground Baptist Church observed Youth Week during the week of May 2-9. There were 25 Intermediates and 6 Young People who held Youth Week Offices. This is the first time the church has observed Youth Week and it is planned to make it an annual event. The Director, Mrs. W. G. Webster, writes: "Youth Week meant much to the youth and I am sure it will prove a blessing to them and the church. The Sunday school gave money to buy material for robes and the mothers of the

B. T. U. (Baptist Training Union) members made the choir robes. On the last Sunday A. M. of our Youth Week the Young People were dressed in these new choir robes. They were very proud of them and appreciated the interest shown by the older people. We have a grand group of Intermediates."

EVANSVILLE, GRACE, AWARDS BANQUET

On Thursday night May 13 it was the privilege of the writer to speak at the Awards Banquet of the Grace Baptist Church, Evansville, Indiana, in Ohio Valley Association. Out of an enrollment of 214 in the Training Union including about 50 in the Story Hour Department, 136 had completed the Study Course. The Director, Miss Lula M. Hopkins, presided at the banquet. The pastor is Rev. W. V. Dorris.

20%-ERS

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

May 30: Crestwood, Frankfort; Harmony Baptist Chapel, Louisville; Hawesville; London, First; Lothair, First; Lynch; Madisonville, First; Walnut Street, Evansville, Indiana.

June 6: Crestwood, Frankfort; Dallasburg, Wheatley; Harmony Chapel, Louisville; Jellico, Tennessee, First; London, First; Lynch; Madisonville, First; Victory Memorial, Louisville; and Walnut Street, Evansville, Indiana.

June 13: Crestwood, Frankfort; Dallasburg, Wheatley; Friendship, Sinai, Ky.; Harmony Chapel, Louisville; Kuttawa Baptist Church; London, First; Lynch; Victory Church, Shepherdsville; South Elkhorn, Lexington; Victory Memorial, Louisville; Walnut Street, Evansville, Indiana; and Zion Baptist Church, Henderson.

June 20: Crestwood, Frankfort; Dallasburg, Wheatley; Franklin Street, Louisville; Friendship, Sinai; Harmony Baptist Chapel, Louisville; Jellico, Tennessee, First; London, First; Steubenville; Victory Memorial, Louisville; and Walnut Street, Evansville, Indiana.

June 27: Jellico, Tennessee, First; London, First; Lothair, First; Lynch; Madisonville, First; Victory Memorial, Louisville; and Walnut Street, Evansville, Indiana.

Sunday School Department

W. A. GARDINER,
State Secretary

STANDARD SUNDAY SCHOOLS

The following have been added to the list of Standard Sunday schools: Frankfort, First; Richmond, Rosehill; Louisville, Twenty-third and Broadway; Ravenna, Williams Memorial; and Friendship in Baptist Association.

High Point Plans Building

The High Point Sunday school in Mayfield is planning a new building and the committee is working on plans that will enable the church to render a much larger ministry. Pastor C. W. Lawrence is greatly loved and is doing a great work.

Georgetown College

A visit on the campus of Georgetown College brought to mind the superior spiritual fiber of the faculty members. We wish all Baptist young people could be taught by such men and women. Dr. Sam S. Hill is doing a great work in surrounding himself with choice teachers.

The High Ten In Training

The following were the ten leading churches in Kentucky in Sunday school training on the last day of June:

Louisville, Victory Memorial	325
Louisville, Carlisle Ave.	225
Ashland, Pollard	207
Louisville, Parkland	178
Benton (South District Assn.)	174
Louisville, 9th & O	147
Frankfort, First	126
Harlan	125
Lexington, Porter Memorial	117
Louisville, Walnut Street	113

VBS Reports Coming Daily

It is encouraging to receive such a large number of VBS reports each day. Certainly Kentucky should have two thousand such schools this year.

The Top Five

The following are the leading associations in the number of Standard Sunday schools: Laurel River, 16; Long Run, 14; Ten Mile, 11; Nelson, 8; Crittenden, 6; North Bend, 6.

All Aboard For Clear Creek

July 26-30 is the time for all good Sunday school workers to go to Clear Creek Springs for the annual conference. There are some rooms yet available and we suggest that you write Rev. Marvin Byrdwell for reservation.

Enrollment Increase

Many are reporting that they have a good increase in the Sunday school enrollment over that of last year. This is most encouraging. Our Baptist people are on the way with the Gospel through Bible teaching. Reach everyone you can before your church letter to your district association is prepared. Last year nearly 17,000 were added, bringing our total enrollment to 285,105 in Kentucky. Let us go beyond 300,000 this year.

