

Western Recorder

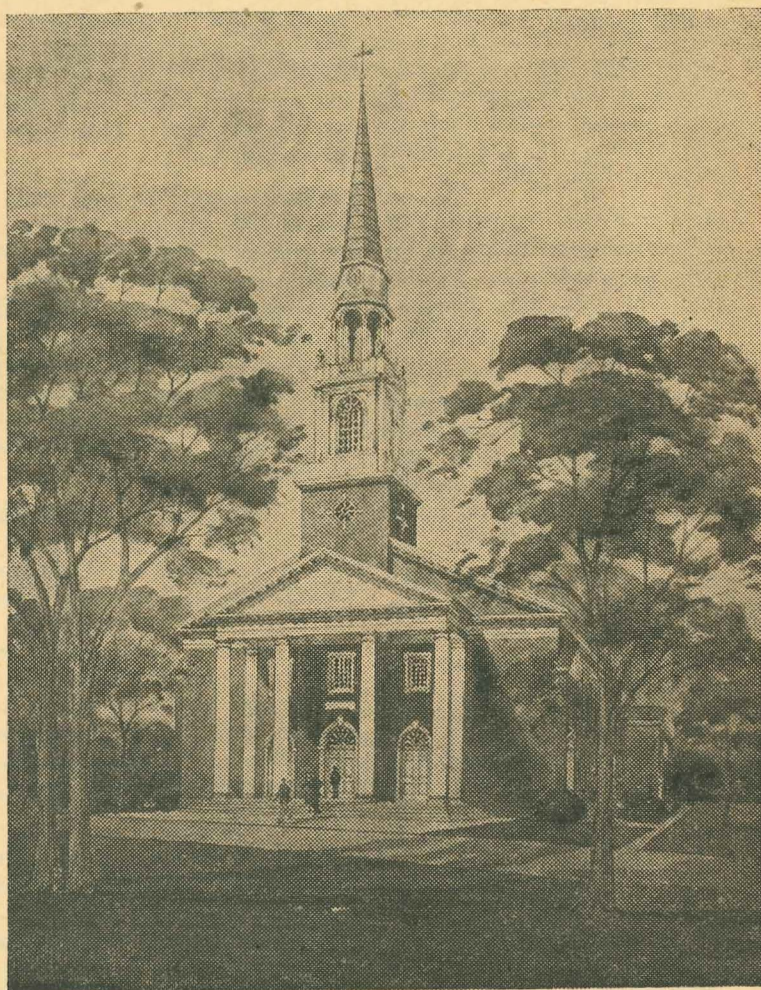
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Forecast of Proposed Chapel at Southern
Baptist Theological Seminary

This new chapel is to face Norton Hall from the East, parallel with Lexington Road. The plans have been designed by Morgan and Nevins, Architects, of Louisville.

July 22, 1948
Vol. 122 No. 29

Gleanings From The Field

John W. Lowe, long one of Southern Baptists' missionaries to China, died recently in Richmond, Va.

The Second Twelve Mile Church, near California, Ky., has called Edw. Cunningham to be their pastor.

Alfred Kenney is the new Director of Music at the Calvary Church of Lexington, where Dr. F. Russell Purdy is pastor.

Pastor H. C. Chiles, Barbourville, Ky., conducted a ten-day revival meeting at the First Church of Murray, Ky., on June 30 with 18 conversions and additions to the church.

Charles Spurgeon Chandler died recently. He was a member of the original Sunday School Board organized in Nashville in 1891, and was the last surviving member of that group.

David Lewis White, Shreveport, La., recent graduate of the Southern Seminary, has been assisting Pastor Sherman E. Towell in a revival at the Central Baptist Mission of Louisville.

The Plano Baptist Church in Warren County, Kentucky, has entered a building program for additional Sunday school rooms. The interior has been redecorated. Brother Bryan A. Houchens is pastor.

The Oak Ridge Church, near Covington, Ky., is being repainted, the basement is being refinished, and the Beginners' Building nearby is likewise being dressed up in a new coat of paint. M. M. McFarland is pastor there.

The West Gilbertsville Church closed a successful Vacation Bible School with an outing at the West Kentucky Lake. Rev. and Mrs. James C. Ashbridge assisted Pastor J. W. Bullis in the school. There were two professions of faith.

Pastor Buell H. Kazee, Morehead, Ky., assisted Pastor C. D. Cole in a revival meeting at Morton's Gap, Ky., in June. He next will go the first of August to assist Pastor L. D. Kennedy in a meeting at Turkey Creek Baptist Church in West Tennessee.

Chaplain William J. Washer has been Interim Pastor of the Woodward Avenue Baptist Church of Detroit, Mich., for the past five and a half months, and has now accepted the pastorate of the Gaylord Baptist Church in the same city. The new pastor at Woodward Avenue is Ozie D. Pruitt, of Eldorado, Kansas.

Pastor William Clyde Kirk of Edgefield Church, Nashville, Tenn., is the new Associate Editor and Associate

Manager of the Southwide Baptist Digest. Livingston Mays is Editor, and Russell Bradley Jones, heretofore Co-Editor with Dr. Mays, will continue as one of the monthly's Contributing Editors.

Pastor Clyde R. Barrow has resigned as pastor of the First Church of Monticello, Ky., and has accepted a unanimous call to the Trinity Baptist Church of Springfield, Oregon. His new address will be 860 "B" Street, Springfield, Oregon. It is said that between 80 and 90 percent of their members are tithers. Springfield is a town of about 10,000 people.

Dr. W. O. Carver, President of the Southern Baptist Historical Society, will speak at Ridgecrest Assembly in North Carolina on the subject, "Historical Backgrounds of Geographical Questions Among American Baptists," on Monday, August 23, at 10:30 A. M. The following day, the Board of Trustees of the Society will hold a business meeting at 9:00 A. M.

The Dripping Springs Church, near Russellville, has just closed a VBS with an average attendance of 148. This year they had an adult department with 28 in attendance. They found that conducting this department insures the bringing of the children of the adults and their neighbors. Dripping Springs has recently added an eight-room department, and installed a baptistry. Roy L. Sears is pastor.

The Crestwood Baptist Church, under the leadership of Pastor Frank B. Fitzgerald, is sponsoring a tent meeting at Lake Louisville, beginning July 19. Pastor D. Van Buren Keys, Marion, Indiana, is the preacher, and Frank B. Fitzgerald, Jr., is leading the music. Crestwood Church has been working for some time in community of Lake Louisville, and is also running a bus there to assist children and others to attend Sunday school and church.

A youth revival was conducted June 14-20 in the Calvary Baptist Church of Williamson, W. Va., of which Garland E. Fink is pastor. A team composed of Pastor Everett L. Branham, of First Guyandotte Church, Huntington, W. Va., and his sons, Robert and Richard Branham, conducted the meetings. Robert was the singer, and Richard the pianist. There were 13 for baptism, 2 by letter, and 6 dedicated their lives for special service. Brother Branham is formerly of Kentucky.

Materials for Associational Clerks have been sent from Ky. Baptist building. If for any reason Clerks do not re-

ceive their material or a sufficient amount let us know. Packets have gone out containing facts about each phase of our work to the Moderators of the District Associations. This material should be turned over to those making reports on the different phases of our work. Any one responsible for a report to the District Meeting who does not get one of these sheets, we shall be happy to furnish one from our State Office, 127 E. Broadway, Louisville 2, Ky.

Miss Martha Elaine Smith, daughter of Pastor and Mrs. T. E. Smith, and Mr. Warren W. Walton, Jr., son of Mr. and Mrs. W. W. Walton, Sr., Allensville, Ky., were married June 7 in the parsonage at Hardinsburg, Ky., the bride's father performing the ceremony. Mrs. M. E. Delgado, Wake Forest, N. C., sister of the bride, was matron of honor, and Dr. William Peyton Thurman, Hopkinsville, Ky., was best man. The bride attended both Bethel Woman's College and the University of Kentucky, graduating from the latter. The groom is a student in Mechanical Engineering at the University of Kentucky, and formerly spent five years in the armed forces. After the honeymoon they will take up their residence in Lexington.

The recent graduates of The School of Nursing of the Kentucky Baptist Hospital were Misses Janet Marie Benson, Geraldine Gambill, Loretta M. Johnson, Virginia Nell Petty, Alma Evelyn Peters, Bobbie Wilson Robinson, Ruth Eileen Shepard, Dorothy Sue Shelton, Bettye Skaggs, Marion Louise Smith, Georgia Catherine Weis, Lou Jane Wood, Jessie Wharton Allen, E. Jeanne Blevins, Virginia Mae Brock, Polly Pannell Craig, Janie Etta Eagle, Nellie Ruth Farris, Ailene Jeanette Franks, Lucille E. Gleitz, Evelyn Blanche Gritton, Beverly Ann Harris, Bertha Mae Housley, Dorothy Jane Jackson, Roma Jeanette Lynch, Wilda Alice McCoskey, Mary A. Peters, Dorothy Key Rogers, Elizabeth Ann Rector, Elizabeth Logan Schroeter, and Betty Jean Stevens.

WESTERN RECORDER

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WESTERN RECORDER

Editorials

God's "All Things," For Those Who Love Him

The Elect Identify Themselves

"And we know that to them that love God, all things work together for good, even to them that are called according to His purpose" (Romans 8:28).

Concerning this scripture it is interesting to note that some ancient authorities translate it "God worketh all things with them for good." Dr. A. T. Robertson remarks in his "Word Pictures in The New Testament," "It is God who makes 'all things together' in our lives 'for good'—ultimate good."

Thus the working of all things "for good to them that love God, to them who are the called according to His purpose" is no accident.

Paul was assertive, dogmatic. There was no doubt in his mind. Certainty was a characteristic of his, and well it might be when God had spoken. There was no place for an I-hope-so gospel in his preaching. Either a thing was true or it wasn't.

Election

Following his declaration that "all things work together for God to them that love God, to them who are the called according to His purpose," Paul went on to give expression to the truth over which controversy has raged these nineteen hundred years—the doctrine of election, the teaching that the omniscient, sovereign God saw the end from the beginning and moved to accomplish His sure purposes in Christ. Said Paul, *"For whom He foreknew He also foreordained to be conformed to the image of His Son, that he might be the first-born among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."*

Love

But have not many of us in our haste to get into the doctrine of election, passed over a basic truth? All the rest is there, to be sure—God's foreknowledge, foreordination, calling, justification, glorification in Christ—but before Paul came to this profound truth the Spirit moved him to declare "We know that all things work together for good TO THEM THAT LOVE GOD. And, those that love God—those for whom He works all things together for good—these are the ones who are the called according to His purpose. The rest is but an enlargement of that first basic truth. Those who "love God" demonstrate by their pure devotion to Him that they are "the called according to His purpose." Paul entered the infinitudes of elective grace in the 29th and 30th verses—stretching all the way from the councils of eternity to the final glorification of the saints in Christ Jesus—but that group which no man can number he identified as having

the divine family's characteristic—love to the Father.

