

Western Recorder

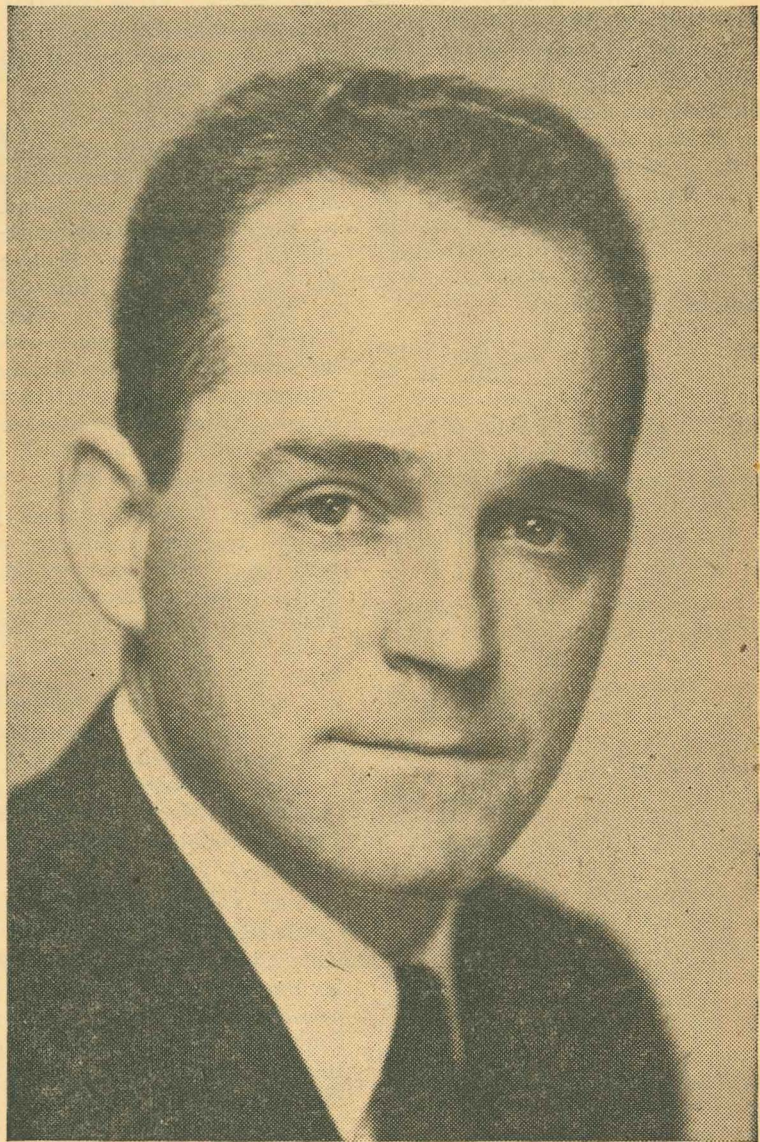
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August 5, 1948
Vol. 122 No. 31



Dr. John M. Carter, Newly Elected President
Campbellsville College

Gleanings From The Field

Pastor W. F. Badgett is planning for the Fiftieth anniversary of the First Church of Hazard, Ky., on August 29.

Pastor and Mrs. George H. Riggs, Jr., of the Victory Memorial Church of Louisville, are the proud parents of a new son, George H. Riggs, III.

Mrs. Mary Carter Anderson Gardner, widow of the late Prof. Charles Spurgeon Gardner, long a member of the faculty of the Southern Seminary in Louisville, died at her Richmond, Va., home July 24. Her husband died last April.

Rollin S. Burhans, pastor of Crescent Hill Baptist Church, Louisville, is in a revival meeting with Pastor C. J. Alford at DeHaven Memorial Baptist Church of LaGrange. The meetings began July 25. The DeHaven Memorial Church is building a new educational plant which will soon be completed.

Elgin Lee, student in the Southern Seminary, has been called to the pastorate at the North Rolling Fork Baptist Church at Gravel Switch, Ky. Mr. Lee is a native of Springfield, Mo., and succeeds Pastor C. Arthur Insko. A revival just closed at North Rolling Fork with 18 additions to the church.

Pastor and Mrs. Albert H. Cullen, Evansville, Indiana, left July 28 for a visit to Brother Cullen's sister in London, England. They will fly from New York. While in England, Brother Cullen will speak five times in a convention at Birmingham. He will also occupy the pulpit of the Mitcham Road Baptist Church, London.

Oneida Institute opened July 19 with the largest enrollment in its history. President D. Chester Sparks says that they have sixty more enrolled in the high school this year than they had last year, making 175 now. The grade school is far above previous enrollments. Pastor Lyn Claybrook says that there were 125 young people, together with the older people, at their Sunday night service.

Dr. C. Vaughn Rock, pastor of the First Baptist Church of Phoenix, Ariz., was the evangelist, and Rev. Ponzi Pennington, professor of voice at Northwestern schools, was the singer, in revival services at the Walnut Street Church of Owensboro, Ky., where Brother Hugh Van Eaton is pastor, during May 23-June 6. There were 10 professions of faith, as well as several additions by letter, by statement and rededications and special decisions.

Missionary and Mrs. L. L. Johnson have left their home 302 S. Adair, Pryor, Okla., where they have spent their fur-

lough, and have returned to their mission field, Triunfo, Pernambuco, Brazil, South America. At the recent meeting of the North Brazil Mission they were requested to move to Triunfo, and assume the direction of the work in the Western Pernambuco Field. This is made necessary by the retirement of Missionary A. E. Hayes and his wife because of illness.

Dr. Frank H. Leavell, Southwide B. S. U. Secretary, writes that the date of meeting for the Third World Baptist Youth Congress has been changed to meet in Stockholm, Sweden. The correct date now is August 3-9, 1949. Dr. Leavell says that this change was made necessary because of complications in Stockholm. Anyone desiring information about the Youth Congress may communicate with Dr. Leavell at Nashville. Many are already registering their intention of going.

Pastor William H. Moody and the Columbia Baptist Church are sponsoring the nearby Russell Heights Baptist Chapel. One of their own young men, Chester R. Young, a Seminary student, is the mission pastor there. Their new building was used for the first time on July 4. Dr. Moody spoke on "Searching for Christ" at an afternoon service on that day. Mr. Lewis Coffey is Sunday school Superintendent of the afternoon Sunday school. Others on the program included Rev. Bayard Antle, Dr. J. Pendleton Scruggs and Mission Pastor Young.

Bethany Church, Alvaton, Ky., celebrated its One Hundredth anniversary with an all-day meeting on July 11. Pastor Robert B. Oldham, Jr., presided. Pastor Ben F. Mitchell, Shively, Ky., delivered the message on "The Word, The Way, and The Work." After dinner Mrs. Bess Kirby read the history of the church, and former members spoke. Rev. John Brown, Seminary student, delivered a sermon. Music was provided during the day by Brother Mitchell, Mrs. Frank Bates, Mrs. Claude Duncan, and a quartette.

John E. Douglas, pastor of Veal's Creek Baptist Church, Route 4, Washington, Ind., has been called to Dry Valley Baptist Church, Mystic, Ky., and will hereafter preach at both part-time churches. Prior to eleven years ago Brother Douglas was pastor at Dry Valley Church, and led them in erecting their meeting house. Ray Gosnel, student in the Southern Seminary, is helping him in a revival and Daily Vacation Bible School at Mystic during August 2-13. Brother Douglas is one of the wardens of the Kentucky Baptist Children's Home who has entered the ministry.

Evangelist A. C. Baker, Louisville, has gone to Atlanta, Ga., to hold two meetings. The first is with Pastor Luther Sauls at Confederate Avenue Church, and the second is with Pastor William Pirtle at the Chattahoochie Baptist Church. His later schedule this year calls for meetings with Pastor Broadus Marlowe at Lanett, Ala.; Pastor George Onan at Bellevue Church in Macon, Ga.; Pastor Dester E. Jones at South Jefferson near Louisville; with Pastor William R. Pettigrew at Walnut Street, Louisville; Baptist Tabernacle, Little Rock; Calvary Church of South Bend, Ind.; and the First Church of Dyersburg, Tenn.

The New Orleans Baptist Theological Seminary broke ground for the new Seminary plant on July 1, the second anniversary of Dr. Roland Q. Leavell's assuming the presidency. The 75-acre campus on Gentilly Boulevard, New Orleans, was purchased during February, 1947. The first building program contemplates four apartment houses, with a total of fifty family units. Utilities sufficient to serve the entire future buildings and a roadway will be built. The apartments are expected to be ready for occupation in September, 1949. Students will be transported to and from the present classrooms by bus, until further construction can be financed.

This office has received official resolutions from the Morgantown Baptist Church, Morgantown, Kentucky, concerning the resignation of its pastor, Rev. Waldon Marcum. Pastor Marcum's resignation was effective July 1, at which time he assumed the pastorate of the Baptist church at Bridgeport, Illinois. Concerning Pastor Marcum's work in Morgantown the resolution states, "contributions increased 40%, the number of tithers increased approximately 500%." The resolution commends Pastor Marcum as a "true, consecrated leader," and states that the community has lost a citizen "who did not hesitate to cast his lot on the right side of all public issues, and whose moral influence meant much to the lives of the young people."

WESTERN RECORDER

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Editorials

Revival, Our Responsibility

In Joel's day, Israel had come into pitiable straits. The people had forgotten God and He was chastening them for their sins. He sent the locust and the palmer worm and the drouth until the crops were destroyed and even the trees were dying. All this from the hand of a loving God? Certainly! Read the first and second chapter of Joel. And then, because all this had not been enough, He told Joel to warn of the coming of a "northern army" to scatter the people and to destroy what was left.

God Chastens

Indeed God does chasten His people! The practice was not confined to the Old Testament era. The writer of the Hebrews said, "My son, despise thou not the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5, 6, 8).

God will not suffer His people to go on in sin. He is all-wise and omnipotent as well as all-loving, and He finds a way to bring His people back into obedience. Sooner or later God's rod falls on their back until they repent.