SUNDAY SCHOOL ATTENDANCE July 4, 1948

Church	Missions	Total
Lexington, Ashland (2)	155	859
Owensboro, First (1)	31	817
Indianapolis, Ind. Bdwy.	---	764
Harrodsburg (1)	46	758
Louisville, Carlisle Ave. (2)	165	729
Covington, Latonia (2)	70	706
Lexington, Calvary (1)	20	693
Louisville, Parkland	---	655
Bowling Green, First (1)	18	636
Mayfield, First	---	567
Owensboro, Third	---	561
Somerset, First	---	534
Louisville, 23rd & Bdwy.	36	494
Madisonville, First	---	487
Paducah, Immanuel (2)	49	483
Evansville, Calvary (3)	132	462
Murray, First	---	448
Corbin, First	---	418
Louisville, Beechmont	---	416
Hopkinsville, First	---	405
London, First	---	401
Louisville, Victory Memorial (1)	77	400
Lexington, Grace	---	384
Danville, Lexington Avenue	---	377
Louisville, Deer Park	---	359
Henderson, First	---	354
Louisville, St. Matthews	---	334
Louisville, 18th Street	---	316
Henderson, Audubon	---	303
Shively (1)	37	302
Winchester, Central	---	296
Louisville, Third Ave. (1)	31	295
Louisville, Clifton (1)	32	280
Bellevue	---	279
Morganfield	---	275
Franklin, First	---	268
Fulton, First	---	265
Columbia (2)	97	254
Lebanon	---	253
Paducah, 12th Street (1)	54	251
Versailles	---	233
Louisville, South Side	---	213
Hazard, First (1)	26	223

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

PROGRAM PLANS FOR W. M. U. CONFERENCES

Ridgecrest, N. C., July 29-August 4

Opening with the night session Thursday, July 29, the W. M. U. Conference will continue through the night service of Wednesday, August 4—thus Thursday night and six full days thereafter, the climax as well as the opening being at night. The completely missionary program will be in charge of Mrs. George R. Martin, assisted by the new executive and young people's secretaries—Misses Alma Hunt and Margaret Bruce.

Among the several classes will be the following: *Manual of Woman's Missionary Union*, taught by Miss Edwina Robinson of Mississippi; *W. M. U. History*, taught by Mrs. Frank Burney of Georgia; *Foreign Missions*, taught by Mrs. Eugene Sallee of China-Texas and Miss Blanche S. White of Virginia; *Missionary Round Table*, led by Mrs. Paul B. White of North Carolina; *Home Missions*, Dr. Alfred Carpenter of Home Mission Board. There will be classes and conferences for leaders of W. M. U. young people, Miss Bruce having general supervision. Miss Dwan Hsu of Shanghai, now studying in Minneapolis, will visit the various classes and conferences, as will many S. B. C. women home and foreign missionaries.

Mrs. Martin will lead the general W. M. S. Conference, having each morning a background of some parliamentary procedure. Day by day there will be also the B. W. C. Conference, which will be led by Miss Ruth Provence of North Carolina. In the B. W. C. Conference there will be discussions of the many phases of B. W. C. organizational life, with opportunities for the sharing of experiences and for the asking of questions. B. W. C. Federations as well as local B. W. C.'s will be included in such discussions. A nice new feature will be "Chat Times" when contacts and fellowship may be had with those in similar professions or fields of work.

Organ music will be a worshipful feature throughout the week. The organist will be Miss Marjorie Freeman of Rock Hill, S. C., and of New York.

Miss Hunt will preside at the vesper hour each day. The vesper speaker will be Mrs. J. M. Dawson of Washington, D. C.; she will also teach the Sunday school lesson on Sunday morning.

The previous evening will also be highly important, because at the service that Saturday night Mrs. C. D. Creasman will present a pageant, which Mrs. Martin praises as "the very best production" yet made by Mrs. Creasman. The title

of the pageant is: "For God and Home and Everyland." Frequently during the week pictures and exhibits will be made possible by Miss Mary M. Hunter and Mrs. R. G. Van Royen of the visual education departments of the Foreign Mission Board and Home Mission Board respectively. Miss Rachel Colvin, art editor of Woman's Missionary Union, will have charge of the W. M. U. exhibit and of the party on Tuesday afternoon. There will be much other planned recreation.