Pure spiritual love for God is then the first mark of the saint and it is for such and for such alone that He in His sovereignty works all things "together for good." They are His peculiar people. "Everyone that loveth is born of God" (1 John 4:7).

This family characteristic looks first in God's direction as the supreme object of Christian love. Jesus demanded it: *"He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me"* (Matt. 10:37).

Others

But the love characterizing the elect in Christ looks also toward others for His sake. This is mentioned as proof that we are His, that we belong to His family. "We know that we have passed out of death into life because we love the brethren" (1 John 3:14). And this love we have for Christ's sake, regardless of race or nationality. "In this the children of God are manifest and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). Again, "He that hateth his brother is in the darkness and walketh in the darkness" (1 John 2:10, 11). Our problem now is not to solve the infinitudes of elective grace in Christ—reconcile his predestination with man's responsibility: it is rather to demonstrate our devotion to Him and to the Christian brotherhood in Christ and, for His sake, the whole wide world of lost men and women. As we, moved by His Spirit, prove by our love that we are His, we shall see unfolding before us and about us and within us His eternal purposes—working "all things together for good to them that love God, to them who are the called according to His purpose." It is so easy for one, even the deeply spiritual and the intellectual, to become lost in a maze of controversy when just now our big task is to demonstrate before the eyes of a watching world that we love the Lord our God with all our souls and with all our minds and with all our strength, and our neighbor as ourselves. The world is starving for an argument in favor of God's great sovereign purpose—the argument of a consuming, burning devotion, fires that never burn low on the altar places of the elect.

The Inseparable Love Of God

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38, 39).

In large measure, life consists of those things which are temporary, from which, in the run of the years, we must be separated.

There are visitors who come, but they must go. There are happy greetings and tearful goodbys, first handclaps and the last. Friendships which mean more than life must slip finally into the golden glow of tender recollections.

In the home, young mothers and fathers with happy, growing children dread the day of their full-feathered young—when they will pause for a moment on the edge of the old nest, then disappear into the blue of their world.

Even companions in life's pilgrimages know that down the way yonder there must be a parting—the time when one tired traveler bids the other a fond farewell, and slips into the mists which lie this side Jordan's wave. There was a prophecy of that moment; they heard it from the lips of the man of God, and repeated it after him—"Until death do us part."

The word, separation, is written on all things save "the love of God which is in Christ Jesus our Lord." There, inscribed on that rock, cut by the hands of "Him Who loved us and washed us from our sins in His own blood," is the promise that "Nothing shall be able to separate us." Earthly conquerors must ultimately know defeat—the defeat of separation and death. But "through Him that loved us," "death is swallowed up in victory, and "we are more than conquerors." Because He loved us, and made provision for us, "Chords that were broken, shall vibrate once more."

Christian Assurance, Persuading Ourselves And Others

"Hereby shall we know that we are of the truth and shall assure [persuade] our heart before him: because if our heart condemn, God is greater than our heart and knoweth all things. Beloved if our heart condemn us not we have boldness toward God" (Jno. 3:19-20).

"Wherefore, brethren, give the more diligence to make your calling and election sure" (2 Peter 1:10).

Over and over the question arises as to personal certainty that we are saved.

There is no doubt that one may know whether or not he is a child of God. Paul admonishes, "Examine [try] yourselves, whether ye be in the faith" (2 Cor. 13:5). John says, "These things have I written you that believe on the Son of God that ye may know that ye have eternal life" (1 John 5:13).

Here and there are found those who insist that all one has to do to be saved is to mentally recognize Jesus as the Messiah and to publicly acknowledge that He is such. There is such a thing as having an historical faith without having saving faith. One may believe that Jesus is the Messiah and that all the Bible says about Him is true, and yet not surrender to Him as Saviour and Lord, nor turn from sin and trust Him wholly for salvation and keeping.

It is this writer's opinion, growing out of years in the pastorate and in evangelism, that multitudes come into nominal church membership having had only historical faith. It is not what someone has told you he thinks about Christ, valuable as such witnessing is; it is what you have personally done about Christ, experienced with Christ. Emphasizing this important difference, Jesus, when Pilate asked Him if He were the King of the Jews, said "Sayest thou this thing of thyself or did others tell it thee of Me?" He was probing his soul to reveal whether the governor was exercising personal faith or was merely repeating words.

Saving faith, then, is not a mere mental acknowledgement of the truth concerning Christ; it is a living confidence in action, a casting of one's entire being on Jesus for his mercy and saving grace. Such an act of living faith in a *repentant* heart is invariably rewarded by the divinely wrought experience of the new birth.

How terrible to contemplate the future of souls who have entered church membership without regeneration.

How Be Sure?

But there is more. How may we be sure that we know Christ in salvation, and how may we convince others? As already stated, not by a profession of faith alone. All too many times our churches, with all their insistence on a regenerated church membership, have been satisfied with a mere confession of the mouth and have not made certain that with their hearts applicants for membership had believed unto righteousness (Romans 10:10).

Montgomery translated I John 2:3-6 as follows: "This is how we may know that we have come to know Him [Dr. A. T. Robertson adds: 'and still know Him'] by always keeping His commandments. He who says 'I know Him' but does not continue obeying His commandments is a liar and the truth is not in him; but if any man obey His word, in him truly is the love of God made perfect. By this we come to know that we are in Him: he who says he 'remains in Him' ought to spend the rest of his life as He spent His." Could it be that in receiving members we have failed to repeat the admonition of John the Baptist to the people, "Bring forth therefore fruits meet for repentance?"

Keeping Christ's commandments does not make one a Christian. "Therefore by the deed of the law shall no flesh be justified in His sight" (Romans 3:20). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). When, however, one finds it in his heart continually to keep His commandments, and when, because one loves Jesus he keeps on keeping His commandments, he proves not only to himself but to all others that he knows Jesus and that he has had a vital experience of saving grace. John is bold in the Lord and declares that those who say "I know Him" but do not do his will are liars.

The Holy Spirit moved John to declare further that those who really know Him are *under an eternal obligation to render constant proof of that spiritual relationship*. "He who says he 'remains in Him' [abides in Him] ought to spend his life as He spent His."

This is how we may both give proof to ourselves and others—spending our lives as He spent His. The unregenerated sinner cannot do this, even though he has acknowledged that Jesus is the Son of God. There is no imitating Jesus; it must come from the heart that "believes unto righteousness." It must be moved by the Holy Spirit, Who abides only in the redeemed. Perhaps there is today great need of plainness of speech; perhaps we have been all too lenient, not drawing a tight line of differentiation between the redeemed and the lost. The man living in sin, walking according to the world and this age, engaging in those things which are contrary to the Divine nature and which bring reproach upon the Name that is above every name, has no right to claim to be a Christian, though he has made a thousand professions of "faith" and though he has many times been "baptized" into "church membership."

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► America now has more criminals than it has students in the colleges and universities.

Western Recorder

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

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No. 29

Relations Between Northern And Southern Baptists

By **ROBERT A. BAKER**
Southwestern Baptist Theological Seminary

SECOND DISCUSSION

THIS IS THE second of six articles devoted to a discussion of this matter. The first gave a resume of the historical background of the existing tension. It described an ideological and constitutional conflict which has existed between Northern and Southern Baptists since 1845.

The conflict was not joined until 1862, when missionaries from the North overran the southern field. This phase of the conflict was altered on September 12, 1894, when a joint committee representing Northern and Southern Baptists met at Fortress Monroe, Virginia, and instituted a plan of co-operation and comity.

The meeting had been called primarily to discuss Southern co-operation in missions among the colored race in the South. This program was agreed upon in two items. The Southern delegation then broached a third item, urging that missionaries from the two geographical sections avoid all antagonism when working in contiguous areas, that they co-operate in every possible way, and that in the establishment of new missionary work each general body should endeavor to choose localities not already occupied by the other. Although it was approved, little mention was made of this third item in the literature of the Northern home mission body for a decade.

New Mexico Work Considered

In the same year that this meeting took place, a Texan introduced a resolution at the Southern Baptist Conven-

tion calling for the inauguration of mission work in New Mexico. This resolution was reported favorably and was passed by the entire body, but later the convention instructed its Home Mission Board not to disturb the existing situation in New Mexico until the results of the conference at Fortress Monroe were known.

Repeated pleas for assistance came from churches in New Mexico during the next decade. As a result, the Southern Convention considered entering that field in 1908. The Northern body protested that this violated the third item of the Fortress Monroe agreement, which said that one body should not initiate mission work in a locality where the other was already engaged.

Conference Held in Washington

On April 15, 1909, a conference was held at Washington, D. C., between representatives of the Northern and Southern bodies. In the opening conversations it was agreed by all parties "that the Fortress Monroe agreement had expired and that its stipulations were not now in force or binding." This conference did not result in the formulation of any permanent plan of comity. The joint committee agreed that the Northern home mission body should withdraw from New Mexico in favor of the Southern board, with the understanding that the problem of territorial adjustment should be considered settled for at least five years. However, the Southern Con-

vention insisted on amending the recommendation to provide that nothing in the agreement should be construed to limit any Baptist church, association, or other body in its freedom to choose alignment. In the judgment of the Northern leaders this amendment rendered nugatory the five-year provision, so their convention refused to approve the amended document and asserted the continuance of the Fortress Monroe agreement.

This action, of course, left the New Mexico problem just where it had been before the conference. Since the Northern body did not take further action, in 1910 a committee of the Southern Convention recommended that the Home Mission Board co-operate with such churches in New Mexico as wished to do so, asserting that this was a matter for the churches themselves to decide. Consequently, the Southern Board began co-operative activity with a number of churches and two associations in New Mexico, and in the following year recognized a new state convention composed of messengers from these churches.

Following a request for conference on this problem by the Northern convention, a committee of nine from each of the two general bodies met at Old Point Comfort, Virginia, on September 27-28, 1911. In addition to considering the New Mexico situation, this committee endeavored to "formulate some basis for the conference by means of a declaration of the principles which should govern Baptist bodies in the conduct of their mission work." After extensive and prolonged labor, a statement of principles of comity was adopted, which has become the recognized basis of relations between Northern and Southern Baptists.

Three fundamental principles were asserted: (1) the independence of the local Baptist church; (2) the moral interdependence and co-operation of Baptist churches; and (3) the advisory nature of all denominational organizations. The voluntary principle, said the committee, was primary in all general affiliations. It was asserted that financial aid from a denominational body must not impair the freedom of any church; that denominational organizations should be solicitous about the rights of sister organizations and of the churches, to the end that unity and harmony should prevail; and that Baptist bodies should in no way injure the work of another Baptist group. The committee recommended that the best possible working union should be effected in states served by both conventions, and that if possible all churches in a single state should affiliate with one state organization which, in turn, could allocate funds for transmission to different general organizations, if desired. The most recent protests and replies of Northern and Southern Baptists are based upon these principles of 1911-1912.

(Continued on Page 9)

The Meaning of The Lord's Supper

By W. T. CONNER

IN THE course of Christian history, there have been developed at least four distinct views as to the meaning of the Lord's supper. I shall not give these in the chronological order of their development, but try rather to set them out, beginning with the one that is, as I see it, least like the New Testament, and then coming to the one which I consider the New Testament view.