Responsible for Sin

The people of Israel in Joel's day, as well as God's people in our day, had to admit that they themselves were responsible, and not God. They had turned away from Him. Religion had become a mere formality. They had lots of form and show but mighty little spiritual life. They could rend their garments but not their hearts. They had their rituals and ceremonies, but their hearts were not in them. Such worship is an insult to God. He is a Spirit, and "they that worship Him must worship Him in spirit and in truth."

Responsible for Recovery

Not only were they responsible for their sins and for their sad plight under the chastening hand of God; the full responsibility for recovery lay entirely with the people. They could go on under the chastening rod of God until they were finally driven to repentance, or they could turn about right then and seek and find His favor.

That was exactly what God through Joel told them to do. "Turn ye even to me with all your heart, and with fasting and mourning; and rend your hearts and not your garments." They had to turn from their sins before God would stop the rod. God will not bless with things physical and spiritual until the backsliders repent. He will not send a revival of religion until His people turn from their evil ways. Men can work and plan and exert themselves until their bodies and minds are exhausted, but there will

never be better days until the people turn to God; and there will never be a revival of old time Holy Ghost power until sin is gotten out of the way.

Sin Must Go

Some tell us that what we need is prayer. We answer, Prayer will never avail anything until sin is gotten out of the way. The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Isaiah said, "Behold the Lord's hand is not shortened that it cannot save; nor His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear." The backslider can say all the prayers he wants to, but he can be assured of one thing: God is not paying any attention to him as long as he hugs sin to his bosom.

Churches Must Deal Frankly

Yes, the individual must deal frankly with himself. And, the church must deal frankly with herself. There are backsliding churches even as there are backsliding individuals. There are church sins. There are churches here and there which have little or no spiritual power; people are not being saved; they are not troubling the baptismal waters very much; the rich spiritual fellowship which ought to mark the "house of God" is gone. And all this went out when sin came in.

No church has the right to expect God's outpourings of power while sin is being condoned and passed by and looked over. God would be untrue to Himself if He blessed His people in rebellion. There was a time when most churches maintained strict standards of behaviour. The church covenants call for that, and pledge each member to it.

We need to come back to our covenants and to God, and all our "beating of the air" is to no avail until the people of God get on their knees and confess their sins and turn to Him with all their hearts. The time has come when churches throughout the land ought to part company with those who, by their lives and testimony bear witness that they are not of us. The responsibility is ours. We must place ourselves in a position in which God can afford to bless us.

The Remedy

Joel told the people, "Therefore now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of evil. Who knoweth if He will not return and repent, and leave a blessing behind Him?" (Joel 2:12-14).

- ▶Be kind to dumb animals; you might need a friend yourself, some time.
- ▶The man who loses his head easily doesn't usually miss it.
- ▶Noisy water is rarely deep enough to drown you.
- ▶Some fight for principles at stake; others just want the steak.
- ▶The bigger the truth, the less need for big words to tell it.
- ▶The bigger the whistle, the more steam it takes to blow it.

Let The Preacher Be A Preacher!

By VANCE HAVNER,
Greensboro, N. C.

ALMOST thirty-four years ago this scribe stood in old Corinth Baptist Church in the South Fork Association and asked to be licensed to preach the Gospel.

About that same time he went over to the First Baptist Church of Hickory and made one of his first speaking ventures, standing on a chair, with Pastor J. D. Harte on one side and Evangelist W. R. Bradshaw on the other.

A lot of water has run under the bridge since then, and preaching, like most other things, has undergone remarkable changes. But the harvest is still plenteous and the laborers still few; and any man with God's message will find plenty of places to preach. No man need sit in the ante-room of anybody's office waiting to ask for a chance to preach.

The actual proclamation of old-fashioned truth has never been easy; and never were the powers of darkness more solidly arrayed against it than now.

The spirit of the times is against it. Certainly the devil is against it. And sometimes, unwittingly, even churches are against it for they demand so many things of a minister. He cannot help himself both to table-serving and the Word and prayer.

The man of God today will need the heart of a child, the head of a scholar, and the resistance of stone. He will need a hot heart with a cool head; too often the reverse order obtains! And the determination will come in handy for there will be hardness to endure.

Several Kinds of Preaching

There are several kinds of preaching now in vogue, and we do well to separate the precious from the cheap. There is liberalism which is indeed another gospel. Any wise man will know from his Bible what to do with that. If any man or angel preach it, let him be accursed. . . that is the way it still reads.

Then there is a very popular variety that sometimes takes a text and gives a lavender-and-rose water sermonette which may get into a volume of best sermons but isn't preaching. There is also the current brand of fashionable pessimism that has discovered that sin is really worse than we thought it a few years ago. Liberalism threw the devil out the door but neo-orthodoxy has brought him back through the window

and the Second World War has forced some of the pulpit Pollyannas to revise their philosophy. Then, of course, there are numerous varieties of wild-fire that have tried to escape apostasy by running into epilepsy.

But there are yet many, many thousands who have not bowed to Baal, and, although some have not found it out in their study of "trends," there are *multitudes* who still like old-fashioned preaching that savors of the days of beefsteak-theology before the peanut-

L. M. Hamilton Called To Mt. Vernon Church In Shelby Association

WADDY, Ky., August 3.—The Mt. Vernon Baptist Church of Shelby Asso-



L. M. HAMILTON

ciation has called L. M. Hamilton to be its pastor. Brother Hamilton comes from North Bend Association, where he was pastor of the Sand Run Baptist Church. During his almost three years and eight months of pastoral work at that place there were fifty-one additions to the church. The Sunday school reached Standard, a Brotherhood was organized for the men, and a new meeting house fund was substantially begun.

The Mount Vernon Church observed its Homecoming on August 1, and the revival meeting started the next day. Pastor Hamilton is doing the preaching.

butter sandwich came along. Any man, called and anointed of God, who will preach it that way will find that it works in any age whether apostolic or atomic.

Let Preaching Be First

We need to recover our liberty in the pulpit. It is easy to become an "ambassador in bonds" of a totally different sort from the shackles of Paul,—bonds we forge ourselves or allow others to fasten upon us. We do not believe in glorifying the preacher, but we do believe in giving the message first place in our services. "And how shall they hear without a preacher?" The sermon was never meant to be a harmless little essay, briefly tucked in somewhere between an anthem and the benediction.

In my boyhood days on the farm, my home was headquarters for visiting preachers. Father always allowed me to sit up late on Saturday nights before the hearth-fire while he and the minister talked long and late on things eternal. I had high respect for those dear men of God. I am not setting up fences between "clergy" and "laity," but this new age when we slap the preacher on the back and call him by his first name has lost something in its rude and coarse familiarity. Maybe in our zeal to be hail fellows well met we preachers are to blame for part of it. [There is a happy medium.—Editor.]

Anyway, we could do without a lot of new-fangled tricks of the trade. We are in sad need of a few prophets. There is a field with room not only at the top but at the bottom! It has never been crowded. But prophets are in the divine order, even in the New Testaments. Pastors, teachers, evangelists, for all these we thank God. But let some offer themselves to be prophets if God choose. At any rate while we are talking about "Let the church be the church" we might re-emphasize, "Let the preacher be a preacher!"—*Biblical Recorder*.

THE GREAT PHYSICIAN

A little flower drooped in the dust,
Its fragrant beauty soiled and marred;
'Twas stepped upon by feet unjust—
Feet which to worldly gain aspired.

A tender soul beheld its plight
And gently bore it home to keep;
She watched it, loved it, gave it light,
And saw new tendrils slowly creep.

A stalwart youth was marred by sin;
His fine young manhood lamed and soiled;
Battered without, and hurt within,
Hope all gone, ambition foiled.

The loving Saviour saw his need
And gently said, "Come unto me,"
The young man heard—gave earnest heed,
And from that hour his soul was free.

His path now is straight again,
His soul with heavenly radiance glows;
Christ gave him victory o'er sin,
His life's as fragrant as the rose.

When you see a faltering friend—
Battered by life, heart bleeding sore,
Love him! Quickly take him in;
Lead him to Christ—Life's Living Door!

—D. L. Kitson

Western Recorder

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

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God Gave Them Up

By W. T. CONNER

PAUL HAS perhaps influenced the thought of the Christian world concerning sin as much or more than any other biblical writer. One mistake, as I see it, that has been made in interpreting Paul's doctrine of sin was to make Romans 5:12ff central in that teaching. On the basis of this passage, Paul has been made responsible for a doctrine of hereditary guilt that he did not necessarily hold. Theologians have said that Paul taught that infant children were guilty and condemned to eternal death because of Adam's sin. My position is that Romans 5:12ff, or at least our misinterpretation of it, has given a wrong conception of Paul's thought about sin and guilt.

It is a safe principle of interpretation that to find what a man teaches about a certain subject, we should go to a passage where he explicitly teaches about that subject. In Romans 5:12ff, Paul is not teaching concerning sin. He simply uses Adam and the fall as a dark background against which to picture the universal sweep of redemption in Christ. He is setting out the sweep and glories of redemption bought for us by the Saviour. He, therefore, makes a general comparison and some sweeping statements about Adam and the consequences of his sin without filling in the details. Theologians have filled in the details and I doubt if they are the same as Paul had in mind.

Paul Discusses Sin Extensively

Paul's most extensive and explicit discussion of sin itself is found in Romans 1:8-3:20. One of the most instructive parts of this lengthy passage is found in verses 18-32 of chapter one. In these early chapters of Romans, Paul is setting out the reason why we need justification.

In order to make this clear, especially concerning the Gentile world, we have what he says in 1:18-32. In this passage, I would like for us to notice some of the principles involved in Paul's discussion.

He first sets out that God has revealed Himself to all men. He does not hold that God has given to all men a written revelation such as we have in the Old Testament but he does teach that those who do not have the Old Testament revelation have a revelation from God through nature. He says that through the visible world the invisible God has made Himself known to men. This revelation, of course, is universal in its sweep. Nature speaks to men about a Being beyond nature Who is the Author and Creator of the natural

Measureless Love

Like a bird on tireless flight,
Like soft refreshing breeze;
Like the skies with colors bright,
Is God's grace that from sin frees.