Surely all these interesting program features will make you all the more eager to be present from start to finish of the W. M. U. Conference. If you have not already made your hotel reservation and have not already sent in your \$2.00 registration fee, now is the time to do so by writing and at the same time remitting the \$2.00 to Mr. Robert Guy, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

J. W. Newbrough, Of New Orleans, Dies In Texas

Dr. John W. Newbrough, Superintendent of the Rescue Mission and other mission work in New Orleans since the middle of 1926, died several weeks ago in Texas. He was born in Parker County, Texas, in the year 1859. His mother was the former Elmira Coffey, of Kentucky, and his father was Joseph Newbrough, of Indiana. He took his A.B. from Baylor University in young manhood, and that institution conferred the D.D. degree upon him in later years.

He was converted in 1876, and was ordained by the Lone Prairie Church in Texas seven years later. He was a pastor and general missionary for 17 years in Texas and New Mexico, and then accepted appointment by the Foreign Mission Board for service in Mexico, where he spent 13 years in the City of Chiluhua, beginning in 1902. He organized six churches in the land South of the Border, and then suffered a heart ailment, thought to have been caused by the high altitude in which he worked. Physicians sent him back to the States, advising him to work nearer the sea level.

Thus he took up work in the lower Rio Grande Valley and along the Gulf Coast. After eight years there he performed the most monumental work in his life in the Crescent City, where he could use his Spanish-speaking gifts in dealing with the Portuguese, Spaniards, Mexicans and Latin-Americans in that seething port, and there he built up his Rescue Mission for Homeless Men. He married first Miss Emma Roberson, of Pontotoc County, Miss., in young manhood, and to that union five children were born. She died in June, 1904. He married second Miss Eloise Shimmins, of Elmwood, Kansas, and there were five children by that marriage.

Living Quarters In And Near Louisville Needed For Students

R. C. Hudlow, housing expeditor at the Seminary, is appealing to the Baptists of the Louisville area for assistance in finding houses or apartments for new students. He states that there are three missionaries on furlough who plan to study at the Seminary during the coming year if they can find living accommodations for their families. Each of these has at least two children.

There is one couple here from Christchurch, New Zealand, with a six-year-old boy, and one from Canada, with a child of three. There are three families ready to move now, from Georgia. One has one child, one has two boys, ages 8 and 12, and the third has three girls, ages 9, 11 and 13. There are two families from North Carolina, one with two children under 5, the other with girls, ages 12 and 15.

If you know anyone who has a house or apartment where children will be accepted, Mr. Hudlow will appreciate your calling him at TAYlor 4451, extension 10.

Remember In Prayer Our State Missionaries

Harry Carter, Rural Worker, Bardstown, Kentucky

V. B. Castleberry, Associational Missionary for Whitewater Association

W. H. Curl, General Field Worker in charge of Missionary Training

Says Referendum Outcome Not Anti-Catholic Movement

WASHINGTON, D. C.—A warning against interpreting the results of the North Dakota anti-garb referendum as an "anti-Catholic movement" was issued here by Protestants and Other Americans United for Separation of Church and State.

Dr. J. M. Dawson, acting executive director, described the referendum outcome, in which voters banned the wearing of religious garb in public schools, as a "mandate of the people to preserve Church-State separation."

He denied that Protestants-United had initiated the referendum or had been affiliated with the North Dakota Protestant group which campaigned for it.

His organization, Dr. Dawson said, had taken an active interest in the referendum because of an "earnest conviction that state and federal laws should not permit any religious test to be imposed upon anyone holding public office."

He said the wearing of a distinctive religious garb is a "symbol of a particular sectarian faith," and that it "exerts a silent but real influence on the immature in behalf of that religion."—(RNS)

Why An Advance Program For Foreign Missions?

The Foreign Mission Board invites comment on its Advance Program. Please address: Dr. M. Theron Rankin, Foreign Mission Board, Box 5148, Richmond 20, Virginia.



M. Theron Rankin the Gospel can solve all the problems in the world that we confront today and that threaten to destroy us. We believe that Jesus can save the whole world.

We are presenting this program also because of what we have. Here in America we are living on an island of abundance in an ocean of want. Here in America Christians are living in an area of light in a world of darkness. We have in our hands the message that the world so urgently needs and we have the abundant, overflowing resources to meet those needs.

Thus, we are presenting a program of advancement because of what we believe, because of what we have, and because of what the world does not have. We have so much that the world needs so urgently and drastically.

This program is the product of more than a year of study. It is based upon a careful analysis made by our secretaries, our missionaries and national Baptists around the world. Is it fantastic?

Is it fantastic to think and plan in terms of devoting to all the overseas work around the world ten cents out of a dollar of our total giving, while we devote ninety cents out of a dollar for the strengthening and building up of the home base? When you place this program of world missions against the program we now have—of devoting to all the overseas work around the world three and one-half cents out of a dollar, while we devote ninety-six and one-half cents to the home base—that is fantastic!