The Catholic View

There is, first of all, the Roman Catholic view, known as *transubstantiation*. This view holds that when the priest consecrates the elements of bread and wine, these are changed into a different substance from what they were before. The theory is that the bread ceases to be bread and becomes the substance of Christ; the wine ceases to be wine and becomes also the substance of Christ. It does not say that the bread becomes the body of Christ only and the wine the blood of Christ only; but it does say that each particle of the bread and each drop of wine becomes *the whole Christ*—body, soul and divinity.

Each particle of the bread and wine is changed into the substance of Christ. As a result, persons partaking are literally eating the flesh and drinking the blood of the Son of Man. One who partakes of any particle of the consecrated elements thus partakes of the whole, undivided Christ.

On this theory, one does not have to partake of both the bread and the wine to get the *Whole Christ* but gets the undivided Christ in any particle of either. It is on this ground that they give the bread, or that which had been bread, to the laity. Since they get the whole Christ in the bread, it is not necessary to partake of the wine also.

Errors of View Pointed Out

This theory is based on a philosophy that separates the substance of any reality from its attributes or qualities. The theory says that the substance of bread and wine is changed into the substance of Christ; but not the qualities of the substance. The substance still retains the qualities of bread and wine, but is not in reality bread and wine any more. The consecrated elements may look like bread or wine, may taste like bread or wine, may have all the qualities of bread or wine, but are not in reality these any longer. The substance

has been changed into the substance but retains the qualities of bread and wine.

One can readily see that this theory is irrational and contrary to experience in partaking of the supper. If one cannot trust his senses with reference to the substance of which he partakes in eating and drinking, then how could he trust his senses in anything? I would not insist that religion should be reduced entirely to that which man can understand; but I would insist that religion must not contradict everyday experience. This is what the theory of transubstantiation does. It insists that when the priest consecrates the elements of bread and wine he performs a magical irrational miracle. I believe that God can make man. I do not believe any man, priest or otherwise can make God. One objection I have to the whole priestly interpretation of religion is that it puts divine power at the disposal and direction of man. True religion should bring man in subjection to God and not put God at the disposal of man.

Luther Rejected Catholic Theory

Another theory is the Lutheran theory, known as *consubstantiation*. Luther rejected the Catholic dogma of transubstantiation, but developed a theory of his own which said that the substance of Christ was present in, with, and under the substance of bread and wine. He tied this in with the idea of the divinity of Christ and with His consequent omnipresence.

One may believe in the divinity of Christ and His omnipresence, but I do not see any ground in either Scripture or reason for believing that Christ is present as to His substance in the elements of bread and wine used in the Lord's supper any more than He is in any other material substance in the world. This theory also has a magical element in it that is contrary to reason and experience. In formulating this theory, Luther insisted in his discussion with Zwingli that he would accept no interpretation of the words of Jesus, "This is my body," except one that meant exactly what Jesus said. Obviously this meant a *literal* interpretation of the words of Jesus.

Such a principle in the interpretation of the New Testament will lead to all kinds of difficulties. Both the Catholic theory of transubstantiation and the Lutheran theory of consubstantiation have in them the assumption that by

eating and drinking physical realities one actually partakes of Christ. These theories, however, are as consistent as some others which insist that baptism is necessary to salvation, but will not go along with the Catholic or Lutheran in saying that Christ actually enters into us by means of the Lord's supper while we are united to Him in baptism.

Luther Opposed Anabaptists

I was surprised some years ago, in looking into Luther's little book on the sacraments, to see how vehemently he opposed the Anabaptists when they taught that men could be saved by faith *without* baptism. He seemed to oppose this doctrine as strenuously as he opposed the doctrine of transubstantiation by the Catholics. He would not hear to the idea that a man could be saved without sacraments.

"Sacrament" Not Good Baptist Term

Baptists have never been strong on the use of this term *sacrament* because historically it carries with it the idea that there is saving efficacy in the ordinances. It is better, therefore, for us to speak simply of baptism and the Lord's supper as *ordinances* rather than as sacraments.

Calvin's Theory Is Indefinite

A third theory with reference to the meaning of the Lord's supper was developed by Calvin and his followers. This theory rejected transubstantiation and consubstantiation, but said that somehow Christ was present spiritually in the Lord's supper. I have never been able to grasp clearly just what was meant by this. The suggestion was made that Christ was present in the Spirit as the sun is present in its rays shining on earth. This, it seems to me, is quite indefinite.

The New Testament View

The fourth view is the one advocated by Zwingli in the Reformation period, and held by Baptists and most Protestants today. It seems to me that it is the one that best explains what we have in the New Testament.

Of course, there is a memorial element in the Lord's supper. Paul tells us that as often as we observe the Lord's supper we do this in *remembrance* of Christ. Jesus Himself enjoined His disciples thus to observe the supper. When we partake of the supper, therefore, we are remembering Him who died and rose again for our salvation.

(Continued on Page 8)

WORK—An old rancher in eastern Kansas was hoeing his corn in the hot summer sun. "Why don't you hitch the team up and plow those weeds out with a cultivator?" asked his more energetic brother-in-law.

"Oh, I dunno," the rancher replied. "It's so easy to quit this way."—*Capper's Weekly*.

"Do Not Become Unduly Alarmed"

By T. F. PARSONS

[Editor's Note:—The above captioned is an editorial appearing in the July 1 issue of THE BAPTIST OBSERVER, official publication of Indiana Baptists, affiliated with the Northern Baptist Convention. It is offered here that readers may glimpse reactions expressed by our Northern brethren.]

AMONG THE ACTIONS taken at the annual meeting of the Northern Baptist Convention in Milwaukee, there are at least two which have caused more or less discussion among the rank and file of Northern Baptists.

The Crusader

One is the action which makes THE CRUSADER the official organ of the denomination. A committee of the Convention has had under consideration the matter of promoting a national paper for the entire denomination. The committee was confronted with many difficulties because no paper can truly represent the entire constituency of the Northern Baptist Convention.

We have tried it before and it proved a miserable failure, and many thousands of good missionary dollars were wasted on the project. At Milwaukee the committee brought in a recommendation that THE CRUSADER, which was published to promote the World Mission Crusade, and which accomplished its purpose with considerable success, be continued as the denominational newspaper, for the present at least. And it was voted.

Denomination-Wide Paper Not Feasible

Any newspaper or magazine dominated or controlled by the officials of the Northern Baptist Convention will naturally become a promotional organ rather than an independent newspaper free to discuss any measure and criticize any action taken by affiliated and co-operating societies of the Convention.

Furthermore, no newspaper can adequately represent all the shades of theological belief found in the constituency of the Northern Convention. Generally speaking, the farther you travel east, the more liberal you will find the theological bent; on the other hand, the farther you travel west, the more conservative in theology you will find the Baptists. As an illustration, the great Southern Baptist Convention publishes no Convention-wide newspaper, but encourages each State to publish its own Baptist paper, which is not a monthly promotional "Bulletin", but a newspaper. We do not believe THE CRUSADER will prove satisfactory to the rank and file of Northern Baptists.

Organic Union

The other matter presented to the Convention which has caused much discussion is the proposed union of Baptists

and Disciples of Christ. This is not a new topic, for it has been up for discussion for a number of years. However, the committee appointed to investigate the matter found so many insuperable obstacles in the way of union that it made no recommendation to the Convention looking toward the union of the two denominations, but simply co-operation where such is feasible. That is a long way from organic union. No doubt, there are some Baptists who would welcome such a union of the two denominations, and undoubtedly, there are some members of the Disciples of Christ who would gladly help to bring about such a union. On the other hand, there are both Baptists and Disciples of Christ who would oppose such a movement. Consequently if such a union could be affected, it would solve no problem, but simply create one more denomination.

Conventions Can't Effect Union

The fact is, neither the Northern Baptist Convention nor the national organization of the Disciples of Christ can unite Baptist and Disciple local churches. In both denominations the autonomy of the local church is recognized. State con-

ventions and the Northern Baptist Convention are the servants of the local churches, and were created by them. The only body having the authority to unite a Baptist church with any other denomination is the local church itself. If ever union is effected, it must come from the bottom and not the top. No power outside the local church can compel it to unite with anything or anybody, if it does not wish to do so. That is one of our priceless prerogatives as Baptists.

Therefore do not be unduly disturbed if you see statements in some newspaper, or hear a public speaker "tell the world" that Northern Baptists and the Disciples of Christ are about to unite. There are many thousands in both denominations who would never surrender any cherished doctrine or principle, or even change the name, for the sake of union. We can be Christian brothers and sisters and we can love one another, and we can co-operate in many ways in promoting the Kingdom of Christ our Lord. We can do this with any denomination of Christians. But organic union can come only through the action of the local church in the Baptist denomination.

PATRIOTISM—Patriotism consists not in waving the flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

In Memoriam

MRS. JOHN WURTS

ASHLAND, Ky.—Our co-worker in Christ has crossed the Great Divide in answer to the summons of her Master.

WHEREAS: She has left us for a little while and has passed ahead of us to receive the gift of Immortality; and whereas, by her departure the Woman's Missionary Society of the First Baptist Church, Ashland, Kentucky, has lost a beloved member, her sons and daughters a devoted mother, and the community a useful citizen. Her life and ideals entitle her memory to the highest respect; be it therefore resolved, that a copy of these resolutions be sent to the Western Recorder for publication, a copy be sent to the bereaved family, and a copy be spread on the minutes of the Woman's Missionary Society.—Mrs. Earl W. Martin, Miss Laura Dibble, and Mrs. I. R. Donahue, Committee.

MRS. MONTRA H. JOHNSON

GREENSBURG, Ky.—At the May meeting of the W. M. S. of the Greensburg Baptist Church the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call Mrs. Montra H. Johnson from our midst on April 30, 1948.

Therefore, be it resolved, that the W. M. S. has lost a faithful and loyal member in her passing.

That we extend to her son and other relatives our sincere sympathy.

And be it further resolved, that a copy of these resolutions be spread on our minute book and a copy be sent to the Record Herald and the Western Recorder for publication.—Mrs. L. M. Henderson, Secretary, W. M. S., Greensburg, Ky.

MISS ELIZABETH Y. GRAHAM

GREENSBURG, Ky., June 23, 1948.—Miss Elizabeth Y. Graham passed to her reward June 9 at her home here. She lived with her brother and his wife, Dr. J. C. Graham and Mrs. Josie Graham.

In her younger days she was a teacher in the public schools of Green County, and later was elected county superintendent of schools of the county for four consecutive terms of

four years each. She was a faithful member of the Greensburg Baptist Church and taught a class for many years—until her health failed her.

Two sisters preceded her in death. These were Miss Eliza Graham, who died at the age of 16 years, and Mrs. Molly Graham Gardner, who died some years ago at Summerfield, Ky.

She had a host of friends and leaves these and three brothers—H. J. Graham, attorney, Louisville, Ky.; Dr. J. C. Graham, Greensburg, Ky.; and Frank Graham, Shawnee, Okla.—to mourn her loss.