Brighter than the stars above,
Broader than the rolling tides;
Stronger than earth's greatest love,
Is God's grace that e'er abides.

Like soft dew and gentle rain,
Like the morning sun so bright;
Like release which follows pain,
Is God's gift of life and light.

Measureless as ocean sand,
Deeper than the soundless deep;
Higher than the mountains grand,
Is His love and power to keep.

ERNEST O. SELLERS,
New Orleans Baptist Seminary

world. So Paul teaches that through the natural world God has given a revelation to all mankind.

Man Refused to Recognize God

A second thing that Paul makes clear in this passage is that men refused this knowledge of God. *They did not like to retain God in their knowledge.* When God made Himself known, they refused to worship and serve Him as God. They turned away from Him and refused His services.

On the ground that they had thus refused to serve God, Paul points out that *their very religion is perverted.* Notice that they did not give up religion but their religion turned in the direction of worshipping visible objects and animate creation instead of worshipping God. They put the creature where they should have put the Creator.

I do not think we need to fear that mankind will ever give up religion. I believe it was Renan who said that man was incurably religious. *There is always, however, great danger that perverted religion will take the place of pure religion.* Some men have said that idolatry was a step upward in man's search for God. Paul seems rather to believe that idolatry was a devolution in man's departure from God.

Morality Depends Upon Religion

Notice in the next place, that Paul indicates that *all kinds of immorality came as a result of the perversion of religion.* He indicates that God gave man up to his own vile passions as a result of man's refusing the knowledge of God. He seems thus definitely to teach that immorality is the result of perverted religion. We have today a class of philosophers, or would-be philosophers, who teach that ethics ought to stand on its own feet and should not be considered as dependent on religion. Whatever else may be said about it, Paul evidently would not agree with such philosophers.

Paul here and in other places definitely indicates that morality is dependent on religion. There can be no sound morality without a basis in something beyond nature and man.

One is made to wonder if this is not one of the great troubles in America and in our world today. In America men have forsaken the Christian religion with its principles of sound morality and have therefore been plunged into moral darkness. Man does not have within himself sufficient light for the guidance of his life. Modern men have been clamoring for a humanity that is self-contained and that can guide itself in its own wisdom. Biblical teaching is directly contrary to this. When men give up God, they are sure, sooner or later, individually and collectively, to be plunged into moral darkness.

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Poland Today

By J. D. FRANKS
17 Route de Malagnau,
Geneva, Switzerland

GENEVA, Switzerland.—The security and prosperity of the Polish nation, both in her present and future outlook, is tied up in the same bundle with other European nations, particularly the nations immediately surrounding. The Polish leaders

great cities were terribly damaged or destroyed. It is claimed that her capitol, Warsaw, was ninety-five per cent demolished or badly damaged. Throughout large areas of the country, particularly in the Mazurian country (formerly East Prussia) and in central



Polish Youth working for the State.

and their people recognize this and are framing national policies accordingly. Their problems, internal and external, should be considered in the light of that fact.

The Situation After the War

The suffering of the Polish nation throughout the whole war was comparable even to that of Germany or Russia. Following the swift invasion of Poland, at the outbreak of the war came the long period of intolerable subjugation, especially for those who in any way ventured to resist the cruel nazification program. This created a deplorable situation. For example, those who accepted the German ration cards received much more food than those who refused. When Poland was taken by the Russians almost every German-speaking Polish citizen using German ration cards felt it was best for his safety to leave Poland in the wake of the retreating army. Thus great hatred was aroused in the hearts of the people, not only toward their ruthless enemy but toward many of their fellow Polish citizens.

Great Losses Suffered

Poland suffered unspeakable physical and material losses from the war. Her

and western Poland, many cities, towns, villages and even countryside communities suffered a similar fate.

Great losses were sustained in Poland's transportation facilities. Hundreds of miles of her railways and highways became impassable. Roadbeds and bridges were destroyed and much of her rolling stock was confiscated. She also suffered heavy losses in industrial machinery and farming equipment of all kinds. According to the Polish War Indemnity Office, Poland's total material losses amounted to not less than \$50,000,000,000.00.

Poland's loss in human resources was staggering. It is claimed that her war casualties resulting in death reached the stupendous total of 6,000,000. Added to that ghastly figure are her 1,600,000 war-orphaned children, her tens of thousands of adults and aged who are ill, incapacitated and invalidated by the hardships of the war period, and her hundreds of thousands of young people who suffer from diseases, chiefly tuberculosis, brought on them by malnutrition and exposure.

These human losses are tragically intensified by the country's lack of food,

clothing, shelter, medicaments, hospital facilities, and other essentials for dealing with such a problem.

Churches Suffer Great Losses

The churches in Poland were also a major spiritual casualty of the war. Material losses were frightfully heavy. According to a recent survey made by the Polish National Church Reconstruction Committee, a total of 132 Protestant and Baptist churches were completely destroyed and 102 others greatly damaged by the war. To rebuild and repair these houses would cost millions of dollars.

Greater and more vital still is the loss the churches sustained in membership and in spiritual morale. For example, the Lutheran churches dropped in membership from about 500,000 before the war to about 100,000 at present. The other churches suffered similarly. These losses are largely due to the transfer of Protestants from Old East Prussia and Silesia. At present the Roman Catholic Church claims as its constituency approximately 95 per cent of the entire population.

German Problem Abides

The German problem for Poland did not end with the defeat of the German army. It abides in the minds of the Poles as an ominous threat to the future security and life of the nation.

The Poles cannot forget the wars of the past centuries, all waged at her expense. She recalls an historical background revealing the imperialistic aims of her western neighbor as reflected in territorial aspirations, political and economic trends, educational and cultural tendencies—all powerfully supported by a consistent and systematically promoted philosophy of organized society that headed up finally in the Nazi regime.

That historical fact disturbs Polish leaders and their people most of all because they believe that the masses of the German people shared the philosophy of their leaders. They see in German literature, art, education, political science, and latterly in their religious teachings the support of a philosophy of national life which emphasized the idea of German racial superiority and glorified autocratic power and the totalitarian state.

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—o—
PERSISTENCE—Put a man in the grease pit of a locomotive round-house and give him Persistence and he'll come out Walter P. Chrysler. Make him a country schoolteacher in Ohio and give him Persistence and you'll have Charles F. Kettering. Give him a job in a bicycle factory and season with Persistence and you'll have William Knudsen. Give him a job sweeping out a country depot in Nebraska, add Persistence and you'll have William M. Jeffers, president of the Union Pacific.—Homer Croy, *Coronet*.

Sign Language

By A. U. BOONE
Memphis, Tennessee

FROM THE beginning of the human race some thoughts have been expressed through signs. A good old teacher used to be fond of saying, "A word is the sign of an idea." That is true, and a very happy definition, but there are others just as significant. We have often heard that "Actions speak louder than words." A period means a full stop, and so does a red light. In our church there is a woman who translates all the speaking and singing into a sign language so that those who cannot hear can enjoy the worship. In the old dispensation, types and shadows, gestures and emblems, were much in evidence and use. They had no Bible to begin with and instruction had to be given after the manner of the kindergarten. The ceremonial law was "a schoolmaster to bring us to Christ." Even now some religious leaders seem unwilling to give up some forms and ceremonies which might have been more appropriate at an earlier time.

"Time of Reformation"

The author of the Book of Hebrews declares that there were certain things which stood "only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation." These were swept away to give place to a more rational and spiritual manner of worship and service. The shadows are gone. The Sun of Righteousness has risen. The converted Saul of Tarsus makes a plea that the followers of the Lord present their bodies as a living sacrifice, holy, and acceptable unto Him as our reasonable service. Let us thank God for the New Testament teaching of a better way.

Two Signs

And now we come to that which may seem to be a contradiction. The new dispensation has two symbols, but they are different, and they are new. They are not sacraments, but ordinances. They are used to perpetuate important doctrines of the New Testament. "He taketh away the first that he may establish the second" (Hebrews 10:9). Our good friends, the Quakers, have a very beautiful system of belief and practice, but in their effort to be more spiritual, they reject the beautiful ordinances of the New Testament. They claim that these outward forms have no place in the advanced teaching of Christ and the Apostles. It is feared that some others have lost the value of these institutions.

The Meaning Is Clear

There is nothing uncertain in the estimate which our Lord gave to this sign language of a better day. Hear these words from I Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes." This language describes and declares this observance of this command as a monument. On one side is written, "He died for our sins," and on the other side is written, "He is coming back again." The Lord's Supper is a sermon in sign, and it is a good one. It declares the Lord's atonement for sinners, and it predicts His glorious return.

The Symbol of Christianity

It would be a mistake to exalt one ordinance above another, and let it be understood that there is no such purpose in the mind of the writer; but it is believed that baptism has a wider range than the other. Indeed, is it not the symbol of Christianity? Countless thousands have sincerely believed that the cross should have this place, and surely no one should depreciate the power and glory of the Cross, but that is no cross of wood, nor gem of value, nor cross of gold. It is the cross of history and power and love. It may not be an error on the part of those who use these material emblems, but I have not yet seen any command for it in the Holy Bible. On the other hand the command is clear and strong that baptism should be observed by all of those who have been born again.

Some Reasons

Note, if you will, some reasons for the proper form and meaning of baptism.

1. There seems to have been no other time when all three persons of the Trinity were manifested at the same time and place than when Jesus was baptized in the River Jordan. He was baptized,

the Holy Spirit lighted upon Him, and the Father spoke of and commended His only Son.

This was the beginning of His public ministry.

2. Now as we near the close of His ministry, He is heard commanding His disciples to go into all the world and preach and baptize the believer "in the name of the Father and of the Son and of the Holy Ghost." Is it not significant that the only thing we are to do in the name of the Trinity is to baptize those who have been saved?

Simon Peter in his first epistle, speaks of baptism as "a figure." The whole verse, I Peter 5:26, associates baptism with the resurrection of Jesus.