It goes without saying that, at least for a long, long time, the majority of our money must be spent at the home base. The higher up we go and the farther out we reach, the stronger this home base must be. But do you know how much we would have for foreign missions if we were to divide every dollar, giving ninety cents for the home base and ten cents for the rest of the world? We would have \$13,000,000 a year! There can be no question as to the capacity and ability of Southern Baptists to

achieve this program of 1,750 missionaries and \$10,000,000 expenditure a year. The question is, How?

I suggest a few ways in which we cannot do it. We cannot do it by any redistribution of our present Co-operative Program receipts. It cannot be achieved by the process of cutting and weakening and undermining our home agencies. It cannot be achieved by any special or temporary or individual campaign. This is a long range program. When the Foreign Mission Board adds 100 missionaries to its staff, we accept obligations for fifteen, twenty, twenty-five, or thirty years. And no individual campaign or special effort will take care of life-long commitments.

How is this to be done? It would call for careful study, probably through the Executive Committee of the Southern Baptist Convention. It would call for careful consideration of the states and all the agencies to be sure that we have an organization and an arrangement whereby the maximum strength of all of us can go into this thing together.

I am making two suggestions. One of them is to begin expecting great things of Southern Baptists. Suppose we had planned to win the war in terms of the dimensions in dollars, manpower and planning that we use in this world task. We would never have sent any soldiers away from our shore. We have got to expect big things of Southern Baptists. I have some friends who think we have never done big things because we have never asked for big things. The Foreign Mission Board is bringing to you a program that is a great deal larger than anything we have ever thought of before. It is not yet as large as Southern Baptists ought to undertake. We have got to change the dimensions of our thinking about the place of a world missionary undertaking in the denominational life of the Southern Baptist Convention.

In the next place, we have got to enlarge the capacities of our compassion. Read the seventeenth chapter of John and catch the heart throb of Jesus: That the world may know! It was that compassion in the heart of Jesus that expanded the horizon of his sympathy, of

his thinking and his planning. We need to put a world in the middle of our hearts, our church programs, our schools, our institutions and everything we do at home. Then, as we undertake this world enlargement, we will find that we are enlarging everything within the circle of a world undertaking—enlarging our churches, schools, institutions, state work, Southwide work, reaching out around the world.—From the address of M. Theron Rankin at the Southern Baptist Convention.

Executive Committee Recognizes The Need For Foreign Mission Advance

NASHVILLE, Tenn.—(BP)—A vastly enlarged foreign mission program for Southern Baptists was outlined to the Southern Baptist Convention Executive Committee in its annual meeting June 15 and 16, and plans were set for later meetings to study procedure in the proposed expansion.

The "program of advance" as outlined by Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, calls for an annual budget of \$10,000,000 and 1,750 missionaries in 25 countries. The program is about three times the present foreign mission budget.

In a resolution, the Committee took cognizance "of the urgent need for Southern Baptists to enlarge their program of world evangelization" and "that any success along this line depends upon enlarged giving by the local churches and a more effective distribution of our resources," and voted "that we therefore call to the attention of all Southern Baptists that two objectives have already been adopted which would immediately enable us to strengthen our program of world evangelization, namely 'Every Baptist a tither' and 'Fifty-Fifty by 1950.'"

The Army has developed a pill that will combat hunger by destroying the appetite. This, we suppose, is an improvement over the old days when Army chow could do the same thing.—Taunton of Gazette.

Advance Program Baptist Foreign Mission Board

	STATIONS			STAFF			FINANCES	
	At Present	Additional	Total	At Present	Additional	Total	Operating Budget	Annual Capital Needs
The Orient	39	77	116	275	421	696	\$2,784,000	\$1,193,640
Africa, Europe and the Near East	28	65	93	141	405	546	\$2,184,000	\$936,290
Latin America	52	31	83	253	245	498	\$1,992,000	\$854,070
Totals	119	173	292	669	1,071	1,740	\$6,960,000	\$2,984,000

A Great Evangelism and Rural Life Conference

By HIGHT C. MOORE

Evangelism is the perennial duty of our churches and of all of our denominational agencies as strikingly demonstrated by the Home Mission Board in its conference at Ridgecrest, North Carolina, June 1-7, 1948.