JESSE M. SHOFNER

ATTILLA, Ky.—God, in His infinite wisdom, saw fit on March 13, 1948, to call my uncle, Jesse M. Shofner, from this land of sin and sorrow to that glorious home not made with hands. Uncle Jesse was a charter member, also a deacon, of Bethel Baptist Church, Attilla, LaRue County, Ky.—Mrs. C. M. Shofner, Attilla, Ky.

MRS. IDA SIMPSON HOLBROOK

WHITESVILLE, Ky.—After several months of suffering, Mrs. Ida Simpson Holbrook was called to her eternal rest on February 21, 1948.

THEREFORE BE IT RESOLVED: "That Whitesville Baptist Church has lost a faithful, tireless worker in Sunday school, and Woman's Missionary Union."

BE IT FURTHER RESOLVED: That the influence of her many years of teaching and leading will live on in all church endeavors and all phases of the work of our Lord.

Her faithfulness to her pastor was ever an incentive to all who knew her.

BE IT FURTHER RESOLVED: That with deep sympathy for the bereaved relatives of the deceased, we express our hope that even so great a loss may be overruled for good by Him who doeth all things well.

AND BE IT FURTHER RESOLVED: That a copy of these resolutions be placed on our records as a memorial to her and that copies be sent to her family and to the Western Recorder for publication.—Mrs. Bertha McCarty, Chm., Mrs. W. P. Griffith, Mrs. J. T. Miller.

Mt. Sterling Church to Build Mission

By F. C. TUTTLE

The First Baptist Church of Mt. Sterling has taken definite steps toward the building of a new mission church within the city limits. Years ago they let a challenging mission opportunity slip by, only to see two other religious groups come in and build thriving churches. Today the other end of town presents to them a challenge which they have accepted wholeheartedly. A nice lot, and suitable location, has been secured, largely the gift of a good Baptist family living in the vicinity.

Shortly after the coming of Rev. Harry Jacobs to the pastorate of the church they were having special prayer on Wednesday evening about some definite mission undertaking. I think they really had in mind the hope of redeeming the long lost opportunity. Shortly after this prayer meeting a good deacon of the church, Mr. J. W. Hedden, took the pastor for a little drive. They went out in the southern part of town and stopped. The deacon proceeded to talk of the mission opportunity: a large and growing section of the city with no church of any kind. The people living there have never gone, in any substantial number, to the uptown churches. During the conversation Mr. Hedden told his pastor that he had a thousand dollars toward a new mission church. He was a wise pastor, willing to give up a few of his good members to this new mission, yet in the minds of but two men.

Brother Jacobs talked to one of your missionaries about the undertaking. Happily this missionary had a tent that was available for two weeks that summer. Under this tent two meetings have been conducted, the last with a good Bible school. The church now has between five and six thousand dollars toward the new church without having launched any campaign for funds for this new undertaking.

The basement has been dug, plans secured, and some materials bought for a building 36 x 52 feet with full basement. They are not just building a mission chapel but a mission church, adequate to meet the needs of the community for years to come. A strong church may well be the result of this undertaking. This undertaking, on the part of this church, is an example of what can be done by many of our great city churches. It is no doubt natural that men love to pastor great churches with large numbers. However churches grow and multiply by dividing like the bees, by sending out new units of life to labor in their own way and among their own people. Every time a great Baptist church divides, and God grant that we have the wisdom to divide peaceably, it grows, and our denomination is strengthened.

Baptists should put a church of their

faith in every community. Surely we are beginning to see that possibility and have the vision to do it.

What Were We Thinking About?

By George E. Hays, Jr., Teacher,
Brotherhood Class, Walnut Street
Baptist Church, Louisville, Ky.

What were we thinking about when, on the Brotherhood night of the Southern Baptist Convention, a beauty contest winner was featured as a special attraction?

As a drawing card she proved her worth, as evidenced by the hundreds who left the auditorium after her appearance and solo.

To hear some of the leaders praise her to the sky because she was a beauty contest winner as well as a Sunday school teacher in a Methodist Church, and to read in the June issue of the *Southwide Baptist Digest* where she is called "a faithful Christian, evidencing in her life, loyalty to the high ideals of Christian womanhood," leaves me dumbfounded.

What right has a born-again believer, and particularly a Sunday school teacher, to exploit her body to the eyes of the public? For a Sunday school teacher to enter a vain beauty contest where the contestants parade in the scantiest of bathing suits is inexcusable and the height of inconsistency.

Much was made over the boy and girl delegates of our great Convention, and rightly so. Yet, I say we let them down terribly by not letting them know that other denominations can do as they please, but when it comes to Southern Baptists we want no part in beauty contests because, according to the Scriptures, the body is the temple of God and should be respected and cared for accordingly.

Dr. W. C. Boone Reports Recent News Items

Reed Rushing, Director of Stewardship Revivals in Kentucky, has resigned his position with the State Mission Board, effective July 31, to accept the pastorate of New Bethel and Macedonia Churches in Caldwell County Association.

Construction is well under way on the new Baptist Church buildings at Oneida, Owingsville, and Stanton, and it is hoped all these buildings can be used for worship by fall. The State Board is aiding in all of these building programs.

Reports from the two Baptist Girls Camps at Clear Creek Springs are that

387 were enrolled. There were 45 professions of faith, 71 rededications, and 24 who surrendered for full-time Christian service among these girl campers. J. S. Bell of Hindman is directing these camps for our State Board. The Boys' Camps are to follow.

Rev. Lewis H. Lynch of Rutherfordton, North Carolina, has been called as pastor of Van Lear and West Van Lear Churches and missionary in Johnson County and is expected to accept.

Rev. Frank A. Clarke has resigned as President of Magoffin Baptist Institute at Sky, Kentucky. He and Mrs. Clarke are selling their home to the school and moving off the field. The Trustees expect soon to announce a successor to Brother Clarke, who has labored for many years to establish and maintain this school for mountain boys and girls.

The Meaning Of The Lord's Supper

(Continued from Page 6)

As to the significance of the elements, the bread is a symbol of the body of Christ broken for us and the wine is a symbol of His blood shed for the remission of sins. One great advantage of the observance of the supper is that it keeps at the center of our thought the fact that Christ died for our salvation. Whatever view one may have with reference to the atonement, *this fact that Christ died for our sins must be kept at the center of evangelical Christianity.* When we drift away from that, we drift away from the gospel.

Ordinance Represents Faith

I think our eating of the bread and drinking of the wine might be interpreted to represent our faith by which we appropriate Christ as our Redeemer. My first teacher in systematic theology, Dr. Calvin Goodspeed, used to tell us that our eating of the bread and drinking of the wine represented *our continuous faith* in Christ by which the new life, begun in regeneration, is sustained. He said that one reason for putting the Lord's supper after baptism was this: baptism symbolized the beginning of the new life in regeneration, and regeneration took place only once. Therefore, we are baptized only once. The Lord's supper, he said, symbolized our partaking of Christ by faith over and over again to sustain and develop the new life which began at the new birth. This would be one good reason why baptism should always precede the Lord's supper with the Christian. An unbaptized person partaking of the Lord's supper would not conform to this idea.—*Baptist Standard.*

Some people can ad lib and some can't. The ones who can't are the ones who do it, and the ones who can know better than to try it.—*Ministry.*

Relations Between Northern and Southern Baptists

(Continued from Page 5)

Illinois Group Forms Convention

Between 1900 and 1920 there were four shifts in co-operative alignment by Baptist bodies in various border states. During the discussion between Northern and Southern Baptists over the New Mexico situation, a new state body was formed in Illinois. On doctrinal grounds more than 200 churches in the southern part of Illinois withdrew from the Illinois Baptist General Association (affiliated with the Northern Convention), and on January 31, 1907, organized the Illinois Baptist State Association. This movement was entirely indigenous, and was in no sense caused by the actions of agents of the Southern Convention. In May, 1910, this state association became affiliated with the Southern Convention.

The second excision grew out of the conference between Northern and Southern representatives at the Old Point Comfort, Virginia, meeting in 1911-12. The committee provided a settlement for the tension in New Mexico by recommending the organization of a new state convention. With the approval of the churches in New Mexico and the two general bodies, this was carried out.

Oklahoma and Missouri Vote Single Alignment

In November, 1914, Oklahoma (which had pursued a course of dual alignment that co-operated with both Northern and Southern organizations) voted single alignment with the Southern Convention. The same type of dual alignment that prevailed in Missouri was abolished in October, 1919, and the Missouri Baptist General Association became affiliated only with the Southern Convention. By 1920, then, principles of comity had been adopted by American Baptists which are applicable today, and the four border areas of southern Illinois, New Mexico, Oklahoma, and Missouri had turned to the Southern body.

After March, 1921, tension between Northern and Southern Baptists began to spread through Arizona, California, Washington, Oregon, Kansas, and Alaska. This new development of tension has followed a singularly common pattern. For one thing, there have always been Baptist immigrants from the South as the cause of the tension. These have either emigrated from Southern states in the earlier days or moved there later for war work or other reasons.

A second factor in the pattern has been a dissatisfaction by these Southern immigrants with the Northern Convention churches already in the area. Sometimes this dissatisfaction was dormant for a period; sometimes it flared up quickly. The occasion for the disaffection has always been alleged to be doctrinal and, in an immediate or remote

sense, this is true, although social and cultural inheritances doubtless contributed their part. There then has usually followed the organization of a church not affiliated with the Northern Convention, and the next step has brought affiliation by this church with a Southern Association in another state.

The increase of dissenting churches, augmented by the discomfort of traveling long distances for meetings, the prevalence of state loyalty, and the desire for an indigenous leadership, has then encouraged the organization of a state body aiming to affiliate directly with the Southern Baptist Convention. The only principal deviation from this general pattern is found in Oregon, where the Middle Oregon Baptist Association split away from the state convention in 1925 on doctrinal grounds and became an independent association. Some of these churches (with a substantial Southern constituency) later joined the Interstate Mission Fellowship, and still later the Northwest Baptist Association which affiliated with the Southern Baptist General Convention of California.

Some of the criticisms aimed at this general pattern in the development of dissident Baptist bodies in several of the states will be discussed in the succeeding article.—*Baptist Standard*.

First Church Observes Home-Coming At Clay

CLAY, Ky., June 6.—The First Baptist Church, Clay, Kentucky, observed home-coming today with many non-resident and former members returning for the occasion. Three former pastors, Rev. M. E. Miller, Dr. C. O. Simpson and Rev. Truett Miller, were present to take part on the program. Rev. Thomas W. Pope, the present pastor, presided. It was his first anniversary as pastor of the church.

"The Church Yesterday, Today and Tomorrow" was a topic discussed in three phases by three deacons in the morning session which closed with the pastor's sermon, "Facing Forward"

In the afternoon former pastors brought brief messages. There was a roll call of the members. The oldest member, Miss Rosa Cook, was present. She joined the Church in 1883 (twenty-two years after it was constituted) when she was only eleven years of age.