The Apostle Paul in the fifteenth chapter of I Corinthians gives a definition of the Gospel, "He died for our sins, He was buried, He arose from the dead on the third day."

And in the Book of Romans he gives an illustration of the Gospel. Here it is: "Know ye not that so many of us as were baptized into Jesus were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The believer is dead to the world. There is a sense in which we are crucified with him. Then the believer is buried under the water and raised again. Some people are so absorbed in proving that baptism is not essential to salvation that they forget that it is essential to obedience. They may very properly magnify the grace of God, but forget THE NEW TESTAMENT SIGN LANGUAGE OF THE GOSPEL. Why make such a mistake?

DISHONESTY—Several years ago the officials at a war plant had photographers stationed at the gates at closing time to take publicity pictures. In order for the picture to show the great majority leaving at one time, the officials locked the gates. A rumor started that employees were to be searched for stolen plant property. After the pictures were taken and the employees left, there were more than 4,000 stolen tools, scrap, soap and other items lying on the ground where they had been standing.—*Insurance Index*.

REMEMBER

August 7-13 State Training Union Assembly at Clear Creek
August 8-14 Girls' Auxiliary Focus Week
August 16-20 Kentucky Baptist Encampment at Clear Creek
August 23-27 Kentucky Y.W.A. Camp at Clear Creek
August 26-27 Southwestern Regional Training Union Convention at Tabernacle Church, Paducah
August 29-September 5 Statewide Sunday School Clinic at Crescent Hill Church, Louisville

Relations Between Northern and Southern Baptists

By ROBERT A. BAKER
Southwestern Seminary
(Fourth Discussion)

THIS FOURTH article in a series of six will be devoted to a discussion of Baptist principles involved in the present tension between Northern and Southern Baptists.

The constitutions of the various Baptist general bodies (defining their scope as national) supply evidence that there was no geographical sensitiveness in the minds of the early American Baptists. Even at the time of division in 1845, it was not supposed that geographical considerations would determine affiliation. Furthermore, Baptists North and South have never hesitated to affiliate with new state bodies in areas where a similar body has already existed in co-operation with another general convention.

Prior to 1894 this principle was applied in states like Missouri (where the northern society recognized a dissenting state body instead of the regularly organized association which had chosen to affiliate with the South), Texas (where both the North and the South intermittently conferred recognition to general bodies), and Oklahoma and Indian Territory (where sectional conventions continued until 1906). Since 1894, despite the presence of state bodies affiliated with the North, the Southern convention has recognized new bodies in Illinois, New Mexico, Arizona, and California. Some have asserted that this violates the Fortress Monroe agreement.

Definite Boundaries Not Set

It should be emphatically stated that American Baptists have never adopted a policy calculated to forbid any Baptists from organizing churches and affiliating with the convention with whose methods and doctrines they were familiar. The Fortress Monroe agreement contains no reference to explicit geographical boundaries. The third item in the agreement was suggested by Southern Baptists on the committee at a time when northern societies were carrying out their stated policy of reaching all North America for Christ. *This agreement simply provided that one general missionary body would not initiate mission work among the white population in the localities where the other was already working.* The geographical extent of the "localities" was never defined. It is true that the agreement was invoked by the Northern Convention in 1909 when the Southern Convention moved toward New Mexico, but whether such appeal was proper or not was never determined.

Whether the agreement remained valid or not, and whether its third item contemplated geographical boundaries or not, one point must not be overlooked. Even admitting its continued validity, and reading into a system of geographical boundaries, the *Fortress Monroe agreement was applicable only to action initiated by the two general bodies; it could not, in the nature of the bodies represented and according to Baptist principles, bind autonomous Baptist churches organizing themselves apart from the initiative of the general bodies.* At this point the difference between the early southern concept of territorial integrity and that developed since 1907 becomes apparent. The earlier idea maintained that missionaries should not be sent by the initiative of one general body into the other section.

Churches Not Criticized for Affiliation

There was never any criticism directed against churches in the South who might desire to affiliate with the society. As a matter of fact, the decisive answer that

Sunday School Lesson for August 8, 1948

Subject: Ebed-Melech, The
Ethiopian

Lesson Text: Jeremiah 38:7-13;
29:15-18

Golden Text: Galatians 6:10

Secretary H. L. Morehouse of the society made to complaints by southern leaders over the entrance of the society into official relations with a Texas convention in 1879 was that the Texas body had invited them to come, which was true. This, said Secretary Morehouse (and the southern leaders agreed), gave sufficient and ultimate authority for that action.

The present tension has come, on the other hand, when local churches and other autonomous Baptist bodies, formed by southerners in northern areas, have appealed to the Southern Convention for aid and recognition. Neither northern nor southern members of the Fortress Monroe committee contemplated that local churches and other Baptist bodies would be bound by the agreement. It follows, then, that the geographical ideas that have developed are inferential. They root in the conception of two ecclesiastical bodies requiring spatial definition. The fallacy of this inference is

seen in the fact that at the time of the 1894 agreement, societies of the North had laborers in practically every state in the South.

Baptist Principles Involved

Care must be taken to distinguish between an easy answer to the present tension and the conscientious application of Baptist principles. The churches causing tension arose by reason of the presence of Southern Baptists in new areas. The economic motive which sent them there has always been an important factor in the spread of Baptists. The Southern Convention has gradually worked out its "manifest destiny" because Southern Baptists have gone to the new frontiers to make a living. They met problems in this generation when they tried to align themselves with Baptist churches already in the area. Doubtless even different methods of conducting public worship and the work of the churches accentuated the other factors of doctrinal disagreement. *The fact that genuine doctrinal disagreement existed cannot be doubted, since some Baptist bodies who remain in fellowship with the Northern convention have protested vigorously against the liberal direction taken.*

In some towns these southern immigrants found no Baptist church, and learned that a comity agreement was in effect which virtually forbade the organization of a Baptist church there. *Under these circumstances, the immigrants felt that the formation of new churches was a matter of conscience. Whatever criticism of them may be valid, certainly every Baptist would avow the necessity that they follow the dictates of their consciences in the matter.* But in so doing, they brought tension because of their geographical location. Under accepted Baptist principles general bodies have always considered only doctrinal agreement and desire to co-operate as determinative factors in establishing affiliation between churches and other Baptist bodies. It would constitute a major change of Baptist principles if geographical location should supersede these elements.

Baptists Not Bound By Geography

A Southern denominational editor recently wrote an editorial entitled, "Let the Southern Baptist Convention Remain Southern." There is a serious question whether the Southern Baptist Convention can remain Baptist if it must remain Southern. Baptist ecclesiology cannot contain rigid geographical determination, for every Baptist church is a law unto itself. An exact counterpart (in reverse) to this entire picture is found in the writings of Secretary H. L. Morehouse, spokesman for the northern home mission body for a generation, when he asserted the necessity of the society entering the southern field where the Southern convention was already serving.

(Continued on Page 14)

Summer Is The Pleasurable Season For Children

Alumni Homecoming Held

GLENDAL, Ky.—Approximately 150 visitors attended the Kentucky Baptist Children's Homecoming and Reunion at the Home campus near Glendale Sunday afternoon, July 18. Of the visitors, around fifty were former wards of the Institution.

The main feature of the morning's program was the sermon delivered in the Gilead Baptist Church by the Rev. John Douglas, a Baptist minister whose childhood days were spent in the home. Following the sermon a picnic lunch was enjoyed by all of the guests followed by a business meeting of the alumni.

The Alumni also elected new officers for the coming year. Those named were Miss Lucile Floyd, Dayton, Ohio, president; Mrs. Margaret Baker Phelps, Terre Haute, Ind., secretary; and Edwin Ward, Elizabethtown, treasurer.

The Alumni association also voted to give the offering to the building fund of the Gilead Baptist Church in appreciation of its influence upon the lives of the children who have grown up in the Baptist Home, which is located adjacent to the church.—C. Ford Deusner.

Vacation Bible School

Gilead Baptist Church, in co-operation with the Kentucky Baptist Children's Home, had a two weeks' Vacation Bible School recently. A fine Christian Spirit was shown throughout the school.

There were 184 enrolled, including 18 members of the faculty. The offering was \$30.00 which was given on the School of Missions.

We were fortunate in having Bro. C. Ford Deusner, our Superintendent, with us each day of the first week to present the picture, "Life of Christ." The second week each evening we had School of Missions. All this made our school interesting.

The handwork was enjoyed by the boys and girls. The boys' work this year was making furniture for the nursery of the church.—Miss Frances Barbour.

Five Boys Go To Ridgecrest

Brother and Mrs. Bruce Whitaker, from Smithfield Baptist Church, with the co-operation of the church and Association, gave four of our boys a trip to Ridgecrest, N. C., for Sunday school week.

This was a great trip and a wonderful experience for our boys. Bro. Deusner's son Charles went with them. Bro. and Mrs. Whitaker and his church have done so many nice things for our boys,

and we appreciate it. The boys have found a real friend in him.—Miss Frances Barbour.

Clear Creek Camp

Once again we say, "THANK YOU!", for helping in many ways toward making 23 girls happy by going to Clear Creek. If you could have seen them while they were there you would have been glad you had a part in sending them.

On Monday morning Mr. Glenn, Mrs. Sam Harlow and I, with our girls, drove by bus to Clear Creek. We reached the camp around 2:00 o'clock in the afternoon. All were assigned to their cottages and were ready for anything that was to be done.

Mr. and Mrs. Bell are doing a wonderful work. The camp provides a well-balanced program. The camp motto was, "My State for Christ." The camp, being located in the mountains, offers the best place of beauty that could be found in the State. When you see God's handiwork you realize that no one but the Great Creator could make such a place, and you see that "God is the God of the living."

It was interesting to see how enthusiastically the girls worked for the points given. Not just to receive a prize but that they might gain more knowledge of their work. Awards were given as a recognition for their labor. Mary Lou O'Grosky won first place in the field

events and she also had most points. Mary Lou and Dorothy Jean West were honor campers.