No one who attended could fail to feel that the Board would evangelize every inch of its area from Cape Hatteras to the Golden Gate and from the West Indies to the Aleutian Islands; energize every fiber of its activity among various races with diverse languages and differing social conditions; and effectualize its entire corps of consecrated workers and co-workers at headquarters and afield, united and undaunted in "the faith, fellowship, and furtherance of the gospel."

Emphasis on Evangelism

The conference on Evangelism each morning lay bare the heart and hope of our major ministry to mankind:

"Prayer and Evangelism" by Wade C. Freeman; "Locating Prospects and Reaching Them for Christ" by T. B. Lackey; "Publicity for Simultaneous Revivals, City and Country" and "Getting a Steering Committee for a Simultaneous Crusade" by C. Y. Dossey; "How to Obtain a Maximum of Good from a State-wide Evangelistic Conference" and "The Southern Baptist Program of Evangelism" by C. E. Matthews.

Somebody has done a great deal of back-to-the-Bible studying and down-to-date thinking in order to work out such a challenging campaign for Christ and His churches today and tomorrow.

A Challenging Program for Southern Baptists

The Convention at St. Louis in 1947 continued its committee "for the purpose of formulating a more effective program of evangelism in the hope that we as Baptists might have a unified program of evangelism that will enable us to mobilize all our 26,000 churches and

6,000,000 Southern Baptists into a mighty concerted and correlated effort of winning the world to Christ."

To the Convention at Memphis in 1948 the Committee reported on "the New Testament Plan of World-wide Evangelism" with a dozen or more recommendations calling for "the co-operative endeavor of every denominational leader of every church organization and of all the members of our local churches."

In a clear, concise, comprehensive statement to the Ridgecrest Conference Superintendent Mattheys presented and pressed "The Southern Baptist Program of Evangelism" as already outlined, approved, and inaugurated with every prospect of success under "the good hand of our God." He gratefully reported that sixteen states have created Departments of Evangelism and twelve have secured superintendents; he fervently hopes that at the earliest possible moment all the twenty-one states in our Convention area will have Departments and Superintendents of Evangelism; and he prayerfully plans a mighty evangelistic crusade first in all our churches west of the Mississippi and then in all our churches east of the Mississippi.

May Southern Baptists hear this clarion call and do their utmost to fill the earth with the knowledge of the Lord "as waters cover the sea!"

S. F. Lowe Announces Scheduled Speakers For The Baptist Hour

ATLANTA, Ga.—The Baptist Hour program for September and October has been announced by Dr. Samuel F. Lowe. Dr. W. Boyd Hunt, pastor of the First Baptist Church of Houston, Texas, will

be the speaker for the first three Sundays in September. His subjects will be "Wages Without Work," "No Security Without Investment," and "Determine Your Own Destiny."

Dr. Arnold T. Ohrn, Executive Secretary of the Baptist World Alliance, Washington, D. C., who has just come to this country from Holland, and who was introduced to the Southern Baptist Convention in Memphis, will speak on "Religious Tensions in Europe" on the last Sunday in September, and on "The Christian Message For the World Crisis," on October 3.

W. Maxey Jarman, a layman of Nashville, Tenn., will discuss "With Christ in Business" on October 10. Dr. James L. Sullivan, pastor of the Belmont Heights Church of Nashville, Tenn., will fill the hour on the last three Sundays in October. Watch your newspapers for further announcements regarding The Baptist Hour.

Judge Eugene E. Siler And Chaplain Gilbert Speak At Calvary, Lexington

LEXINGTON, Ky.—June 13, 1948.—Judge Eugene E. Siler of the Kentucky Court of Appeals, delivered the sermon this morning at the Calvary Baptist Church here in the absence of the pastor, Dr. F. Russell Purdy. Judge Siler is the son of A. T. Siler, Williamsburg,

Sunday School Lesson for July 18, 1948

Subject: Naomi, Woman of Faith
Lesson Text: Ruth 1:16:18; 2:20; 4:14-17
Golden Text: Ruth 1:16

Ky., former Moderator of the General Association of Baptists in Kentucky.

At the night service Chaplain Leon B. Gilbert was the speaker, and that message was broadcast over Station WLEX (1340 k.c.). Herbert C. Zachry is assuming the pastoral work while Pastor Purdy is away.

GOTTA-SHORT-?

of any kind

"CALL"

CLay—5-1-3-9

Construction-Maintenance-of
Anything-Electrical

Except Beer and Whiskey Houses

LONGACRE ELECTRIC CO.