In the least year there have been 94 additions, 57 by baptism and 37 by transfer of membership. The Sunday school enrollment has increased from 204 to 303, the Baptist Training Union from 87 to 129, the W. M. U. from 115 to 160. Expenditures amounted to \$12,213.10 of which \$3,041.54 was given to mission and benevolent causes. Mr.

John McCord recently gave the church a new organ. A building fund has been started to erect an educational building.

After watching the squabbles that often develop in the splitting up of estates, we can sympathize with the old fellow whose will contained just the following: "Being of sound mind, I spent every cent I had!"—*KVP Philosopher*.

BOOK REVIEWS

The Junior Baptist. By Ruth Boone Fusselle, published by Broadman Press, Nashville, Tennessee. Priced at 35 cents.

The author—daughter of Dr. W. C. Boone, General Secretary of the Kentucky Baptist State Mission Board, and wife of Dr. Warner E. Fusselle, pastor of the First Baptist Church Taylorsville, Kentucky—is magnificently equipped culturally and spiritually and doctrinally to write for Baptist young people. For some time she has been a broadly approved writer of departmental study material published by the Sunday School Board.

There are eight chapters in this book—Where Do Baptist Doctrines Come From?, God Is Real, Jesus Is My Saviour, Joining a Church, How My Church Works, My Church and The World, The Junior Citizen, and My Home Is Heaven. We have not seen a book in this field with such freshness of appeal and doctrinal content. It will have great value as a study course book. By all means also, parents should place it in the hands and hearts of their junior boys and girls. Here is a study course book Baptist young people will not need urging to read.

The completion of this book secures the seal for Course VII, Doctrines, offered by the Training Union Department of the Baptist Sunday School Board.—R. T. S.

Basic Questions About the Bible. By Rev. Leonard Greenway. Zondervan Publishing Co., Grand Rapids, Michigan. 90 pages. \$1.25.

The book was written particularly for use in high schools in dealing with young people. Such questions as:

Does it matter whether the Bible is true?
Is the Bible an inspired book?
Are there errors in the Bible?
Is the Bible unique?

Is the Bible morally imperfect? Etc., etc.
It will be a useful book in dealing with the questions that young people in high school and college are asking.—E. F. Estes.

Light for the World's Darkness. Edited by Dr. John W. Bradbury, Editor of Watchman-Examiner.

It is a series of addresses delivered at The Second New York Congress on prophesy in Calvary Baptist Church, New York City. Published by Loizeaux Brothers, New York. The first in the series was delivered by Dr. William Ayer, Pastor of Calvary Church, followed by sixteen others, preachers, teachers, seminary presidents and others. Many of the addresses are of a high order and will be an inspiration to Christians everywhere.

No doubt many will not agree with the thesis found in several of the messages that the Jew is the chosen of God today, but all will find the book worthwhile.—E. F. Estes.

Church Service Hymns, Published by the Rodeheaver Hall-Mack Company, Winona Lake, Indiana. \$1.00 per single copy, postpaid, or 87½¢ each in quantities of 25 or more.

Reasonably priced for a book of this fine material and beauty. There are 450 hymns in this volume, covering, it seems, every phase of church life, from the young people's work right on through the worship service. It seems to be one of the most complete things we have seen in a good while. It carries both a topical and general index, enabling one to discover at once the hymn needed for a particular occasion.

"Helps For Soul Winners," by L. E. Barton.

Dr. E. P. Alldredge said of this book, "In September Dr. L. E. Barton brought out the best book on soul winning published by any Southern Baptist author in recent years. And it certainly ranks at the top for everyone who is in this biggest business on earth—soul winning. It is a superb book of the best sermons on this topic that I have read in many, many years. It is worth its weight in gold."

This statement by Dr. Alldredge just about sums up the whole fact about this great book by Dr. Barton. There are twelve chapters in the book, all of them deeply spiritual and informing. Dr. Barton challenges men to be at their best in the biggest business in the world.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

Ready for Clear Creek?

Are there others from your church or association who can and will go to Clear Creek for the assembly August 7-13? Write Rev. Marvin Byrdwell, Clear Creek Springs, Pineville, for room.

Southwestern Region

No one from Blood River, Graves County, West Kentucky, and West Union Associations should miss the Regional Convention at Paducah, Tabernacle, Thursday night August 26 through Friday night the 27. It begins with the banquet Thursday at 6:00 P. M. Please write to Mrs. Virginia Townsend, Baptist Tabernacle Church, Paducah, for free bed and breakfast in home and to Mrs. U. W. Franklin, 3669 Forest Circle, Paducah, for banquet reservations. Rev. Harold D. Tallant will lead the music and Dr. John L. Hill will conduct the devotions throughout the convention. Dr. R. G. Lee will speak Thursday night.

AWARDS FOR MAY

Association	Meth- ods	Other Books	Total
Barren River			
Mill Creek	1		1
Bell County			
Mount Hebron	16		16
Bethel			
Russellville, First	1		1
Blood River			
Gilbertsville	13		13
Sinking Spring	12	41	53
Caldwell County			
Dawson Springs	51		51
Campbell County			
Trinity Baptist Church	2		2
Christian County			
Pleasant Hill	31		31
Daviess-McLean			
Island, First	34		34
Seven Hills	38		38
Owensboro, Third	8		8
East Lynn			
Pleasant Grove	18		18
Elkhorn			
Georgetown College,			
Georgetown	61		61
Midway	1		1
Mount Freedom	28		28
Porter Memorial, Lexington	16		16
Enterprise			
Pikeville, First	34		34
Goshen			
Leitchfield, First	34		34
Graves			
Antioch and Manoa	51		51
Melber	64		64
Lincoln County			
Double Springs	14	59	73
Piolet	14		14
Little Bethel			
Pleasant Grove	49		49
Long Run			
Auburndale	44		44
Beechmont	17	24	41
Clifton	32		32
Deer Park	43		43
East Audubon	30		30
Garfield Avenue Mission	8		8
Hopewell	26		26
Jeffersontown	9		9
Lee's Lane	3		3
Little Flock	26	24	50
Ninth and O	119		119
Ormsby Avenue	14	14	28
Shively	21		21
South Jefferson	8		8
Southside	30		30
Third Avenue	16		16
Weaver Memorial	6	37	43
West Broadway	3		3
Muhlenberg County			
Paradise	11		11
Bethlehem	28		28
Nelson			
New Salem	3		3
Victory	41		41
Vine Hill	9		9

North Bend			
Latonia	21		21
Ohio County			
Beaver Dam, First	19		19
Centertown	2		2
Hartford, First	1	2	3
West Point	1		1
Ohio Valley			
Clay, First	112		112
Corydon Miss. Bap. Church	12		12
Owen County			
Elk Lick	34		34
Old Cedar		16	16
Shelby County			
Christiansburg	21		21
Dover	1		1
Salem	68		68
Shelbyville, First	2		2
Sulphur Fork			
Ballardsville	31		31
Tate's Creek			
Berea	1		1
Hays Fork	12	16	28
Ten Mile			
Williamstown	8		8
Three Forks			
Lothair, First	37		37
Union			
Berry	7		7
Upper Cumberland			
Central	8		8
Harlan	10		10
West Kentucky			
Fulton, First	59		59
Hickman, First	12	34	46
Hickman, West Baptist	10	18	28
West Union			
Bap. Tabernacle, Paducah	18		18
Barlow	15	20	35
Phillips Memorial Mission,			
Paducah	3		3
Trinity, Paducah	1		1
Twelfth Street, Paducah	1		1
West End, Paducah	3		3
Total	434	1,525	1,959

Sunday School Department

W. A. GARDINER,
State Secretary

New Standard Sunday School

Zion Church in Henderson County has qualified as Standard.

Second Award For Following

A second award will be given for any one of the general and department books on administration and on teaching, provided a year has elapsed since the first award was received.

600,000 As Goal For Increase

As we approach the new Sunday school year beginning the first of October we are making plans for an increase in Sunday school enrolment of 42,000 in Kentucky and 600,000 in the South. Just a gain of fifteen percent for each Sunday school. WE CAN DO IT. EACH Sunday school should add one or more classes and many churches should start new missions. These new units will produce much of the growth.

If each of the 25,000 classes in Kentucky will bring in two new pupils the total will be more than the goal. Some WILL NOT do anything about reaching more people therefore many will need to do their best. Let us increase our enrolment more than the goals.

A Visit To Victory Church

Pastor George Jones was host pastor at a cornerstone laying for an addition to the building of the Victory church in Nelson Association. Brother Jones led this church to earn the banner last year

for the highest percentage of awards. It remains to be seen what church will earn the banner this year which closes the last day of September.

They Are Coming

The reports of Vacation Bible schools are coming in every mail. The best time to report your V. B. S. is immediately after its close when you have all the figures before you. We should have 2,000 schools in Kentucky this year and that number will be more than reached if each church will have a school and many of them will conduct one or more in mission points, in Negro churches and in rural churches where they feel that they must have outside help.

Next Week At Clear Creek

Next week (July 26-30) the Sunday School Conference will be in progress at Clear Creek Springs. No better program has been planned anywhere and we trust that others who have not written for reservations may yet decide to be there.

SUNDAY SCHOOL ATTENDANCE JULY 11, 1948

Church	Mission	Total
Harrodsburg (1)	70	1,382
Louisville, Walnut Street (3)	130	1,306
Louisville, Ninth and O (1)		925
Lexington, Ashland Avenue (2)	177	870
Louisville, Carlisle Ave. (2)	198	829
Indianapolis, Ind., Broadway		818
Owensboro, First (1)	33	786
Louisville, Parkland (1)	34	743
Covington, Latonia (2)	67	693
Louisville, West Broadway		623
Mayfield, First		621
Lexington, Calvary		613
Bowling Green, First (1)	23	601
Lexington, Immanuel		567
Owensboro, Third		555
Evansville, Ind., Calvary (3)	143	537
Murray, First		535
Madisonville, First		530
Somerset, First		524
Danville, Lexington (1)	10	521
Harlan (3)	155	519
Paducah, Immanuel (2)	46	516
Louisville, Victory Memorial	86	502
Newport, First (1)	26	460
Louisville, Beechmont		452
Ashland, Pollard (1)	32	448
Louisville, 23rd and Broadway		410
Lexington, Grace		408
Henderson, First		405
Hopkinsville, Second		402
Louisville, Deer Park		402
Greenville (1)	99	395
Corbin, First		394
Louisville, West Side (1)	61	366
Louisville, Clifton (1)	31	364
Louisville, 18th Street		362
Covington, South Side		356
Glasgow (1)	14	352
Louisville, St. Matthews		351
Fulton, First		341
Bruner's Chapel (near Rose Hill)		337
Paducah, Twelfth Street (1)	84	337
Winchester, Central		325
Morganfield		320
Louisville, South Side		317
Hazard, First (1)	75	297
Shively (1)	36	296
Beechland (near Valley Station)		294
Richmond, First (1)	11	285
Henderson, Immanuel		282
Crouches Creek (near Jellico, Tenn.)		280
Bellevue		279
Campbellsville		276
Evansville, Ind., Walnut St.		270
Lebanon		258
Fairview (near Hall's Gap)		257
Franklin, First		257
Horse Creek, Hima, Ky. (1)	74	255
Deep Creek (near Rose Hill)		255
Versailles		251
Crestwood, Crestwood, Ky.		245
Sturgis, First		244
Mackville		235
Hodgenville, First		225
Pleasant Hill (near Campbellsville)		224
Richmond, Calvary		221
Paducah, Trinity		216
Old Yellow Creek (near Middlesboro)		213
Jellico, Tenn., First		212
Louisville, Baptist Temple		210
Dayton, First		209
Beech Grove (near Perryville)		206
Ft. Thomas, First		200

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

STATE W. M. U. CHAIRMAN OF EMERGENCY RELIEF CAMPAIGN

Mrs. William J. Clark, Meyers' Lane, Shively, Kentucky, has been appointed by the State President as the state chairman of Emergency Relief Campaign.