Miss Arnett, the G. A. leader, led the Coronation Service which was very pretty as it always is when she conducts the Service. Mary Lou O'Grosky was crowned Princess; Ada Lanham and Dorothy Jean West crowned Queens; and Gertie Wilson the Maiden.—Miss Frances Barbour.

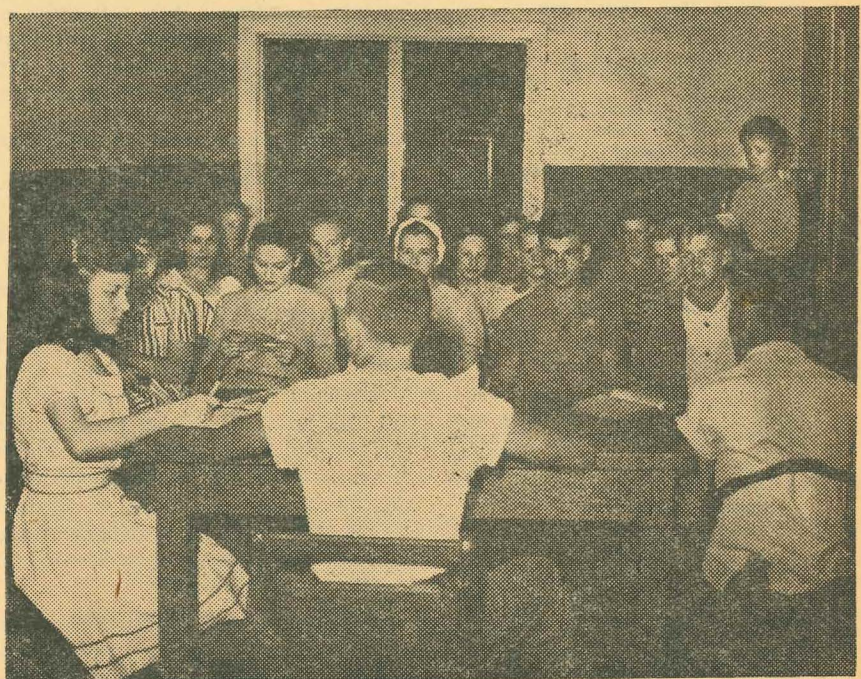
Bibles Presented to the Home By the Gideons

The Gideons gave the Home 225 New Testaments and fifteen Bibles. This was a wonderful gift and we appreciate it. It was through Mr. T. J. Jenkins, one of our Board members, that we were able to get these Bibles.

Mr. F. A. Taylor, State Bible Secretary of the Gideons, made a talk to the children and the board members of the Home. His talk was inspiring and uplifting. He told about the beginning of the Gideon Bible.

"In the fall of 1898 two traveling men, strangers to each other, met in a hotel. One of them proposing evening devotions found that the other man was a Christian also. They could not find a Bible in this hotel. After several months these two men and one other organized *The Gideons*. God has wonderfully honored this organization with a world-wide ministry of evangelism. There is scarcely a portion of the globe today where the Gideons' ministry has not made itself felt, either through personal testimony, or through the placing of Bibles and the distribution of Testaments."

Mr. French, the president of the Band, presented the Bibles in a very splendid way. We appreciate this gift. They are doing a great piece of work.—Miss Frances Barbour.



The Gilead Intermediate Training Union for 16-year olds is composed of boys and girls from the Kentucky Baptist Children's Home. Mrs. E. F. Glenn, personnel director of the Home, is the director of this lively group.

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE,
State Secretary

WITHIN TWO DAYS

Within two days and nights the Fifth State Training Union Assembly will begin at Clear Creek Springs, Pineville. Please remember it begins with supper at 5:30 P. M., Saturday, August 7, with night sessions through Thursday and morning sessions through Friday, and with afternoons free for rest and recreation. If it is too late to get a room, please advertise it if you are within driving distance and get as many as possible to drive out for the morning and night sessions. Also rooms may be secured in Pineville or Middlesboro or in tourist homes or courts, if you can drive.

REGIONAL CONVENTIONS

Southwestern—Paducah, Tabernacle—August 26, 27. For home reservations write to Mrs. Virginia Townsend, Tabernacle Baptist Church, Paducah. For banquet reservations write to Mrs. U. W. Franklin, 3669 Forest Circle, Paducah.

Western—Hopkinsville, First—September 3, 4. For home reservations, write before August 25 to Mrs. Austin Caudle, 302 W. 15th St., Hopkinsville. Please state whether Mr., Mrs., or Miss, whether Junior, Intermediate, Young Person, or Adult, and indicate those who desire to room together. For banquet reservations at \$1.00 per plate, please write to Mrs. Elmer Fentress, R. F. D. 1, Hopkinsville, before August 25.

North Central—Cynthiana—September 10, 11.

STANDARD ORGANIZATIONS for April, May, June, 1948

Associations
Campbell County.
Training Unions
Laurel River, London, First; Severn's Valley, Gilead, Glendale.
Adult Departments
Laurel River, London, First.
Adult Unions
Bethel, Russellville, Post Oak; Laurel River, London, First, "Faithful Workers"; "Pastor's Helpers"; "Willif Workers"; Sulphur Fork, LaGrange, DeHaven Memorial; West Union, Paducah, Tabernacle, Adult; West Union, Paducah, Tabernacle, Young Adult.
Young Peoples Department
Laurel River, London, First.
Young People's Unions
Laurel River, London, First, "Light Bearers"; "J. O. Y."
Intermediate Departments
Laurel River, London, First.
Intermediate Unions
Laurel River, London, First, "Christian Soldiers"; "Companions"; "Comrades"; "Crusaders"; Severn's Valley, Gilead, 13 year; 14 year; 15 year; 16 year; West Union, Paducah, Tabernacle, 13-14 year; 15-16 year.
Junior Department
Laurel River, London, First.
Junior Unions
Laurel River, London, First, "Busy Bees"; "Doers"; "Go-Getters"; "Shining Lights"; "Toilers"; Little Bethel, Madisonville, First, "Jesus Helpers"; West Union, Paducah, Tabernacle, "Busy Bees"; Severn's Valley, Gilead, 9 year, 10 year, 11 year 12 year.
Story Hour Department
Laurel River, London, First; Ohio County, Beaver Dam.
Story Hours
Laurel River, London, First, Primary; Ohio County, Beaver Dam, Primary; West Union, Paducah, Tabernacle, Primary.

Partial Reports of Awards By Books in May

Our Doctrines, 3,968; The Baptist Junior Union Manual, 3,603; The Baptist Adult Union Manual, 3,527; The Junior and His Church, 3,162; The Baptist Intermediate Union Manual, 2,852; The Meaning of Church Membership, 2,217; Living For Jesus, 2,204; Building A Church Training Program 1,881; Baptist Young People's Union Administration, 1,652.

Awards in May by Departments

Adult, 16,951; Junior, 12,216; Intermediate, 10,727; Young People's, 10,334; Administration, 3,883.

Awards by Courses in May

Administration diplomas 53, seals 53; Adult diplomas 69, seals 560; Young People's diplomas 63, seals 332; Intermediate diplomas 45, seals 331; Junior diplomas 82, seals 254; total 1,942.

Sunday School Department

W. A. GARDINER,
State Secretary

Standard Sunday Schools

The following have been added to the list of Standard Sunday schools: Whitesville, and Newport, Trinity.

Pineville Conducts Fourteen Vacation Schools

Rev. D. M. Aldridge writes that the Pineville church conducted fourteen Vacation Bible Schools simultaneously with 666 enrolled and mission offerings of \$43.00. The regular Southern Baptist text-books were used. Pastor Wayne Dehoney suggested this program and guided in launching it along with brother Aldridge. Fifty members of Pineville Church helped in this great work.

Long Run Association, ATTENTION

For the benefit of the churches of Long Run Association and that of 75 Seminary students and perhaps 25 superintendents over the State, we are to have a Sunday School Clinic at Crescent Hill Church in Louisville the week of August 30-September 3. Some of the speakers are to be Drs. Claude Bowen, T. L. Holcomb, G. S. Dobbins, C. J. Allen, and Messrs. J. N. Barnette, W. P. Phillips, Philip B. Harris, W. A. Harrell. Others to have part on the program are Mesdames Marvin Adams, C. H. Cosby, Will S. McCraw, Guy Simmons, and Lillian Rice; and Misses Reva Stamper and Mattie C. Leatherwood.

Sessions will be held in the mornings and at night. For work in the mornings awards in Sunday School Administration and for night work awards in Department Administration will be given. The Clinic is a real opportunity for

all our Long Run people with outstanding men and women participating—people who have actually done the work in their churches. Their talks will consist largely of success stories in their own Sunday schools. Be with us, Long Run Baptists.

Little Bethel Sends Superintendent to Ridgecrest

The Little Bethel Association, in its meeting on the eighteenth of July raised fifty dollars with which to send the association superintendent, Rev. Frank Mitchell, to Ridgecrest August 12-18. This is a fine way to support your officers. Brother Mitchell is worthy of this interest.

The Standard is Still the Best

The Standard of Excellence is still the best guide in Sunday school organization and measurements. We wonder why so many superintendents are not interested in using the Standard wholeheartedly. It contains what you should do. It does not contain anything you should not do. Let us send you a copy and then familiarize yourself with it and use it to make a better Sunday school.