637 S 7th St.

CLay 5139

CORRECTING AN ERROR

The Financial Statement published last week, beginning on page sixteen, was for the first six months of the fiscal year, November 1, 1947 to April 30, 1948, instead of for the second quarter, as mistakenly printed. Also the last sentence, "At the close of the distribution of receipts to the various objects is given for the First Quarter of fiscal year," should likewise be "for the First Six Months of the fiscal year." We regret the errors.

From the Liquor Still to the Pulpit

From a liquor still to the pastorate of a church may seem like a long journey but the present pastor of Mt. Hebron Baptist Church in Caldwell county insists he has traveled it.

It happened this way: During the ter-

mer; thousands of pounds of sugar and grain; hundreds of gallons of whiskey.

But in that January of 1930 the profitable business came to a standstill. The manufacturer and salesman went to church—an act which has marked the

has adopted an extremely conservative policy for investments.

The investment policy was set in a motion by L. L. Gellerstedt, an Atlanta bank executive, and provides that not less than 70 per cent of available corpus "be invested in prime first mortgages, preferred stocks, and bonds not below 'A' grade according to Moody's rating," and that not more than 30 per cent be invested in equities. It provides further that neither preferred nor common stocks are to be purchased except those listed by the New York Stock Exchange.

Observers say that this action means that all investments will be made with the consideration of security taking precedence over larger income.

The committee also adopted a motion by M. P. Brothers, a Nashville business man, providing that no income from trusts shall be used for administrative expense, "believing as we do that the income from investments should go to the objects designated in the trusts."

Action of the Southern Baptist Convention Executive Committee a week earlier authorized transfer to the Foundation of all trust funds in its care. These funds were accepted by the Foundation and boosted investments of the infant institution of the Convention to well over a quarter-million dollars.



The axe that wrecked the still and broke the ice for the baptism of H. T. Darnell

rible January of 1930, a young man, H. T. Darnell, the son of a consecrated Christian woman, found his way to the neighborhood church and was converted. Back of him lay this story:

Without the knowledge of his mother, young Darnell had gotten into the boot-legging racket—working at both ends of the business—manufacturing and selling. He had a concealed liquor still on his mother's farm in which he made the stuff, and from which he satisfied the large trade he had built.

For six and a half years Darnell had plied his trade between still and custoturning point in many a life before him. He heard the sermon—got under conviction for his sins—surrendered his heart to Christ—was born anew, and asked for membership by baptism.

But his conscience made Darnell do a little settling-up first. That still out on his mother's farm. . .Something had to be done about that. He got his axe and performed his first Christian service to God by chopping the liquor still to pieces. That done, and with the same axe in hand, he went with the pastor to a nearby creek, and in the presence of the assembled church, chopped a hole in the ice big enough for himself and the preacher. There he declared his death to sin and his resurrection to walk in newness of life.

Within a few months after his baptism he was made a deacon in the little church, and soon thereafter, was ordained to the ministry. Today, as pastor of Mt. Hebron Baptist Church he is an effective witness to the saving grace of God.

The accompanying picture shows Pastor Darnell as he appears today. Yes, the axe in his hand is the same he used to chop the still and cut the ice.

Foundation Investments

Exceed Quarter Million

NASHVILLE, Tenn.—(BP)—Accepting \$248,185 in new trust funds, the executive committee of the recently established Southern Baptist Foundation

PRAYER—A four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding the hostess unable to help her, she continued thus: "Please God 'scuse me. I can't remember my prayer and I'm staying with a lady who doesn't know any."—*Lookout.*

EAST TEXAS BAPTIST COLLEGE

Marshall, Texas

1948-49 Session begins
September 13, 1948

A four year Christian College offering B.A., B.S., and B.M. Degrees
Applications for rooms and scholarships should be made at once

Catalog on application

H. D. BRUCE, President

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

Lee E. Cralle Co.
Incorporated

FUNERAL DIRECTORS

1330 SOUTH THIRD STREET
LOUISVILLE, KENTUCKY

PHONES
MAgnolia 0771 MAgnolia 0772

WANTED: Consecrated Christian woman to be Church Secretary. Seven hundred members in town of five thousand. Write or wire Rev. M. G. Mines, Pastor, First Baptist Church, Live Oak, Florida.

Modernfold
"the WALL that moves"

Accordion-like in opening and closing action, Modernfold eliminates swing area of conventional doors . . . saves space . . . attractive, effective means of room division. Metal frame forms firm foundation for attractive fabric coverings. Variety of colors . . . to match any decorative scheme.