In a letter which has been sent to all associational superintendents Mrs. Clark writes, "At the May meeting the State W. M. U. Executive Committee approved the effort being made by Southern Baptist Relief Center to solicit continued support of our foreign relief program. At the June meeting the same body voted to send clothing and to concentrate on sending vitamins and seeds. In addition to a State chairman, each W. M. U. association and each W. M. S. is asked to appoint a chairman of Emergency Relief.

"The need is real and urgent. People in other parts of the world are destitute and hungry. They lack clothing—they lack food—children are undernourished and emaciated.

"Now for questions that are on your mind. When will this drive start? At once, and continue through the rest of the year. It is suggested that each association set aside one week for this drive. Where should articles be sent? To Southern Baptist Relief Center, 718 Richard St., New Orleans 13, La. If you will write to the above address in New Orleans, duffle bags will be sent to pack clothing in. Clothing does not need to be ironed. Just see that it is clean. Even rags are needed. We want to send all the clothing that can be gathered up, but we want to put the emphasis on vitamins and vegetable seeds. Who is to pay shipping charges? I would suggest that each local W. M. U. or church take care of this expense. Does this relief work come under the heading of Community Missions? No, because such procedure will cause confusion of thought concerning the project. This relief work does not come under the terminology of regular Community Missions for the service is not rendered within the bounds of the association, which is the scope of W. M. U. Community Missions.

"Be sure to include the young people's organizations in the plans that are made. Let them participate definitely in collecting the materials. If your association plans young people's camps maybe the offering of said camps could go to the buying of relief materials.

"Have a goal—it helps to create interest!"

Churches Distinguished for Missionary Reading

The following list carries the names of the Kentucky Baptist Churches in which during the calendar year of 1947 every W. M. S. member read one or more approved missionary books. It is hoped that their zeal for missionary knowledge will be continued and will be contagious.

Aberdeen, Ohio; Allen; Allensville; Alton; Antioch; Arlington, First; Artemus; Ashland, Second; Bagdad; Bandana; Bardwell; Barlow; Beech Grove; Berea, West Union Ass'n.; Bethlehem; Bellview; Bond; Bradfordsville; Briensburg; Burgin; Burton Memorial; Cadiz; Cane Run; Carrollton; Casky; Cedar Bluff; Cedar Creek; Cerulean; Christiansburg; Clairfield, Tenn.; Clayvillage; Closplint; Concord; Corinth; Covington, First; Covington, Immanuel; Cromwell; Deanfield; Dripping Springs; Dry Valley; Dycusburg; Dyer Hill; East Hickman; Eddy Creek; Ekron; Elm Grove; English; Evansville; Grace; Evergreen; Fairview; Farmdale; Fordsville; Fredonia; Friendship, Daviess-McLean Ass'n.; Friendship, Ohio River Ass'n.; Friendship, Russell County Ass'n.

Garrett; Glencoe; Golden Pond; Gracey; Grays; Great Crossing; Greenland; Greenville, First; Greenwood; Hamlet; Hanson; Harbormoney; Harlan; Harmony; Hopewell; Horse Cave; Hempridge; Henderson, Zion; High Point; Highsplint; Hill Grove; Hillsboro; Hustonville; Indian Fork; Jackson, First; Karns Grove; Kevil; LaCenter; LaFayette; Lamasco; Lawrenceburg; Lewisport; Lexington, Immanuel; Liberty, Laurel River Ass'n.; Liberty, Sulphur Fork Ass'n.; Lily; Livermore; Louisville, Boyce; Louisville, East Audubon; Louisville, Eastern Parkway; Louisville, Franklin Street; Louisville, Grace; Louisville, Ninth and O; Louisville, Tenth Street Mission; Louisville, Weaver Memorial.

London, First; Lone Oak; Long Ridge; Lynch; Lyndon; Macedonia; Maysville, First; Maysville, Baptist Mission; Manchester; Marrowbone; Melber; Mexico; McKinney; McVeigh; Middletown, First; Mt. Carmel, Ohio County Ass'n.; Mt. Carmel, West Kentucky Ass'n.; Mt. Olivet; Mt. Vernon; Mt. Zion; New Bethel; New Highland; New Hope; New Salem, Nelson Ass'n.; New Salem, Salem Ass'n.; North Fork; Oak Grove; Ohio Valley; Olive Hill; Owensboro, Crabtree Avenue; Owensboro, Yellow Creek; Owenton; Paducah, Calvary; Paducah, East; Paducah, Immanuel; Persimmon Grove; Petersburg; Phillips Memorial; Pigeon Fork; Pikeville, First; Place, Calvary; Pleasant Ridge, Daviess-McLean; Pleasant Ridge, Franklin County; Pleasant Ridge, Owen County; Poplar Grove; Princeton, Maple Avenue; Providence; Simpson.

Providence, West Union; Rineyville; Rock Spring; Round Top; Sacramento; Salem; Salvisa; Sand Run; Shady Grove; Sharpsburg; Shawnee Run; Sinking Fork; Sligo; Stithton; Sullivan; Utica; Victory; Visalia; Wallacetown; Walnut Grove; Walton's Creek; Welfare; West Liberty; West Point, Ohio County Ass'n.; West Point, Salem Ass'n.; West Van Lear; Whippoorwill; White Oak Mission; Whitesville; Wickliffe; Woodburn.

Bell County Pays Tribute To Pastor Marvin Adams

The Western Recorder is in receipt of resolutions of recommendation concerning Dr. J. Marvin Adams pastor of the First Baptist Church of Middlesboro Ky. The resolution is prepared by a committee of the Bell County Executive Board, consisting of Maurice Tribble, Chairman, Fern D. Robinson, Went Bolton, Robert Worlfe and C. C. Earl. The brethren speak in highest terms of Dr. Adams' great sacrifice and labor among Baptists of Bell County as Moderator of their association, chairman of the Executive Board, and their representative on the District and State Mission boards, etc.

In addition to his denominational work Dr. Adams is commended for his personal work in that "he has gone to the mines, to the homes of the sick, to the places of the needy, to hospitals, to homes of bereavement, and ministered

to these financial assistance, spiritual comfort and economic advice along with the Gospel message."

The Western Recorder joins the committee in praising Dr. Adams. All Kentucky Baptists honor him for his personal worth and outstanding spiritual achievements.

Baptist Billboard Displays In Memphis Made Available To All

MEMPHIS, Tenn., June 21, 1948.—The Baptist billboard posting program, originating in Memphis, Tenn., in January, and now in use in many cities throughout the Southern Baptist Convention, goes into its seventh month, with a colorful, pictorial poster on the subject of "Liberty."

The July poster boldly presents liberty founded upon the Grand Old Book. Upon opposite pages of a huge open Bible are two dynamic phrases that stand as the epitome of all Scripture, "Sin Enslaves; Christ Liberates." Beneath the Bible is the motivating challenge to self-determination, "Make the Wise Choice—Christ."

Lawson H. Cooke, executive secretary of the Baptist Brotherhood of the South, says that "Messengers attending the recent Southern Baptist Convention in Memphis were stirred to an eager want, when they viewed the first six months' posters, in full billboard size, and full color, posted on the outside of the convention hall."

Continuing, Mr. Cooke said, "An avalanche of requests from pastors and laymen from all sections of the convention area poured across the desk of the Baptist Brotherhood booth, and in a steady stream the requests for information have continued to come into both the Brotherhood office in Memphis and into the state Brotherhood offices."

This is a program with four distinct phases, billboards, display cards, small blotters for personal work, and automobile license frames and display cards. The creation of all materials used in the program is under the supervision of a committee of pastors and laymen with a south-wide viewpoint, and produced by the Cummings Advertising Company, of Memphis, Tenn.

The entire program is available to any Baptist church or groups of Baptist churches, by writing the Brotherhood secretary of your state, or Baptist Brotherhood of the South, Commerce Title Bldg., Memphis, Tenn., or Cummings Advertising Co., 158 Madison, Ave., Memphis, Tenn.

Joseph H. Cyrus, Jr., teacher and director of religious activities at Oneida this past year, has accepted the pastorate of Round Prairie Baptist Church near Appleton City, Missouri. He began his work there June 27.

Religious Liberty Denied Non-Catholics In Spain

MADRID—Liberty of cults (denominations) does not exist in Spain, despite the claims of "some Protestants," the Spanish hierarchy declared in a joint statement addressed to all Spanish Catholics and intended as a warning against proselytizing activities of non-Catholics. The document was signed by Enrique Cardinal Pla y Deniel, Primate of Spain, on behalf of all the Spanish archbishops and bishops.

The statement dealt largely with Article 6 of the law of 1945, called the "Fuero de los Espanoles," which states: "The profession and practice of the Catholic religion, which is that of the Spanish state, will have official protection. No one will be molested for his religious beliefs, or in the private practice of his religion. No external ceremonies or manifestations other than those of the Catholic religion shall be permitted. [Emphasis Ours.]

"There is no justification, as some Protestants have done," the statement declared, "for calling Article 6 a law of liberty of cults, or, for what is worse, carrying on proselytizing and acts of public worship as if liberty of cults had been implanted in Spain. This has resulted in disagreeable incidents which have evoked comment outside of Spain."

The hierarchy stressed that the question of the liberty of toleration of Protestant denominations in Spain is not merely a political question but one of dogma and ecclesiastical right, which has been resolved by papal encyclicals and are of "concrete application to each nation, according to existing circumstances."

Quoting from the Encyclical on Human Liberty issued by the Pope Leo XIII in 1893, the bishops told Spanish Catholics "the faithful are not free to adhere to any church," but "have a most sacred duty to belong to the only true church founded by Christ." They pointed out that Leo XIII had clearly taught that liberty of cults cannot be defended, although in certain cases and circumstances "a toleration of cults may exist."

"Certainly in Article 6 of the Fuero de los Espanoles," the statement said, "some element of tolerance of dissident cults was extended to foreigners residing in Spain and who came from countries where the majority of the population is Protestant or where there are numerous non-Catholics minorities."

"However, in conformity with the principles taught by His Holiness Leo XII, toleration in Spain was reduced to the limits to which it ought to be reduced. . . the recognition of private cults, and without permission for external manifestations."