SUNDAY SCHOOL ATTENDANCE

Church	July 25, 1948	Mission	Total
Louisville, Walnut Street (1)	155	155	1,474
Louisville, Ninth & O (1)	160	160	1,082
Louisville, Carlisle Ave. (2)	181	181	894
Indianapolis, Ind., Broadway	852	852	852
Lexington, Ashland Ave. (2)	178	178	846
Louisville, Parkland (1)	46	46	805
Harrodsburg (1)	46	46	784
Owensboro, First (1)	35	35	735
Lexington, Porter Memorial (2)	212	212	709
Bowling Green, First (1)	24	24	669
Lexington, Calvary (1)	31	31	637
Mayfield, First	109	109	630
Ashland, Pollard (2)	109	109	569
Madisonville, First	555	555	557
Owensboro, Third	555	555	555
Elizabethtown, Severns Valley	552	552	552
Louisville, West Broadway	531	531	531
Lexington, Immanuel	514	514	514
Danville, First	513	513	513
Paducah, Immanuel (2)	39	39	513
Harlan (3)	166	166	506
Louisville, Victory Memorial (1)	91	91	506
London, First	483	483	483
Louisville, Beechmont	478	478	478
Murray, First	478	478	478
Newport, First (1)	27	27	470
Corbin, First	460	460	460
Danville, Lexington Ave. (1)	14	14	430
Henderson, First	407	407	407
Hopkinsville, Second	407	407	407
Hopkinsville, First	401	401	401
Louisville, Eastern Parkway	381	381	381
Louisville, West Side (1)	48	48	379
Glasgow (1)	20	20	370
Lexington, Grace	368	368	368
Henderson, Audubon	362	362	362
Louisville, Eighteenth St.	361	361	361
Louisville, Deer Park	351	351	351
Berea (1)	30	30	347
Paducah, Twelfth St. (1)	92	92	345
Louisville, St. Matthews	340	340	340
Campbellsville	332	332	332
Morganfield	328	328	328
Shively (1)	44	44	324
Barbourville	312	312	312
Henderson, Immanuel Bapt. Temple	308	308	308
Mt. Vernon, First (1)	48	48	306
Fulton, First	303	303	303
Bellevue	295	295	295
Fairview, Halls Gap, Ky.	288	288	288
Covington, South Side	283	283	283
Franklin, First	275	275	275
Columbia (2)	85	85	265
Crouches Creek, Jellico, Tenn.	265	265	265
Louisville, Southside	264	264	264
Evansville, Ind., Walnut St.	263	263	263
Bruner's Chapel	256	256	256
Middlesboro, East Cumberland	249	249	249
Owensboro, Seven Hills	246	246	246
Owensboro, Eaton Memorial	244	244	244
Mackville	240	240	240
Bradfordville (1)	81	81	238
Beech Grove (near Perryville)	234	234	234
Middlesboro, Old Yellow Creek	227	227	227
LaGrange De Haven	226	226	226
Hodgenville, First	224	224	224
Albany (1)	52	52	220
Versailles	214	214	214
Leitchfield, First	201	201	201

Woman's Missionary Union

MISS MARY P. WINBORNE
Executive Secretary

B. W. C. Camp

The third annual State Camp for Baptist business women of Kentucky will be held at Clear Creek Springs during Labor Day week-end, September 4-6. This should be a delightful and purposeful week-end for all who attend.

Clear Creek Springs is located three miles from Pineville, Kentucky, in the heart of the Cumberland Mountains. Someone has said that "one has to feel Clear Creek to know it." To go once means that there has been created the desire to return to that place where beautiful hills, songs of birds, the dewy freshness of grass, the murmur of the creek bring forth soft strains of a prayer—

"God who touches earth with beauty
Make me lovely too;
With Thy Spirit recreate me,
Make my heart anew."

Always at Clear Creek where the Mountain Preachers' Bible School is in session in winter and where many activities of Kentucky Baptists are held during the summer months one will find "Friendship, Fellowship, Fun and His Spirit over all."

The week-end of September 4-6 will not be an exception, for plans have been made for delightful fellowship and fun as well as for a purposeful program of inspiration and information.

There will be uplifting missionary messages by Miss Nancy Cooper, field representative of the Home Mission Board; Miss Mary Sampson, Missionary to China, and Dr. H. Cornell Goerner, Professor of Missions, Southern Baptist Seminary. During 1947 Dr. Goerner visited Baptist mission fields in Europe and Africa. Just in time for B. W. C. Camp he will return from a trip to Baptist mission points in South America. Dr. Goerner will speak twice on Sunday and will illustrate his evening message with beautiful colored stills which he has taken on his mission tours.

Morning Watch services will be led by Mrs. J. D. Barlow, of the Harlan B. W. C., and Mrs. Alvin T. Wiggins, president of the Elkhorn B. W. Federation.

The Sunday School lesson, with a missionary emphasis, will be taught by Mrs. George R. Ferguson, president, Woman's Missionary Union of Kentucky.

In addition to the missionary inspiration there will be B. W. C. information which will be led by Miss Mary Christian of the Baptist Sunday School Board. Miss Christian is well known in Kentucky as the former field representative of Woman's Missionary Union, with special responsibilities for promoting and directing the work of Business Woman's Circles.

Miss Jane Kent, president of the B. W. C. Federation of Long Run Association will lead in the sharing of ideas and plans for B. W. C. activities.

Music will be planned and directed by Miss Julia Alice Barksdale of Louisville and Miss Frances Garrison of Lawrenceburg.

Miss Sue Coker and Miss Laverne Helton of Louisville will plan for the Saturday evening banquet and other social activities. They will see that every one has a good time.

B. W. C. members from over the state will help to make the 1948 B. W. C. Camp a delightful, helpful experience.

Kentucky Baptist Encampment

The bugle call has been sounded again above the Cumberland Mountains of Kentucky.

"It is God's call to come out of the rush and hurry of confused living and come up to the heights where His voice may be heard and a clearer vision may be had. Nature and all her myriad forms of beauty that clothe the mountains call during your Indian Summer days."

The program for the Kentucky Baptist Encampment will satisfy the desires of those who sit at the feet of such great speakers as Dr. W. F. Powell, Dr. A. E. Cate, Dr. H. H. McMillen or Dr. Thomas Eugene West, Mrs. Foy Farmer, and Miss Gladys Keith.

Women who attended the annual meeting of Woman's Missionary Union of Kentucky will look forward with eager anticipation to the message on W. M. U. Day by Miss Gladys Keith of Rachel Sims Mission in New Orleans.

Can you afford to miss such a treat as is offered at Clear Creek Springs during August 16-20?

"Yes, I Tithe"

says R. G. Lee, Pastor, Bellevue Baptist Church Memphis, and President of the Southern Baptist Convention.

"Believing in making money a servant of Christ who, though rich, for our sakes became poor; believing that love to Christ will not permit one to give less than one-tenth, believing that loving and giving are Siamese twins and one cannot be without the other, I tithe.

"Wishing to give the testimony that I love God with pocketbook as well as with my heart, I tithe.

"Since tithing gives me the privilege of participation in all the causes which my church supports financially and for which I pray, I tithe.

"With all my heart I believe in

Every Baptist a Tither

Remember In Prayer Our State Missionaries

Samuel Dennis, Local Missionary, Winchester.

J. S. Dick, District Missionary, Mt. Zion and Lynn Camp Associations.

H. B. Edwards, Associational Missionary, Goose Creek Association, Manchester.

RELIGION—Government statistics show the Americans spend more money on gum than they do on religion. They use gum every day.—Josephus Henry, Scottsbluff (Neb.) *Star-Herald*.

RIDGECREST CONTINUES

PROGRAM THROUGHOUT

SUMMER AS SCHEDULED

RIDGECREST, N. C., July 25.—So much conflicting information has been disseminated by newspapers and radios concerning polio situation in North Carolina, says Robert Guy, Manager of the Ridgecrest Assembly, that our people are confused as to whether the Assembly will continue to operate through the remainder of the season. The Assembly WILL continue operating as scheduled through August, he continued.

The manager asked that parents and pastors discourage the attendance of children under sixteen years of age. There are no restrictions upon attendance of adults.

Southern Baptist Leaders Called To Day Of Prayer

RIDGECREST, N. C.—(BP)—Representatives of all boards, institutions, and commissions of the Southern Baptist Convention will convene here Saturday, August 28, in a Day of Prayer.

Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board at Nashville, Tenn., has issued a call for the extraordinary gathering of denominational leadership. He said that Dr. Duke K. McCall, executive secretary of the Southern Convention Executive Committee, will lead the service beginning at 9 A. M.

"The world is going through a destiny-determining period," wrote Dr. Holcomb in his notification message. "Because of our message, our numbers, and our territory at home and abroad, Southern Baptists have a great responsibility. We desperately need and earnestly desire the leadership and power of the Holy Spirit to match the task."

Date for the special prayers was set on the last weekday of the summer program of the Southern Baptist Assembly here. Sunday services on August 29 will close the season which has brought thousands of Baptists here for summer conferences.

Dr. Holcomb said that in addition to the special services here, "friends everywhere are requested to join us in prayer for our churches and for our denomination as we begin the fall's work."

Texas Baptists Launch An FM Radio Network

DALLAS, Texas—Something new for Texas—religious Frequency Modulation radio network is getting started.

The first of eight stations in the network promoted by the Baptist General Convention of Texas has gone on the air.

It is KMHB, owned by Mary Hardin-Baylor College at Belton. The station is broadcasting with 15,000 watts on a probationary ninety-day period preliminary to getting a full Federal Communications Commission license.

Each of the stations is proposed as a

Modernfold

"the WALL that moves"

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

ED. G. SILVER

WA. 8191

613½ S. First St., Louisville 2, Ky.

non-profit institution. Each would be on the air from 6 A. M. to 10 P. M. seven days a week. Enough commercial broadcasts would be carried to pay operation costs of the stations.

It is estimated that each station would cost about \$25,000. Where the stations are located at colleges they would serve as laboratories for radio classes.—(RNS).

Poland Today

(Continued from Page 6)

Responsible Polish leaders claim there is an underground movement at work today in Germany whose aim and purpose is to perpetuate that philosophy



Of Poland's 1,600,000 war-orphans fully 25 per cent are victims of tuberculosis. This little boy at Mother Eva's Orphanage, Miechowice, Poland, has begun to respond favorably to good food and care otherwise given by this institution.

with its objectives. Poles believe with William Shirer, sometime press correspondent in Berlin, that the masses of German people "blame the Nazis not for starting this incredibly destructive war, but merely for having lost it."