ED. G. SILVER
WA. 8191

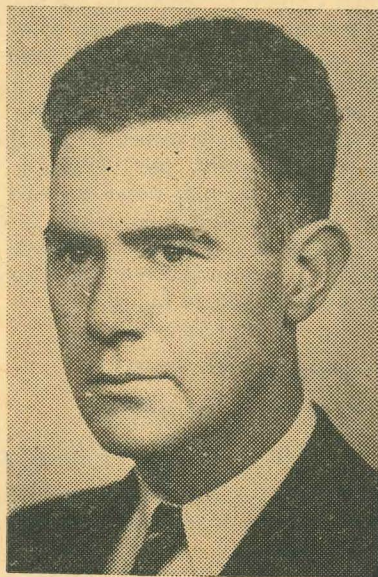
613½ S. First St., Louisville 2, Ky.

Roy O. Chumbler New Dean Of Campbellsville College

CAMPBELLVILLE, Ky.—Roy O. Chumbler, Louisville, was elected to succeed Dr. John M. Carter as Dean of Campbellsville at the June 14 meeting of the Board of Trustees. Mr. Chumbler received his A.B. degree from Western Teachers College, Bowling Green, Kentucky in 1932, and his M.A. degree in Educational Administration from the University of Kentucky in 1938. He was teacher, high school principal, and county superintendent of Marshall County in Western Kentucky. He served in the capacity of specialist in education for the Works Progress Administration under the supervision of the Department of Education for a number of years. From 1942 to 1944, he was director of training for the E. I. DuPont Company, Charlestown, Indiana and from 1944 to

the present, has been trainist specialist with the Veterans Administration.

Mr. Chumbler is well known to the educators of the state, having served on committees of district associations and with the K. E. A. He is a member of the Phi Delta Kappa fraternity. He is also well known in the Baptist Church work in the state. He is at present Sunday



Roy O. Chumbler

School Superintendent of Ninth and O Baptist Church, Louisville and also General Sunday School Superintendent of Long Run Sunday School Association.

Southern Baptist Relief Aids Chinese Refugees

SHANGHAI, China—Elaborate plans are being made by the "Enlarged University Relief Committee" of the University of Shanghai to sort, store and distribute the 100 bales of clothing received from the Southern Baptist Relief Center, 718 Richard Street, New Orleans, according to Dr. Henry H. Lin, president of the university.

"We will distribute the summer clothes and keep the winter clothes until autumn that they may be used in winter," Dr. Lin stated.

"Our first aim will be the relief of the refugees workers, about 60 in number, who are employed on our bunding project. These refugees are from war areas who have fled from their homes leaving their belongings behind. They now stay in sheds made of tree branches and dry grass and are in rags. Hundreds of such refugees are to be found in the Yangtzepoo district around our Social Center," the Chinese leader continued.

"With a view to bringing about the speediest and most efficient way of sorting and distribution, my wife and I have joined with other volunteers from our

faculty members and their families on the campus to open the bales and help classify them. When I witness in person the immense quantity of clothing that the American people have given away individually to help people in foreign lands, I cannot help being deeply impressed by their generosity and spirit of universal love. On behalf of my fellow countrymen, I want to take this opportunity to express our sincerest appreciation and grateful acknowledgment."

Many thousands of persons in Europe as well as Asia are still looking to Southern Baptists for the bare necessities of life. All types of clothing, bedding and shoes are needed. Send a package per month to the Southern Baptist Relief Center, 718 Richard Street, New Orleans. Workers in the warehouse will sort the clothing and repack it for shipment to the areas where it can best be used within 24 hours after arrival. Send cash contributions to purchase vitamins, food and medicines and to pay necessary overseas transportation costs through your church to the Relief Committee of the Southern Baptist Foreign Mission Board, Richmond, Va.

LIFE—Enjoyment. When you've got a long, long journey in front of you, what's the sense of storing up your joy till you get to the end of it? You may never get there. So try to get some fun out of the road.—Howard Spring, *Fame Is the Spur*.

S. L. Price Goes To Texas University Town

ATHENS, Tenn., June 1.—Rev. Sterling Lorenz Price, for the past two and a half years pastor of the First Baptist Church, here has resigned to accept the unanimous call of the University Baptist Church, Abilene, Texas. The University church has 1,900 members and serves as a church home for many of the Hardin-Simmons University students.

There have been 318 additions to the local Baptist church during the current pastorate; the membership has increased from 616 to 826, and the Sunday school has gone from 288 to 450. Gifts for last year amounted to \$105,679.46 for all purposes, of which amount \$36,942 was for missions, according to a report from the church. The resignation is effective June 20.