The statement declared that non-

Catholic Spaniards are "so insignificant in number" that they could not be taken into account in any law which was intended to embrace the whole community. It said that as a state where Catholicism was the sole official religion, the government was morally obliged to defend the faith of the people against attack. (RNS).

Baptists Seek Large Increase In Missionaries

By Religious News Service

RICHMOND, Va.—The Southern Baptist Foreign Mission Board has appointed 33 young Baptists for lifetime service overseas.

The new appointees include nine men, all ministers, and 24 women. Eleven will go to China, nine to Latin American republics and the others to Japan, Hawaii, Palestine and Nigeria, West Africa.

Meeting in semi-annual session, the board endorsed a recommendation of its executive secretary, Dr. M. Theron Rankin, for a goal of 1,750 foreign missionaries and an annual budget of \$10,000,000. The board now has 663 missionaries abroad and a budget of \$4,000,000.

Dr. George W. Sadler, secretary for Africa, Europe and the Near East made a recommendation, which the board endorsed, calling for establishment of a Baptist Theological Seminary of graduate level in Europe, probably at Geneva, Switzerland.

Dr. Sadler proposed the investment of \$200,000 to establish the school and \$50,000 a year for operation.

Vine Grove Church Enters New Building; Has Home-Coming Aug. 1

VINE GROVE, Ky.—The Baptist Brotherhood is sponsoring a Home-coming for the Vine Grove Baptist Church on August 1. All-day services are being planned with a basket dinner on the ground. Dr. Samuel S. Hill, President of Georgetown College, will preach both morning and evening. A program is also planned for 2:30 P. M. Friends and former church members are invited. E. Warren Rust is pastor.

The church meeting house was destroyed by fire eight years ago. For three years the church met in the Vine Grove Community Building, and then the basement of the church was constructed and the church held services there for two years. Last June the church began the completion of the building. This structure is built of

beautiful Bedford stone in a colonial pattern. A most modern structure is now the pride of the church and community. The building is designed in a colonial pattern inside and out. The people have built on the pay-as-you-go plan. The church has voted to project a fund raising program to raise \$5,575, to finish stairways inside the building, pay off the balance on the church pews and install an electric organ.

In the meanwhile the church has grown much spiritually. The average attendance in the Sunday School for the past year has been 175. The overcrowded Fort Knox community provides much challenge for this church in Vine Grove. Last year there were 52 additions to the church, and since January of this year there have been 57 additions. The Men's Brotherhood has purchased projector with slides and strips. Recently some of the men purchased for the church a Wire Recorder. Allen T. Bell is the president of the Brotherhood.

Southern Baptist Says South Treats Negroes Well

MILWAUKEE, Wis.—Negroes in the South are treated "as well as they are anywhere else," Dr. Robert G. Lee, Memphis, Tenn., newly elected president of the Southern Baptist Convention, said here on a brief visit to the Northern Baptist Convention annual sessions.

His comment was made when he was asked his opinion of President Truman's civil rights program. "The President forgets the South treats Negro people as well as they are treated anywhere else," he declared.

"I've preached to colored people myself. They love me and I love them," he added.—(RNS).

Southern Baptists Set Evangelistic Crusades

DALLAS, Texas—Two great evangelistic crusades, together covering the whole of the 21-state area of the Southern Baptist Convention, are being planned by the evangelism department of the denomination's Home Mission Board.

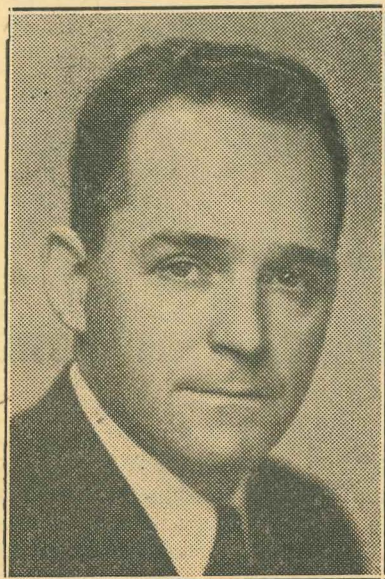
Dr. C. Y. Dossey, assistant superintendent of evangelism for the Board, said the first crusade would include all Southern Baptist churches west of the Mississippi river, and will begin with Sunday, April 9, 1950. The second will include all churches east of the river and will begin Sunday, March 25, 1951.

"These crusades, from the standpoint of scope and challenge, are beyond anything Southern Baptists have ever before attempted," Dr. Dossey said.

The first crusade, April 9-23, 1950, will include nine states with 8,655 churches and 2,163,307 members. The second, March 25-April 8, 1951, will include 11 states and the District of Columbia with 18,109 churches and 4,107,512 members.—(RNS).

John M. Carter New President Of Campbellsville College

CAMPBELLVILLE, Ky.—At a meeting of the Board of Trustees of Campbellsville College, held June 14, 1948, Dr. John M. Carter was unanimously elected as President of the College, to succeed Mr. W. M. Caudill whose resignation took effect on June 4, 1948. Dr. Carter came to Campbellsville from the pastorate of Harrodsburg Baptist Church. During his three years in Harrodsburg, the Sunday school increased in attend-



Dr. John M. Carter

ance from 350 to 700 and the building fund was increased \$81,000. Before going to Harrodsburg, Dr. Carter was pastor of the Ninth and O Baptist Church in Louisville where the Sunday school increased from an average attendance of 600 to 1,000, and \$45,000 was raised for a new building.

In 1940, Dr. Carter received his Ph.D. degree from the Southern Baptist Theological Seminary in Louisville. While studying for his degree, he was teaching

MIND—The mind is like the stomach. It is not how much you put into it that counts, but how much it digests.—*Fraternities Monitor*.

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fellow for Dr. J. McKee Adams in the Department of Biblical Introduction and Archaeology. In 1938, Dr. and Mrs. Carter travelled with Dr. Adams through Palestine, Egypt, Europe and Asia Minor.

Dr. and Mrs. Carter are both graduates of the University of Kentucky and Dr. Carter is listed in the volume "Religious Leaders of America."

Vim Drive Mission Now Bethlehem Church Since Formal Organization

LOUISVILLE, Ky., June 27, 1948.—The Farmdale Baptist Church met in business session this afternoon at 2:30 at their Vim Drive Mission, just east of Preston Highway, having called together a council of preachers and deacons from neighboring churches for the purpose of considering the organization of the Vim Drive Baptist Mission into a church. Preachers present were: George Threadgill, pastor East Audubon; Wayne E. Oates, Interim Pastor, Broadway; Foster E. Howard, Second Baptist of Highland Park; Fred G. Tucker, member Weaver Memorial, and Long Run worker; W. H. McGinnis, pastor Meadow Home, Okolona; and R. B. Hooks, member Crescent Hill, and Rural Field Secretary of Kentucky Baptist State Board. The deacons present were: N. L. Gardner, Barton W. Hodges, Albert Horde, James A. Watson, Jr., and Cecil Young, Farmdale; Joe L. Van Fleet, Ernest T. Langley, James Archer Jackson, and Marion F. Welch, Meadow Home; and George Raleigh Jewell, Broadway. Robert Jackson is Moderator of Farmdale Church, and he opened the meeting.

The council proceeded by electing Fred G. Tucker as Moderator and George Raleigh Jewell as their secretary. A committee, composed of R. B. Hooks, W. H. McGinnis and Foster E. Howard, examined the church covenant, by-laws, articles of faith, and roll, and recommended that, on the basis of these being thoroughly Baptist, that the brethren proceed with the organization. The body was organized with sixty-eight members presenting letters from the mother church. Also two more were ready to join immediately by statement, and two others are ready to be baptized.

Norman Ellis has been Superintendent of the mission, and he was elected pastor of the newly formed church.

The name was changed from the Vim Drive Baptist Mission to the Bethlehem Baptist Church.

The sermon was preached by Dr. Wayne E. Oates, Interim pastor of the Broadway Church and Assistant Professor in the Southern Baptist Theological Seminary.

S. B. C. Gifts Exceed \$5,000,000 For First Six Months Of 1948

NASHVILLE, Tenn.—(BP)—Southern Baptists have passed the half-way mark in their 1948 goal for \$10,000,000 in contributions to the denomination's national and world-wide causes.

A six-months report released today by Duke K. McCall, executive secretary at the Southern Baptist Convention Executive Committee, showed that a total of \$5,300,090.54 had been received by his office through June 30.

Dr. McCall cautioned against over optimism in the viewing of this six-months report. Despite the apparent success indicated by the total of funds received, he said two failures are noted. They are (1) the Convention-adopted goal asked for \$7,500,000 in distributable Co-operative Program receipts, whereas less than \$6,000,000 will be received on the basis of giving to that category the first six months; and (2) the amount of the designated receipts was boosted by the annual Lottie Moon and Annie Armstrong mission offerings early this year which will not be matched by any other large giving the latter part of the year.

Receipts for 1948 of \$5,300,090.54 compare with receipts of \$4,281,121.74 for the same period of 1947. The 12-months receipts for 1947 were \$7,346,463, indicating that 1948 giving may reach \$9,000,000 if the current trend continues, Dr. McCall said.

OCCUPATION—American men, they say, never know what to do with themselves when they retire from business. As one of them puts it: "I get up early, read the obituary columns, and if my name isn't there, I go back to bed."—Bernardine Kielty, *Book-of-the-Month Club News*.

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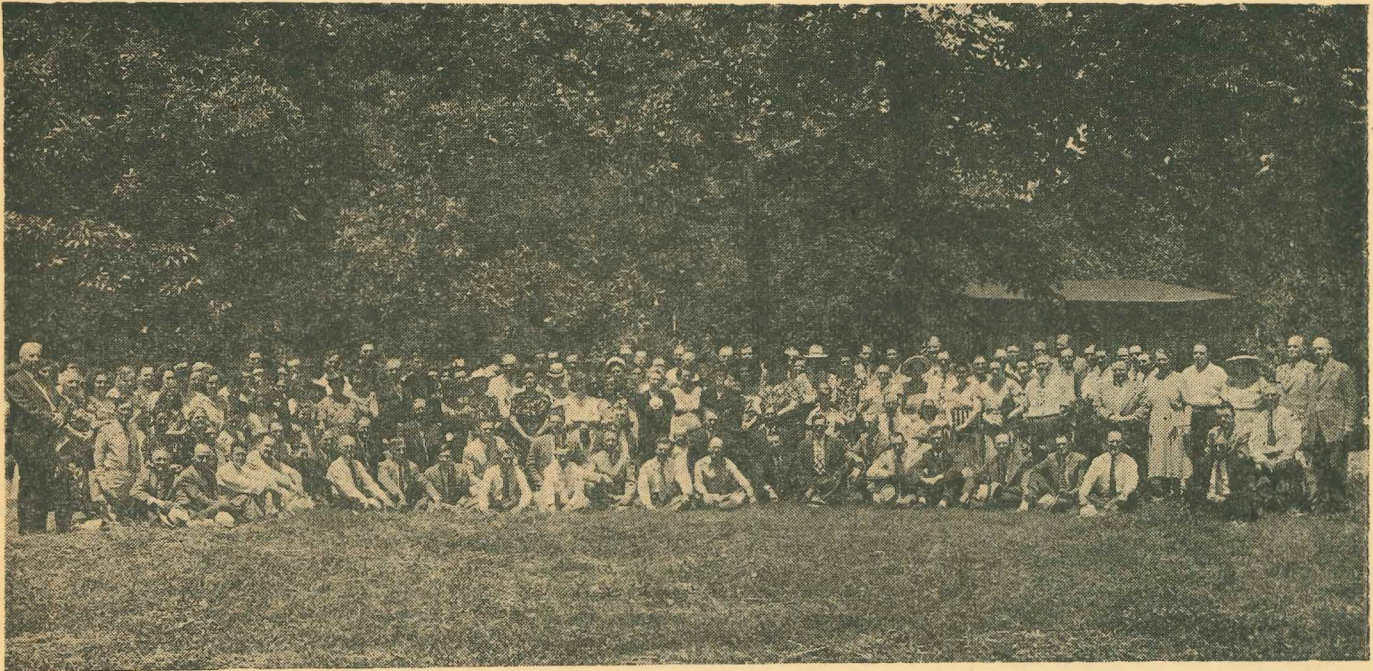
Hear Dr. R. I. Kerr
TEACHER

AGOGA BIBLE CLASS

Walnut St. Baptist Church
Louisville, Ky.