The German problem is accentuated by issues growing out of Poland's "recovered territories." This factor must be very seriously recognized if one would understand the German-Poland problem. The repatriation of Germans who were left in these areas and of Poles who were left in Germany, involving many divided families, even small children separated from parents, is a most difficult and complicated problem requiring great Christian grace and patience on both sides. Equally difficult and delicate is the problem of the resettlement of these same areas with native Poles from what was once East Poland, now Russia.

Pulling families up from their ancestral homes, arbitrarily dividing them and shifting the parts to other areas, is a social and religious catastrophe, a major casualty of the war which will be passed on unhealed to future generations.—(To be continued later.)

Clinical Training For Ministers

(Printed by request of
Southern Seminary)

LOUISVILLE, Ky., July—(Special)—A clinical training program for ministers interested in ministering to the mentally ill is being conducted at Central State Hospital, at nearby Lakeland, Ky., this summer by Rev. Aaron L. Rutledge, chaplain of the hospital.

The eleven-week course is part of a new program of pastoral psychology and clinical training inaugurated recently at the Southern Baptist Theological Seminary here. Nine graduate students from the seminary and several Louisville pastors are enrolled. They spend five days a week, eight hours a day, in the mental hospital under the supervision of Chaplain Rutledge.

Chaplain Rutledge feels that pastors are in the key position to spot personality maladjustment in its incipient stages and either do something personally or refer persons to specialists. Rutledge is one of the first full-time mental hospital chaplains in the South, especially trained in dealing with mental and emotional problems.

Mothers

We read about the mothers of the days of long ago, with their gentle, wrinkled faces, and their hair as white as snow; they were middle-aged at 40, and at 50 donned lace caps, and at 60 clung to shoulder shawls and loved their little naps.

I love the modern mother, who can share in all the joys; who understands the problems of her growing girls and boys. She may say that she is 50, but her heart is 23—my happy, bright-eyed mother, who is keeping young with me! —Lona Weldey, North Vernon, Ind., *Sunshine Magazine*.

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Association Meetings for 1948

Date Association Church

August

3-4 — Henry County — Port Royal
3-4 — Rockcastle — Mt. Pleasant
4-5 — Liberty — Hiseville
4-5 — Bracken — Germantown
4-5 — Union — Butler
5-6 — Gasper River — Bethel
10-11 — South Kentucky — Ellisburg
10-11 — Goshen — Little Clifty
10-11 — Owen County — Long Ridge
11-13 — Logan County — Pleasant Hill
12-13 — Crittenden — New Friendship
18-19 — Ohio River — Dycusburg
18-19 — Barren River — Caney Fork
18-19 — Campbell County — Pleasant Ridge
18-19 — Franklin — First, Frankfort
18-19 — South District — Bruner's Chapel
? — Salem — Buck Grove
21 — Green River — Pleasant Union
24-25 — Tate's Creek — Pilot Knob
25-26 — Muhlenberg — Martwick
26 — Breckenridge — Macedonia
26-27 — Enterprise — Prestonsburg
26-27 — Lincoln County —
Friendship, Crab Orchard
26-27 — Baptist — Battle
27-28 — Bell County — Alva

September

1-2 — Edmonson — Hill Grove
1-2 — Ten Mile — Paint Lick
1-2 — Sulphur Fork — Milton
1-2 — Greenup — Grayson
2-3 — East Union — Mossy Gap
2-3 — Nelson — Cox's Creek
2-3 — Shelby County — Hempridge
2-3 — Whitewater — Blooming Grove
2-3 — East Lynn — Rolling Fork
7-8 — Boone's Creek — Macedonia
8-9 — Warren — Lawrence Chapel
8-9 — Allen — Durham Springs
8-9 — Russell County — Clear Springs
10 — Booneville — Island Creek
10 — Greenville — Pine Hill
14-15 — Mt. Zion — Chapel Grove
14-15 — Pulaski — Pulaski
15-16 — Lynn — Lucas Grove
15-16 — North Concord — Applegrove
15-16 — McCreary County — Mt. Union, Keno
16-17 — Wayne County — New Salem, Frazer
16-17 — North Bend — Latonia, Covington
17-18 — Jackson County — Black Water, Mummie
17-18 — Lynn Camp — Candle Ridge, Gray
21-22 — Ohio Valley — Tabernacle, First Day
Grace, Evansville, Second Day
21-22 — Severns Valley — Middle Creek
22-23 — Russell Creek — Macedonia
22-23 — Caldwell — White Sulphur
23-24 — Upper Cumberland —
Britton's Creek, Kenvir
23-24 — Freedom — Albany
24 — Goose Creek — Garrard
24-25 — Irvine — Oak Grove, Tyner
24-25 — South Union — Cumberland River
24-25 — Three Forks — Hindman
28-29 — Christian County — LaFayette
28-29 — Elkhorn (Joint Mtg.)
Ashland Ave., Lex.
29 — Central — Bradfordsville

October

1-2 — Laurel River — Pilgrim's Rest
1-3 — South Concord — Old Charity
5-6 — Bethel — Mt. Gilead, Allensville
5-6 — West Kentucky — West Hickman
6-7 — Ohio County — Deanfield, Reynolds Sta.
6-7 — Little River — Cerulean, Springs
6-7 — Whites Run — Whites Run
7-8 — Little Bethel —
Pleasant Valley, Providence
7-8 — Long Run — W. Broadway, Louisville
13-14 — Daviess-McLean — Island

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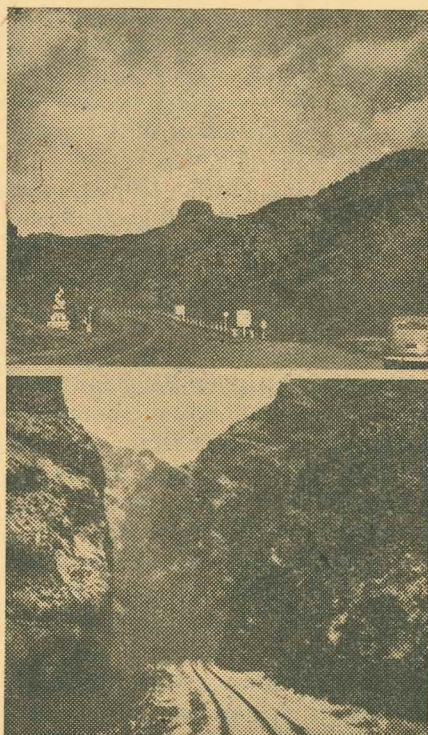
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13-14 — West Union — LaCenter
20-21 — Blood River — Salem
27-28 — Graves County — Trace Creek
? — Middle Fork —
Sandlin Church, Dalesburg

NOTE:—Moderators and Clerks of District Associations are requested to check their group above to determine whether or not the place and dates are stated correctly. The sooner corrections are reported to us the sooner they will appear in future issues. Do not wait until just before your Association meets to make the change. Many persons scan this list and make entries in their datebooks. Hence any errors or changes in the above should be published as soon as possible. Please write corrections to George Raleigh Jewell, The Western Recorder, 127 East Broadway, Louisville 2, Ky.



Along scenic highways and by rails which cut their way through towering hills, our people are making their way to Clear Creek Mountain Springs, near Pineville, Kentucky.

Christian Fellowship

By Ernest O. Sellers

While the first Christians were few in numbers they were most intimate friends. They often met for prayers, singing His praises and talking about the new "Kingdom" Jesus had established. Such fellowship was both delightful and profitable, morally and spiritually.

Contemporary history reveals how powerfully active were the temptations to uncleanness and dishonesty of that day. To "come out from the world"

Franklin Lipscomb, Jr., Ordained To Ministry By Kenton Church

By Roger Grizzelle, Clerk of Council

KENTON, Ky., May 23.—The Kenton Baptist Church called a council today to examine Franklin Lipscomb, Jr., for the Gospel ministry. Churches sending their pastor or deacons were: Decoursey, Oak Ridge, Visalia, New Bank Lick, Southside of Covington, Gardnersville, Concord, Pleasant View.

Pastor Frank Lipscomb, Sr., father of the candidate, called the meeting to order. Everett Casson led the song service. Pastor Lipscomb served as Moderator, Roger Grizzelle as Clerk, and C. R. Rader conducted the examination.

Candidate Franklin Lipscomb, Jr., stood an excellent examination, following which the church voted to ordain him. After the laying on of hands, Pastor M. M. McFarland led in the ordination prayer and Simeon Webster preached the ordination sermon. The newly ordained minister dismissed the council and congregation with a prayer.

Young Brother Lipscomb is the pastor of the Concord and Pleasant View Baptist Churches.

meant more than it does to-day. Their world had little of sobriety, honor or decency. By this fellowship, and their intense faith in the sufficiency of Christ, they were able to maintain Christian characters cut off from a pagan world. This form of fellowship with faithful believers gave, each to the other, strength and comfort. In their intimacy they found the support and joys which belong to and are only to be found in a clean, loving family life.—New Orleans Baptist Seminary.



WANTED—Missionary on furlough needs furnished apartment while attending Seminary. 4 rooms desired in Crescent Hill, St. Matthews, or Highlands. 2 children, 10 and 8, well behaved. Phone Raymond Kolb, TA. 6623.

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Texas Baptists Have Bible Chairs At 14 State Colleges

DALLAS, Texas—(BP)—The Baptist General Convention of Texas is sponsoring an active program for the teaching of Bible by Baptist teachers off the campus of Texas state colleges.

Dr. Joseph P. Boone, dean of Bible Chairs for the Convention, has announced that arrangements have now been made for a Baptist Chair of Bible in the fourteenth state college. Classrooms and teachers are furnished by the denomination, but regulations on attendance, examinations and the maintenance of a college level of instruction are governed by college standards.

Regular college credit is given the students when their courses are successfully completed.

The movement was started in September, 1919, with establishment of a Baptist Chair of Bible at the University of Texas. Only four additional chairs were established during the next twenty-five year period, but the number has skyrocketed since Dr. Boone was named to head up the work on a full-time basis in 1946. Eight have been established during the last two year period, and another—for a total of 14—will be begun in September. An enrollment of 2,000 for the year will be reached by the close of the summer session.