FORK UNION MILITARY ACADEMY

Christian leadership for the development of strong character, able and experienced faculty for a ready mind, magnificent gymnasium and all sports for healthy bodies and happy spirits. Fully accredited. Highest Gov't rating, R.O.T.C. 16 modern buildings. Separate Upper and Junior Schools. Ages 6-18. Summer School. Students from 30 States. Moderate rates. Catalogue address, Dr. James O. Wicker, President, Box 285., Fork Union, Va.

Herbert C. Cralle, Herbert C. Cralle, Jr.

Herbert C. Cralle Funeral Home

Phone: TAYlor 5223

FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.

GOVERNMENT SURPLUS

3 panel folding screens

\$4.50 Each

Regular value \$15. to \$20.

Excellent for screening rooms,
hallways, or dividing classes.
Hardwood, overall size 66 x 76.

LOSE BROTHERS

206 E. Jefferson Louisville, Ky.

BETHEL WOMAN'S COLLEGE

(Founded 1854)

Often called "Bethel the Beautiful" and "Kentucky at Her Best." Extensive courses, thorough instruction by excellent faculty, small classes permit personal guidance, spiritual values receive major emphasis. Ideal place for Kentucky girls. Support from Kentucky Baptists makes possible low cost to students.

Catalog and view book on
application

P. W. JAMES, President

P. O. Box 537 W. Hopkinsville Ky.

The Cover Page

The Bible pictured on Page 1 of this issue belonged to Dr. J. W. Beagle, long-time missionary of the Home Mission Board. He carried it with him for years, preached thousands of sermons with it in his hand, read it on trains and in hotel rooms from one end of the land to the other.

Scattered throughout the Book are the personally made notations of Dr. Beagle—the impression some particular verse made on him, the dates certain sections were read and where, particular events which occurred when he preached from a marked verse or chapter, some world happening taking place while he read a certain Scripture for comfort and guidance—all marked with pencil or ink whichever happened to be most convenient.

As pictured here, the Book is opened at Dr. Beagle's favorite chapter—the fourth of Phillippians. Those who knew him well will remember that he was known as Dr. Phillippians 4:19. His missionary ministry was built around that Scripture, and rarely did he make a talk or preach a sermon either to the white people or the Indians, but that he quoted the passage, sometimes several times.

Dr. Beagle believed the Bible with the faith of a child. Throughout his ministry

he literally laid hold on the truth, "My God shall supply all your need according to His riches in Glory in Christ Jesus," and God did supply every need in life and in death. He left behind him, not only a great record as a missionary, but the record of a great faith in God—as simple and trusting as that of a little child in his earthly father.

We are indebted to Brother William Young, pastor's associate in the Temple Baptist Church of Memphis, for lending us the Book. Dr. Beagle gave it to him—his cherished friend. He regarded Brother Young as his son in the work of the Master, and chose him among his thousands of friends to receive his Bible. The page markers, the clippings, the pasted material, the notations are all there just as he left them when he laid his commission down, and went up higher. We are grateful to Brother Young for letting us see it.

Mennonite Group Begins Canadian Exodus To Paraguay

WINNIPEG—Seven hundred members of the Mennonite sect from Saskatchewan and Manitoba have left on a specially-chartered ship for Paraguay, where

they will join existing Mennonite colonies.

The mass emigration marked the beginning of an exodus of between 1,500 and 2,000 Mennonites, belonging to a strict branch of the sect, who are leaving Canada because they feel their religious principles were violated by conscription during World War II. They also object to modern education on the ground that it tempts young people to abandon farm life and flock to the cities.

Among the emigrating Mennonites are many farmers and members of the Somerfelder group, who live an isolated, Puritan-like life. Others come from a valley where they have lived in modern homes and cultivated electrified farms.

In Paraguay, the new colonies will go to virgin land which they will have to clear with primitive equipment drawn by oxen. However, Paraguay appeals to the sect members because the government of the Chaco is encouraging settlers with promises of complete religious freedom and exemption from taxes for a number of years after their arrival.

The emigrants represent only a small proportion of Mennonites living in Western Canada. About 50,000 members of more liberal sects still remain. —(RNS).

PEACE—There is no use burying the hatchet if you leave the handle sticking out to trip over.—Origin Unknown.

Campbellsville College



William R. Beard
Louisville, Kentucky

*A Growing
Christian
College*



Virginia Sisney
Chattanooga, Tennessee

"It's popular to be a Christian on the Campbellsville College Campus."

Fully Accredited—(Credits transferred and accepted by all other colleges).

Approximate cost per semester, \$225.00. Includes tuition, board, room and books.

For further information write the

Registrar's Office, Campbellsville College
Campbellsville, Kentucky