Visitors Always Welcome

Paducah Baptist Hospital Erecting Three Stories of New Structure



PADUCAH, Ky.—Plans for the \$750,-000 building of the West Kentucky Baptist Memorial Hospital here have been approved by representative members of the McCracken County Medical Society and by ministers and church officers representing eleven Baptist District Associations in the proposed hospital area. The contract has been let for the basement, where the furnace and air-conditioning equipment will be located. That part of the work is almost completed. The Board of Trustees hope to go forward with the work without any interruption whatsoever.

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.

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WA. 8191

613½ S. First St., Louisville 2, Ky.

The churches in Western Kentucky and adjoining territory are paying their pledges. The Hospital now has in cash and pledges approximately \$450,000. Dr. and Mrs. A. Mack Parish have visited 205 churches, and all but three of that number have responded. There are about that many more churches in the territory to be visited.

The accompanying picture was taken at an all-day meeting held on the Hospital site June 8. In the group there are 65 preachers who are wholeheartedly behind this movement. The spirit of co-operation is fine.

The Trustees have decided to build the hospital three stories at this time. This will provide 110 private rooms, and, in case of an emergency, could accommodate 170 patients. Dr. Herman Smith, one of the ten leading Hospital Consultants in America, designed the Hos-

pital. The plans were drawn by G. Tandy Smith, a local architect.

The West Kentucky Baptist Memorial Hospital will be one of the most modern in the country. Every room is planned so that it can be isolated from all the rest of the hospital by simply closing the door. All rooms will have their own private facilities. All corner rooms will have a private bath. The lower floor is designed for a pharmacy, luncheonette, a commodious lobby, offices and operating rooms. Provisions are being made to take care of visiting physicians who wish to remain over night. Dr. Parrish has a list of twenty-seven young women who will enter the School of Nursing when it opens. It is hoped that the Institution of Healing will be ready to receive patients within the next twelve or eighteen months.

Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans, La., assisted Pastor Preston L. Ramsey in a revival meeting at the First Church of Somerset, Ky., recently. The singing was led by Mr. Jack Vandall of Akron, Ohio. There were 87 additions to the church—fifty-two coming for baptism.

Pastor and Mrs. William R. Pettigrew, Louisville, have announced the engagement of their daughter, Miss Ruth Pettigrew, to Mr. Lawrence C. Dillard, son of Mrs. L. C. Dillard, the wedding to occur at Walnut Street Church July 23. Both parties to the marriage contract are Furman graduates, and Mr. Dillard now is enrolled in the University of Louisville College of Dentistry.

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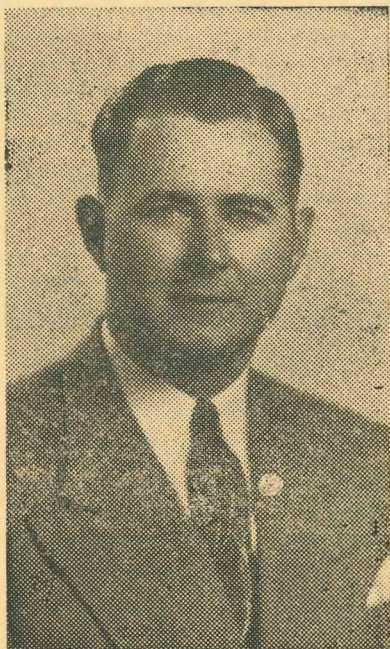
Catalog and view book on application

P. W. JAMES, President
P. O. Box 537 W., Hopkinsville, Ky.

W. Austin Roberts Assumes Pastorate at Cynthiana Church

CYNTHIANA, Ky., July 15.—W. Austin Roberts began his new duties as pastor of the Cynthiana Baptist Church, this city, on July 1. His family arrived with him.

Mr. Roberts, a native of Virginia, was



W. AUSTIN ROBERTS

educated at Georgetown College, Eastern Baptist Theological Seminary at Philadelphia, Penna., and the Southern Baptist Theological Seminary at Louisville, Ky., and comes to the Cynthiana church from the New Bridge Baptist Church, Richmond, Va. He is not new in Kentucky, having held pastorates in Midway and Williamstown during his student days. Mrs. Roberts was the former Miss Eloise Bennett of Williamstown, Ky., and they

have a nine-month's-old son, James Temple.

Members of the Cynthiana church recall that they have had many notable preachers during its history of eighty-one years, and they are looking forward to a fruitful ministry under the deeply spiritual leadership and preaching of their new shepherd.

[Note:—A mistake occurred recently in a news item stating Brother Austin was coming to Paris, Ky.—Ed.]

Smithland Girl Honored At Hopkinsville; Goes To Hawaii For Summer

Miss June Cavanah, recent graduate of Bethel Woman's College, Hopkinsville, Ky., was awarded during commencement the Spirit Cup for leadership, scholarship and loyalty by the Phi Theta Kappa. Also she was given a shower of gifts, and a trip to Hawaii for the purpose of doing Vacation Bible School work during the summer. She was 1948 president of B. W. C. student body, and secretary of the Kentucky State B. S. U. Because of the fact that she was scheduled to sail from Los Angeles on June 8—the day after commencement on June 7—the Spirit Cup was presented to her mother, Mrs. Lavine Guest Cavanah.

Both of June's parents have Bethel backgrounds. Her mother graduated from Bethel Woman's College at Hopkinsville in the Class of 1926, and her father, Pastor G. O. Cavanah of Smithland, Ky., graduated from Bethel College at Russellville in the Class of 1922. Also eldest daughter in the Cavanah family, Sara Mae Cavanah, graduated from B. W. C. in the class of 1947, and is now Church Secretary at the First Church of Ashland, Ky. They had plans for Shirley to be a 1950 graduate of B. W. C., but cupid interrupted all that. They still have three younger children in the Smithland parsonage—a daughter, Rebecca, and two small boys, Jerry, 4 and Ranny, 2.

Church Youth To Boycott Movies With Drinking Scenes

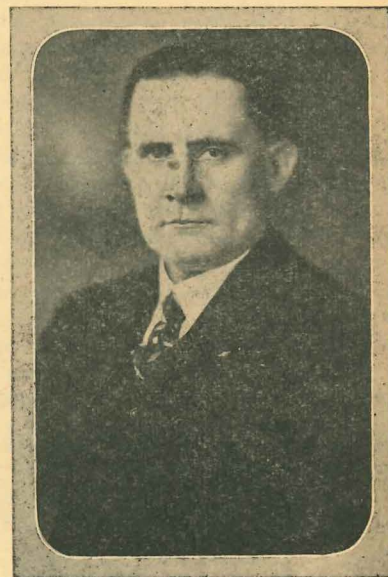
PORTLAND, Ore.—Seventy-six young people of the Sellwood Methodist church here have adopted a resolution pledging

themselves not to attend any motion picture showing drinking or dissolute behavior.

The resolution said:

"Believing that the portrayal of drinking and of dissolute behavior upon the screen is detrimental to the morals of our people and especially to youth, we, the undersigned, pledge ourselves not to attend any moving picture that we have reason to believe contains such objectionable scenes."—(RNS).

Bible Hour Speaker



A. E. CATE

Dr. A. E. Cate, Professor of Philosophy, and former Dean of Carson-Newman College, Jefferson City, Tennessee, will be the Bible Hour Speaker at the Clear Creek Encampment, Pineville, Kentucky, during August 16-20.

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Herbert C. Cralle Funeral Home

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LOUISVILLE, KY.

Sunday School Lesson for July 25, 1948

Subject: Jonathan, Loyal Friend

Lesson Text: I Samuel 18:1-4;
19:1-6

Golden Text: Proverbs 17:17

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All Interior Made New at Historic Buffalo Lick Baptist Church

The Buffalo Lick Baptist Church, in Shelby County, is now all dressed up on the inside. This fine old country meeting house, erected in the years 1837 and 1838, according to the record plainly inscribed on the stone over the main entrance, has been completely overhauled within to the point wherein one may find everything within their accommodations that one can find in a city church. Newly plastered walls and ceiling furnish a backdrop of chalk white appearance to the beholder, regardless of the direction in which he may cast his gaze. New hardwood floors have been laid, giving the floor a solid firmness as well as a polished, shimmering beauty. The auditorium, seating more than 200, is filled with new oaken benches, which they were quick to say were among the hard-to-get items in their new renovations. Seven new class rooms and a basement have been built in the rear, in-

cluding a kitchen, pastor's study, Sunday school office, and wash rooms, and baptistry. The auditorium and some of the rooms are illuminated with fluorescent lights, while others are equipped with incandescent. A new cistern is in the basement. From this the water is pumped up to a large tank in the rafters, thus furnishing running water for the facilities of the building.

Pastor Derwood W. Deere, who hails from Arkansas, has been with them for the last five years during his Seminary days, and, from the interest manifested and the improvements made it would appear that those have been busy, busy years.

So far the sum of \$17,000 has been spent on improvements, though a visitor would presume that the renovations had cost much more. According to Curtis Brooks, Superintendent of the Sunday school, they are not yet through in the making of improvements. They plan to terrace the surrounding property of the church, build sidewalks and parking space thereon, and erect a Georgian Colonial facade on the front of their structure now a decade more than a century in age. The men of Buffalo Lick

hope to do much of the exterior work themselves, which will tend to hold down the cost to the minimum.

This church was founded just after the turn of the century in 1805. That means that they will be 150 years old in 1955.

The Glasgow Baptist Church, Glasgow, Ky., where Bradford Curry is pastor, recently concluded its V. B. S. with 267 enrolled, 200 average attendance, nineteen professions of faith, seventeen of whom united with the church. The mission offering totaling \$74.50 is being used to buy books for Missionary Henry E. Turlington, University of Shanghai, China. Pastor Curry served as principal, and he was assisted by a corps of forty workers.

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