Dr. Boone declared that "the relationship of the Baptist Chairs of Bible to the colleges is in full accord with our cherished principle of the separation of church and state."

Excepting two women teachers, all the professors are ordained Baptist ministers.

Classes are held in Baptist Student Centers, property owned or leased by Baptists, near the campus. Classrooms, library and office space are provided. The effort, Dr. Boone said, is to reach 15,393 Baptist students in state schools.

Approval for the Bible courses for credit is secured from the executives of

the colleges. In each case the teacher is approved, from both educational and personal qualifications, by the president and the dean of the college.

Dr. Boone said that the courses "are Biblical without apology. No student is forced, urged, or embarrassed. The right of every student is recognized and the personal responsibility is imposed to receive or reject the truth. Students of any or no denominational connection are welcome to seek a knowledge of the Bible. A large emphasis is placed upon the truth and the power of the truth to reconstruct one's thinking."

The teaching of the courses in the Bible Chair "is under the regulations of the college as to class meetings, attend-

WHODONIT?

I'm the hurry person in church. I always sit near the door (except when someone like me gets there first) so that when the invitation starts I can make a break for it. Of course I realize that my moving out, along with others like me will draw attention from the pastor's appeal and might even keep some lost person from responding to the invitation. But that isn't nearly as important as my getting away. I must hurry.—I. M. P. Cular.

ance, examinations, and the maintenance of the college level of instruction for which credit is given," Dr. Boone said. "Our teachers are not expected to sacrifice their convictions, but are required to co-operate fully with the administration for the growth and best interests of the college."

Relations Between Northern And Southern Baptists

(Continued from Page 5)

To amend the constitution of the Southern Convention so as to deny the right of churches outside a specified area to send messengers would be a tacit admission that they were irregular in organizing. Such a course would make geographical position determinative, for the only difference between these churches and those in Alabama, for example, is the latitude and longitude to which Southern Baptists have emigrated. The principle would apply equally to Northern Baptists in the South. It is quite possible that the increase of Northern Baptists (whether by union with other bodies or otherwise), the rapid industrialization of the South, and the possibility of a population dispersal

under an atomic regime could cause the presence of many Northern Baptists in the South. Should this happen, they must have the right to follow the dictates of their consciences relative to affiliation with a general body.

Another question must be faced. What will such churches do if they are denied the right to send messengers to the convention of their choice? Under the law of ecclesiastical gravity, constantly present in Baptist ecclesiology, they will either form new general bodies, antagonistic to both of the existing conventions, or they will align themselves with some movement which is antagonistic to the present general bodies. From the standpoint of both of the general bodies, it would seem that recognition by one of them would be preferable.—*Baptist Standard*.

CRIME—Punishment—A shocking reflection of our social injustice is the large number of neglected children in correctional institutions. As one institutional head told me: "The community commits to us many children who are simply unwanted or homeless, who have never violated the law. They come here innocent and they leave prepared for careers in crime. They are candidates for adult prisons."

Another training-school staff member told of questioning a boy about to be paroled after eighteen months at the institution.

"What did you learn here?" the staff member asked.

"Well," the adolescent answered promptly, "I learned how to pick a lock four ways."—Albert Deutsch, "Is This Reform?" *Woman's Home Companion*.

PEACE—It is safe to say that no farmer ever got a corn crop by simply reassuring himself periodically, "I'm not going to let my land grow up to weeds." Similarly, the people of the world can never hope to reap the benefits of permanent peace by reassuring themselves daily, "We will have no more war." Just as there is no corn crop without planting and cultivation, so there will be no growth toward peace without the planting and cultivation of attitudes that breed peace.—Helen L. Toner, "Makers of Peace," *Christian Home*.

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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Prisoner Warns Youth

(Editorial, The Baptist Record,
Jackson, Miss.)

In a letter poignant with sorrow over lost opportunities in the "free world" a youth condemned to the electric chair has written some words of warning for all young people travelling the road he took and which led to his present tragic situation.

The letter was written to a Christian friend in reply to one sent to him. In it he states that many of the ones he formerly called "friends" have turned their backs on him, and now only the true Christian people are proving to be his friends. His warning to all youth blindly following the path of sin, thinking they are "having a good time" drinking and carousing, may be summed up in the following excerpts:

"Oh, if all young boys and girls could be made to understand what living in sin will do for them! I pray so hard for them. I know now that the Christian life is the only life worth living. I am so happy in the Lord, and I know that I shall spend eternity with Jesus in the wonderful home of the soul. . . . Whatever happens will be for the best, for the Bible says that 'all things work together for good to them that love God.' . . . I am ready to go. . . . If I should be spared from the chair I will spend my life trying to lead others to Jesus. I know that is what He wants me to do. . . . And I shall do all I can to the glory of God while time is lasting. . . . I have a burning desire in my heart that all the poor, lost souls who keep putting off salvation until death takes them unprepared to meet the great Creator, might learn before it is too late about the Saviour. Please pray for my father and mother."

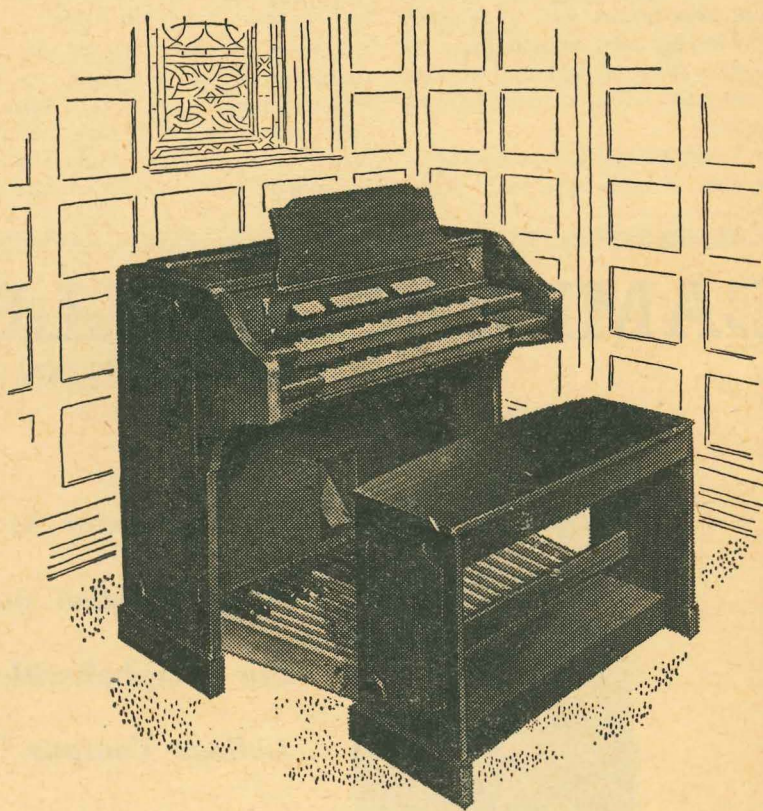
This letter was written from a Mis-

issippi county jail where its author spends his last days. In another part of the letter he declares that if he had to choose between death in the chair with

Jesus and life on the earth without the Lord, he would choose to die and be with the Saviour for eternity, for he adds, "It is better to die with Jesus than live without Him and die and spend eternity in hell burning forever and ever, away from God."

ACHIEVEMENT—The trouble with many graduates after commencement is that they don't commence.—Arnold Stang, *Milwaukee Journal*.

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God Gave Them Up

(Continued from Page 5)

GOD GAVE THEM UP

God's Punishment of Sin

Notice that three times in Romans 1:18-32, Paul says that "God gave men up." What is it that he says that God gave them up to? He indicates that God gave them up to themselves and to their own passions. This means that their being plunged into moral darkness is a judicial visitation from God.

When God gives man up, man is plunged into darkness and despair. Some men seem to think that for God to punish us for our sins we must have lightning strike us or something of that kind. This is a long way from the thought of Paul. Paul's thought is that God punishes us by letting us have our way. *He punishes us by turning us over to ourselves.* This is not an arbitrary matter on God's part. If man will not have God, there is nothing for God to do except to leave man to himself. When God thus leaves man to himself, man becomes his own punishment. It reminds one of the ancient English poet: "Myself am hell." Sin becomes its own punishment.

I have heard men say that God does not send men to hell; they send them-

selves to hell. This is a partial truth. Men do punish themselves. They dig a ditch for others and fall into it themselves. Sin becomes its own punishment. A man cannot live in sin and escape punishment.

Sin and Punishment Go Together

As just indicated, however, this does not mean that God does not punish men. It means rather that God has made the kind of world in which sin and punishment are two aspects of one thing, of one moral situation. There was a word in the Old Testament that sometimes meant sin. Oftentimes salvation has been punishment. It was the word used when Cain said, "My sin (or punishment) is greater than I can bear." Man therefore cannot be delivered from punishment without being delivered from sin. Oftentimes salvation has been thought of too much in terms of deliverance from the punishment of sin rather than from sin itself.

Let us go back now to one or two fundamental assumptions in Paul's thinking here. One is that guilt results only where man knows right from wrong, and rejects the right and chooses the wrong. This principle runs all the

way through Paul's argument in Romans 1:18-3:20. Paul does not teach, I affirm, that an unconscious infant is guilty where it is not capable of choice and wilful violation of the right. I think he does assume here, and in Romans 7, that sin is a slumbering principle in human nature that springs into action when man comes to know the right and thus violates what he knows to be the right. In that case man becomes personally guilty. In that case he must choose Christ in order to be saved. For an unconscious infant who has not come to this state, the assumption is that he may be saved without personally choosing Christ.

Revival Will Check Immorality

As a practical matter, it seems to me that we must look to a spiritual revival for deliverance from the time of immorality that is sweeping America due to man's neglect of God. So far as I can see, the only hope for deliverance from the tide of immorality in our country is for a revival of the grace of God in the hearts of men. It must be such a revival that will first of all set us Christians right in our daily living and then reach out to bring others into fellowship with God.—*Baptist Standard.*

EGOTISM—An egotist is a man who tells you things about himself which you had intended to tell him about yourself.—*Journeyman Barber.*

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